### The Catholic Record

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CLIMBERS

We?are all climbers in the social sense. It seems so desirable to rise in the conventional scale, improving our position and so attaining the consideration of our equals and the respect of our inferiors. Yet the whole trend of things, as viewed by any thoughtful man or woman today, makes it clear that a new scale of values is slowly but surely coming into vogue. Certain virtues are now seen to constitute a title to esteem in whatever condition or fortune they may be found. Civilization is now found to rest most firmly on personal basis: thought and conduct directly affect the happiness of high and low. If by service duly rendered to our fellows we are tacitly or formally to go up higher, we are in the order of progress. Promotion entails heavier responsibilities and pledges us to a more devoted and careful discharge of duty. How commonplace these counsels sound, and still how they verify themselves from age to age! Neglect of such moral truisms is punished under our eyes every day; deflance of them swells the volume of criminality and misery which afflicts society everywhere. Is it not writ large in human history that men and nations can only thrive in proportion as they aspire after the solid satisfactions of associated prosperity? To filch another's share of life's banquet is to plant a thorn in one's own breast. To prey upon the community by legal or illegal shifts is the worst possible way to provide for the future.

#### THE WRONG ROAD

It is piteous to see how many of the climbers miss their way-how the worry and fatigue of the daily struggle increase with added means and the power of money to minister to comfort diminishes, so that it is literally correct to say that they were far richer in resource when they were poorer, when the expenditure balanced the income, and modest indulgences gave more and purer pleasure than the redundant luxuries they have become accustomed to can ever give. We are not thinking of the toadies and snobs who merit the contempt which sooner or later overtakes them. We have in view the multitude of successful folk who emulate the fashions of the class that lives on a some what higher level-who pay higher rent and taxes than they can afford, send their children to expensive schools, and dress them in costly should fail to be considered highly respectable. The climb from class to class with its varied incidents -at homes and teas, week-ends and motor excursions, theatre and bridge parties, and an establishment which corresponds with an ever-increasing demand for the instruments of pleasure-makes up the elements of many a sordid tragedy that excites the momentary interest of a too-forgetful world.

#### THE PROPHETS

Intelligent men are usually chary about predicting what is going to happen farther ahead than to-day or to-morrow. Now that the most unusual condition of history has developed, you can hardly turn round without brushing against a prophet. The reason, no doubt, is that this unusual condition gives a certain license to the imagination. Commonly it is extra-hazardous to predict that anything is going to happen next year that will be very different from what happened last year-so extra hazardous that it lays one open to a suspicion of lack of mental

Now that about half of civilized society is trying to destroy itself, one may feel free to imagine the most fundamental and momentous changes. The milder war prophets foresee the combatants reduced to a thirdrate and impoverished Power, whose weight in the world will about equal that of Turkey. Darker previsions see a Europe utterly bankrupt, with wholesale repudiation of financial obligations, public and private, and a general welter of economic ruin out of which the belligerents can hardly dig themselves in two generations.

Still gloomier prophecy proclaims a collapse of civilization and a return to barbarism.

Prophets have always inclined powerfully to the most passimistic views-that seems to be a result of the deep emotional agitation which inspires one to prophecy: but probably the war will have decidedly less profound and extensive effects on human society than most of the prophets imagine. Probably after the treaties are signed taxes will be staggering, bankruptcies plentiful : there will be great gaps in European population and many alterations on Europe's map. But probably, on the whole, the world will take up the same work in the same way, with nothing different except a heavier burden all round. Thus the war will stand as a monstrous futility. And that is probably the gloomiest prophecy of all.

#### THE LITTLE THINGS

Enjoy the littles of every day. The great favors of fortune come to but few, and those who have them tell us that the quiet homely joys, which are within the reach of all, are infinitely better, and there is a good deal of rest to be found in being too busy to think of one's self. It is not so much our doing that wears out the heart and frets the brain as the constant thought of the doer.

#### THE POPE'S APPEAL FOR PEACE

Paris, August 1.-When we were called to succeed to the apostolic hrone of Pope Pius X, whose up right and exemplary life was brought to an end by the fratricidal struggle which broke out in Europe, we, too. felt, after gazing fearfully upon the bloody battlefield, the despair of a father who witnesses his home torn asunder and ravaged by a furious tempest. We thought with inexpressible sorrow of our young sons out down by death; we felt in our heart, enlarged by Christian charity the great unspeakable sadness of mothers and of wives made widows before their time, and the tears of children deprived too soon of parental guidance. Participating in our soul in the fear and anguish of ining the imperial duties imposed upon us by the mission of peace and love with which we have been confided during these sad days, we adopted a firm resolve to concentrate our whole activity and all our power to the reconciliation of the peoples at war We made a solemn promise to our Divine Father, who wished with the price of His blood to make all men brothers. Words of peace and love were the first that we addressed to the nations and their chiefs as the supreme guardian of their souls. Our affec father and friend were not heard. This increased our sadness, but did not shake our resolution. We con-tinue with confidence to appeal to the All nowerful, who holds in His jects as well as Kings, imploring Him to end the great scourge. In our humble but ardent prayer we wish to include all the faithful and, to make it more effective, we have taken care that it be accompanied by

end. We raise again our voice to utter a fatherly cry for peace. May this cry, dominating the frightful noise of arms, reach the warring peoples and their chiefs and induce kindly and more serene intentions. In the name of the Lord God, in the name of the Father and Lord in neaven, in the name of the blessed Blood of Jesus, the price of the redemption of humanity, we implore the belligerent nations, before Divine Providence, henceforth to end the horrible carnage, which for a year has been dishonoring Europe. This is the blood of brothers that is being shed on land and sea. The most bear regions of Europe, this garden of the world, are sown with corpses and ruins. There, where recently fields and factories thrived, cannon now roar in a frightfal manner, in a frenzy of demolition, sparing neith cities nor villages, and spreading the ravages of death. You who b God and men are charged with the grave responsibility of peace of war, listen to our prayer, listen to the fatherly voice of the vicar of the eternal and supreme Judge to whom you should give account of your public works as well as private actions. The abundant riches which creating God has given to your lands permit you to continue the contest. But at what a price! Such the ds of the young answer of thousan whose lives are lost each day on the battle-fields, and of the ruins of so many cities and villages, of so many monuments, due to the piety and genius of our forefathers. The bitter

homes and at the foot of altars, do they not also repeat that the price of the continuation of the contest is great, too great? And it can not be said that the immense conflict can not be ended without violence of arms. May this craze for destruction be abandoned; nations do not perish. Humiliated and oppressed, they tremblingly carry the yoke imposed on them and prepare their revenge, transmitting from generation to generation a sorrowful heritage of hate and vengeance. Why not now weigh with serene conscience the rights and just aspirations of the peoples? Why not start with good will, a direct or indirect exchange of views with the object of considering as far as possible these rights and aspirations, and thus put

to an and the terrible combat, as has

ilar circumstances?

een the case previously under sim-

Blessed be he who first extends the olive branch and tenders his hand to the enemy in offering reasonable condition of peace. The equilibrium of world progress and the security and tranquillity of nations repose on mutual well being and respect of the right and dignities of others more than on the number of armies and a formidable zene of fortresses. It is the cry of peace which issues from our soul this sadday and which invites the true friends of peace in the world to extend their hands to hasten the end of a war which for a year has transformed Europe into an enor-mous battlefield. May Jesus In His pity, by the intermediation of the Mother of sorrows, end the terrible tempest and cause to arise a radiant dawn and the quietude of peace formed in His own divine image. May hymns of thanks to the Most author of all good things soon resound! Let us hope for the re-conciliation of the States; may the people once again become brothers arts, learning, and industry; may once again the empire of justice be established; may the people decide henceforth to confine the solution of their differences no longer to the sword, but to courts of justice and equity, where the questions may be studied with necessary calm and thought. This will be the most beau-tiful and glorious victory. In confidence that the tree of peace will soon allow the world to enjoy again its fruits which are so much to be desired, we bestow our apostolic benedistion upon all those who are part of the mystic flock which is confided who do not yet belong to the Roman Church. We pray the Heavenly Father to unite Himself to us by

#### THE EASTLAND DISASTER

PRIESTS RUSH TO THE SCENE TO GIVE RELIGIOUS SOLACE TO THE VICTIMS

Chicago New World There has never been a scene of sorrow, danger and death, where lives were threatened and lost, that was not immediately visited by priest of the Catholic Church. Ready at any moment to hasten to bedside or death trap, short is the time they For well they know that a momen without the last rites of the Catholic

Saturday morning, July 24, a catas yet fallen upon cur city, took an untold number of lives. The steamthe terrible conflict, our heart sends forth the wish that the war will soon end. We raise again our reise. the Clark street bridge. A glance told that the hundreds that escape or were rescued were but a small per cent. of the vast number that : few moments before had filled the decks and cabins. In the river be fore the eyes of terror-stricken witnesses and hidden beneath the steel side of the steamer there was struggle going on that can never b described. There were hundreds and hundreds there for whom that struggle would end only in death.

Scarcely had the fated boat rested n its side in the waters, when word of the terrible happening reached the rectory of the Holy Name Cathe dral. Imagination could tell the toll of dead the ship would take. There was no question how great was the need of a priest of God to do what could be done to prepare the thou-Upon the instant the word reache the rectory, two of the resident priests. Father Phelan and Father Wolf, rushed with all possible speed to the scene of death a few blocks away. They knew that in the gling mass that filled the hold of the ship and the waters of the river there were hundreds of our Faith, These hundreds, though they may still have hoped, knew that death was close and that unless aid was immediate the waters about them would swallow them. Surely the

tears which flow in the sanctity of died that morning are a secret from us forever. But who would question that when they saw that the dread hour had come they raised their thoughts to God and their hearts were filled with sorrow for their sins.

GENERAL ABSOLUTION GIVEN

When the priests reached the scene of that death struggle, they raised their hands in the sign of the Cross and their voices in the solemn and efficacious words of General Absolution that would forgive the sins of all who had an attitude of

Still the work to be done was too great for but two men. Hardly had Fathers Phalen and Wolf left the cathedral rectory when they were followed? by Very Rev. M. J. Fitz-Simmons, V. G., Administrator of the Archdiocese, Dr. Hoban, Chancellor, Father O'Brien, Father Abern and Father O'Shea. And as the news of the disaster was carried by wire and tongue to various quarters about the oop, more priests hurried to the illfated spot. All of the Paulist Fathers at the rectory at that hour hurried over to the river, as did the priests of various other parishes and Catho lic institutions. Soon the work of rescuing the living and recovering the bodies of the dead was well under way. Still not a move was made but that a priest of God stood silently by waiting as each victim was drawn up from the death hole. If a sign of life remained Extreme Unction was given. Otherwise Conditional Absolution was spoken over the apparent ly dead body in hopes that there might still be a spark of life. For the time of death by drowning is them of the futility of an attempt at uncertain, as people have been remutual annihilation: nations can not vived even after all signs of life were lacking.

FEW LIVING FOUND In the first hour of the rescu work many were drawn from the ships hold who were still alive though often at death's door. For these the priests did all within their power to prepare them to meet their Master. Work of identifying the Catholics was simplified by the scapulars, medals, crucifixes and Agnus Dei, worn by so many who had been trapped.

nad been trapped.

Nor did the priests work only on
the death ship. Everywhere the injured, dying and dead had been
carried they hurried to administer the consolations of religion. As the hours of the day passed, fewer and fewer living were taken from the wrecked boat. Yet the priests never tired nor left. God's work was to be done and at any moment, though faint was the hope, a living body might be found.

The work of our priests did not consist solely in admistering to the dying. There was, too, the heart-breaking task of consoling the afflicted, the grief stricken, who had been saved but who had witnessed relative or friend sink into the murky waters. Then there were the distracted thousands who when the word of the accident spread, hurried down town to learn the fate of some near one who had been on board. They needed help and advice and encouragement and support. All this the priests gave with but one ournose in mind to ease if only in he smallest measure their grief and

But while these priests labored on the boat, the decks and hospitals, hundreds of others hurried to homes where death had struck, to stand by and support aged parents who had just learned of the death of loved

The work of the Catholic priests during the awful hours of Saturday was little noted. They worked so silently and unobstrusively. But it is work that is written in gold in the books of Judgment and in letter that will never be effaced in the hearts of thousands of bereaved who found in them counsel and consola-

#### THEY OWE HER SO MUCH

The Lord Mayor of Manchester, England-Lord Mayor McCabe—is an Irishman and a Catholic, a fact which is to the credit of that great Protestant city-Protestant in that the vast majority of its population are non-Catholic—non-Catholic, yet they make a Catholic Mayor—which is a step in advance in the direction of religious toleration, as things go in England, where progress in that matter has been slow. Lord Mayor McCabe is a Catholic and one wh does not hesitate to proclaim for his Faith openly when occasion offers and demands. Speaking recently at Faith openly when a meeting for the object of erecting a ew church he referred to the debt of England to the Catholic Church,

incurred in past times.
"The people of this country," he said, "held the Catholic Faith for more than a thousand years. Most of our great cathedrals and great parish churches, our educational foundations of Oxford and Cambridge were established when this country

English) were firmly established when England owed allegiance to the Holy See; and therefore it is wrong for Englishmen and non Catholics to misrepresent the Catholic Church

when they owe her so much for what she previously did for this country." And what she "previously did" all done in the "dark ages" when Europe was "dominated" by "Pope and Popery," which gave to England her great Cathedrals — great parish churches, great universities and great Charters of freedom.—N. Y. Free-man's Journal.

### A NEW PLEA FOR

PEACE The voice from the Vatican has again been heard around the earth. The anniversary of the outbreak of the world war has called forth a new letter from the Holy Father, weighty with meaning. It is an earnest, practical effort to bring to a termination the fratricidal struggle which is strewing the fairest garden lands of Europe with corpses and ruins. He alone of all the mighty powers upon earth has hitherto been assuage or mitigate ever so little the dreadful horrors of this war. His words alone have been listened to with consideration, even when they did not entirely effect their purpose His present message is important beyond all others. It calls for an ex change of views, direct or indirect among the rulers of the embattled nations, "in an endeavor, if possible to arrange aspirations so that all may be contented." He advises them of the futility of an attempt at be exterminated, and the desire of revenge will live on from generation to generation. All friends of peace are therefore asked to unite with him in terminating this war and to establish a new order, an empire of right, "resolving henceforth to solve difficulties not by sword, but by equity and justice." Recalling the slaughter of the thousands of young ives daily sacrificed as the holocaus of war, he solemnly appeals to the rulers that they prepare at once for an interchange of views, since the price in tears and blood demanded by this struggle is too staggering to con-

In the holy name of God, our Heavenly Father and the Lord Jesus, whose blessed Blood was given as beseech you whom Divine Providence nations to end the bloody carnage which, for a year, has dishonoured Europe.

Already the words of the Pope have produced gratifying results; demonstrations of sympathy have come from all sides. Men of the most different nationalities, non-Catholics, no less than Catholics have expressed their admiration of the Pope's proposal. May this appeal have the desired effect! May kings and emperors join the Father of the Christian world, the Vicar of the Prince of Peace, in bringing Christ's spirit to earth once again, -America

#### MINERS THANK PRIEST

A grateful note is sounded in the report of the ending of the Ohio miners' strike, which was settled after fourteen months' struggle. Says N. C. Adams in the Labor Clar-

"Gratitude swelled the breasts of

every dalegate when in the closing ours of the convention the subdis trict officials were instructed to draft suitable resolutions thanking the abor movement as a whole for the splendid support rendered during the dark days of the struggle. The Rev. Roderick McEachen, the little priest of Barton, who sacrificed his full time to assume the chairmanship of relief committee, and his sister, Miss Mary, were exalted as real, tried and true friends of the common good. Those who have followed the strike closely know of the wonderful work of this good priest and his sister. During ast winter Father McEache toured the eastern country in search of contributions, food and clothing The newspapers were filled with ap peals from him. A hundred car loads of clothing were the fruits of his efforts. His sister distributed during the strike over eight hundred baby outfits among the strikers' wives. At his solicitation, the North Wheeling hospital threw open its doors to care for the miners whose condition demanded hospital treatment, free of charge. He was or been the mainstay of the strikers in the subdistrict during the entire controversy. One of his notable achieve-ments was the leasing of coal lands agreeing to give the owner a certain percentage of the products. From these pigeon hole mines the strikers were supplied with coal. "In the little parish school at Bar

ton nearly three hundred children of the strikers continued their studies without paying one cent tuition. This good man's services has been an innovation in labor co has taught that the fundamental Catholic's first thought when he faces death is of the accounting of his deeds that he will be called upon to give. The thoughts of those who on the other hand is the logical sol-ution of our many wrongs—if we — Philadelphia Standard and Times.

would but practice it in our every day life. And the best part of it all is that he has proved it by faithful service. The debt of gratitude to which he is justly entitled can never he full raid." be fully paid."

#### THE POPE AS AN ARBITER

When the German Catholic State Federation of Pennsylvania met in its twenty second annual convention at Philadelphia, recently, the principal address at the mass meeting was made by the Hon. M. J. Ryan, City made by the Hon. M. J. Ryan, City Solicitor of Philadelphia, who dealt with the position of the Pope in the present war, and condemned the attempts made to interpret the words or acts of the Sovereign Pontiff, as contending parties, "You and I," said Mr Ryan, "without other responsibility than our loyal allegiance to our country, may give voice to our sentiments if we will, and may be governed therein by our passions and our prejudices, but the Sovereign Pontiff is a power spart and above His spiritual children battle in ever army. They are dying everywhere the armed hosts face each other, and his great heart is torn by the woes of all his human family. He will hold the scales of justice even and from his lips will fall no word that will further intensify men's hatreds and passions and so prevent the word of peace from falling on recentive ears in the coming day when that word may be spoken with effect. With him there will be no sham neutrality -but to him, open minded, forgiving kindly, the war-wearied nations will turn with respect and confidence for in him they will see Christ's Vicar on Earth-that Christ from Whom tranged and that Christ Who meas ures man's iniquities not by fallible human judgments, but, sifting to the heart's core, judges out of the abundance of His mercy."-Sacred Heart

#### MICHAEL O'LEARY MAKES APPEAL

O'Leary, the Irish V. C., who killed eight Germans, made two others prisoners, and took an enemger of the control of the contr in a crowd of 50,000 in Hyde Park on Saturday. London took the brave Irishman to its heart.

Sergeant O'Leary, a speech being demanded, stepped to the front and said: "Mr. Chairman, Ladies and Gentlemen-This is more than I expected, even from the people of London. ("We are Irish people!" shouted somebody, and the crowd cheered heartily.) I have done noth. ing more than other men at the front have done and I don't like a fuss. I don't like being made a fuss of and handshaking. I have only done my duty as a soldier and a man. There are quite as many good fellows as me who have fought and are fighting. I happen to be one of the lucky ones. I am proud to fight for my king and country. All I ask you fellows fit to serve is this: Don't stand looking and cheering me. no good. Come and join me. We want more men, so make up your minds to join. That is the only way to put down the German hordes.

#### SON AND MOTHER

A Lutheran paper makes a com ment on our reference to the Pope's appeal to "Mary, Mother of Mercy," to plead for a restoration of peace. Well, what of it? Did not our Lord say to St. John, as He hung on the Son, behold thy Mother : Mother, behold thy Son?" acknowledgment meant a great deal more than a mere dying wish, as mortals often express with regard to acknowledgment by Divinity of its to the inchoate Church as to its relation to the Mother of God. There is but one Mediator. Who is Christ. between God and man; but a mediator is one who interposes between disputants on grounds of justice on either side. An intercessor is one who pleads for leniency not as of right, but only as a favor. The Catholic Church never put the question in any other way. Luther him-self, irreverent as he was, did not attempt to disparage the claim of Mary as Virgin and Mother, because he saw she was the cornerstone of the edifice of Christianity. The Rev. T. B. Thompson, of the Plymouth Congre-gational Church, Chicago, is quoted as saying in a recent sermon:
The love and veneration of the Vir-

gin Mary plays an important part in the ritual of the Roman Catholic Church. I find no difficulty in appreciating the attitude of the Catholic worshipper toward the Mother of Jesus. He is the love of God made manifest. But Christ Himself has often been made so austere and so unapproachable that a mediator between Him and man has become an not insistent necessity. What is more but natural than to worship Him through

#### CATHOLIC NOTES

More than 20,000 priests are serving in the French army.

In the growing diocese of Pitts-burg there are about 300,000 non-English speaking Catholics.

The new Kenrick Seminary, St. Louis, costing \$600,000, will be com-pleted and formally opened next fall.

Mr. Launcelot J. S. Wood has been received into the Church at San Clemente, Rome, by the Very Rev. Prior

Statistics recently compiled show that there are 115,821,100 Catholics now residing in the countries in-

In the beginning of the nineteenth century there were only 120,000 Caththere were 1865 000. Seven years later there were 2,190,000, and the

number is increasing every year. Recently an exhibition of the works of Ivan Mestrovic, the young Slav sculptor, was held in London. The list of his works contained about seventy entries. He has achieved considerable fame on the continent

as well. Mestrovic is a Catholic. A world-wide movement for a great public novena of prayers and Masses in honor of Our Lady of Victory for the speedy beatification of Sceur Therese of the Carmel of Lisieux (the Little Flower of Jesus), and for the intentions of her clients is being

started. The pluck of Miss Rose Shea, the only Catholic graduate of Amityville, L. I., High school, who refused to take her diploma in a Protestant church, as had been planned, forced the School Board to have the exercises in the Theater of the town. Miss Shea was leader in her class and had been chosen valedictorian.

