

The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, AUGUST 14, 1915

1921

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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; defiance of them swells the volume of criminality and misery which afflict 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 fish 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 somewhat higher level—who pay higher rent and taxes than they can afford, send their children to expensive schools, and dress them in costly and indecent raiment lest they 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-forgotten 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 has happened last year—so extra hazardous that it lays one open to a suspicion of lack of mental balance. 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 third-rate and impoverished Power, whose weight in the world will about equal that of Turkey. Darker provisions 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 pessimistic 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 little 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 throne of Pope Pius X. whose upright 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 cut 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 innumerable families, and well knowing 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 affectionate and insistent counsels as father and friend were not heard. This increased our sadness, but did not shake our resolution. We continue with confidence to appeal to the All-powerful, who holds in His hands the minds and hearts of subjects 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 works of Christian penitence.

To-day, on the sad anniversary of the terrible conflict, our heart sends forth the wish that the war will soon 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 Heaven, 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 dishonouring Europe. This is the blood of brothers that is being shed on land and sea. The most beautiful 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 frightful manner, in a frenzy of demolition, sparing neither cities nor villages, and spreading the ravages of death. You who before 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 the creating God has given to your lands permit you to continue the contest. But at what a price! Such the answer of thousands of the young 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

tears which flow in the sanctity of 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 trembleingly 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 end the terrible combat, as has been the case previously under similar circumstances?

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 arms or a formidable zone of fortresses. It is the cry of peace which issues from our soul this sordid day 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 enormous battlefield. May Jesus in His pity, by the intercession of the Mother of sorrows, and 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 High Author of all good things soon resound! Let all hope for the reconciliation of the States; may the people once again become brothers and return to their peaceful labor in 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 beautiful and glorious victory. In confidence that the ties of peace will soon allow the world to enjoy again its fruits which are so much to be desired, we bestow our apostolic benediction upon all those who are part of the mystic flock which is confided to our keeping, even also upon those who do not yet belong to the Roman Church. We pray the Heavenly Father to unite Himself to us by bonds of perfect charity.

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 a priest of the Catholic Church. Ready at any moment to hasten to bedside or death trap, short is the time they need to reach the site of disaster. For well they knew that a moment's delay might mean the loss of a soul to eternity without the last rites of the Catholic Church.

Saturday morning, July 24, a catastrophe, as terrible as any that has yet fallen upon our city, took an untold number of lives. The steamship Eastland, with its pleasure bound load of 2,500 people turned on its side in the Chicago river, but a few feet from the dock and the Clark street bridge. A glance told that the hundreds that escaped or were rescued were but a small per cent. of the vast number that a few moments before had filled the decks and cabins. In the river before the eyes of terror-stricken witnesses and hidden beneath the steel side of the steamer there was a struggle going on that can never be described. There were hundreds and hundreds there for whom that struggle would end only in death.

Scarcely had the fated boat rested on its side in the waters, when word of the terrible happening reached the rectory of the Holy Name Cathedral. 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 thousand and more souls to enter eternity. Upon the instant the word reached 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 struggling 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 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

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 contrition.

Still the work to be done was too great for but two men. Hardly had Fathers Phelan 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 Ahern and Father O'Shea. And as the news of the disaster was carried by wire and tongue to various quarters about the loop, more priests hurried to the ill-fated spot. All of the Paullist Fathers at the rectory at that hour hurried over to the river, as did the priests of various other parishes and Catholic 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 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 dead body in hopes that there might still be a spark of life. For the time of death by drowning is uncertain, as people have been revived even after all signs of life were lacking.

FEW LIVING FOUND

In the first hour of the rescue 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 seculars, medals, crucifixes and Agnus Dei, worn by so many who had 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.

COMFORT AFFLICTED

The work of our priests did not consist solely in administering 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. "The needed help and advice and encouragement and support. All this the priests gave with but one purpose in mind to ease if only in the smallest measure their grief and affliction.

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 ones.

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

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, which 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 who does not hesitate to proclaim for his Faith openly when occasion offers and demands. Speaking recently at a meeting for the object of erecting a new 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 owed and gave allegiance and obedience to the Holy See. Magna Charta was given in Catholic times, and most of the laws of this race (the

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."

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 straying the fairest garden lands of Europe with corpses and ruins. He alone of all the mighty powers upon earth has hitherto been able to assume 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 exchange 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 mutual annihilation; nations can not 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 lives daily sacrificed as the holocaust 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 contemplate.

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

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 Clarion:

"Gratitude swelled the breasts of every delegate when in the closing hours of the convention the subcommittee officials were instructed to draft suitable resolutions thanking the labor 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 excited 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 the past winter Father McEachen toured the eastern country in search of contributions, food and clothing. The newspapers were filled with appeals from him. A hundred cart loads of clothing were the fruits of his efforts. His sister distributed 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 on the job all the time. In fact he has been the mainstay of the strikers in the subdistrict during the entire controversy. One of his notable achievements was the leasing of coal lands, agreeing to give the owner a certain percentage of the products. From these pigeon holes mines the strikers were supplied with coal.