A Department of sociology has been established at Notre Dame University, and the Rev. John C. McGinn appointed as dean. Sociology has been a subject of study at Notre Dame for several years, in connection with the College of History and

At a public procession in Bermondsey, on a recent Sunday, soldiers narched in the ranks, for the first time in the history of this mission. Following the representations of the various patron saints of Great Britain. Belgium, Russia and Italy, were a detachment of English artillery and a company of Belgian soldiers. Belgian refugees also took

In the presence of senators, deputies, members of the French Academy and of every branch of national activ-ity, the Archbishop of Paris, Cardinal Amette, on the Montmastre, conse crated France to the Sacred Heart of Jesus. All the previous night the men of Paris kept watch before the Blessed Sacrament. The Sacred Host was raised above and over

Out of 3.212 students in the Illinois State University, about 8 per cent. or 214 are Catholics. But of the faculty, not 1 per cent. are Catholics. Now, if Catholics make a plea for better representation in the higher walks of public education, they are criticized for raising a sectarian issue. And if they do nothing in the matter at all, they are reproached for not possessing enough intellectual and highly educated men for university positions.

Three St. Louisans, one of them s priest, and all instructors at St. Louis University, will brave the dangers of the Central American wilds in order The expedition is under the auspices f St. Louis University. The men who will make the trip are: Dr. Edward Nelson Tobey, an instructor in tropical diseases; Dr. John P. in tropical diseases; Dr. Coony, S. J., peofessor of chemistry at St. Louis University, and Rev. A. special study of geology.

There are no less than 105 Catho lic publications in the small king-dom of Holland. There are 96 Catholic religious houses of men, 22 convents of contemplative Sisters, and 430 houses of nursing Sisters, with 12,000 members, Holland has not as yet a Catholic university. It has 730 primary schools, with 125,000 pupils; also 21 Catholic colleges and 5 diecesan seminaries. The 2.000,000 Catholics of Holland are divided into 1,120 parishes. There is a church or chapel for every 1,300 of the faithful.

Foreign exchanges chronicle the death of the Most Rev. John O'Reilly, D. D., Archbishop of Adelaide, South Australia. The deceased prelate, who was born in the city of Kilkenny on November 9, 1846, came of a military family, his father and seven of his uncles having served in the army. His Grace was educated at St. Kieran's College, Kilkenny. and All Hallows College, Dublin, and was ordained in 1869. For seventeen years he labored in Western Australia and edited the Western Australian Record.

### CARDOME

#### A ROMANCE OF KENTUCKY

BY ANNA C. MINOGUE CHAPTER XII

There are men and women whose influence on any life that comes within, or even touches, their orbits, is baneful. Their very presence brings discord, calamity, svil, though they may put forth no hand, utter no word. To the superstitious they are unlucky, while the believer in Fate looks upon them as her uncon cious instruments.

Mrs. Powell, sitting in her brilliantly lighted parlor, striving to en her guests, once friends, now almost strangers, might not be held to account because Virginia Castle ton, on the night of the fête, made for Clay Powell a bitter, implacable enemy in Howard Dallas; yet it is certain that, in seeking to fill her own measure of revenge, she had been instrumental in bringing about such a condition.

Equally blameless, as far as active motive of hers was involved, was she for the blind infatuation that had gained possession of the heart of Thomas Todd—he who, in honor, and in word, belonged to Bessie— for the sleepy eyed Clarisse. It was one of the startling incongruities life sometimes presents, that Clarisse should have obtained this mastery over a man fashioned out of such material. Had it been Hal, volatile, thoughtless, affected by each passing caprice of youth, the passion might have been attributable to the power that a woman—made older by the world in which it was necessary to use all her weapons dexterously to keep from falling in the unequal concan exercise over a young man and there would be the consoling reflection that this first singeing of hi too buoyant hopes would work for his future good. But with Thomas it was different. With him, nothing was trivial, nothing was for the day only; but all served toward the shaping of his future. Hitherto, the conditions had been favorable. His quiet disposition and strong ambi tion to make his mark in the had been excellent safeguards against the recklessness and frivolities of college life: while the society into which he was thrown on his return home was that of a landed aristocracy, which, when refined and not losing its pastoral purity and sim-plicity, is the best product of man's relation with man. It seemed one of the assured things, one of the resulting as a natural sequence to former conditions, that homas would marry Bessie, and follow in his father's footsteps, shed ding, by his honored and honorable

life, new glory on the house of Todd. Clariese encouraged the young man's attentions : for what purpos was not plain, since the feeling she awakened in his heart was not even reflected in her own, and to herself she admitted that Thomas Todd was a fool, whose talk was as boring as his brother's was offensive. But she was capable of using people for her own advantage; so, when that summer was over, thanks to the when that schooling she had made the unsuspecting Thomas give her, she was a thoroughly acquainted with the new life to which she had been lifted by her cousin as one to the manor born As no one else had done, for only the unserupulous seek to reach that holy of holies we keep for ourselves, she had drawn from him his dearest thoughts and aspirations ; she would he talked of his ambition, his future work, or draw him to speak of the disappointment that wrung his heart because his youth prevented him from entering on that ardently desired career.

From the friendship Clarisse had thrust upon her, Bessie had not withdrawn. To every little excursion and pleasure party got up by the young people gathered that summer at Cardome, she insisted that her rival should be invited; for she had promised to be a friend to the girl, and the word of Dupont, as she proudly said against Virginia's warning and advice, was never given to be withdrawn. Moreover, she could not aver that Clarisse was cog nizant of the fact that the homas given to her belonged to another her that the girl who called herself her friend was, in truth, her crueles foe, she was bound by that early She kept hatred of he promise. rival out of her heart and judged Thomas by the standard held by honorable women. She knew, how ever, her moments of wild jealousy, but she remembered that she was s lady and that to unbend from h silence was to degrade herself, to bring herself down to the level of the two who were ruining her happiness. Yet unmistakably she gave him and all to understand that she saw the defection, which love was not strong enough to excuse.

Her proud silence abashed Thomas Todd. There was in it no reproach, but a withdrawal as from some one unworthy; and more severely than the bitterest of words did he feel this treatment. According to his own code of honor, the strict, unpitying code by which he measured the actions of others, there was not s circumstance to be advanced in palliation of his conduct. He read this in the faces of Virginia and his brother, in the surprise of Phil Mc-Dowell and the fine, cutting smile of Howard Dallas ; and though he knew they used his own scales, he resented their measurement of him with all the intensity of his deep nature.

Entering the library one morning late in August, he found Hal, who greeted him with a light remark. In earlier times it would have been passed with a smile, but Thomas's passed with a smile, but I words, heart was too sore for such words, heart was too sore for such words, and the memory of others, which like these seemed to veil an insinua-

"Hal," he began, with a frown I have always held that among members of a family there should exist the same rules that all gentle men recognize.

Did I offend by asking if the weather suits your humor for a ride? If so, I beg your pardon !" and Hal bowed, with a genial smile. "That was not what you said,"

replied Tom, severely.

Hal ran his fingers through his

wavy, chestnut hair and remarked. Perhaps I phrased in laughing: differently, but the meaning is the

"I want you to know," Thomas said sharply, "that I have grown weary of your referring to Miss Sears by that name, as," he added quickly, "any one would become of hearing his friend addressed by a term that should not be bestowed upon a lady." Hal smiled, slightly elevated his

Hal smiled, slightly elevated his eyebrows, folded his arms, but made no reply. A dull red mounted to his brother's face, and advancing, he said, in a voice quivering with anger: "What am I to infer from your silence? That you think Miss Sears is not a lady?"
"I do not wish to discuss Miss

Sears," replied Hal. "You know that I do not like her. A man's opinion should not be insisted upo then he makes that admission.

But I demand it!" exclaimed Thomas

Then take it !" cried Hal. "Miss Sears is a conniving, conscienceless person; totally devoid of all sense of honor, as her proceedings have shown; dangerous as such persons are : suc character is the opposite of a

But before the words were finished. Thomas lifted his hand and struck his brother across the face. Hal made a bound forward. He was deadly white, except for the red mark across the smooth cheek. Instantly, however, he drew back.

If you were other than the one he said slowly, "you would not say, and live, that you struck Hal But you are my brother!' And he stretched out his hand, while a forgiving smile lighted his blue Thomas was beside himself. nd the very generosity of the action added fuel to the fire of his anger. Never!" he cried, spurning the

hand: "until-But Virginia's voice broke across

his words.
"For shame, Thomas!" she cried for shame! A gentleman would not refuse an apology from an offender and you will not accept pardon for your insult!"

I can not pass by what he said of my—of Miss Sears!" he protested.
"You did not pass it by," returned Virginia, with sarcasm.

you avenged it as I'll warrant no one else would have done.' What do you mean by that?" he demanded.

What I said," she replied. "Not every young man would lift his hand in deadly anger against his brother because that brother could not view a stranger in a light as favorable as

Stranger?" he repeated, a gleam coming over his dark face.

It were better for your honor if him pityingly.

The red again ran into his face.

"no man

Virginia," he said, would dare say such words to me!" "Any man would if asked to speak the truth," she answered calmly. 'And if I were a man I should then as now, tell you, Thomas Todd, that the honor you once held so dear, that you should cherish as the name you bear is sullied : that your actions are those of which a gentleman could not be guilty. Were your father standing in my place, knowing all I know, what would be his word for you? Villain!' and she dropped her voice as she uttered it, while Thomas drew himself away as though

the sound stung him. e went to him and laid a hand is arm. "It is not your father on his arm. speaking, but a sister. Women do not use such harsh names to those they love; yet you know that we, here, are taught to distinguish right from wrong, and to make no com-promise with the latter, just as you are taught to do. If we were to exchange places, you would speak to me as I have spoken to you."

He looked at the floor, his head hent: then he lifted his eyes, and, drawing himself up, said, with proud

humility: " But I should not have misjudged you, Virginia. I put forth no excuse in the hope of tempering your opinion," he added quickly. "I dmit that I-I love Miss Sears. But do you know me so slightly as to think that that passion could ever make me forget that an earlier affection binds me and my honor to an-

other ?" " I am glad you are not offering an excuse," replied Virginia. "What right had you, bound as you admit you are to another, to allow your fancy—for I can not believe this is other than a passing fancy—to follow any woman? But admitting that it is love, one which you have found yourself powerless to resist, would you offer to that old girl the casket emptied of its jewel? Would your fulfilment of your promise, because honor demanded it, be adequate return for her young life, crowned with love for you? Would such a fulfil-

ment make your marriage sacred in the eyes of God? When you found yourself drifting into this—this at-tachment, where was your honor then? No, Thomas, I have not mis-judged you. My judgment is what you would give to another man, what you will give to yourself when your reason returns. I pray God when that time comes it may not be

"Too late!" he cried, a despairing note in his voice. His eyes went toward the open window, where, to his horror and Virginia's lasting regret, Bessie's white face showed. She rose quietly from her chair and crossed the portico. They heard her enter the hall, and with sickening hearts waited her coming. Then the library door opened and the stood before them. Her face, if pale, was stern ; her eyes met those of her re reant lover like lances; her lips were set in a firm line : the figure seemed to have grown taller. Vir ginia made a movement to interrupt the words she felt were coming, but Bessie said, authoritatively: "I first, Virginia, for the right is mine! Then she turned her eyes again on Thomas, and continued in hard, even tones: "I did not steal into that chair by the window to overhear words that were never intended for my ears. I was there when you came into the library. I heard you strike your brother because he dared you what he thinks of you When Virginia entered, I waited cause I felt I should then have the truth from your own lips. would have called my act the most dishonorable of which one could be guilty; but that was before I had an example set me by my cousin, Thomas Todd. By our later rules of conduct it is quite justifiable!" She looked on him for a moment in silence, then laughed bitterly. "Ah Tom, what lessons taught by you you have this day untaught me! But instantly her face grew stern again. "I have no father, no brother to avenge the insult you have dared offer me," she continued. glad I have not. I should not want to be the one to make a Dupont stain his hands with the blood of a coward A coward and a villain! The Duponts have done wild, reckless things in their time. They have not spared those who wronged them, but their enemies were always gentlemen like themselves. They never had to go down to the base offender's plane to punish him. And I am a true daugh ter of my father's house! All I say to you is this: Never cross my path again. This world is wide. Go your way, as I shall go mine. In the silence of the years I may forget that I once loved such as you have shown

yourself to be!" Bessie!' cried Virginia, moving ward the girl, but Thomas inter cepted her, and catching Bessie's hand, cried: "Bessie! Bessie! for God's sake don't say that!" For in that moment the horror of what her words meant for him, for her, for all, beat in on him with crushing force Cardome without Bessie, the joy of his mother's life, the love of father's heart! Himself without Bessie! He held her hands in a hard clasp against his breast and looked down on her face. those words, Bessie!" he cried.
"Unsay them! They are more cruel

Can you unsay the words you spoke a while ago to Virginia? Can you tell me your lips lied against Her face was close to his and she saw the quiver that ran over it. "Do not add per she were," said Virginia, looking at jury to your other sins!" she continued, before he could frame an answer. "Your face has replied for heart with the lonesomeness; and you. Now listen: I shall unsay my it's a relief to talk to some one for words when I forget yours. Never before! And you know when the Duponts make a vow they never break it. It is the motto of our

Then Thomas Todd, with a sudden recollection of the past, knew that she uttered words of truth, and in making that yow had set herself from him until it should be accomplished He dropped her hands and turned from the room; but never after that hour did his face wear its old haughty expression.

## TO BE CONTINUED

#### UNDER THE TRUMPET VINE

It sat back from the road some dis two dozen times or more before it even impressed itself upon my consciousness. And then it was not in the bit of vine together that we seem impressed itself upon my consciousness. And then it was not in the bit of vine together that we would ask me to star to see the seem of the bit of vine together that we would ask me to star to see the seem of the bit of vine together that we would ask me to star to see the bit of vine together that we would ask me to star to see the bit of vine together that we would ask me to star to see the bit of vine together that we would ask me to star to see the bit of vine together that we would ask me to star to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me to see the bit of vine together that we would ask me together that we w sciousness. And then it was not the house itself but a gorgeous trumpet vine which nearly covered it which attracted my attention. Rich in glorious bells of radiant color, it and down the dun boards on the other side with a prodigality that clothed the little house in a dress of glowing beauty. I stopped en-

tranced one day to look at it. "What a beautiful vine!" I said aloud. "I wonder why I never noticed it before." I had been passing by every day for two weeks or more, and for the next week I found great pleasure in the picture made by the small dun house and its enveloping vine. I never saw any one about, though it was svident the house was occupied. One day, idling along on my way home, I decided to go in and see who lived there, and ask just how old such a wonderful

vine could be.

The grass had lately been cut with

grass mingled with the keen, pungent tang of burning leaves in an adjoin-ing yard. I knocked on the front door, but there was no response, and in a few moments I took the little path around the house. I had a curious feeling as I went on that my first visit might be an intrusion, and I all but hesitated, reassuring my-self then that I was only going to inquire about the vine. Surely there was no harm in doing that. And I furned the corner, to see a little old woman sitting in a rude porch outide the kitchen door peeling peaches. She looked up at my approach, and rose to greet me with an inquiring

look. "Good evening," I said, adding hastily: "I just came in a moment to ask you about your beautiful trumpet vine. I have never seen such a beauty. It is so large—it must be very old, isn't it?"

"Come in. I'm glad to see you, and she quickly placed a wooder chair for me, whisking off an invisi ble bit of dust with her clean blue apron before she allowed me to sit lown. "The vine? Sure it's very old-years and years older than you are," and she smiled the soft, ingra-tiating smile of the true Celt. "Did

you plant it yourself?" asked. She glanced up at the vine where it drooped over the broken eaves of the small porch. Her eyes were that peculiar translucent bluish gray so nmon to the Irish race, and luring in their depths that same look of ternal youth (though informed now with a wistfulness that went to my daughters safely through many a difficult path, but leaves them too often with a bruised spirit and a broken heart. She lowered her glance in a moment and spoke, with a half-sigh: 'Yes, ma'am, it was my. self that planted it—himself and my. self, fifty years ago-before we were married—fifty years this month. Ah, it seems like only the other day, and manny's the happy day I've spent since then—and manny's the lonely one, too," with a sad shake of her "The house was new then, and a mighty fine house it was for those times. We didn't have such big houses then, at least not in these parts. It was himself that built it with his own hands, and he was living in it with his mother when I came out from Ireland. He had grand bit of ground about it, and it was himself that was well to do entirely. I was only a slip of a girl but he took a notion to me and I to him-and so we were pledged to

marry. And you came here a bride fifty years ago ?" Well, no, ma'am, I didn't. You

see, his mother didn't take to me somehow. I suppose I was a flyaway young thing, with ne'er a bit o sense at all, as she thought. She was a stern woman who had lost her husband and all her children but my man — Edward — and she was that wrapped up in him that she thought no one was good enough for him much less a little harum scarum Irish girl from beyond the seas," smile that had a hint of unhappy reminiscence in it. She hesitated suddenly. "But it was the vine you suddenly. "But it was the vine you wanted to know about, and here I'm gossiping away like the foolish old woman that I am—"

Oh, please go on!" I begged "I am very much interested. Tell me how it came out; that is, if you don't mind," I added hastily.

"Well, then I don't," she answered, with an apologetic glance. ' I do be thinking of the old times as I sit here by myself, and I do get a load on my heart with the lonesomeness; and it isn't many in these days who care to hear the old people talk. Our day is past, ma'am," with a resigned sigh was about to ask if she lived there alone, when she went on with her

"It's quare, ma'am, isn't it, how things work out in this life? I took my man away from his mother in her old age, and here I am, alone and lonely, with neither chick nor child to comfort or care for me. Ah, well, sure it's good that we can't see what's before us. I mind as if it was but yesterday the day he brought me over here to plant this vine. It was but a wee bit of a slip that the lady l worked for gave me. It was within a week of our marriage, and we walked out from the town-this was quite a way in the country then, and people walked more, too-planning that his mother and I would plant the evening. It turned out that he hadn't told his mother yet that we were to be married so soon, intend ing to break the news to her in my presence. But some one else had told her, and she was angry and cross when we got there, sore hearted, as can see now; and she wouldn't have a word to say to me. It angered himself, who was very fond of me and they had hot words. It ended in the two of us planting the bit of vine himself and myself, right there at the corner of the house—and going off mightily discouraged, back to town together. She came out and glowered at us as she saw her son digging What are you doing?' she asked suspiciously. 'Planting a little vine, he answered surely enough. 'A vine,' sneeringly. 'You needn't think it will ever shade you or yours! I'll dig it up!' And he answered her in quick anger, not meaning it at all: If you do, I'll never speak to you as a somewhat defective mower, as one long as I live.' I saw her face turn could note by the relays of upstanding blades, like sentries posted here and there, and the scent of the newly cut olosed the door. That day a week

we were married, but he didn't take ome to his mother, as he had intended, but to a cosy-enough log cabin, a mile away. He still farmed the ground here and supported his mother, but they were both black in their tempers, and they never made up. As mothers do, she blamed me, and said hard things about me, and hearing them from meddling neighbors didn't make my heart any softer toward her. Sure, as I look back now I see how sad and foolish it all was, and I might have had more sense and understanding : but it's life that brings us that, isn't it dear ?'

"Yes," I assented, soberly; sometimes brings it too late.

"True for you, ma'am. I was young and thoughtless, and himself was good to me and the children, and it never came to me how much his mother was missing him until my oldest child—a fine boy of nine died. Edward went after her then, but found her sick in bed, down with fever that took her off in a week. She told him how bitter the sorrow was on her for quarreling with her only child: how lonely she had been and how she had often longed to see him and his children, and even me But she was that proud not to see us when we took the little one by there on purpose. It broke Edward's heart—the poor man! It was him-self reproached himself many a time for all the lonesome hours that we never could make up to her. It's a terrible thing, isn't it, that we never can make up for some things? But I tell you, ma'am, I often think, as I sit here by myself in the ummer days, and inside, in the long, lonesome winter evenings, that am makin' up for it some way. I do be that lonesome sometim think my heart would break within ne-here in the same house where she spent her bitter, lonesome days.

" Are you all alone in the world?" A faint look of pain then passed quickly over the patient old face, but er lips smiled bravely, as she said with a show of cheerfulness :

"Oh, no, ma'am; I have two daughters living, but they are far away from here. They are married and live in Colorado. They have growing sons and daughters, but I have never seen any of my grand children. They never came back since they left, though they often talk about it. Oh, they're good to me, she hastened to add. They're always sending me presents. You know I have this little house and enough to keep me-himself saw to that—but I do get the lonesome feeling over me to have none of my own about me. I had eight children, and now all are gone but my two young est girls, and they are far and far away enough. Ah, well sure it's the way of the world."

"Wouldn't you-" I put the ques-tion diffidently-" wouldn't you go to them ?"