"In the little parish school at Barton 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 conflict. He has taught that the fundamental doctrine of Christianity is not only fundamentally sound, but on the other hand is the logical solution of our many wrongs—if we

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 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 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 favoring one side or another of the 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 apart and above. His spiritual children battle in every army. They are dying everywhere for 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 receptive 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-weary nations will turn with respect and confidence, for in him they will see Christ's Vicar on Earth—that Christ from Whom their hearts have been so long estranged and that Christ Who measures man's iniquities not by fallible human judgments, but, sitting to the heart's core, judges out of the abundance of His mercy."—Sacred Heart Review.

MICHAEL O'LEARY MAKES APPEAL

London, July 17.—Sergeant Michael O'Leary, the Irish V. C., who killed eight Germans, made two others prisoners, and took an enemy position by himself, was the central figure 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 nothing 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 at me and cheering me. That's 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 comment 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 cross, "Son, behold thy Mother? Mother, behold thy Son?" The acknowledgment meant a great deal more than a mere dying wish, as mortals often express with regard to relatives and friends. It was an acknowledgment by Divinity of its link with humanity, and a command 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 himself, 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 Congregational Church, Chicago, is quoted as saying in a recent sermon:

The love and veneration of the Virgin 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 an ass and so unapproachable that a mediator between Him and man has become an insistent necessity. What is more natural than to worship Him through the gracious influence of the Mother?—Philadelphia Standard and Times.

CATHOLIC NOTES

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

In the growing diocese of Pittsburgh there are about 800,000 non-English speaking Catholics.

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

Mr. Lancelotti J. S. Wood has been received into the Church at San Clemente, Rome, by the Very Rev. Prior L. Nolan, O. P.

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

In the beginning of the nineteenth century there were only 120,000 Catholics in England; at the end of it there were 1,865,000. Seven years later there were 2,100,000, 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 sanctification of Scour 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 Economics, but its growing importance has led the faculty to raise it to a separate department.

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

In the presence of senators, deputies, members of the French Academy and of every branch of national activity, the Archbishop of Paris, Cardinal Amette, on the Montmartre, consecrated 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 Paris.

Out of 3,212 students in the Illinois State University, about 3 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 a priest, and all instructors at St. Louis University, will brave the dangers of the Central American wilds in order to make a study of tropical diseases. The expedition is under the auspices of St. Louis University. The men who will make the trip are: Dr. Edward Nelson Tobey, an instructor in tropical diseases; Dr. John P. Coony, S. J., professor of chemistry at St. Louis University, and Rev. A. M. Schmitt, S. J., who has made a special study of geology.

There are no less than 105 Catholic publications in the small kingdom 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 diocesan 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

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, evil, though they may put forth no hand, utter no word. To the superstitious they are the unlucky, while the believer in Fate looks upon them as her unconscious instruments.

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 heart was too sore for such words, and the memory of others, which like these seemed to veil an insinuation, was ranking in his brain.

ment make your marriage sacred in the eyes of God? When you found yourself drifting into this—this attachment, where was your honor then? No, Thomas, I have not misjudged 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.

grass mingled with the keen, pungent tang of burning leaves in an adjoining 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, reassessing myself then that I was only going to inquire about the vine.

we were married, but he didn't take me home 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.

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 a week, and it was two weeks before I passed the little dun house again. It was with an eagerness that increased 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 were playing ball in the yard; noise 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.

a true notion of education. Education demands moral as well as intellectual development, and both are indispensable to individual or national prosperity. No system which violates the sacredness of either parental rights or religious liberty can be logically advocated or hope to succeed.

THE PROBLEM OF EDUCATING OUR BOYS

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.

UNDER THE TRUMPET VINE

It sat back from the road some distance, a little, dingy, story and half house, and perhaps I had passed it two dozen times or more before it even impressed itself upon my consciousness. And then it was not the house itself but a gorgeous trumpet vine which nearly covered it which attracted my attention.

TO BE CONTINUED

"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 evident 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 Catholic 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 latest enormity is reached, as under Paganism it was reached, when sin becomes sacrosanct.

Books, like the "Task of Social Hygiene," by Havelock Ellis, suggest in polysyllables that these nation-wrecking enormities have in them "the glorious freedom of a new religion."

A great number of us have personal reasons for believing in a personal devil. In other words, we look on as certain that there is somewhere in the midst of things a person of great intelligence, but with a bad conscience.

To return to Satan. He plays two chief 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.

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.

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.

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.

Now what have we to say about this muck-beep and the man with the muck rake? Much every way? No, very little any way.

But when it became generally realized that it was possible to limit offspring without interfering with conjugal life a step of immense importance was achieved.

Motherhood without marriage—and 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."

Now isn't that the devil? And, dear reader, are you not satisfied with Mesopotamia—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 Enquiry into this falling birth rate. Apparently France is not so enthusiastic as Mr. Ellis.

Eugenic certificates—God's mercy on us!—are to be issued. Now, do for heaven's sake read this: "Eugenic certificates would be issued by a suitably constituted authority to those candidates who chose to apply for them and were able to pass the necessary tests."

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 Commandments, these social-hygiene folk would have met short shrift from the rapier of his pen.

Many a bad book has its good points. The immoralities which 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!

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 usually at variance with the non-Catholic. Probably, if the non-Catholic has given any thought to the matter, at best the marriage appears to him in the light of a pledge.

Now mind, this man may be entirely admirable; that is not the question. What we want to know is: "What is his definite attitude on the subject of matrimony, and what guarantee is there that he will not change, though maybe now conformable to Catholic teaching?"

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. Here is the constant struggle against his example of utter religious indifference in the home; here the sorrow of seeing the son following in the footsteps of the father, or the growing daughter, to whom she may not whisper in warning the thoughts that are in her own heart.

This is only a bare outline of what the Catholic party to a mixed marriage must bear. Before matrimony, anxiety and fear. In the early stages of married life, constant misunderstandings that explanations will not explain.

In middle married life, when the early attractions are waning, the constant pullings at the heart-strings and the dread of threatening calamity. In older life the separation from a communion that brightens declining days.—St. Paul Bulletin.

We cannot give up the cross without giving up Christ crucified.—Fenelon.

FEAST OF THE ASSUMPTION

"A NIGHT PRAYER"

Dark! Dark! Dark! The sun is set; the day is dead; Thy Feast has fled; My eyes are wet with tears unshed; I bow my head;

Dark! Dark! Dark! And, like a homesick child, I pray, Mary, to Thee. Dark! Dark! Dark! And, all the day—since white-robed priest In farthest East, In dawn's first ray—began the Feast, I—I the least—

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

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

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.

—REV. ABRAM J. RYAN

TRIBUTES TO FATHER MATURIN

A great many tributes have been paid in the press to the late Father Maturin. A short but happy appreciation 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.

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 doctrine or not."

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Our Almighty Father loves to be overcome by His children. He is willing to have His gifts wrested from Him by the intensity of prayer. Our actual wants have definite conditions and limits; our fictitious ones obey no interior law, but run wild without rule or measure.—Madame Swetchine.

A supernatural act of love from a soul in the feeblest state of grace is a grander thing than the discovery of a continent, or the influence of a glorious literature.

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LONDON, SATURDAY, AUGUST 14, 1916

POPE BENEDICT'S APPEAL FOR PEACE

While on the battlefield in eastern Europe the war-spirit spreads destruction and desolation over God's fair fields, now blighted by havoc and disaster, from Rome, like a light amid the gloom, comes an appeal for peace from Pope Benedict XV, one of the most stirring appeals that has ever been penned in the name of God and of humanity.

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.

Such is part of Pope Benedict's appeal. It is full of the spirit of Our Blessed Lord. Who can doubt 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 arms and be at peace.

In this time of tribulation, when the powers of darkness are working for the overthrow of pity and humanity and for the return of paganism, it is surely needful for all who call themselves Christians to unite in the movement for peace.

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.

to accept reasonable conditions of peace." 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.

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.

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.

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.

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 in his time than any other figure in history.

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 working 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.

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.

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 opportunity. The war is costing the world millions of dollars per day.

palled, 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 history is full of noble names. St. Augustine, St. Edward the Confessor, her holy King, St. Dunstan, Langfranc, St. Anselm, St. Thomas a Becket, the holy martyr of Canterbury—all these are names of which Britons are proud.

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.

There are other marks of the Church of Christ besides the four named in the Creed, and these may be termed "perpetuity" and "infallibility." Nations wax and wane; dynasties grow old and pass; the Catholic Church remains.

MARKS OF THE TRUE CHURCH OF CHRIST

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 it, as a fact, the Church of Christ have in her possession His specially appointed means of attaining eternal life.

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."

Catholic Church officially recognizes the primacy of Peter; and only the Catholic Church enjoys 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.

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.

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 apostolic in her doctrine, in her mission, and in the date of her institution as a society.

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THE FEAR OF CONSCRIPTION

When, some time ago, we read in the newspapers that thousands of young Irishmen, alarmed by the rumors of conscription, were crowding to the emigrant ship, we refused to give it credence.

Table with 3 columns: Month, 1914, 1915. Rows: January, February, March, April, May, June.