The soft old eyes regarded me 'Ah, ma'am, sure there's no gently. place like your own small corner. Many's the happy day I spent in this little house after we came back here. Four of my children were born here, and here I raised them all. Himself went to his long rest twenty one ears ago, and it's out of the same loor I want to go when my time Here under the vine we planted fifty years ago I do sit many n hour thinkin' on the old days when I had my children about my eet—the happiest days of a woman' life, ma'am-and it would be like tearin' my heart to leave it. know it's not much to look at-barrin' the vine maybe-but it's home,

coming back to see me. But sure a vast proportion of criminals belong they don't know how lonesome I get to the Catholic Church; if, basing for I never tell them. It's no use givin' them the bother when maybe they couldn't come, for they aren't system of rich, just comfortable, and it takes a and efficien deal to keep a family these days."

" I'm sure they'll surprise you one of these days," I put in with a certainty I did not by any means feel.
"How fine it will be to see your grandchildren!"

"Yes," with a far away look in her eyes. "But she never saw her grandchildren—to talk to—I mean and sometimes I do be thinkin' that

tear fell on the withered cheek. Nonsense," I interrupted, briskly. surely you have atoned for it in all hese years of loneliness!" O wonderful heart, I was thinking, that had kept the memory of that early mistake so fresh in mind, and was willing to suffer now as she had, innocently enough, made another suffer so many years ago. Husband and mother stubborn both—their hearts had crumbled into dust this many a year; yet this reproach and wrong of those old days still found a resting place in this tender, sad old

At this instant a brilliant idea popped into my head, and before I ould conjure up a plan to carry it out, my little woman unconsciously laced the means right in my hand. he said :

"Here's a letter I got from one of my daughters to-day." And she drew a thick missive from her apron Would you mind reading pocket. it to me again? My eyesight is poor any more, and the girls write so small I can't always make it out."

To my surprise it was a most de-lightful letter, full of affection and tender inquiry. There was solici-tude in every line and many a fond desire expressed to see the mother soon. The letter confirmed me in my intention, which was carried out that very night. I bade the old lady shall be educated—should entertain

farewell soon after I finished the letter, assuring her that I would be glad to stop in soon again.

The next day I was called away for week, and it was two weeks before I passed the little dun house again. It was with an eagerness that in-creased to anxiety that I scanned it as I approached. Sure enough, there were various signs of unusual life about the house and grounds. Two boys of about fifteen and sixteen of chatting and laughter came from the rear of the house; fresh curtains were up at the front windows, and the front door was hospitably open Inside I glimpsed a tall handsome woman, and a keener glance dis-covered the little mother sitting near by. Just then one of the lad tall and good to look at, ran toward the front of the house, calling lus tily: "Grandma! Grandma! Don't you want us to cut the grass for

If tears stung my eyes as I hurried past, they helped me to sense some thing of the great happiness which must be filling that tender, kind old heart.—Helen Moriarity in the Ave

#### THE PROBLEM

OF EDUCATING OUR BOYS By Rev. J. A. McAuliffe, C. M., in Extension Magazine

There is not a problem in the world to day more vital or far-reaching in its effects than that of the education of our boys. The boy of to-day is the man of to-morrow and as the boy is, so shall the man be. Bend the sapling to the right, it will grow to the right; bend it to the left. it will grow to the left. The man whose early education has been neglected, or directed along wrong lines, is a worthless and dangerous member of society. According to God's designs, he was to accomplish a purpose in life. Such a life must be pronounced a failure, entailing, as it does, ruin and misfortune in this world, and exposing him, unless saved by a miracle of grace, to the gravest of all misfortunes—the loss of his immortal soul.

To day there is noticeable a healthy ence. awakening to the seriousness of the problem of educating our boys, and promoters of social reform are eagerly seeking for means of safe guarding the youth from the baneful influences that surround him, and which interfere with the molding of his character along lines discovered that the wrongly cated boy constitutes one of the most prolific sources of the evils that threaten society. We com-mend them for the wisdom manifested in many of the means now or at least suggested, remedying these evils. Yet we fear that their ultimate success can be but partial. For they have locked against themselves the one door that leads to the canctuary of the boy : and they have thrown away its This secret spot is the heart of the youth, and it is by adopting a maimed, imperfect system of education, which neglects the soul, neglects religious and moral training. that they have thrown away the key to ultimate success. We can not readjust or reform the

present system of education in our Public schools, and only by the influence of good example can we hope to help save those whose moral training has been neglected. But, thanks be to (+cd, we are not helpless with regard to our own, our Catholic boys; and if the enemies of our religion lit's my own. Sometimes, maybe can triumphantly present statistics of crime and mockingly declare that their conclusions on these figures they will argue that the Public school education is as thorough and efficient as ours, it is to be feared that this comparison, apparently so favorable to the educational system which excludes religious training, is due to the criminal neglect of Cathoic parents. For, unfortunately, there are some indifferent, half hearted Catholics, who fail to rightly apprec ate the value of those priceless treas ures that God has confided to them who fail to realize their duty toward their children and the exacting ac count they must one day render. There are same Catholics who allow themselves to be falsely persuaded that the education received in a par ochial school or Catholic High school is inferior to that received in public institutions of learning, and who. through selfish motives, send their boys to Public schools, where their souls are starved, their hearts and wills neglected. The indifference of the parent will almost of necessity be reflected in the child; and, if the lives of those boys who have gone astray were carefully looked into, it would be found that in the majority of cases they were Catholics in name only, and not in reality, and that the selfishness of parents, who deprived them of moral and religious training by refusing to send them to Catholic schools, is to blame. Having gone forth into the world to struggle un-armed against the temptations that bound on every side, it is not surprising that they fell an easy prey and brought disgrace on themselves, their family, and the religion whose name they bore. This important problem of the edu-

cation of our boys demands. then, the attention of every conscientious Catholic, of every loyal citizen. And to avoid the danger of inflicting irreparable injury on the child, parents—under whose authority the child is,

a true notion of education. Education demands moral as well as intel-lectual development, and both are indispensable to individual or nation al prosperity. No system which vio-lates the sacredness of either paren-tal rights or religious liberty can be ogically advocated or hope to suc-

ceed. Were it not for the education im parted in our Christian institutions, this country would be flooded with unbelievers, infidels; and what would ba the result? Neither God nor laws ecognized nor obeyed; no fixed code of action followed: as a result, disorder, lawlessness, anarchy. It is to this that the present system of state ducation would logically drive our young men, and from this abyse society has been and will continue to be preserved only through the inluence of men of moral training and deep religious conviction.

Wonderful opportunities for physial and intellectual development are afforded the boy of to day, and we are proud of our Public school system as far as it goes. Our objection is that it does not go far enough. For, develop a boy physically and intellect-ually, but neglect his will, and the product will be a despicable, but re-fined, degenerate and profligate; develop his will without the proper training of his understanding, and the result will be a revolutionist. an anarchist, a creature of impulse and passion; but develop his body, mind and will, and you will have a being who reflects the beauty of God, is an honor to his race, obedient to authority and respectful of his own dignity and of the rights of his fellow man.

A foolish world, flooded with false and pernicious maxims, claims that alone can satisfy every craving of the heart of man, without religion without moral training, without holding out to him anything beyond the grave. To do our own will, to pursue our favorite amuse ments, to accumulate wealth, strive after honor and power-this. she teaches, is the sole reason of our existence; and only too many parents are her blind votaries, hearkening to her seductive advice, and exposing their sons to her destructive influ

The world to day needs men of moral training, men trained honesty and virtue. Thinking men, realizing how few of these noble characters are to be found, tremble for the future of society. In this glorious country of ours, equipped with a system of widespread educauprightness and truth. They have tion, there is something wrong somewhere, as is evidenced by a deadened sense of duty and responsibility, by contempt for religious obligation, by lack of respect for the enactments of civil law, by immorality as displayed in art, by moral degeneracy as por-trayed in daily conduct, by the terrifying records of the divorce court, and by innumerable other crimes with which this world is teeming. Yes, there is a mistake, and one so glaring that it need scarcely be pointed out to a candid, thinking man. Our deficiency arises, not from illiteracy, but from a defective system of education, which strikes at the very root of government and society; it lies in the want of religious and moral training.

To day our own boys, who will be the men of to morrow, are standing on the threshold of a tempting, but treacherous world, filled with falls and dangers. We must now prepare them for the struggle that lies before them, or prove recreant to a sacred duty. then, for Catholic parents, in making choice of the place in which their boys are to be educated, to pause for a moment and save th inflicting an irreparable injury on the boy by sending him where moral and religious training would be neglected.

A half-dozen years ago Dr. Lyman Abbott wrote an article answering the question: "Shall we send our boys to college ?" The answer was. of course, affirmative, but he made ome admissions which only accentuate the danger to the faith and morals of boys if they are educated in an atmosphere that is not distinctly religious. While maintaining his belief that in the modern college 'the standard of social morality is quite as high as will be found in any ommunity of five hundred or a thousand boys engaged in commercial or industrial pursuits," he admits that the college vices flourish. though he contends that they are of a different type than formerly. 'The vices of college boys were chiefly drinking, gambling and licentiousness. Drinking is, I think, less than in my college days; drunkenness certainly As to licentiousness, it is difficult to form a trustworthy

ion, since every man who yields to this temptation endeavors to justify himself by declaring that everybody is licentious. . . In short, college life may not safeguard moral character, but does not tend to undermine it. College is not a safe place for a weak-willed and easily tempted boy, but I do not know where in America a safe place for such a one is to be found," etc.

It would seem that Dr. Abbot interprets the "vices of college boys' as necessarily interwoven with college life. Catholic educators hold an entirely different view; sinful 'vices" can not flourish under the vigilance of Catholic auspices.
"Drinking, gambling and licenticusness" are not tolerated at any Cathoic college; but it, as might bappen, attempts to violate the disciplinary regulations are observed, the ringeaders and offenders are sought out and punished, by suspension or dismissal. Hence we proudly say that the Catholid college is a "safe place" for the boy, for the building up and strengthening of moral character is an aim of Catholic education.

#### THE FOLLY OF THE EUGENISTS

It is a great danger to the State when sin becomes sanitary; it is of still greater danger when it attempts to become scientific. The last enormity is reached, as under Paganism it was reached, when sin becomes sacrosanct. It is of the very essence of Paganism before the Fall that the practices which have everywhere wrought more national havor than a Thirty Years' War were forced upon the nation not merely as a sanitary bylaw or a scientific conclusion but as

a religious cult. Books, like the "Task of Social Hygiene," by Havelock Ellis, suggest in polysyllables that these nation wrecking enormities have in then "the glorious freedom of a new religion." But for the moment the remnant of religion still left in the world is too alert to allow its sacred name to be set up as a sign over the shame that are being hawked in the world's streets. It is in the mame of science and of sanitation that the devil is at present offering his wares Here let me digress wisely on the

A great number of us have persons reasons for believing in a personal devil. In other words, we look on it as certain that there is somewhere in the midst of things a person of great intelligence, but with a bad conscience; there are many others who look upon the devil as a useful personification; others, to whom he is a harmless metaphor. Let what I shall say of him be received by each class of thinker according to his

To return to Satan. He plays two chiet roles. He is a roaring lion. This is his most popular and least successful role. Any person of medium intelligence can avoid him when he hears him roar. His most successful role is that of a mild eyed tatesman and philanthropist. Milton's most astounding stroke of genius was to strip Satan of his anthropoid make up and his roaring; and to make him a politician with a hunger for the social well-being of the other poor devils. It is whilst playing this complex and highly inligent role of philanthropist or politician and scientific thinker that he succeeds in his chief victory not over the wicked, for these he has always with him, but over the good, for these can be captured only by a

show of good.

It is no reflection on the good intentions or the good name or even the good family of such as Mr. Ellis to suggest that they are doing the devil's own work in a most effective way. So earnestly does Satan desire the cooperation of the good, that whoever would find him in the world of to-day at his hottest, must not seek him in a hades of the damned but in some socially minded subcom-

mittee of the self-elect.

If I, in my own insignificant name accused such books as the "Task of social Hygiene" of being the devil's hand books I should be even as the thing accused. But it is in the name of the Decalogue—about which Mr. Bernard Shaw has some pretty denunciatory fireworks-that I venture to tell the truth.

There are no end of truths in these books; just as there is no end of good drink in the poisoned posset But a lie is all the more damnable when recommended by truth, and immorality all the more devastating when coated with ethics; as a scounbearing the testimonials of a gentle

Now what have we to say about this muck heap and the man with the muck rake? Much every way? No, very little any way ; for the sufficient on that while a Catholic paper must at times be as coarse as a major prophet, it can not be obscene. list of ingredients in this muck rake will be almost enough-and more than enough—for the reputation of a paper of the decent minded.

Neo Malthusianism. The advocacy of this makes Bradlaugh quite mid-Victorian :

But when it became generally realized that it was possible to limit offspring without interfering with conjugal life a step of immense imfound by experience or have reason to suspect that children will be thrown upon the parish, to instruct the parents in methods of preventive conception (p. 26,)

A charming function for Messieurs les Medicins and for Guardians of

Motherhood without marriageand divorce by mutual consent.
"Why should there not be, as of old there was, a relationship which, while of less dignity than marriage and less exclusive in its demands, should yet permit a woman to enter into an honorable, open and legally recognised relationship with a man . Its establishment in Sweden

has apparently been satisfactory." Now isn't that the devil? And, dear reader, are you not satisfied with Mosopotamia—I mean Sweden?

Race Suicide. I mean as a national, more than a personal, activity. The "Task of Social Hygiene" is entirely satisfied with this yearly slaughter of innocents, especially in France. It might be interesting to publish, as an appendix to the second

edition, the findings of the French Parliamentary Commission of En-quiry into this falling birth rate. Apparently France. ently France is not so enthusi

Eugenics! Eugenic certificates—God 'a mercy on us!—are to be issued. Now, do eaven's sake read this :

Eugenic certificates would be issued by a suitably constituted authority to those candidates who nose to apply for them and able to pass the necessary tests. Such certificates would imply an in-quiry and examination into the ancestry of the candidate as well as into his own constitution, health, in-

of natural nobility (pp. 202-203.)

Is not that a "gem" too beautiful
"to blush unseen?" Dear reader,
which of these flawless pearls of humor do you fancy? What about "the suitably constituted authority?"

There are several other enormities all rung with the solemnity of a major devil. Almost the greatest crime of the book is to quote— Shakespeare! From what we know of that excellent gentleman, and of his attachment to the Ten Command-ments, these social-hygiene folk would have met short shrift from the

rapier of his pen.

The whole ethos of the book and others of the sort is summed up in one sentence, as all the scent of the rose is in one petal. "The superrose is in one petal. "The super-ficial sympathetic man flings a coin to a beggar; the more deeply sympa-thetic man builds an almshouse for him; but, perhaps, the most radical-ly sympathetic of all is the man who arranges that the beggar shall not be these arrangements were lacking in

Many a bad book has its good points. The immoralities which points. this book advocates are recommended to us by the sacred names of Science and Progress. I own that I have been too often in market places not to be uneasy at hearing them. But it is satisfactory to know that these modern and progressive views are recommended to us, in moments of truth telling because they are pagan Mr. Ellis also makes a telling point out of some sexual customs of the Papuans. Does Mr. Ellis not feel that he is on very unscientific ground when he calls these views modern and progressive, yet finds support from Paganism and the Papuans. He would be on a firmer footing, his torically speaking, if he described intellectual as the devil .- Vincent

#### THE RISKS SHE TAKES

In a mixed marriage the Catholic party takes all the risks. This will appear to be about the exact truth The attitude of the Catholic party is Catholic has given any thought to the matter, at best the marriage appears to him in the light of a pledge. He promises to be the husband. I say husband, because in the majority of cases the non-Catho-lic is usually the man. If the union proves irksome to him, he has the courts to snap the tie which binds him to his wife. He assumes his obligations in the light of his own conscience, perhaps, but more fre-quently in the accepted way of

Now mind, this man may be en tirely admirable; that is not the question. What we want to know "What is his definite attitude on the subject of matrimony, and what change, though maybe now conformable to Catholic teaching?" The path of marriage is hard. It is not a mere saying to insist that only God can give the strength to bear mutual burdens. The examples of men who had lived years with a faith. ful spouse, afterward leaving her to take up with a more youthful and more attractive woman, are too con mon to require emphasis here. If such a tragic thing should transpire it must be clear to the Catholic party that she alone (since it is generally s woman) must suffer the consequences of his un-Catholic conduct.

It is hardly necessary to enlarge on the fact that in a mixed marriage the whole duty of instilling religion falls on the Catholic wife. Hers is conjugal lite a suep of infinites inportance was achieved (The Task of
Social Hygiene, p. 16.) Nystrom believes that the time is coming when
it will be considered the duty of the
municipal authorities if they have
municipal authorities if they have
seeing the son following in the footseeing the son following in the footseeing the son following in the footseeps of the father, or the growing
steps of the father, or the growing daughter, to whom she may not whisper in warning the thoughts that are in her own heart. Then, too, there is the gradual growing apart on questions that every year makes more vital, and since with advancing years religion replaces so many other things, the Catholic starts down the shadowy way in ap-

palling loneliness. This is only a bare outline of what the Catholic party to a mixed marriage must bear. Before matri-mony, anxiety and fear. In the early stages of married life, constant mis-understandings that explanations will not explain. In middle married life, when the early attractions are waning, the constant pullings at the heart-strings and threatening calamity. In older life the separation from a communion that brightens declining days.—St. Paul Bulletin.

We cannot give up the cross with-

#### FEAST OF THE ASSUMPTION

" A NIGHT PRAYER " Dark! Dark! Dark! Thy Feast has fled; eyes are wet with tears unshed

I bow my head; Where the star-fringed shadows softly sway I bend my knee, And, like a homesick child, I pray, Mary, to Thee.

Dark! Dark! Dark! all the day-since white robed priest In farthest East,

In dawn's first ray—began the Feast, I−I the least— Thy least, and last, and lowest child,

Virgin! didst hear? my words were

Didet think of me?

Dark! Dark! Dark! and no! The angels bright, With wings as white iream of snow in love and light Flashed on thy sight; shone like stars around Thee

I knelt afardow only dims the scene Where shines a star!

Dark! Dark! Dark! And all day long, beyond the sky, Sweet, pure and high, The angel's song swept sounding by Triumphantly; when such music filled Thy ear,

Rose round Thy throne, How could I hope, that Thou wouldst hear My far, faint moan?

Dark! Dark! Dark! all day long, where altars stand, Or poor or grand, intless throng from every land, With lifted hand, Winged hymns to Thee from sorrow's

In glad acclaim; How couldst Thou hear my lone lips

Thy sweet, pure name? Dark! Dark! Dark! and no! Thou didst not hear Nor bend Thy ear, To prayer of woe as mine so drear;

For hearts more dear Hide me from hearing and from sight This bright Feast-day; Wilt hear me, Mother, if in its night I kneel and pray?

Dark! Dark! Dark! The sun is set, the day is dead; Thy teast bath fled; My eyes are wet with the tears I shed:

I bow my head ; Angels and altars bailed Thee, Queen, All day; ah! be To night what thou hast ever been-

A mother to me! Dark! Dark! Dark! queenly crown in angels' eight Is fair and bright; lay it down; for, oh! to night Ite jeweled light Shines not as the tender love-light

shines. O Mary! mild, In the mother's eyes, whose pure heart pines For poor, lost child!

Dark! Dark! Dark! Sceptre in hand, Thou dost hold sway Fore'er and aye
In angel-land; but, fair Queen! pray Lay it away.

Let the sceptre wave in the realms Where angels are; Mother! fold in thine arms of

love Thy child afar! Dark! Dark! Dark! Mary, I call! Wilt hear the prayer

My poor lips dare? Yea! be to all a Queen most fair. Crown, sceptre, bear ! But look on me with a mother's eyes From heaven's bliss;

And waft to me from the starry skies Dark! Dark! Dark! The sun is set; the day is dead; Her Feast has fled;

Can she forget the sweet blood shed, The last words said That evening "Woman! behold Thy Son!"

Oh! priceless right, Of all His children! The last, least one, Is heard to night.

TRIBUTES TO FATHER MATURIN A great many tributes have bee paid in the press to the late Father Maturin. A short but happy appre-ciation has appeared in the Times from the pen of Wilfrid Ward, who says he personally never heard any preacher of whom the word "inspiration could be more justly used. Rev. Dr. Warschauer writes in the British

Weekly of the influence of Father Maturin's sermons at St. Barnabas," Oxford, in his undergraduate days. He says: "We sat spellbound in close-packed rows while he spoke, without a note, with a kind of vehement sincerity which never failed to impress us, whether we accepted his doctring or not." loctrine or not."

THE BRIGHTON CONVERTS MADE MONSIGNORI

The Holy Father has lost no time in bestowing a mark of honor upon the two Brighton clergymen whose conversion in 1910 made such a sensation in Anglican circles. Mgr. Cocks was Vicar of St. Bartholomew's Brighton, and Mgr. Hinde was Vicar of the Church of the Annunciation in the same town, both of them bulwarks of the "Catholic" party in the Church of England. After their submission at the hands of the Bishop of Southwark, they went to Rome and studied for the priesthood at the Accademia College, and were raised to the priesthood by Cardinal Merry Del Val in 1912. At the request of the Accademia President, they have each received the honor of being named Cameriere Segreto Soprannumerario, in other words Privy Cham-berlain to His Holiness. Mgr. Cocks has also been appointed to the Church of St. Peter's, Hove.—Catholic Herald.

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LONDON, SATURDAY, AUGUST 14, 1915

#### POPE BENEDICT'S APPEAL FOR PRACE

While on the battlefront in eastern Europe the war-spirit spreads destruction and desolation over God's tair fields, now blighted by havoc light amid the gloom, comes an think. They are swayed by prejuappeal for peace from Pope Benedict dice and preconceived ideas. The XV., one of the most stirring appeals that has ever been penned in the name of God and of humanity. It is an appeal that compels attention. The Vicar of Christ, head of the Catholic Church and spiritual successor of St. Peter, speaks to the appeal, and of a character to make men think.

He does not speak of war as of something inevitable in the ordinary course of human history. He does not speak of it as a necessary discipline for a red-blooded human race, as philosophers have done. Benedict XV. speaks as a Christian, as the fearless representative of his Heavenly Master, and his words have the weight of truth and authority. "In the name of the Lord God," writes Pope Benedict, "we implore the belligerent nations to end this horrible carnage, which for a year has been dishonoring Europe. The most beautiful regions of Europe are sown with bodies and ruins. You who before God and men are charged with the grave responsibility of peace and war, listen to our prayer. It canno be said that this conflict cannot be ended without violence of arms. May this craze for destruction be abandoned. Why not weigh with serene conscience the rights and just aspirations of the peoples? Why not start with good will to exchange views, to end this terrible

Such is part of Pope Benedict's appeal. It is full of the spirit of Our Blessed Lord. Who candoubt that if Our Blessed Lord Himself appeared in visible form on the European battlefield to day. He would at once bid the combatants put down their a personality that it is no wonder he we should listen to His vicar, who To Garmany, in particular, John Bull speaks in the spirit of His Master.

grave national crime. The responsibility of rulers is particularly great. No earthly conquest can compensate for spiritual ruin. gain the whole world and lose his own soul?

It is a time for rulers and statesmen to reflect. Power is of brief duration. Life and health are uncertain. All must die before many years have sped. And immediately after death comes judgment. Prince and ness. ant, statesman and warrior, all must stand in that awful moment after death before their God and Judge. All the power and pomp of earth will have passed away like a shadow. And life will be seen in its true proportions. All that will comfort a soul in that great day will be the memory of good deeds and of obedience to the voice of God. What a reward in the mansions of the Blessed would be his who, weary of war and of its murderous march, fell down on his knees and prayed to God | She is following that most perilous to forgive the past and to restore the reign of peace. "Blessed is he," writes Benedict XV., "who first ex-

to accept reasonable conditions of

The message of Pope Benedict will find an echo in the hearts of thinking men. War is a species of slavery. It is a scourge, like pestilence or famine. The duty of all men is to use their best efforts to abolish it. To the Catholic Church, Europe is indebted for the abolition of slavery, for without the Church true social progress would have been impossible. The Church stands for human liberty and for the dignity of man. States indeed may look upon men as food for powder. The Charch regards every man as either an actual or potential temple of the Holy Spirit. So national aggrandizement by the sacrifice of human lives can have no support from the Church. Though all the world be in arms she must plead for peace and for a policy of universal goodwill and charity. There is nothing in this war which cannot be settled by reasonable men on peaceful principles. All that is needed to secure peace is an acceptance of the laws

of Christianity. There is room to day for the traditional objection that war is something that will never cease upon this earth and that efforts to stop it are in vain. and disaster, from Rome, like a Men who talk in this way do not reason that war has not been abolished is simply due to the fact that Christian principles have been regarded as merely suitable for a Church and pious people, but not for business or for politics. That is the common fallacy. Once Christian warring nations, as a father to his principles are adopted by rulers and children. It is a simple, direct governments, peace will be a natural outcome. The whole world would then be a mirror, as it were, of the day of peace and good will through. out the world may be nearer than we think must be the prayer of all Christian people. With Pope Benedict, they will pray for the reconciliation of all warring peoples, and that the minds of rulers may be enlightened and made humble by the grace of God. And pious Catholics might profitably add to their prayers each day, these simple words of His the intermediation of Mary His Mother, in sorrows, bring to an end this terrible tempest of war and restore the radiant dawn and tranquility of peace formed in His own divine image.

> THE BRITISH SPHINX AND THE WAR PROBLEM

What is Great Britain doing with her army to day? is a question often heard of late. Great Britain is the sphinx of the present war. With a highly heterogeneous people, descended from Britons, Romans, Saxons, Angles, Danes and Normans, Great Britain presents a puzzling problem to peoples born outside her island traditions. To understand John Bull is not an easy matter ever for those born within the island pale. John Bull is so complex, so protean arms and be at peace. Surely then | perplexes both his friends and foes. forms the problem of the day. An In this time of tribulation, when unmilitary power, as Germany termed the powers of darkness are working | him, John Bull has risen to the occafor the overthrow of pity and human- sion in a manner remarkably his ity and for the return of paganism, own. The end of the first year of it is surely needful for all who call the war finds him stronger than ever themselves Christians to unite in the in his history. He has brought into movement for peace. To continue existence an army of 3,000,000, his a war for the mere purpose of de- navy is larger than ever, and he has struction and conquest, would be a swept the ocean clear of German vessels: he has demoralized German trade and has captured Germany's colonies: he has checked the German drive for Paris, in concart with the What shall it profit a man is he shall gallant French army, and that his army is not a nut that the German army is eager to tackle may be gauged from the fact that the greater part of Germany's attention today is devoted to a Russian invasion. Germany, on the other hand, at the end of a year of war, is weaker than ever in her history since 1870. She has lost 3,000,000, men in killed, wounded and the Kiel canal, a naval white elephant, discredited and impotent. And the attack from Britain is yet to come. These are awkward facts for Germany. Amid her very victories in the East, the shadow of the day of reckoning must be with the thinkers of the German race. When question which must bother Germany as she directs her eastern campaign.

of all lures—a retreating Russia.

That lure brought the fall of

wreck of his army, it was to doom at Britain's hands. Germany today is following in Napoleon's footsteps and who can doubt the end will be the same.

From Britain little news is heard but it is known that she is one vast armed camp. What is she waiting for ? John Bull is a strange, silent person. That is why he puzzles the world. He has been more attacked him, except he could answer them with profit. He has been taunted with the meanest vices, with lethargy and incompetence and unprogressiveness. He has silently watched his foes as they discussed his shortcomings, and never a word has passed his lips. To-day the pendulum has swung to an extreme of suspicion among his critics. He is champion diplomatist. Instead of the heavy-eyed lethergic farmer in top-boots in which traditional cartoons pictured him, John Bull to-day is portrayed as a kind of modern Machiavelli, a preternaturally shrewd schemer for Germany's downfall, husbanding his strength and vast resources till the hour be ripe to strike. Even to this charge of diabolical dip lomacy, John Bull says nothing. What lies in the depths of John Bull's soul the world would give much to learn. Of one thing, however, his critics seem convinced, and that is that they have never really understood him before. That this supposedly sluggish and somnolent old gentleman should really be pulling the strings that direct all Europe's destiny is a startling thought for those to whom John Bull was once a synonym for unaggressive simplicity. To judge life of Christ. That the dawn of the from his part in the present war, John Bull, say his critics, seems far from a simpleton. His critics to day begin to credit him with a versatility, a resourcefulness, a foresight, that stamp him unique in history. He has crippled Germany, and seen her rushing to the East on an errand that will cost her half her army. And even to day, John Bull's critics are by no means sure that they fully understand his complex character Holiness: May Jesus in His pity, by Can it be, they are asking, that John Bull was always a humorist at heart

So run the fancies of John Bull's critics. The Pope's appeal comes at an opportune time. It will give John Bull the chance to show that his astuteness is second to his sense of Christianity.

HOW BRITAIN MAY AID THE POPE'S APPEAL

Though by those who do not know her people. Great Britain may be credited with astute schemes for the Pope Benedict, would then discuss worsting of her foes, there can be no doubt that in her inmost heart the most generous impulses are latent, which will respond to a proper appeal. To the Pope's appeal for a peace movement, it is reported in the Osservatore Romano that both Sir Edward Grey, the British foreign ever. It is Britain's golden hour. secretary and Emperor William have onlied in a cordial spirit, though to text of their replies is not given "These replies." says the Osservatore Romano, "are greeted with joy They show the first rays of a bright

That there is hope in the situation is beyond question. Great Britain is a generous nation. She has no hatred of Germany nor of any other nation. Once Germany was her ally, and between the two peoples feelings of warm friendship existed. Emperor William himself, as the grandson of Queen Victoria, Britain's beloved queen, was once a welcome quest in England. Great Britain has no desire to deprive Germany of her place in the sun. Great Britain is fighting for liberty and not for national aggrandizement.

It is Britain's golden hour. Never was there given to a great people a greater opportunity of manifesting real greatness of character. There is every reason to accept the oppormissing; her fleet is bottled up in tunity. The war is costing the world millions of dollars per day. On the battlefields of Europe hell is imaged in murderous madness and riot of hate. In Britain, Germany, France, Austria, Russia and Italy, there are thousands of women and children whose lives have been darkened by the loss of husbands, fathers and and missing reaches 14,000,000. In Europe, it would seem that some great power of darkness had blinded

pelled, the angel of peace will return. It is an hour for self-sacrifice and for the abandonment of worldly ambitions in exchange for the higher aims of Christian progress. It is Britain's golden hour.

To co operate with the Pope in his efforts to end the war-scourge would be a work that should appeal to Great Britain. Noble deeds and aspirations are no strangers to her land. Her in his time than any other figure in history is full of noble names. St. history. Insults have failed to move Augustine, St. Edward the Confessor, her holy King, St. Dunstan, Langfranc, St. Anselm. St. Thomas s Becket, the holy martyr of Canterbury-all these are names of which Britons are proud. Erin, the sister island, is rich in her roll of saints All these saints stood for great Christian principles. In their lives on earth they were God's witnesses to the beauty of truth and honor and charged with being the world's charity. Their very names and memories are full of pious suggestion. Even to day their influence lingers in British traditions, linked with the spirit of the land. Pope Benedict's appeal is sure of respect from such a people. The land of Gladstone, Newman, Manning and countless honored names, will surely range itself among the forces to join in the beneficent aims of Christ's Vicar. But how can the war be stopped till one or the other foe be decisively beaten? asks some sceptic. It can be stopped as easily as a street quarrel, of which indeed it is merely the magnified embodiment. Once the combatants have agreed to shake hands, the fight is stopped.

But how can the respective claims of the warring nations be settled? is the sceptic's further question. They can be settled upon Christian principles. Those who have done wrong will make restitution. All aims of aggrandizement must be abandoned. This is a practical proposal, and can be realized if the nations of Europe so desire. Every day that the war continues means a longer list of dead, an increased agony of privation and suffering for thousands. The acceptance of the Pope's appeal, and its progress to a practical conclusion, would be full of blessing for all who had helped it to fruition. It will need great courage at the present day to stand out boldly on the side of those who are prepared to talk of peace. It will be so easy to line up with the throng of those who never dare think new thoughts and look on progress as a dream. But Britain has the gift of courage. Once she is convinced that her allies would receive fair play in a peace movement, there is every probability that Great Britain will stand out boldly on the side of those who agree to the Pope's appeal. A Christian court, as suggested by the war and proceed to a verdict based on the moral laws of Christ. Peace and good will would reign throughout the world to an extent never reached before. The nations

MARKS OF THE TRUE CHURCH OF CHRIST

that took part in this "Peace of Bene

dict" would be written glorious for

Which is the true Church of Christ. and how may it be known? is a question often asked by seekers after truth. This is an important question. for if, as is a fact, the Church of specially appointed means of attaining eternal life, what can be more urgent than a search for this Church and the attainment of her privileges? What then are the marks of the Church of Christ laid down in the Scriptures?

Four marks, as declared in the Nicene Creed, characterize the true Church of Christ. She is to be one, holy, Catholic and Apostolic.

That the Church was to be one is clear from the words of our Lord in St. Matthew 16, 18: "Upon this rock I will build my Church," and from His prayer for the disciples in John 17, 21, where He asks "that they all may be one." St. Paul also emphazies this unity of the Church, when he save that "We being many are one body in Christ," (Romans xii, 5.) and that there is but "one body, one spirit, one Lord, one faith, one baptism,"(Eph., iv.) and Christ Himself in plain terms, declares in St. John x. 16: "There shall be one fold and one will Britain's army strike? is the brothers. The list of dead, wounded shepherd." The Bible further shows that this unity of the Catholic Church is to be found in connection with the Petrine primacy, for our the minds of nations. But there is Lord in St. Matthew 16, 18, says: no need to despair. The powers of "And I say to thee that thou art Peter Napoleon's star. He too had avoided darkness flee when submission is and upon this rock I will build my his figures, and side by side with tends the clive branch and tenders a clash with the might of Britain, made to the will of God. Once the church, and the gates of hell shall them, the figures for the correspondhis hand to the enemy in readiness and when he returned with the demon of hate is resisted and ex. not prevail against it." Now only the ing period of 1914.

Catholic Church officially recognizes the primacy of Peter; and only the Catholic Church enjeys a perfect unity of faith, government and worship. The Eastern Schismatic Church, for example, cannot fulfil these conditions, for though it agrees with the Catholic Church regarding her principal doctrines, it lacks formal union with the supreme pastor, upon whom as on a foundation, the Church is built.

The second mark of the Church of Christ is holiness. She is to be holy in her teaching and in the lives of many of her members. St. Paul assures us that Christ died for this very purpose, to purify His Church and make her holy : "Christ loved the Church," says St. Paul in Eph. v. 25 and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself a glorious church, not having spot or wrinkle, nor any such thing but that it should be holy and with out blemish." And thus the true Church of Christ is to be known by her possession of saints. St. Augustine, St. Jerome, St. Basil, the two Gregories, St. Dunstan, St. Thomas Becket, St. Theresa, St. Margaret of Cortona-these are names that add lustre to religion, and what other church could produce them save the Catholic Church?

The third mark of the Church is Catholicity. The word "Catholic" signifies universal and means that the Church of Christ is not confined to one corner of the world, or to one nation, as the Jewish church was but was intended for all nations and all countries, so as to embrace the whole world. "Go ye," said Christ, and teach all nations. (St. Matt xxviii.) "And you shall be witnesses to Me in Jerusalem," He says in Acts 1. "and in all Judges and Samaria, and even to the uttermost parts of the earth." The Church is Catholic like her Divine Master. The appeal of Our Lord was universal. Other churches may be national and appeal to certain temperaments. Only the Catholic Church can appeal to all mankind.

The fourth mark of the Church is apostolicity. What other Church but the Catholic Church can trace her history right back to Our Blessed Lord and His Apostles? The Church of Christ must be spostolic in her doctrine, in her mission, and in the date of her institution as a society. The apostolic doctrine, priesthood and mission remain with her forever. In the Church of Christ there must be a legitimate priesthood, for it is clear from both the Old and New Testament that the sacrifice of the Mass is to be offered up to God throughout the world by His Church for all time. Thus a Church without sacrifice or priests, cannot be the true Church of Christ.

There are other marks of the Church of Christ besides the four named in the Creed, and these may be termed "perpetuity" and fallibility." Nations wax and wane : dynasties grow old and pass; the Catholic Church remains. Our Lord is to be with her "even to the consummation of the world." And by her teaching the Catholic Church must always be distinguished from all other institutions. Other bodies may know doubt and hesitation. The Catholic Church manifests her Christ have in her possession His Divine origin by the possession of certainty. When human opinions conflict, only she can render a final verdict with the claim to absolute certainty. For in the Catholic Church alone is fulfilled the words of Christ that He would send to His Church the spirit of truth who would teach all truth. How else could truth be taught save by some authority that could decide between truth and error?

> THE FEAR OF CONSCRIPTION When, some time ago, we read in the newspapers that thousands of of it and perhaps you may be able to young Irishmen, alarmed by the rumors of conscription, were crowding to the emigrant ship, we refused to give it credence. We knew our kith and kin too well to believe that they would be frightened at the roll of the drum. The countrymen of O'Leary are not so faint hearted. And now, from the lips of the Chief Secretary for Ireland, we have the lie given to the malicious libel. In reply to a question in the British House of Commons he set out the figures of Irish emigration for the first half of the current year. For the benefit of our readers we quote

1915 January 497 784 366 819 February 1,426 5.144 March April May June 824 3,648 1,460 1,123 It will be seen from the abov

figures that during the first six

months of last year, before there was

even a whisper of war, the emigra-

tion from Ireland totalled 12 909. For

the first six months of this war year when, if we were to believe the press despatches, Irish poltroons were rushing away to America to escape enforced military service, the total emigration was 4,061. Now if the 4,061 were flying from the peril of conscription, what were the 12,909 to take part in the civil war against flying from? If the truthful correspondents would kindly tell us we would be much obliged. The enemies of Ireland are at their old game. Even at a time of national danger like the present, when there is urgent need of united action, they would promote their own selfish ends, even at the risk of inflicting deadly injury on the Empire of which they pretend to be so proud. For long they have been drilling into the ear of England the great fact of Irish disloyalty. Upon this supposed disloyalty they based their chief argument against Home Rule. Ireland could not be trusted with the management of her own affairs. Like a bolt from the blue came the great European upheaval. England was battling for her life. A disloyal, even a neutral Ireland, would have added immeasurably to her difficulties. But Ireland was neither disloyal nor neutral She took her stand by England's side, and in the Empire's darkest hour the Foreign Secretary told the House of Commons that "Ireland was the one the churches of his diocese on a rebright spot." Irish regiments were the first to face the invaders in the trenches of France and Flanders. Irish valor added new lustre to British arms. All this was bound to yet issued. "Will you not, young make an impression upon the public men of the diocese," concludes this mind of England. The fable of Irish momentous document, "help to disloyalty had been discredited by hasten this peace which can only be way to let the cat out lof the bag It only remained for them to keep on of our King-a King who by his delying. They could not deny the fact of the Irish regiments. They could to which some of his predecessors not deny the fact of the Michael O'Learys. But they could assert insidiously, that there were only exceptions, and that at heart the mass of the Irish people would gladly welcome the German invader. Hence the silly story about the abnormal emigration from Ireland. The young men, unwilling to fight for England, were taking time by the forelock and seeking safety in flight. Well, the Chief Secretary's figures give the lie

to this libel on Irish valor. But it is

safe to say that very few, if any, of

the newspapers which spread the

libel broadcast will think it worth

their while to publish its refutation.

NOTES AND COMMENTS DISCUSSING THE course of the Teurecent issue of the Canadian Congregationalist, a reverend contributor asks: "Has Germany become Apostate?" Students of ecclesiastical history may not unreasonably retort that the query is rather more than three hundred years too late. Germany - or rather, the predominant element in Germany, did that trick in the sixteenth century. Prussianism is but the working out of the principles then formulated.

THAT WAS a beautiful thought which found expression upon the lips of the Abbot of Buckfast in his sermon at the Requiem Mass for Father Basil Maturin in Westminster Cathedral. Father Maturin, it will be remembered, was last seen upon the ill-fated Lusitania, handing a child to fan occupant of one of the boats, with the words : " Take care find its mother." Father Maturin himself, said the Abbot, "answered the call of Our Lord to come to Him upon the waters."

SIR EDWARD Carson's appeal for policy, and the President alone it recruits and for a more ardent display of patriotism on the part of the terms in which it found expression. British people would have been more | The Secretary was busy with "polieffective had he no yesterday to tice," with daily receptions, or absent mock him. Sir Edward might better upon those "unseemly" lecturing help the great cause by keeping out tours. His conduct of his own office of the limelight. Words like "loy- was such as might have been exalty" and "patriotism" do not ring pected from a talker suddenly transtrue from the lips of the leader of formed into an administrator. the Belfast "Revolution."

friends and followers in Ulstere are the results, to himself, which are

concerned, by Premier Asquith is their leader most effectively answered. We do not remember to have seen the following in an English or American paper. It comes to us by way of France. Addressing an Ulster audience the Premier said :

"I know how unjust it would be to doubt the hereism of the Ulster people: I have proofs of it. Last year when no danger threatened England, but when the Catholic majority of Ireland, your Island, de-manded an autonomous administration and wished to be given a constitution which would enable it to maintain its loyalty to the Crown alongside England and as an inde 300,000 brave men offered themselves their Catholic fellow countrymen.

"I was then surprised to see your people animated with such a warlike enthusiasm. But you will allow me to say, quite frankly, gentlemen, that this former surprise turned stupefaction when I learned that after eight months of war sustained by England, to be or not to be, against ner most powerful enemy, notwith standing the presence of enemy ships near our coasts, notwithstand ing airships which come flying over our Island, notwithstanding the evidence that England stakes her all your province so far has supplied only 12,000 men for this most serious

of wars!
"May I ask you where are the 288. 000 others who, last year, were burn ing with longing—and they were given the time for it—to march against their Catholic fellow-countrymen, while the latter to day, by the thousands, shed their blood for our country ?'

THOSE WHO profess to have misgivings as to the attitude of the Catholic Church to the Great Was should read the Archbishop of Glasgow's appeal for recruits read in all cent Sunday. Major Robertson, V. C., in charge of the Army Recruiting Offices in Edinburgh termed it the most effective utterance of the kind the fact of Irish loyalty. The gained by the sword? Will you not, enemies of Ireland were at their wits fathers and mothers, let the young end. This war seemed well on the men go? You will, and God will bless you. You will answer the call votion to duty has ennobled a name brought little credit. You will answer him not by any poetry of words, but by the rhythm of march ing feet."

MR. WILLIAM JENNINGS Bryan's admirers in the United States-and they used to be many, before current events cut into them somewhatwill think the article in the July Nineteenth Century rather hard upon him. To a casual observer on the contrary, the writer, Mr. Sydney Brooks, would seem to do him a little more than justice. He gives full credit to Mr. Bryan's amazing industry, to his still more amazing volubility, and to the sincerity of his zeal for peace among the nations. But his discretion and his consistency are not rated quite so highly. Mr. Brooks is unable to see that the tonic allies in the present war in a man who in the first ten months of his official career travelled some 30. 000 miles on, what he calls, unseemly lecturing tours, appearing on the bills with the Neapolitan Troubadours, Sears the Taffy Man, Lorenzo Zwickey and Ed. Amhurst Ott, could lend either dignity or efficiency to the office of the Secretaryship of State of the United States of America. Washington fairly rang with tales of Mr. Bryan's incompetence, slackness, and manifold breaches of etiquette, which in no way abated when it became known that at his official dinners to the members of the diplomatic corps grape juice was served instead of

> THE AFFAIRS OF the Department as matter of fact, avers Mr. Brooks. fell into a confusion that bespoke a chief otherwise occupied. Mr. Bryan's signature, it is true, appeared on despatches issuing from the Department, but while "the voice was the voice of Jacob the hand was the hand of Esau." For the Secretary of State had little or nothing to do with them. American policy was the President's was who was responsible for the

THE "CONSISTENCY" of Mr. Bryan's In so FAR as Sir Edward Carson's favorite profession as a pacifist, and likely to flow from his resignation in the midst of what may prove to be s crisis in the history of his country, are touched upon in Mr. Brooks' concluding paragraph. It succinctly sums up public opinion in regard to him, so far as it has found expression in the leading journals of the nation. The quaint humor of its point of view will not be lost upon its readers.

"Everything that has happened since Mr. Bryan's resignation has only served to show that it was a personal far more than it was a political incident. The man of words shrivelled up when facts and realities could no longer be evaded and had to be faced. The ultra-Pacifist developed scruples when he saw peace endangered by the steen of the United States Gavanne action of the United States Govern ment in standing up to its opponent and rejecting the advice of its Secof State to crawl and te. It could not do otherwise. And that is why it is beside the mark to dwell upon the absurdities of Mr. Bryan's attitude, upon his curious notion that his duty was not the preservation of the honour dignity, and interests of the United States, but the 'prevention of war,' or upon the rhetorician's true lack of logic in signing the first Note to Germany, and then taking to flight when it became necessary not to augment but merely to repeat the demands made in it If Mr. Bryan's resignation increased the risk of war between the United States and Germany, if it lessened the prospects of peace, if it indicated any break in the solidarity of American opinion, if it were likely to embarrass the President or weaken his hands, then it would be an epi sode of real moment. But it means none of these things; it will have none of these consequences. Mr. Bryan, as the result of views and a perament peculiarly his own, has left the Cabinet. Nothing is affected thereby except his own reputation. The American people have watched him go, some with respect for the consistency that compelled him to resign, others with an unqualified sense of relief, the majority with indignation, and something like con-tempt. He has been tested, and he has been found out; it may be that as a political power his course is at an end. But as a public moralist and preacher he still survives. Chatauqua and the pulpit will engage him once more, and so long as Mr. Bryan is able to mount a platform we shall doubtless continue to find him doing his accustomed turn immediately after the Neapolitan Troubadours immediately in front of Sears Taffy Man, Lorenzo Zwickey Ed. Amhurst Ott.

#### ON THE BATTLE LINE

The Germanic Campaign for the encircling of the Russians now in re-treat from the lines of the Vistula has failed. The3desperate rearguard actions fought by the Russians on the southern front, between Ivan-gorod and Cholm, have enabled the Russian armies to fall back from the Vistula without serious losses toward their positions on the Brest Litowsk front. The German efficial report yesterday showed that Von Mackensen's army had then advanced only to Sawin, a small town ten miles north of Cholm, and was still sixty miles south of Brest Litowsk. The jaws of the giant pair of nutcrackers —composed of Hindenburg's army in the north near Lomza, and Mackensen's in south Poland - are 150 miles apart, and the Germans seem unable to exert sufficient pressure to close them.

#### RUSSIANS HOLD ON

There is only one point at which a considerable body of Russians. It on plans previously arranged, the garrison of the strong Russian fortress of Novo Georgievsk, located at the junction of the Bug and Vietula, some twenty miles north of Warsaw remains to stand siege and keep the flag flying in northern Poland. How large that garrison is no one outside the fortress knows, but it must con sist of a good many men. So long as the Russians hold out in Nov Georgievsk they will render the navigation of the Vistula between War saw and the German frontier impossible, and greatly increase the trans portation troubles of the Germanic

#### THANKS TO ENGINEERS

The part played by transportation services in modern warfare can scarcely be overestimated. Archduke Frederick, the Commander in Chief of the Austro-Hungarian army, has issued a proclamation expressing thanks to the engineers and railway operating corps of his army for the remarkable service rendered by them. Each day as the various armies advanced the engineers and railway men tackled the lines embraced in the advance, and which, of course, had been completely destroyed by the retreating Russians, and in every case the railway track had been re-stored and put in operation within 24 hours. A total of 465 miles of railway-186 miles being double track-has thus been made available in Galicia and Poland for the provisioning of the Austro Hungarian and German armies and for bringing up ammunition. The splendid effi-ciency of the Austrian engineering and railway corps alone made the campaign possible. Without them the Germanic armies would have been lost in the bogs of Poland.

GERMANS CROSS BY TRICK The capture of Ivangored so quickly after that of Warsaw was also due to the skill of the Austrian engineers. The Russians were induced by a trick to believe that the crossing was to be made up the river from Ivangorod, but during Wedneslay night twenty pontoon trains were moved down the stream from the pretended to the real place of crossing. Four bridges were quickly put across the Vietula, and before the Russians could gather their forces from upriver to face the enemy the Austrians swarmed across, cut the railway connecting Warsaw and Ivangorod, and compelled the garrison of ne latter city to retreat to the east instead of the north. That no great harm came to the Russians during the first day's retirement from Ivan-gorod would appear from an official Austrian bulletin issued last night, which stated that the Russians are sacrificing men recklessly trying to retard the German and Austrian ad-

vance through counter attacks, which towever, are invariably unsuccess-tul. "The impression here (in Vienna) is that many prisoners will fall into the hands of the Teutons before the Russians reach their new means that up till now the bag has sen disappointingly small.

NEWS FROM THE FRENCH

On the western Front, the French report says, there were several artillery actions, the most important in the western part of the Argonne, where "the Germans all day long violently bombarded our trenches with shells of every calibre. Our artillery and trench engines replied." The German Crown Prince seems to be rather a serious failure as a General, but he assuredly uses more than his fair share of his country's ammunition. The forests of the Argonne should prove a veritable mine after the war is over, so great has been the quantity of metal thrown by the

#### DROPPED BOMBS ON POLA

The Italians had a quiet day all along the front. The chief incidents reported are actions in which the Italian dirigibles bombarded the Austrian positions and railways. Two of them came off triumphant, but one, after dropping bombs on Pola, fell into the Adriatic and the crew of six men were made prisoners by the enemy.

THE AMBASSADORS ARE BUSY

There is no news from the Dandancouncement that the ambassadors of he Allies are once more trying to bring the Balkan nations into agree ment so that they will co-operate in the expulsion of the Turk from Eur-The Serbs have probably been told very plainly that they must do everything possible to conciliate the Bulgars in view of the situation on he eastern front, and the danger that the Austrians will now divert a large army to the Danube with the intention of overrunning Serbia.

#### TO OPEN DARDANELLES

The despatch of Canadian Hospi tals to the Dardanelles may fore-shadow the increase of the British army in that region, and the possible participation of troops from the Dominion in the conflict on the Gallipoli Peninsula. The opening of the Dardanelles would both hearten and help the Russians. — Toronto

#### CARDINAL GIBBONS PLEADS FOR PEACE

Of special interest to Catholics is a series of papers on Christianity and Peace by Cardinal Gibbons, recently published by the Church Peace Union, of which the Cardinal is a trustee. Cardinal Gibbons makes a plea to all Christians to observe the teachings of Christianity which holds "Blessed are the peace makers for they shall be called the children of God." He pleads for peace and arbitration on the grounds that Christ established a spiritual republic "not by brute force, but by an appeal to conscience and intel lect of humanity," that our own enlightenment has made us shun war and its atrocities as un-Christianlike, and that in our well-ordered so-ciety we settled disputes not by an appeal to force, but by an appeal to law and reason.

In his first article - "America Christianity and Peace" — Cardinal Gibbons shows what Christianity has done in shaping the destinies of this country; how it has removed us from the state of war and pillage which besmirched the Roman Empire; how our individual life and homogeneous society is interwoven with the teachings of Christ: how, because of these facts and because of our splendid development as a leader in all branches, it is his belief that we can teach the people of the earth the blessings of Christianity, of peace,

In "A New Year's Message," reprinted from the Independent (January 11, 1915), Cardinal Gibbons denies that Christ's mission has been a failure. For nearly two thousand years the Church has preached the doctrine of peace, even deploring hostilities which were undertaken in a just cause since most of them involve great calamities, injustice and inhumanity. "Let us," adds Car-

of civil life; let us abandon the cult of destroying life and in its place teach the cult of developing the re-sources of the country — of the world."

In discussing "The Triumphs of the writer asserts that Christ's mission on earth was three-fold—peace with God in the observance of His commandments, peace with our fellow men by the practice of justice and charity, and peace within our own breasts by keeping our passion subject to reason, and our reason in harmony with the divine law. In contemplating what have been the triumphs of peace, Cardinal Gibbons shows that the divine law. United States has enjoyed twelve years of friendly foreign relations to every year of war. On the other hand, the Roman Empire enjoyed less than one year of peace for every one hundred years that they engaged in war. For seven hundred years the closing of the Temple of Janussignifying peace — took place but twice and then only for a combined period of six years. The history of the Hebrew people before the Romans was also a narrative of warfare The sacred chronicle from Moses to the Maccabees, comprising fourteer hundred years, shows an almost un-broken series of wars of defence, of nvasion, or of extermination.

A hundred years ago duelling wa onsidered honorable among individuals. Christian public opinion has forced the abandonment of this form of murder; why not work with the hope that the same agency will check duelling between nations? His arguments on this matter are particularly useful at the present time. Our militarist friends tell us that human nature will never change that complete arbitration and conciliation is impossible, that Christianity is an ideal which is impractic Cardinal Gibbons proves conclusively that such is not the case that it is toward Christianity we must look if we would achieve a spirit of rationality and friendship between the nations; that, with a greater spirit of Christian brothergood we can secure peace and arbi tration; and that human nature can be made to see the fallacy and futil-ity of fighting. The Cardinal shows himself to be in sympathy with pacificism, such as is being advocated at present, namely that military preparedness does not act as insurance against hostility, that nations must be taught to see that it is utter folly to spend from three fourths to nine-tenths of their revenue for armaments which never in the past have aided in securing a lasting peace, that we must teach the world that real detense is not in armaments and in fear, but in confidence and in justice.

Cardinal Gibbons' last article is on The Advantages of Arbitration." One of the greatest advantages which he sees in arbitration is that it gives a nation time to cool and to act rationally. As individuals will act with reason and common sense after they have had time to think and cool down, so also will nations act and thereby divert the horrors of war.

The pamphlets, written with the usual-fareightedness and pleasing, convincing style of the Cardinal, should be read by every Christian, particularly every Catholic in this country. country. They show what Christianity has accomplished in the past; now at present, by our tremendou ncrease in the cost of our armament, our fear of attack, as expressed by ome of our American jingces, and our inertia in refusing to see that armaments can accomplish no permanent result, we are forgetting ou best defence is in justice to all as expressed in terms of Christian con-

"Thrice is he armed who hath his Catholic Union and Times, Buffalo.

#### SIDELIGHTS ON THE GREAT WAR

LONDON'S WELCOME TO SERGEANT O'LEARY, V. C.

A great recruiting demonstration in Hyde Park was organized by London Irishmen in honor of Sergeant O'Leary, V. C., recently. There were three platforms, Mr. T. P. O'Connor being the principal speaker, and the crowds were enormous and enthusiastic. Sergeant O'Leary was presented with a cheque. Mr. O'Connor said : "They were honoring not only an Irishman, but a brave British soldier who had struck and would strike again his blow for the freedom and the liberty of them all." each of the three platforms the following resolution was passed by

That this great demonstration of the Irishmen and Irishwomen of London greet with a "Cead mile failte" (a hundred thousand wel-comes) their heroic countrymen Sergeant Michael O'Leary, V. C., who had added a new page to the long annals of bravery of the British soldier, and offer him their heartiest congratulations on attaining the highest honor it is possible for a British soldier to receive; that they welcome him the more warmly be he fought, as an Irishman should, on the side of the Allies in their great struggle for the liberty of the world; and they express the fervent hope that his countrymen who have not yet joined and who are at liberty to do so will be inspired by his glorious example to join our

Armies at the Front. HIS SPLENDID DEED

dinal Gibbons, "get away from the mistake of instructing men in mili-tary tactics rather than in the duties has electrified the country by its

audacious bravery is thus described in the London Gazette:

For conspicuous bravery at Cainchy on February 1, 1915. When forming one of the storming party which advanced against the enemy's barricades, he rushed to the front and himself killed five Germans who were holding the first barricade, after which he attacked the second barricade, about sixty yards further on which he captured, after killing three of the enemy and making prisoners of two more. Lance-Corporal O Leary thus practically captured the enemy's position by himself, and prevented the rest of the attacking party from being fired upon.

A SOLDIER PRIEST'S MASS A French soldier, writing from the front to an English friend, gives the

following description of a soldiers Our captain is the chaplain of the Lyces at Besancon. This morning we left the trenches to go to Mass in a church which is not yet destroyed. Our captain was the celebrant, in vestments flung over his uniform, the gold of his military lace mingling with the gold of the priest-hood. He spoke a few words like a true soldier of '15, which, ceming from lips so authoritative, moved the hearts of all. Many eyes were wet when this priest soldier spoke to us of our duty. It was an unforgettable sight when the officer gave the bless-ing and a general absolution to his n, kneeling with bent heads before him.

ZEAL FOR GOD'S HOUSE

In T. P.'s Journal of Great Deeds in the Great War we have the fol-lowing little incident cited amongst others as illustrative of the spirit of

he wonderful women of France : An old, old woman, scrupulously clean, was in the church, which was small and beautifully proportioned, a veritable little gem of antiquity. No one would imagine that it has so recently been the scene of so much horror. The Germans used the church as a hospital, so that when the villagers came back the floors were spread with straw and stained with blood; broken and empty bottles were everywhere. The altar had been used as a table to cut up meat and bread. The whole place was in indescribable confusion. the old@woman and her husband, in their love for God's House, set to work, and have cleaned and put the whole in order again.

CHAPEL FIRST

A médecin-mejor of an auxiliary hospital in Northern France was somewhat astonished at an answer he received from some wounded men from Ypres, mostly Zouaves, who were going on so well after having been "gassed" that it was decided to allow them to attend a little enterainment arranged for the diversion of the patients:

"Presently," said the Major, "you will go down to the drawing room, where there will be some music and songs." "Yes, Monsieur le Major, thank you. But we should prefer going to the chapel first." "Yes, Monsieur le Mejor. But you see, when we come back from the front, we have only two ideas in our head and two words: mother and God. As to the rest. . . ." The major looked straight into the eyes of the soldier, a stalwart Zouave, from whom two min utes before he would not have expected those sentiments. But after he had looked into the Zouave's eyes he replied : "Well, do as you please my friend : go to the chapel." "You seen so many things yonder. But afterwards we shall go to the draw-

> Special for the RECORD THE HONOR ROLE

ing room. We shall applaud the

singers, and we shall even sing our-

'Somewhere in France"-'twas all the message said For home and king his strong young

life he gave, And "somewhere," too, with other

grave. Somewhere at home" a mother a glorious Church, glorious in its waens red.aved.

Nor heeds the chorus of a nation's praise.

We proudly tell how valiantly he died

you bring it unto even greater glory and in rendering your account to the

lonely days. The days that lengthen into weary years Of haunting mem'ries and of poign

ant grief; The empty days that hold a thousand

We write his name upon the golden scroll That holds the muster of the Em-

pire's dead. Who tribute paid to cruel War's red toll But do we spare a thought for her bowed head?

Tis meet and right to praise the fallen brave; Theirs is a debt no tribute can repay; But she who, red-eyed, sees a new made grave, Say, should she not be in our

thoughts to-day?

Most for remembrance, nor shall be denied. They gave their all in Britain's hour of need.

NEW ARCHBISHOP ASSUMES OFFICE

MOST REV. E. J. HANNA, D. D., IS INSTALLED AS THE NEW ARCHBISHOP OF SAN FRANCISCO

San Francisco, Cal., July 80, 1915. Inducted into his exalted office by the Apostolic Delegate and fully vested in all his powers and rights as Metropolitan of his See and Province, Most Rev. Edward Joseph Hanna, D. D., on Wednesday, July 28, was installed as Archbishop of San Francisco.

The following prelates and high dignitaries of the church with their istants were present :

His Excellency Most Rev. John nzano, D. D., Apostolic Delegate to the United States of America, who presided at the Pontifical Mass. Most Rev. Thos. O'Shea. S. M. Coadjutor Archbishop of Wellington, New Zealand, whose chaplain was Rev. John Cottle; Most Rev. Arch bishop Gillow, D. D., of Oaxaca, Mexico, whose chaplain was Very Rev. A. F. Trivelli, S. J.; Right Rev. T. J. Conaty, D. D., Bishop of the Diocese of Monterey and Los Angeles assisted by Rev. Bernard Conaty Right Rev. Thos. Grace, D. D., Bishop of the Diocese of Sacramento, assisted of the Diocess of Sacramento, assisted by Rev. H. M. Thierry, S. M.; Right Rev. Bishop Escheavarria, D. D., of Saltillo, Mexico, assisted by Very Rev. Seraphine Lampe, O. F. M.; Right Rev. Thos. J. Shahan, D. D., Rector of the Catholic University, Washington, D. C. assisted by Rev. Washington, D. C., assisted by Rev. E. P. Dempsey; Right Rev. Msgr. E. F. McGoldric, Brooklyn, N. Y.; Right

APOSTOLIC DELEGATE SPEAKS Upon the reading of the Bulls, the Apostolic Delegate, leaving his throne advanced to the sanctuary steps, and

Rev. Msgr. McCarthy, Fresno.

spoke. His Excellency said: When Archbishop Riordan went to his reward the Church lost a great son, a wise counsellor, a mighty Captain of the hosts of the Lord, worthy successor of the great men who laid the foundation of ligion in this Western world. would succeed to his burden? Who could carry on worthily his great work? Who could realize his won derful ideals? Already had he expressed his wish, and his priests and his people, obedient to him even in asked for the man of his choice, the man after his own heart

Our Holy Father turned a kindly ear to their petition, and I, his repre sentative, am here to day to place him on the throne of the great Rior dan, and to commend to him, in the name of the Holy Father, this portion of the inheritance of Christ.

Less than three years ago Pius X, of holy memory, raised him to the dignity of Bishop, and took him from his book and from his students, from his home and from the friends of lifetime, and sent him to this mighty people, of every nation, of every clim under heaven. Among them he has labored during these years; from them he has won approval; and from to day he is no longer his own, he be ongs to you, and you are in very deed his people, and you are in very deed his crown. Verily he may say with the Prophet, "his children have come from afar, and his daughters rise up at his side."

Upon him has come the duty of teaching the law of Christ; upon him has come the task of leading a great people unto higher things; upon him has come the burden of the souls of men. He can only succeed if you listen to his word, if you follow where he leads, and in imposing upon him to-day this mighty load, I ask for co operation.

him your prayers, and I ask your pronounced over him the blessing of Isaac—" blessed are they who bless you, accursed be they who curse you." Not the malediction but the blessing, I am sure will be yours. As a reward for loyalty, generosity and obedience, Your Grace, lift up your eyes and see a glorious people. hero dead,
They laid him in a nameless soldier's in the name of the Vicar of Christ, this Church of San Francisco. It is history, glorious in the great deeds of those who have gone before. May you bring it unto even greater glory, But she, poor thing, but counts the great Shepherd and Bishop of your souls, may you be able to say: "Of those whom Thou hast given to me I have lost none."

ARCHBISHOP HANNA'S WORDS

After the Obedience had been given Archbishop Hanna left his t tears,
Whose ceaseless flow shall never of response. His Grace was visibly moved, and he was forced to brush and came forward to give his address away a tear from his cheek as he stepped from his dais and faced the Apostolic Delegate. He had just passed through a scene in which it is the fortune of few men to participate. His voice trembled slightly with emotion as he spoke. He said :

There are times in men's lives when words fail to express the thoughts that well up spontaneously in the heart. There are times when favor, and blessing, and grace, and kindness are so abundantly poured out, that gratitude finds no fitting expression save in silence; that joy finds no outlet save in tears. I have The hearts of mother, sister, wife do no way of telling my thanks this morning, no way of uttering the thousand things that struggle to find words. But if you could but see my thoughts you would know that a humble, loving son is in admiration In Britain's grateful heart they shall abide.

—REV. D. A. CASEY.

return for the bounty, yows love,

and obedience, and service, and sac rifice, yes, if necessary, even life. If you could read my thoughts they would tell you of my gratitude to you for all you have done in the patt; my gratitude to you in honouring to day my priests and my people with your gracious presence. If you could read my thoughts they would tell you of welcome—yea, the Irish "hundred thousand" welcome!
Welcome because you represent our Holy Father. Welcome because you are here as our guide and our light unto higher things. Welcome because the traditions of your life knit you close to this See. Welcome because you have personally endeared yourself to us by your zeal,

those in your charge.
If you could see my thoughts they would tell you what no tongue can tell of my love for the priests of this diocese. To them I came a stranger unknown, untried. Without ques tion they took me to their hearts, and the only joy I feel to day in the shadow of the great Cross that is placed upon me is that they rejoice, and the only hope I have of being equal to my task is founded on their unwavering loyalty, and their mighty onsuming zeal.

your plety, your intelligence, your kindly interest even in the least of

If you could tell my thoughts, they would speak of my thanks to a gener ous, loyal people. A people, Your Excellency, which in the past has done great things ; which in the past has reared unto religion enduring monuments; which in their obedi-ence and in their love will do still mightier things.

If you could see my thoughts finally they would tell you of one who is no He was verily a great priest, a mighty ruler in the house of God. He blessed me with the whisper of his affection, and when he passed hence he willed unto me his burden and his task. Though the least of God's children, I to day take up his great burden, and I promise to carry it as I can even to the end. And when in spirit invoke his help that his work may live, may grow even unto the perfect day—here I invoke his help that, sustained by God's grace, and in-spired by his great example I may live, I may work, I may consume my self even as he did, that Christ may

I have naught else to say, Your Excellency, save to thank you again for your great condescension, and to Vicar of Christ that I will teach aught, save in conformity with the decision of our Holy Teacher. That I will strive to implant Christ's ideals in the hearts of this great people that I will refuse no labor that is for God's glory, no sacrifice that is for the coming of the Kingdom of Christ. -New World.

#### SOME IRISH SOLDIERS

CONFIRMED BY GERMAN BISHOP

his work among them says: "For some months I added to our sermons instructions in the form of catechism classes with the result that one or two of the boys came to me and whispered: 'Father, I have not been yet confirmed' Soon another, and a fourth and a fifth came to say that they were not yet perfect Christians.' Poor fellows, they did not tians.' wish to make it known that so many years of their life had gone by with out receiving the sacrament of Confirmation. In private I gave them instructions, and again I spoke of the sacrament in my sermons, and of the Glory of God. aggity. I then told all that When I blessed him a few years ago in the cathedral at Rochester, I should it happen that for some rea son or other any of them had not re ceived Confirmation they should give me their names as soon as possible. To my surprise forty-five names were on my list by Saturday week. On the following Sunday I had them down here to the Chapel of the Pallottiner Fathers (a house of the same congregation is in Thurles) We be gan the ceremony with hymns sung by the choir of this monastery. Then His Lordship, Dr. Henneman, Bishop Apostolic, of Camerun (West Africa) came into the sanctuary with acolytes, etc. The 'Veni Creator Spiritus' was sung, and after the prayer the Bishop gave me his bless ing, before the sermon, which I preached to my forty-five fellow-countrymen, who were guarded by seven Landsturm soldiers, and had as their sponsor another fellowcountryman, a prisoner too. The seems like a stone hung around ou neck, yet they are often only like the the newly confirmed, now having the name of Killian added to their baptisenable them to reach their prize and mal name, stood up and sang with to rise enriched.

Thornton-Smith Co. Mural Painting Church Decorating

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new strength and vigor the hymn we love so much—"Faith of Our Fathers." The good Fathers of this Monastery then invited us all to the large refectory, where there were evident signs of abundance in spite of the dearth that war sometimes brings in its train. After an hour the sentries showed signs of impatience, for it was growing late, and camp. The poor fellows left assuring me of the great happiness they felt, and thanking me for securing for them the great blessing of re-ceiving the hely sacrament of Con-firmation."—Sacred Heart Review.

THE SPIRIT OF SELF-SACRIFICE

We read the other day the touching record of heroism and self-sacri-fice on the part of a child that filled

our heart with its pathos:
The tower door of St, Leonard's church, Bridgeworth, England, was left open, and two young boys wandering in, were tempted to mount to the upper part, and scrambled from beam

All at once a joist gave away. The beam on which they were standing became displaced. The elder had just time to grasp it when falling, while the younger, slipping over his body, caught hold of his comrade's legs. In this fearful position the poor lads hung, crying vainly for help, for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to loose you?" replied the little lad. 'I think I could," returned the older.

Then, good bye, and God bless you !" cried the little fellow, loosing

his hold. Another second and he was dashed to pieces on the stone floor below. His companion clambered to a place of safety.—The Missionary.

FATHER FRASER'S CHINESE MISSION

Taichowin, March 22, 1915.

Dear Readers of CATHOLIC RECORD : Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are The Rev. J. T. Crotty, chaplain of the Irish prisoners of war at Lim being converted in the city and burg, Germany, writing recently of neighboring towns. Even with the For new addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Who deigns to open mouths to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHO LIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for

> Yours gratefully in Jesus and Mary, J. M. FRASER.

Previously acknowledged... \$6,043 37 A. R. McDonald, St. Peter's

1 00 E. A. Kennedy, Newburgh.. 1 00

In memory of mother ..... Dublin..... O. Deloughry, Edmonton .. In memory of the holy

2 00

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nouls... In memory of R. J. McN... A Friend.....

From the least achievement to the greatest; from the lowliest station to the most exalted, this is a common truth-that only he who works with a will shall do what he sets out to do.

Every heavy burden of sorrow seems like a stone hung around our stones used by pearl divers, which

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varsion of the gospel among the heathen. Yet we Cath-olics of America on whom rests in

part the God-given obligation of bringing the true doctrines of

Christ to the nations of the world,

gave no more to convert 1,000,000,000

of pagans than did our Protestant countrymen to pervert 15,000,000

One Can Save

Energy and

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Matches

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Every stick is a

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Mexicans.-True Voice.

#### FIVE MINUTE SERMON

BY REV. F. PEPPERT TWELFTH SUNDAY AFTER PENTECOST

FEAST OF THE ASSUMPTION

"Blessed art thou. O daughter, by the Lord the most high. God, above all women upon the earth Because He hath so magnified thy name this day that thy praise shall not depart out of the mouth o men, who shall be mindful of the power of the Lord orever." (Judith xiii. 23-25-)

Of the many feasts which Holy Church celebrates in honor of the Mother of God there is none which brings more joy to the Christian soul than this, the Feast of the Assump-tion of her blessed and virginal body into Heaven. For although immacu lately conceived, living from the be ginning of her existence in the grace and beneath the shadow of the Holy spirit, all this sanctification, great as it was, was but the beginning, the onward progressive step of a super-natural life which was crowned by the prodigious miracle of her assump-tion. Even though the Church has not defined the Assumption as a dogma of faith, nevertheless on account of its universal acknowledg. ment, its supereminent fitness, it would be nothing less than temerity for any one to deny that God bestowed his crowning reward upon His blessed Mother.

Consider for a moment who the Blessed Virgin was, the intimate relation between her and her divine Son, and our faith in her assumption will become not firmer, but more enlightened, our love for her more our rejoicing greater. Immaculately conceived through tha she was not subject to original sin. Now, as original sin brought corrup tion to the body, and the penalty of death, Mary was freed from it. She died indeed, not the victim of sin, but in obedience; and as through the magnitude of God's justice and power when living she was elevated beyond the estate and condition, of all flesh, so in passing from life she was lifted up, glorified in body and

soul, into Heaven. Moreover, if we consider her unique work as Mother of the Godman, the bestowing on him of our human nature, the intimate and sacred relations of her life to His, we shall the better see how fitting, how necessary was it that the union or earth should continue in Heaven Hers were the arms that gently carried the divine Child, the breast that nourished Him, hers the heart that beat in unison with His. How, could this tabernacle of the Most High be dissolved? How could the Tower of David, built of im perishable cedar, moulder and crumble? or the House of Gold be tarnished? what part has death and corruption, and the darkness and of the tomb in her, who is all fair, without a spot or wrinkle? As she was the Mother of Jesus, God honored her with the dignity and the reward becoming such a mother. In childhood, in manhood, in His public life, in His death, at His ascen-

sion, Mary was ever present. As she followed Jesus from His childhood to the last sigh upon the cross, so also, enwrapt in the embrace of God's affection, body and soul she followed Him after a brief exile to Heaven. There she reigns in the pleads with outstretched arms before her Son, averting His anger and obtaining innumerable graces for us. if we but call upon her with pure

and loving hearts. Let us, then, dear brethren, become worthy of such an intercessor. Let this the feast day of the Assumption of our blessed Mother bear new fruit into our souls. Let us rejoice in this exceeding grace with which she is "I attended a business men's business of dying better than others. exceeding grace with which she is crowned. Let us avail ourselves of her powerful aid. Let us too look for this reward which Jesus has merited for us, as for her, that in obedience, in purity of soul and body in submission to trials, we may come at length to the reward of Heaven the sight and knowledge of Mary its glorious Queen, to the possession and enjoyment of God the Father, Son, and Holy Ghost. Amen.

#### TEMPERANCE

ENGLISH CATHOLIC TOTAL ABSTINENCE OPINION

t a demonstration of the Leagu of the Cross held recently in South London, the chairman, Canon Mur nane said that the present war had that with the help of God-if people cared anything at all for the welfare of England and Ireland—they would do considerably more than they had done in the past in the cause of total abstinence. He was convinced that it was stress and strain that mani-fested the weak point in human life as it did in the life of the nation. as it did in the life of the nation, and looking back upon the past six months no one would hesitate in saying and feeling deeply that one of the dark spots that had been revealed during that period had been the ter rible use of intoxicating drink. Throughout the land many thoughtful men and women were ashamed of the scenes that were witnessed daily and regretted the fact that as soon as there came something like an increase of money into the hands of poor men and women, the amount of drunkenness, especially amongst the latter, increased simply beyond meas-ure. He doubted whether the people of this country appreciated the grav-ity of the labor troubles at the pres-ent time. If similar unhappy incidents occurred in Germany, the people of this country would joyfully exclaim: "It is splendid for us, it is the beginning of the end." And yet

## PARALYSED AND HELPLESS

#### **Prominent Merchant Restored** to Health by "Fruit-a-tives"

Bristol, N.B., July 25th, 1914. "I had a stroke of Paralysis in March, and this left me unable to walk or help myself and the Constipation was terrible. Finally, I took 'Fruit-a-tives' for the Constipation. This fruit medicine gradually toned up the nerves and actually relieved the paralysis. By the use of 'Fruit-a-tives' I grew stronger until all the palsy left me. I am now well and attend my store every day." ALVA PHILLIPS.

Fruit juice is nature's own remedy and Fruit-a-tives' is made from fruit juices. 50c. a box, 6 for \$2.50, trial size 25c. At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

certain things had occurred in the labor world within the past few days sufficient to make thoughtful peopl blush. He was not blaming either the masters or the men, but he held, apart from the labor troubles and the fact of the men refusing to work, that it was something approaching a grave scandal when men at a serious crisis in the history of the country, were unable, owing to the condition they were in through drink, to put in a full week's work. Surely such a fact should impress upon the nation the great danger of intexicating drink.

Resolutions advocating Government intervention in the temperance question were adopted by the meet-

JUDGE DELACEY FAVORS TEACH. ING TEMPERANCE IN SCHOOLS

The Board of Education of the District of Columbia, recently heard arguments from a delegation representing the cause of scientific ter instruction in favor of the employin the Public schools.

William H. DeLacey, former Judge of the Juvenile Court of the District and now a member of the Faculty of the Catholic Uni-versity of America, made the principal address in favor of the proposition. He recalled his experiences as Judge in the Juvenile Court, and declared that 85 per cent. of the cases brought before him could be traced directly to the use of intoxicating

The use of alcohol among children is not unknown in Washington," he continued. "From time to time I have been compelled to pass upon cases where children have been arrested for breaking into buildings to obtain liquor." He felt convinced that the education of children in temperance reform would lead to im-

proved conditions in the homes. Favorable action on the matter is expected to be taken by the Board of Education .- Sacred Heart Review.

#### A SOBER SOUTH

From the Milwaukee Catholic Citizen, we take the following story which was produced under the head-ing "A Sober South:"

"I'm just back from a trip to

Texas," said a New Fora bulgs in man, " and I observed two things in man, "and I observed two things in the South which indicate to me that prohibition is something more than

dinner in Houston and much to my surprise not so much as a cocktail was in evidence. I was surprised, because at a previous dinner of the same men a year or two ago all sorts of drinks were in evidence, as were their results after dinner.

"I mentioned it to my host, asking him why it was. He said he didn't know. No temperance workers had been after them, nor had there been any rules adopted. It just came to the men that liquor drinking was not good business and they had cut it out. There was no opposition worth mentioning and one man who had never left a dinner without a jag was now and had been for a year on the

front end of the water wagon. So much for Texas. My next observation was at Louisville, Ky., and at a dinner at the Pendennis Club, while liquor was in evidence it was scarcely touched. I noticed it and said to my host that I had always understood that a Kentuckian and a whisky bottle were inseparable. He said it might have been so once, but was not so now."



#### SOME FEAST DAYS OF AUGUST

The great feast of August is, as every Catholic child knows, the Assumption of the Blessed Virgin Mary into heaven. Although the belief that the Blessed Virgin was yet declared a dogma of the Church still it is the pious belief of all Catho lics, and many good souls pray that the day will not be far off when the Sovereign Pontiff will declare that the Assumption of the Blessed Virgin into heaven is indeed a dogma, and that every Catholic must believe it The Dogma of the Immaculate Conception was declared to be an article ception was declared to be an article of Faith as late as the reign of Pius IX. Although it was not declared until lately, Catholics believed it from the very beginning of Christianity, just as they believe in the Assumption of the Blessed Virgin.

There are many ways of preparing for the great feasts of Mary, and one that has been ever popular is by a novena in honor of the Mother of God. A novena is a nine days' prayer. When little acts of self-denial and the eception of the Sacraments are included in a novena, then indeed may Mary's children expect great things from her, provided of course they ask favors with a humble heart and resignation to the Will of God.

The novena in honor of the Blesse Virgin starts on the 6th of August and ends on the eve of the feast Make the novena, and ask the Blessed Virgin for some favor that you want and especially do not forget to pray for the conversion of sinners, a cause most dear to the Heart of Mary.

Previous to the feast of the Assumption of Our Lady, another feast of Mary comes. The testival of Our of the Snow falls on August 5 Here is the pretty story of Our Lady of the Snow. A long time ago a holy couple lived in Rome, and as they had no children, they determined to make the Blessed Virgin heiress to their fortune. Mary appeared to them, graciously accepted their gift, and told them to build a church in her honor on a spot where they would find snow. This was in the torrid month of August, and in the hot country of Italy. But notwithstanding this the next day snow lay on a part of the Esquiline. And th plous couple, in fulfilment of their promise, built upon the spot the magnificent basilica which has since been called St. Mary Major.

On the 30th of August comes the feast of our American saint, Rose of Lima. This holy child of South America became a Dominican, and practiced the most terrific penances but the saints who mortify themselves the most are indeed the happiest, for God is not outdone in generosity St. Rose had the true idea of things She realized how foolish it is to live for any one but God in this poor life which soon ends.

Alas," she would cry, " were it possible I would go through the streets barefooted, clothed in hair-cloth, cross in hand, to call the world to penance. I would say : Think of

Saint Rose had a great love for sinners, and prayed and did much penance for their conversion.—Exension Magazine.

HOW CATHOLICS FACE DEATH

Oliver Wendell Holmes was once sked his opinion, as a physician, on the effect of beliefs on the minds of those approaching death. He re-

"So far as I have observed persons nearing the end of life, I have seen a good many Roman Catholics on their death-beds, and it always appeared to me that they accepted the inevitable with a com-posure which showed that their be lief, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."-N. Y. Freeman's Jour-

#### THE CHRISTIAN INDIVIDUALITY

We hear and read much cant, in these days of fads, about "the development of individuality." Properly speaking, the development of individuality belongs primarily to the forces of Christianity; it means the adaptation of each individuality to Christian principles and character, the fitting in of distinctive tempera-ments into the Christian fabric, as raised by the divine Master and Architect.

That is an individuality which is Christlike and worth having, but it is not the kind that our faddists mean. They are usually referring to something that is emancipated from Christ, and as one of them puts it, hey are "waging a warfare liberation of humanity." Self poise, self control without any assistance from the Deity, and other natural weapons are to do the work in this abolishment of Christian slavery and Christian ideals. Individuality, per-sonality, self-sufficiency are all substitutes for the grace and help of

In a new form it is the enthrone In a new form it is the enthrone-ment of the pride of intellect, the adoration of self as God—it leads into every error of the past or pres-ent—even to that cardinal one men-tioned by the Psalmist: "The fool says in his heart—there is no God.', Individuality in the right, the Christian sense, is just what we al-ways need, not only for time, but for eternity.

The learned Jesuit Father, Albert Muntch of St. Louis University, has this timely comment on the subject: "Alas! how readily those who fol-

"Alas! how readily those who follow the empty maxims of writers of
this stripe come to grief. They will
meet with rebuffs because there are
others who over-highly prize their
'personal self who will tolerate no
interference with 'individual right'—
and woe and contention and bitterness and secret pangs of jealousy and
feelings of wounded pride and revenge then riot in the heart. How
the haughty atructure built of airy the haughty structure built of airy nothing has fallen into the dust!

"But yet, there is a true dignity and majesty in every individual soul—a dignity and worth which are often forgotten by those ensuared by the empty prattling of a world without faith, of a world that has lost its true standards for judging moral and spir-itual values. Does not the Psalmist say: 'Thou hast made him (man) a little less than the angels, thou hast crowned him with glory and honor and hast set him over the works of thy

Centuries later Tertullian phrases the same beautiful ideas in an admonition which has rung down the ages: Agnosco Christiane, dignita-tem tuam — O Christian, know thy dignity. This exalted station and dignity of the individual, however, belong properly only to him, who having been baptized into the mystic Body of Christ—the Catholic Church—remains a friend of God, by keeping his soul untainted by the foul blot of serious sin. For in the state of sanctifying grace, the soul is really a child of God, an heir of heaven, and a partaker of all the blessings and graces purchased for us by the Precious Blood of the Saviour. And these privileges are extended to each individual Christian—to the lowliest and humblest, as well as those who fill the highest stations in society. It is only the possession of sanctifying grace which clothes the individual soul with lasting dignity and grandeur. Hence, no wonder that the Church of Christ has always had heroic workers and missionaries who gladly suffered untold privations to bring the sweet gospel of salvation uls as yet dwelling in the valley and shadow of death."

What greater individuality can a man have than to fashion his life in accordance with the maxims of the gospel, and the teachings of a divinely established Church? What avenues of beauty and diversity rise up before him when he confirms to God's law and realizes that He alone is the source of all intelligence, love liness, and holiness? Can he find more diversity of beauty in oneness, more individuality than in the con-templation of Him, Who is the source of all being, and of Whom his soul is the very image? Let us have individuality, personality, but let it be the individuality and personality that as free agents we have from Almighty God.—Intermountain Catholic

THE ENGLISH HIERARCHY AND THE DRINK PERIL

The following resolution was adopted at the Low Week meeting of the Hierarchy of England and Wales:

"The Bishops of England and Wales appeal to their flocks to help by their example of temperance and self-restraint the efforts which are being made in so many directions to promote sobriety in all classes of so ciety. They heartily welcome any legislation that the government may deem necessary to meet the difficulties arising from indulgence in alcoholic drink.

Cardinal Bourne, in announcing the Bishop's resolution at the annual meeting of the Catholic Truth Society, said the whole nation was concerned with the interference with the great work of national defense that was being caused by indulgence in alco

Some of those who had considered the matter more carefully than most, thought that, however necessary it was now during the war, it would b more necessary than ever when the moment came — which he trusted might not be long delayed—for a victorious peace. It was quite possible that when the moment did come, the temptations to excess might be much stronger than they were at the present time. He ventured to hope that any restrictive legislation would not be limited to the time of active hostilities. - Intermountain Catholic.

#### PRINCIPLES AND PERSONS

We often hear apostates making the conduct of this or that person the reason for their own loss of faith, Nothing could be more illogical than such a course. The Church does not make living personalities the ideals of our lives. Her saints, canonized many years after their deaths, when their miracles are as warm as their saintly bodies are cold, and their history settled forever, are made our ideals to emulate.

Principles, not persons, are the great means of the Church to bring men to the right and truth and hold them thereto. Principles are eternal, but the individual withers. We will not be judged according to our con-formity or non-conformity to other lives, but we will be judged by the principles of our faith, which remain as fresh and forceful to day as when they fell from the sweet lips of Christ. If men could justify their abandonment of the Church's holy purposes by the bad example of others within the fold, all a man would have to do is to visit a peni-

tentiary to excuse himself for breaking every law of the land.

These apostates will glibly tell you "there are good men in every church." If a man mistakes false-hood for truth he is in error, not in sin, and is a good man, not because of his faith but his thought; but if a man knows the truth and will not adopt it, he cannot be a good man since he denies his God the service of his best gift, his intellect.

The apostate talks of the sins of others: how about his own, the greatest of all sins, the betrayal of Christ's truth, a betrayal kindred to that of Judas Iscariot? We recently heard one of this class say as an excuse for the loss of religion, "Oh, I lost faith in man," when the real teaching of Christ's Church is the exact contrary—not to have faith in man, but in God, and the more we turn from man, the nearer we get to

There is a great difference between principles and persons—the difference between the criminal in the penitentiary and the principles of the State he violated — between the damned and the law of God they out raged."-Catholic Columbian.

#### WHAT NEXT?

We have always been taught to elieve that St. Patrick was a Cath olic missionary and saint who con Faith. Now we read in the Watch-man-Examiner: "Dear old St. Patrick, always claimed by the Rodoubt to be a Baptist, has in these last days been proved, according to a writer in the Christian Observer, Presbyterian. Where he will land next we do not know." What s strange kind of Baptist or Presby terian he must have been who re-ceived the blessing of the Pope on his work, and then was so ungrateful as to make all the people Catholics. -St. Paul Balletin.

ARE YOU DISQUIETED?

Whensoever a man desires anything inordinately, says Thomas A Kempis, be is presently disquieted within him-The proud and covetous are never

The poor and humble of spirit live

in much peace.

The man that is not yet perfectly dead to himself is soon tempted and overcome by small and trifling things. He that is weak in spirit, and in a manner yet carnal and inclined to things of the sense, can hardly with. draw himself wholly from earthly

desires.

And therefore he is often sad when he withdraws himself from them; and

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is easily moved to anger if anyone And if he has pursued his inclinations he is presently tormented with the guilt of his conscience, because he has followed his passions, which

help him not at all towards the peace he sought for.

It is then by resisting our passions that we are to find true peace of heart and not by being slaves to them.

There is no peace therefore in the heart of a county of the heart of a carnal man, nor in a man that is addicted to outward things; but only in a fervent spiritual man

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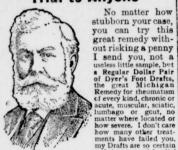
The non-Catholic denominations of the United States raised for so-called mission purpose in Mexico during the last year the modest sum of \$500,000, And truly modest it is compared with \$17,000,000 subscribed by these same people in that period of time to spread their

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rouble.

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Mr. R. C. Kellog, Becket, Mass. before using this remedy, suffered intensely with painful and inflamed veins; they were swellen, knotted, and hard. He writes: "After using one and one-half bottles of Absorbine, Jr., the veins were reduced, inflammation and pain gone, and I have had no recurrence of the trouble during the past six years." during the past six years.

# Swollen, Aching Veins

The army of people troubled with swollen veins is a large one and was steadily on the increase until the discovery a few years ago that a germicide-liniment of marked value for other ailments gave prompt relief from this aggravating trouble.

during the past six years."

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#### CHATS WITH YOUNG MEN

ALPHABET OF SUCCESS

It is said that Baron Rothschild had the following alphabetical list of maxims framed on his bank walls: Attend carefully to details of your business.

Be prompt in all things.
Consider well, then decide positively.

Dare to do right; fear to do wrong, Endure trials patiently.
Fight life's battles bravely, man-

Go not into the society of the

vicious.
Hold integrity sacred. Injure not another's reputation nor

business.

Join hands only with the virtu-

Keep your mind from evil thoughts Lie not for any consideration. Make few acquaintances. Never try to appear what you are

Observe good manners

Pay your debts promptly. tion not the veracity of Respect the counsel of your parents Sacrifice money rather than prin-

ciple.

Touch not, taste not, handle not intoxicating drinks.

Use your leisure time for self improvement.

Venture not upon the threshold of

wrong. Watch carefully over your pas-

'Xtend to everyone a kindly saluta Vield not to discouragement

Zealously labor for the right. And success is certain,-Sunday Companion.

KEEPING PROMISES We all admire the man who can keep an appointment on time, the who, when he says he will be in a certain place at a certain time, will there, rain or shine; the man who, when he says he will do something for a friend, can be thoroughly relied on to do it. The thing we admire about him is his ability to keep a promise. Unfortunately, how many people treat their promises in an easy going sort of way, keeping them when it is easy to do so and neglecting them when they please. There is a double loss in this way of dealing-the loss of the actual keeping of the promise itself for the one expected it, and-what is a good deal of reliance in the one of whom the fulfillment was expected. The ideal for all to copy is the man whose words and deeds coincide, the man hose word is as good as his bond.

-Freeman STICK TO IT AND WIN

If we could analyze a strong, vigor-ous character, we should find it made up largely of the conquering habit, the habit of overcoming. On the other hand, if we should analyze a weak character we should find just the reverse—the habit of failure, the habit of giving up, of yielding instead of conquering-the lack of courage of persistency, of grit.

There is no genius like that of holding on, and making continuous

effort under difficulties.

There are a thousand people who have talent to one who has grit. Brilliancy gives up, and talent gets disheartened before difficulty and lets

There are some very brilliant men in public life who almost do great things, men who raise great expectawho never win out. They remain perpetual prospectuses of words which are never published.

I believe that more people fail from the lack of staying power than from almost anything else.—Intermoun-

THE NEED OF PATIENCE

"I am strong, but not patient," said a busy man, urging his physician to radical measures rather than

slower and surer treatment. Impatience is always weakness,' was the reply.

We need patience always and everywhere, with ourselves and with others, with disappointments and good. We need it with the blunders of ignorance, with the pain we must bear, and the evils we cannot remedy. with the unfolding of God's plans which, to our eager eyes, often seem to move so slowly. "Ye have need to move so slowly. of patience that having done the will of God ye may receive the promise," says St. Paul. Waiting is harder than work, but no one can be really strong without the grace of patience -Catholic Columbian.

#### OUR BOYS AND GIRLS

LULA'S ROSARY AND HER DREAM STORY FROM LIFE

Yes. I am called a keepsake now and it is a long time since I have felt the fingers of my dear mistress gently touch each joint of my body. You ask me where I am, where is my mis-tress, and why I am called a keep-sake? Listen, dear friends, and I will relate to you the story of my

simple life.

I was made in a convent by the hands of a sweet, gentle nun. As she formed my slender body she whispered fervent prayers to her be-loved Spouse. A few days after my completion, a young girl named Lulu visited the Sister and I was given to her. As she laid me carefully away in a case I heard her say :

"What a pretty Rosary."
So then I knew I was a Rosary.
How lonesome and homesick I selt in the little case! What a change for me! In my former home I had companions; here I had none.

My drat experience in the world.

My first experience in the world was rather strange to me. I was carried all around by Lulu. Wherever she went she took me with her. One morning I was taken out of the case and, to my astonishment, I beheld a beautiful sight. I was in an immense structure, so different from my little home. I was bewildered. I looked around, and saw altars with burning candles upon them, lighted hanging lamps, statues of saints and angels and beautiful pictures.

I was turned in the hand of my

mistress and saw everywhere many faces looking toward the altar. Later on I found out that I was in the House of God. Then I felt more at ease. I knew that I was highly prized and was to be used for a good pur-pose. I gained this information from a brother of mine whom I recognized in the hands of an old gentleman kneeling next to my mistress. We were speaking to each other, planning how we should meet as often as possible, when my brother was put away into the pocket of his master's coat and the old man left the Church

Occasionally, after this first meet-ing, I met my brother and became acquainted with many other Rosaries some were old, some young and some were black or brown, others were white like myself. So far I have spoken only of my earliest years

My mistress, perhaps through care lessness, began to grow tired of me and left me home in my little case Possibly I was less pretty, but had I not met others just as old as myself? I never again met my old friends. was never brought to the church. was a prisoner in my little home.
How I longed to get out! Days
passed into weeks. How long I was
there I cannot say. However, one
evening I felt my little house moved, the door was opened and once more I was free. I stretched my body out full length and in my excitement I fell from the hands of my mistres and was picked up by her with one of my links broken. She kissed me and, taking me into another room, bent back one of my broken links and joined me into place again and put me in her pocket. I knew where I was going to. What joy I felt upon entering the church. I missed a few of my old friends and inquired what had become of them. I was told that some were brought to other churches that some were lost and some were at home.

After leaving the church Lulu and afriend of hers walked home together I being naturally inquisitive, listened to all my mistress had to say, as had heard her mention my name and I knew her conversation must concern me. Here is what she said

'Oh! Annie, what a strange dream I had last evening. I must confide it to you. I dreamed I had a golden crown given to me by a most beauti ful Lady and that she told me to fill each open space on the border with a rose. I thought that I took the crown with me into a garden filled with white roses and setting to work I gathered all I could. I placed each rose into the space allowed for it and had finished all, as I thought, when I saw that I had left one still open Then, too careless to finish it. I was about to leave the garden, when th

lovely Lady approached me and said : My dear child, I come for you to crown you with your work of love

"I was about to hand her the crown broken. Lifting it, she kissed me or the forehead and said: 'You had only one more rose to place, and it would have been finished. Complete, dear child, the circle on the first op portunity you get, for although you grew tired of this beautiful work. you loved me and pleased me. My

Son will then crown you with this.'
"Handing me the crown, perfect, except for the open space, she disap

What a strange dream that cer tainly was," said Annie.
"Yes," said Lulu. "I connect this dream with what I have neglected to do for some time. I have a Rosary with which I loved to pray, but not very long ago I began to grow care less, by leaving it home, although still said the Rosary with other people at the church, but without mine in my hand. To day the dream seems to me to signify my carelessness in not using my Rosary. When I took it out of the case I dropped it and it

"It reminded me that I had dropped my crown and I consider that this beautiful lady must have been the Blessed Virgin. I cannot describe her exquisits beauty; to attempt it would be in vain. I could not even if I were able in the most eloquent words of language give you a faint idea of her loveliness.'

That was the story I heard Lulu telling her friend. The dream was





the cause of my release. The next day I was given to Annie by Lulu. She treasures me as a keepsake in remembrance of my dear mistress who had such a delightful dream.

A few days after I came to Annie's home I heard her telling some visisors that Lulu had entered a convent, where she now is a Sister of Charity. -Eulalia Frances Hughson.

FATHER OF TEN CATHOLICS BECOMES A CONVERT

The Rev. Francis Koch, O. F. M. former rector of St. Elizabeth's church, Denver, recently received the father of ten Catholics into the Church shortly before death. Father Koch is now stationed at St. Anthony's monastery, Butler, N. J., and the convert, Daniel Emmons Smith, died two miles from that town, in Smith Mills. He was a member of the Dutch Reformed Church when, forty five years ago, he became the husband of Julia Anna Sisco. While Father Koch is given much credit for the conversion of Smith just before death, the lion's share of this honor must go to Mrs. Smith.

The husband, at the time of his marriage, was strongly Protestant and somewhat prejudiced against Catholicity. Ten children were to the union-six sons and four daughters, one son and one daughter dying in childhood. The mother was not tized into the Catholic Church, but so impregnated them with Catholic principles that not one entered a mixed marriage. All are married now with the exception of the young est daughter, and there are thirtytwo grandchildren.

Daniel Smith lived until he was seventy years old, but it was not until this year that, due to the work of Father Koch and the influence of his large Catholic progeny, he accepted the true faith. He had a beautiful and happy death .- Denver Catholic Register

#### PRAY FOR THE DEAD

Forgetfulness of the dead is a pecu liarly base form of inconstancy. Whatever obligations we owe to the living-of kinship, or friendship or common charity—are immeasurably increased when the living become the dead and lose the use of those opportunities of eternal gain that make life most precious. Death is a surer bond than life because safer from life's inevitable changes and estrange ments, and its faithfulness as well as its helpfulness is a claim upon the generosity of the living. "The poor souls" we call the dead who are exwhen it fell from my hands and was piating their sins in purgatory, not because they are poorer than we whe have not yet won purgatory's assur ance of heaven, but because they are beggars in so complete a sense that they can receive no help unless it To the earthly mendicant a fraction of the rich man's wealth represent affluence, and to the souls in purgatory one day of life's opportunities of grace and petition stands for the attainments of eternal happiness. The prayers we give them are not great gifts in themselves, but they ecome inestimably great in the good they purchase.-Catholic Sun.

#### MARRIAGES THAT ARE NO MARRIAGES

The Catholic people and others need to be reminded that there are certain laws to be observed and certain conditions to be fulfilled when it is a question of marrying. The Church calls these impediments by which marriage is rendered some times unlawful and at other times null and invalid, is entered into without the obstacles being removed or if the conditions be not complied with. It not infrequently happens that Catholics contract a marriage which appears publicly valid and good, but which for the presence of some cir-cumstance is intrinsically no good as a binding contract. The state also recognizes the invalidity of some marriage contracts which are entered into without requisite conditions and when such is the case, the state pronounces them null. The law of the land acknowledges what is known

as an annulment.
The Catholic Church declares there is no getting away from a right and proper marriage, from a lawful and valid marriage contract. But through her competent tribunals and legiti-mate authority she is sometimes called upon to pronounce a marriage contract null and void from the beginning: and the man and woman who were or had been thus united were not actually and validly mar-

ried and are perfectly free 8to marry again. People must not be startle or shocked when they learn either privately or from the newspapers that a Catholic or other person who had been divorced was married by a priest. The divorce is by civil law, but the ecclesiastical law may have pronounced a previous marriage null. We must not be startled to learn that some persons who appear to be mar-ried are not married at all. No Not every marriage ceremony results in a valid matrimonial union. So when it is found out that the union is not all right, that the marriage was void and null as a contract, the parties in the case have a right to enter into another contract which will be valid. There is nothing monstrous about that. — Monsigner Thomas in the Baltimore Catholic Review.

A "WAKE" IN THE TRENCH TOUCHING STORY OF DARE-DEVIL IRISH CHUMS

A story of great human interest was told a press representative by two wounded privates in the Grenadier Guarde. The incidents had reference to the "waking" in the trenches of two Irishmen, chums in life and chums in death—an incident typical of Irish pluck and Irish dar-

ing. "They were a pair of the most devil may care fellows in the world. Where one went the other always insisted on being by his side. You never saw such affection, even between brothers. Early one morning they were both seen near a min crater, and the Germans were shell-ing our position in most awful fashion The two lads wouldn't budge an

" Suddenly one was picked off, and the other made a desperate attempt to fetch him back under a terribl fire. This act cost him his life, and a few mements later we laid the two of them side by side. On them we found a pair of resary beads, and medals. A little party of Irish chaps took charge of the corpses, and 'waked' them behind the parapet of a trench, kneeling down to pray together for the repose of the souls of the fallen boys. A sergeant told his beads, and it would have made you cry to witness the behaviour of the others. It was a beautiful morning, and you can imagine what a weird scene that rough and ready 'wake

made. When the prayers were over the sergeant bent over the corpses and settled their hands in the shape of a cross. He placed the medals over their hearts, and round their necks he strung the resary beads. They were buried where they were 'waked,' and a few green sods shaped like a cross supplied a tombstone. This is the sort of thing you simply can't forget."—Catholic Herald.

#### MONK'S CARICATURE AN UNJUST PICTURE

One of the pictures most commonly sen in the art stores and print shops to day is one representing the monk as a convivial, roystering sort of a person, with bloated, repulsive counenanc

Now, there is no more effective way of impressing a lesson upon the mind than through the medium of nictures, and to the vast majority of he multitudes who, year in, year out, daily view those atrocious caricatures of a sacred profession, this is the sole type of monk that exists now, or ever has existed. Even Catholics, who should know better, sometimes do not, and they, too, come at last to accept this vulgar monstrosity as a correct portrait.

And who are those monks who are thus burlesqued? Why, they are the men who carried the light of civ ilization and Christianity throughout the world; who have preserved the arts and the sciences and the litera ture of Greece and Rome from the devastating eruptions of the northern arbarians, and transmitted them down through the ages to us : then with sublimest courage, and patience and perseverance they have won these same rude hordes of barbarians to the Gospel of Christ, taught them the arts of peace and industry and of this crude material fashioned the enlightened nations of Christendom

The real monk, the ideal, the intel lectual monk, the monk of the clois ter, the studio and the laboratory such as a Benedict, a Bede, a Bernard a Columbkill, a Roger Bacon, a Dom inic, or a Francis of Assisi, would make a worthy subject for the artist's brush, and would convey to the cas ual beholder, as well as to the stu-dent, the lesson of their lives—the worth and nobility of the self-sacri fice. But on the contrary, this is the body of men who are vulgarly caricatured by cheap color mixers and held up for the jibes and ridicule of a generation that knows them not, and which is therefore prepared to accept that false ideal for the true.

The stage is also a grievous sinner in this regard, the monk of the play wright being invariably a truculen fellow, wosfully lacking in the prin ciples and characteristics of manhood The monk Joseph, in "Richelieu," the creation of Bulwer Lytton's pre indiced mind, is a specimen of this sort. Even Wagner's opera of "Tann hauser" is marred by the Pilgrim's chorus resembling nothing so much as a motley band of dissipated fellows. This, however, is the fault of the stage manager rather than the composer. The effect of the audience. News reaches us that in

are in execrable taste. We suppose, for instance, that "Coates' Plymouth Gin" can bid for the patronage of the public without caricaturing a monk. Is an obese, sensual-looking object in monkish garb, an irresist isle proof of the quality and potency of Coates' gin? Must the monk who tilled the fields of Europe and kept burning the light of learning, and whose deeds of heroism and self sacrifice sparkle gem like on the pages of history, must he be draggged for-ward, glass in hand, to proclaim the merits of Coates' Plymouth gin? If the proprietor must have an illus-trated advertisement, why not press into service a toper, broken down and bloated? He, surely, more than others, is best qualified to exhibit in his own person, the prowess of gin, or any other intoxicant. Or the distiller could get a sorrowing wife or mother to tell how liquor salted her heart with desolation, and set her son and husband on the road to dishonor. Or, again, he might procure a picture of an orphan asylum, and show that many of the children are there because of the drink he is proud to advertise. But Catholics should be quick to resent caricatures of what they hold in veneration. They should not permit them to pass unchallenged, and we venture to say that any protest will merit the com-mendation of the fair minded Protestant. Elsewhere we have ished the stage Irishman with his scurrility and idiotic buffconery. We can, if we wish, eliminate the cari cature of monks from the public press.—N. Y. Catholic Times.

#### HUMILITY AND GREATNESS

"The more I know, the more nearly does my faith approach that of the Breton peasant," thus spoke the great Dr. Pasteur. The more he knew, the less he valued himself, the more he regarded his God. We believe it was Dr. Brownson who said he learned his faith from his servant girl. It has ever been thus. The great gifts of God—the greatest of all, faith—are given to minds that are empty of self, for they have room for God's grace, just as Betblehem's un-tenanted cave was made Christ's birthplace. On the contrary, the mind that is filled with the vanities of human learning crowds out Christ. Humility ever attracts the gracious gifts of God. We know hi ness in the same ratio in which we know our own nothingness. The Breton peasant in his simple, yet sublime truth, was Pasteur's ideal, and not the proud scientist who delved into the mysteries of Nature only to be confronted with his own incapacity. Lacordaire said: "A little philosophy draws us from religion; much philosophy brings us back to it," and this can be equally made to apply to science. learning always tells us what we our selves are and, knowing ourselves we know how poor we are in word and work, and poverty is the parent of humility. As a consequence, the truly great are the truly humble place themselves rightly and up to the great God who rules us all, and, pitying the meagreness of human toil, enriches it with His grace, as He supernaturalizes it with high purpose.—Catholic Columbian.

#### A LOVER OF THE BLESSED SACRAMENT

St. Francis de Sales used to say to all his penitents, whether in the cloister or in the world: Corae confidently in peace and humility that you may respond to the desire of the Divine spouse Who, in order to unite Him self to us, has annihilated and abused Himself so far as to become our food, the food of them who are themselves the food of worms. Do not omit your Communion on account of coldness and distractions, for all that takes place in the senses and without your consent. Nothing will so quickly re store peace to your soul as the visit of its King ; nothing will so warm it as its Sun; nothing will so sweetly permeate it as its Balm. O God, what happiness for you that your soul while awaiting the union that we shall have with Our Lord in heaven, may unite itself to Him by this Divine sacrament in such a way that we re seive by actual Communion Him Who the cherubim and seraphim adore and receive by actual contemplation There He repairs and purifies every thing, subdues, vivides, sanctifies everything. He loves in the heart, understands in the brain, lives in the breast, sees with the eyes, speaks with the tongue and performs in us every one of our actions. Then we no longer live in ourselves, but Jesus Christ lives in

Thus did the holy Bishop's heart pour itself out in love, admiration and gratitude for this most lovable of all mysteries. He used to say that he found help for every need in the Most Blessed Sacrament and the Mother of God, for the love of Mary is inseparable from that of her son.

#### GOOD FROM EVIL

It has been stated frequently since the beginning of the present war that religion has become a most vital matter to many who had grown care less. Instances have been offered in various countries of the truth of the fact that if war drives men to a vio lent expression of passion, it also

News reaches us that in the city of either in play or opera, is not in favor of the monk.

From time to time we notice advertisements that, to put it mildly, Recently a great celebration took

place at the Shrine of Our Lady. Pilgrims came from afar, and th people were aroused by the earnest-ness of the pious and learned Cardinal Richelmy. For three days and two nights the sanctuary was kept open for the devotion of the people who crowded in and out in a ending stream. In the course of the preparation and the celebration of the feast itself fifty-two thousand persons received Holy Communion Among these more than twenty seven thousand offered Holy Communion for the intention of the Sovereign Pontiff.

Scenes of this character, though not always on so large a scale, are common in Europe at present. The people, aroused by the inexorable horror of war brought home to them in so vital a manner, are fleeing to the only source of consolation and strength: to God Himself. Jesus in the Blessed Sacrament, and Mary, Help of Christians, are the centers, in different spheres, of national supplication and prayer.

When the moral atmosphere be-

comes highly charged with atheism and religious indifference God allows man to work out his salvation through the terrible crucible of suffering. comes the scourge in the hand of God; and when the proud spirit has been laid low moral reformation

Keen observers may pride them-selves on an intimate knowledge and

insight into these tarrible catas-trophies. But he who does not stand upon the summit of Faith with his eye fixed on the eternal Providence of God, fails to grasp the reason of it all.—St. Paul Bulletin.

#### SHE DARKENED HER **GRAY HAIR**

A Kansas City Lady Darkened Her Gray Hair and Stimulated Its Growth by a Simple Home Process

She Tells How She Did It

A well-known Society Lady, who dark-A well-known Society Lady, who dark-ened her gray hair by a simple home process, made the following statement: "Any lady or gentleman can darken their gray or faded hair, stimulate its growth and make it soft and glossy with this simple recipe, which they can mix at home. To half pint of water add 1 oz. home. To half pint of water add 1 oz. of bay rum, 1 small box of Orlex Compound and \(\frac{1}{2}\) oz. of glycerine. These ingredients can be purchased at any drug store at very little cost. Apply to the hair every other day until the gray hair is darkened sufficiently, then every two weeks. This mixture relieves scalp troubles and is excellent for dandruff and falling hair. It does not stain the scalp, is not sticky or greasy, and does not rub off. It will make a gray haired person look 10 to 20 years younger.

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There is never the least bit of There never can be a leakage dust from our furnace - it's a of gas or dust from a Hecla Hecla."

Wouldn't that give you constant joy? Air free from fine coal dust! No sticky soot to float about and soil the wall paper, the curtains, or furnishings! And never an odor of gas! The air comes from the registers, mellow, warm and pure.

Furnace. Because of our patented Fused Joints we are able to guarantee that.

Let us tell you more about healthful heating. Keep dust away from your curtains and furniture. Keep pure the air you and your family breathe. Mail the coupon for a booklet on this subject.



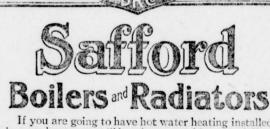
This is explained fully in our booklet. You will see it clearly. Send coupon for a copy free. Ask for full advice about any

Steel Ribs that get wonderful

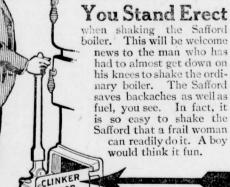
heating with a little bit of coal.



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in your home, you will be wise to consider a specialized system. The Safford system, for instance, is built by a company that specializes exclusively on hot water and steam heating. This system is designed to heat a home more perfectly than you, perhaps, think is possible; to burn one-thirdless fuel; and to require the least amount of attention. You Stand Erect



LARGE and roomy is the clinker door, situ-

ated so you can see right into the firepot and locate and dislodge any clinker in a jiffy. A great improvement over the ordiin which it is quite impossible to handle the poker with any effect.

The foregoing are but two examples of minor improvements. But they serve to show how thoughtfully the Safford is

ments. But they serve to state the major improvements are described in our "Home Heating" booklet, a copy of which will be mailed as soon as we receive your name and address.

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#### THE HOLY SEE AND HOLLAND

During the debate in the Second Chamber on the motion for the establishment, temporarily, of a Legation of Holland to the Holy See—motion which was subsequently carried by an overwhelming majority—the Minister for Foreign Affairs, M. Lon-

"During the month of May the Government learned that at the Vatican not only was there an inclina-tion for peace, as one speaker said yesterday, but that a determined action for peace had been initiated, even if only in an embryonic stage. Faithful to its traditions of late years, the Government wished to take part

In this the Government was not in any way guided by the idea that the Vatican is a powerful ecclesias-tical centre, or that it derives its international position solely from the developments of history of nineteen centuries, as one speaker suggested yesterday. The Government simply saw the fact that the Vatican has without any doubt a very wide influence which can probably be used efficaciously towards the restoration of peace. And, as has already been said, the Government wished to take part in this action for peace. For that purpose it chose a person who possesses its full confidence—a fact I wish to emphasize; a person whose position and relations with the Vatican pointed him out as better fitted than anyone else in the country to undertake such a charge. The Gov-ernment explained to him that its aim was co operation with the Vati-can, but only when it was established that action in favour of peace would emanate from the Vatican. Doctor Nolens then went to Rome to learn what was being done there and to make it known that if what the Government expected really should come to pass, it desired to cooperate for the established aim, peace. The result of Doctor Nolens' mission was made clear in a letter I received a few days before his return from the Cardinal Secretary of State. It was pointed out in this letter that in the opinion of the Vatican the best way of cooperating for the established aim, peace, would be to send an official representation of Holland to the Holy See. The Government will de-

Having explained the reasons why in spite of the power given it by the Constitution, the Government wished first to have the opinion of the Chamber on the point, the Foreign Minister went on :

"It was anxious to do this at once

for two reasons. Firstly, because, as can be easily seen, for the aim it had put before itself it was desirable to cooperate at once—to pass from words to deeds; secondly, because it recognised that public discussion of such an intention ought to take place at a time when there was still, as a matter of actual fact, no inclination on the part of either side to make If such an inclination on one side had been evident, it is clear that a neutral Government which tried would seem to the other side which did not yet desire peace to be acting in the interests of the first named side—a thing which must necessarily be avoided."

Having once more stated the perfect neutrality of the Government, the Foreign Minister went on to

speak of the possibility of peace :
"It is no good having any illusions: there is no question of the restorabut it is certain that peace must come some time or other. For this reason the Government wishes to be ready and wishes to be working, in viously, quite apart from the question whether it would decide to send a representative at once or only after

"As is evident, M. le President, the thing is simple. Nevertheless there is talk in the country of the violation of the 'Truce of God,' of imminent danger for the political truce, even of danger for national unity. I leave it to the temporary President of the Council of Ministers to go into that more deeply. But for my own part I cannot refrain from saying that I believe that national unity is founded on too firm a base to be put in any danger by such ideas, which have occurred really to very few people. I believe also that it is not possible speak of danger for the 'Truce of God.' This must indeed be a very superficial thing if it is threatened hy a measure which is free from any consideration of religion or national

"I do not deny that there is a certain amount of feeling in the country but I think also that this is limited to very few classes of persons -which is easily explained psychologically.

For-can the high object which we have before our minds in all this be forgotten? Are there in the country citizens who take no account of the terrible spectacle before our eyes, in the West and in the East; of the indescribable sufferings, the grief and misery into which a great part of the human race is plunged of the far-reaching and terrible con-sequences that this war will bring about for the future ? Are there an who would not be thankful if this war could be shortened by a month, a week, even a day, by any action on the part of Holland? Are there any who doubt that it is Holland's duty-Holland the country of Hugh Grolino, the country which in the last few

### The Choir

justice with a poor Church

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the Arbitration Court, the Palace of Peace—to make an effort, any possi-

ble effort, for the restoration of this "Do not such, if such there be, forget this principle-as has been pointed out by a previous speaker— that an obligation lies on all to forget pettiness and cowardice and look only on the high object? This is Holland's duty, to itself, to its co-neutrals, even to the warring Powers, to the human race. And even should cooperation with the Vatican not lead to the desired end, surely even then it would be better for Holland to have, failed in its en- to buy a lot and build a small church. deavour than to have taken no part That city is forty miles from here and in the event of the Vatican trying is the center of a large populous and succeeding alone.

"The Chamber now knows what it and villages, but no church yet. I is a question of. I have already written it: I now repeat it to the Chamber. It is a question solely of an extraordinary temporary mission to the Vatican, without any thought of considering this (as a preparation for a permanent mission in future. What I per-sonally said in the first Chamber some months ago in the discussion on the restoration of a permanent mission to the Vatican—that is now outside the question. Naturally, I stand by what I said then—that if one day the interests of the country should call for it, in principle I should not be opposed to the establishment of a permanent mission, but, I repeat, this has nothing to do with the temporary mission under discussion

The Foreign Minister then replied to some arguments and questions in previous speeches, among them one which: "Arguing about the neutral character of the Papacy raised the doubt if this neutrality still remained as before." "In my opinion," he said, "no one can be more neutral than the Pope, for the very simple reason that he holds as subjects the co-religionaries in all the warring countries."-Rome.

RESOLVE NOT TO CRITICIZE REDMOND

By a vote of thirty to twenty-two the City Corporation of Dublin re-fused recently to endorse a resolution demanding that "the Home Rule act shall be put into operation peace for a long time yet: in the whole of Ireland on Sept. 17 next." The resolution is harmless enough on the face of it; but the majority of the Corporation is faithfully pledged to the policy of Mr. Redmond, leader of the Irish party, and they scented criticism and condemnation of him and his policies in the resolution, though the movers of it protested that there was nothing inimical to Mr. Redmond in it. In place of this resolution another was adopted expressing confidence in Mr. Redmond's ability to select the speediest means and the proper moment to bring the settlement of Ireland's status into operation.

HOME RULE THE END OF THE WAR Of course everybody knows that in freland at present there is not that in freedom of speech which prevailed up to the time of the war. The Defense of the Realm Act and the censorship have combined to keep orators and writers from saying things that they might like to say. Nevertheless, Mr. Redmond made a speech the other day in Dublin in which he said: "I do not favor the Coalition government and can not understand why it is necessary. My mistrust of it was shown plainly by refusal to join it; but it was only formed for the war time period. Home Rule for Ireland will automatically go into effect at the end of the war and nothing can prevent it except the Coalition government might propose to repeal the law. If such an insane proposal is put forward the government wouldn't last a week."—Sacred Heart Review.

#### BIGOTRY

Bigotry has no head and cannot think, no heart and cannot feel. When she moves it is in wrath; when she pauses, it is amid ruin demon, her communion is death, her vengeance is eternity, her decalogue written in the blood of her victims, and if she stops for a moment in her internal flight, it is upon a kindred years has held a unique place in the rock to what her vulture fang for a international field through the innumerable international Congresses O'Connell.

#### LETTER FROM FATHER FRASER

To the Editor CATHOLIC RECORD :

often and ardently I desired on my way there and back (for I returned to

would come to help me. This would enable me to visit the towns and

altar. I bought a great many re-

The chapel of Da Zie (Great Stone)

now possesses pictures of the Sacred

Hearts of Jesus and Mary thanks to

the alms received from the kind readers of THE RECORD. My curate

is in Sienku whither I have sent him

district containing hundreds of towns

Yours gratefully in the Sacred Hearts of Jesus and Mary. J. M. FRASER.

BELGIUM RELIEF

WORK

held in Montreal at the office of the

would always be very welcome, for money is greatly needed in order to

purchase wheat and flour, both urgently required by the civilian

Thanking you in advance for your

courtesy in inserting this for us, we remain, Yours very truly,

The Secretary to Administrators

Learn Railway Operating and Trans-

portation Business at Shaw's Tele-graph and Railroad School, Toronto.

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if you wish. Good positions avail

able when you know your work. Endorsed by all leading Railway offi-

cials. Particulars free. T. J. John-

ston, Principal. W. H. Shaw, President

DIED

Murray.—In Pembroke, Ont., on Thursday, July 29, 1915, Mr. Thomas

Murray, aged seventy nine years May his soul rest in peace!

LEECH .- In this city, on Monday

Aug. 2, 1915, Mr. Benjamin Leech

aged sixty-nine years. May his soul

McDonald.-At Glen Robertson

the late William McDonald of Fitz

henry's Mills. Interment in St. Alex-

ander cemetery, Lochiel. May her soul rest in peace!

TO CORRESPONDENTS

In reply to a Thorold correspondent who asks for information as to the

number of Canadian Catholics who have enlisted, we regret we have no

A correspondent who signs him-

self "Reader," Halifax, is informed

that letters must bear the writer's

THE TABLET FUND

you for giving space to the Appeal for the Tablet Fund for the Relief of

the Belgians. So far I have received because of this appeal:

Previously acknowledged.....\$902 81

John M. McEvoy, Osgoode... \$ 10 00

If you would be good enough to

Respectfully yours, W. E. BLAKE.

98 Pembroke St.

acknowledge publicly these amounts in the columns of the RECORD I

would be very grateful.

Toronto, July 29, 1915.

rest in peace!

statistics at hand.

name and address.

tion work complete.

59 St. Peter St., Montreal, Que

population of devastated Belgium.

Montreal, July 29th, 1915.

all there is to be done.

LONDON, ONTABIO

The Western Fair, London's popular Agricultural Exhibition will be held this year from September 10th to 18th. It is considered by the managemen that this year, above all others, should be the on when extra efforts must be put forth to make the Exhibition a great success; therefore with assistance given by the Government the Board of Directon have decided to make a cash addition to the prize list of \$3 000. Good as it was before, this will certainly make London's prize list very attractive. The list is now in the hands of the printer and will soon be ready for distribution. Thousands of advertising maps and hangers have been sent throughou the country during the past week announcing the dates, and arrangements are being made as quickly as possible to assure Exhibition and visitors alike that this year's Exhibition will be the best ever held thoughout and London Any information regarding the Exhibition will be gladly given on application to the Secretary, A. M. Hunt, London, Ont. Taichowfu, China, June 10, 1915. Dear Friend,-Yesterday, Sunday after giving Holy Communion to the nuns and faithful here in this city I travelled by chair eight miles to a town called Da Die ( Great Field). On arrival at 8.30 I heard ten confessions of recent converts and after rosary, morning prayers and cate-chism, I preached and said Mass. About ninety persons attended. Most of them were new converts from the surrounding villages. Of Great Field I can say: "The harvest in-deed is great but the laborers few."

TEACHER WANTED FOR CATHOLIC SCHOOL No 5, Raleigh. Holding and class professional certificate. Experience preferred. Duties to commence Sept. 1st, 1915. Salars \$550 to \$600 according to experience School well located Apply staing salary to Lawrence Waddick, src treas., R. R. No. 6, Chatham, Ont. 1920-4 It must seem strange to you that I should leave a big city church without Mass on Sunday in order to officiate in a distant town. How

WANTED FOR ST. MARY'S CATHOLIC
Separate w hool, Kingston, Ont., a male Principal. Must be thoroughly competent and of excellent habits and have not less than second class professional ce tificate. All replies must be in by August 14th. Apply, stating qualifications and salary expected and enclosing references to J. J. Behan, sec. treas. Kingston, Ont. the city in the afternoon and gave Benediction) that some young priest

villages often and open up many new places to the faith. I entreat the TEACHER WANTED, MALE, FOR PRINreaders of THE RECORD besides sending in funds "to pray the Lord of the Harvest to send laborers into His harvest." I brought with me to

TWO ASSISTANT TEACHERS WANTED holding first or second class certificate for Separate school section No. 2, Neelon. Must be capable of teaching English and French. Duties to begin Sept. 1st. State salary and qualifications. Apply to M. Curley. Secy. Treas. Coniston. 1919-3 hung on either side of the Sacred Heart which already decorated the ligious pictures on my recent visit to

WANTED TEACHER HOLDING A SECOND class certificate for Catholic Separate school for Section No. 4, LaPasse, township of Westmeath. One who can teach French and English. Duties to

WANTED CATHOLIC TEACHER WITH second or third class certificate for S. S. No. 2, Gurd and Himsworth. Apply and state salary wanted to Casper Versleyers, Sec. Treas, Trout Creek, Ont. wish your readers could spend a few days with me, and I would show them

WANTED A DULY QUALIFIED TEACHER for Separate school No. 2, Osgoode. Duties to commence September 2nd, 1915. Apply stating salary and experience to William Harney, Sec. Manotick Station, Ont.

and class certificate, for school sec. No. Huntley, Salary \$500 per annum. School to op September I. Apply to Patrick Carroll, sec. tres. Naev Meehal, Ont. 1920-Dear Sire:-Will you please inform

our readers that at the last meeting of the members of the Central Executive Committee of the Relief Work for the Victims of the War in Belgium

Honorary-Treasurer, on the 16th of July, 1915, a resolution was adopted that the Relief Work for the Victims of the War in Belgium, would not accept donations of clothing, at the present time but only continue to accept foodstuffs, but in carlead shipments only, but gifts of money

CATHOLIC TEACHER WANTED FOR school section, No. 1, Arthur. Holding a second class professional certificate. Apply stating salary and experience to Patrick Cestello, Sec. Treas., Rothsay, R. No. 1. TEACHER WANTED HOLDING NORMAL school certificate for S. S. No. 16, Lancaster ont. Salary \$525. Duties commence Sept 1st. 1975 Apply to R. J. McDonald, R. R. No. I, Dalhousi Station, Que. CATHOLIC TEACHER WANTED FOR SEC

Nobling second class professional certificate. Duties to commence after summer holidays. Attendance twenty pupils, Apply stating salary expected and experience to John P. McIntosh, Sec. Cinton, P. O., R. R. No. 1. Ont., on Wednesday. July 14, 1915, Mrs. Henrietta McDonald, relict of

EDUCATION LADY WHO IS PREPARED TO GIVE HER A LADY WHO IS PREPARED TO GIVE HER services for the cause of Education would be pleased to get into communication with a priest in any town or city who would be glad to have a night school opened in his parish where those of his people who need such help, would be given an opportunity to receive instruction in the most necessary branches of English Education, Domestic Science, French, etc. Address Box P., CATHOLIC RECORD, LOndon, Ont.

HELP WANTED WANTED ASSISTANTS TO THE MATRON.
Apply to Assumption College, Sandwich, Ont.

#### THE WESTERN FAIR

LONDON, ONTARIO

#### TEACHERS WANTED

Great Field two beautiful pictures of Our Lady and St. Joseph which I

Ningpo. I am having them framed and placed in the village chapels.

A QUALIFIED TEACHER, HOLDING AT least a third class certificate, for Separate school No. 6, North Burgess, Apply stating qualifications and salary required to M. E. Mooney, Sec-Treas, Newboro, P. O. Ont.

WANTED CATHOLIC TEACHER FOR S. S.
No. 7, Nepean township, holding first or second class certificate. Salary \$500 to \$550, according to experience. Apply at once to Charles McKenna, R. R. No. 2, Richmond, Ont. 1919-3

TEACHER WANTED S. S. S. No. 12, Peel Second class certificate. State experience Salary \$550. Apply to Edward Gaynor, Arthur Ont. R. R. 4.

TEACHER WANTED, NORMAL TRAINED,

WANTED SECOND CLASS PROFESSIONAL teacher for Hanover Catholic school. Pupils 75. Salary \$600. Duties to commence, Sept. 1st. Apply giving reference and experience to Wm. Bohnert, sec. tieas, Hanover, Ont. 1920-2

WANTED TEACHER, A QUALIFIED SECOND class certificate First class preferred for Catholic Separate school, No. 3 and 4, Township of Anderdon, Salary per annum \$4.5 Duties to begin after holidays, Apply; to Timothy Kelly, Amherstburg, Ont., R. No. 4. 1920-2

WANTED QUALIFIED TEACHER FOR Junior class room of Catholic Separate school, section No. 6, in the village of Barn's Bay, Township of Sherwood, Salary \$400. Duties to commence Sept. 1st, 105. Apply to William Kirwin, sec. treas., Barry's Bay, Ont.

WANTED A QUALIFIED TEACHER FOR C. S. S. S. No. 10 and 17. Richmond. Salary \$400. Duties to commence Sept. 1st. Small attendance. Apply to Wm. Finnegan, sec. treas, R. R. No. 2, Roblin, Ont. 1920-2 WANTED A TEACHER HOLDING SECOND class certificate for S. S.18. No. 22, Gloucester, one to teach a little French preferred. Salary \$4.75 per annum. Duties to begin Sep. 1st. Apply to P J. Snaith, R. R. No. 1, Ottawa, Ont.

WANTED SECOND CLASS PROFESSIONAL teacher for Catholic Separate school, No. 8, Huntley, Experience necessary. Duties to commence Sept. 1st. Apply stating experience and salary. Salary paid last teacher was \$550. John Delaney, Sec. Treas. R. R. No. 1, Corkery, Ont. 1921-3

tion No 6, Proton, Co. Greg, holding seconclass professional certificate. Apply stating salar and experience. Reference required. Duties to commence Sept. 1st, 1915. Thomas Begley, Ser Treas, R. No. 2, Conn, Ont. WANTED FOR C. S. S. S. NO. 1 STANLEY Second or Third Professional teacher. Salary \$450 per annum. Duties to commence Sept. 1si Small attendance. Apply E. J. Gelinas, Sec. Treas R. R. 2, Zurich.

WANTED TEACHER FOR C. S. S. HULLETT

# COMPETENT OFFICE MAN POSITION WANTED BY A COMPETENT office man as office manager or assistant to manager. Thoroughly experienced, familiar with all office details and handling of credits. Address Box N., CATHOLIC RECORD, London Ont. 1920 4

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opened. Will sell at very low price. If interested
address Box J., CATHOLIC RECORD. 1915-tf HOMES WANTED FOR CATHOLIC CHILDREN

ASSISTANT HOUSEKEEPER WANTED WANTED ASSISTANT HOUSEKEEPER FOR Priest in London Diocese. Apply stating experience to Box M., CATHOLIC RECORD, LONDON,

A BAND-MASTER WANTED. APPLY TO St. Fancis Xavier's College, Antigonish N. S

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