It will be seen from the above figures that during the first six months of last year, before there was even a whisper of war, the emigration from Ireland totalled 12,909.

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COLUMBA.

NOTES AND COMMENTS

DISCUSSING the course of the Teutonic allies in the present war in a recent issue of the Canadian Congressionalist, a reverend contributor asks: "Has Germany become Apostate?"

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.

SIR EDWARD Carson's appeal for recruits and for a more ardent display of patriotism on the part of the British people would have been more effective had he not yesterday, to mock him, Sir Edward might better help the great cause by keeping out of the limelight.

IN SO FAR as Sir Edward Carson's friends and followers in Ulster 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 heroism 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, demanded 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 independent member of the Empire—300,000 brave men offered themselves to take part in the civil war against 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 into stupefaction when I learned that after eight months of war sustained by England, to be or not to be, against her most powerful enemy, notwithstanding the presence of enemy ships near our coasts, notwithstanding airships which come flying over our island, notwithstanding the evidence that England states her all—your province so far has supplied only 12,000 men for this most serious of wars!"

THOSE who profess to have misgivings as to the attitude of the Catholic Church to the Great War should read the Archbishop of Glasgow's appeal for recruits read in all the churches of his diocese on a recent Sunday. Major Robertson, V. C., in charge of the Army Recruiting Offices in Edinburgh termed it the most effective utterance of the kind yet issued. "Will you not, young men of the diocese," concludes this momentous document, "help to hasten this peace which can only be gained by the sword? Will you not, fathers and mothers, let the young men go? You will, and God will bless you. You will answer the call of our King—a King who by his devotion to duty has ennobled a name to which some of his predecessors brought little credit. You will answer him not by any poetry of words, but by the rhythm of marching feet."

MR. WILLIAM JENNINGS Bryan's admirers in the United States—and they used to be many, before current events cut into them somewhat—will 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 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 Zwickley and Ed. Amburst 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, slowness, 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 wine.

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 issued 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 policy, and the President alone it was who was responsible for the terms in which it found expression. The Secretary was busy with "politics," with daily receptions, or absent upon those "unseemly" lecturing tours. His conduct of his own office was such as might have been expected from a talker suddenly transformed into an administrator.

THE "CONSISTENCY" of Mr. Bryan's favorite profession as a pacifist, and the results, to himself, which are

likely to flow from his resignation in the midst of what may prove to be a 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 action of the United States Government in standing up to its opponent, and rejecting the advice of its Secretary of State to crawl and arbitrate. 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 honor, 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 episode 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 temperament peculiar to his own, has left the Cabinet. Nothing is affected thereby except his own reputation. The American people have washed him so clean with respect to his consistency that he has no room to resign, others with an unqualified sense of relief, the majority with indignation, and something like contempt. 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. Chateaufort 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 and immediately in front of Sears the Taffy Man, Lorenzo Zwickley, and Ed. Amburst Ott.

ON THE BATTLE LINE

The Germanic Campaign for the encircling of the Russians now in retreat from the lines of the Vistula has failed. The desperate rearguard actions fought by the Russians on the southern front, between Ivanogrod and Cholm, have enabled the Russian armies to fall back from the Vistula without serious losses toward their positions on the Brest Litovsk front. The German official 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 Litovsk. 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 the enemy's forces have surrounded a considerable body of Russians. It is officially announced that, acting on plans previously arranged, the garrison of the strong Russian fortress of Novo Georgievsk, located at the junction of the Bug and Vistula, 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 consist of a good many men. So long as the Russians hold out in Novo Georgievsk they will render the navigation of the Vistula between Warsaw and the German frontier impossible, and greatly increase the transportation troubles of the Germanic armies.

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 restored 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 efficiency 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 Ivanogrod 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 Ivanogrod, but during Wednesday 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 Vistula, and before the Russians could gather their forces from privr to face the enemy the Austrians swarmed across, cut the railway connecting Warsaw and Ivanogrod, and compelled the garrison of the 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 Ivanogrod 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 advance through counter-attacks, which however, are invariably unsuccessful. "The impression here (in Vienna) is that many prisoners will fall into the hands of the Teutons before the Russians reach their new positions." Which, being interpreted means that up till now the bag has been 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 German gunners.

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 triumphantly, 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 Dardanelles, but from Serbia comes the announcement that the ambassadors of the Allies are once more trying to bring the Balkan nations into agreement so that they will co-operate in the expulsion of the Turk from Europe. The Serbs have probably been told very plainly that they must do everything possible to conciliate the Bulgars in view of the situation on the 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 Hospital to the Dardanelles may foreshadow 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 Globe, August 7.

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 peacemakers 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 intellect of humanity, that our own enlightenment has made us shun war and its atrocities as un-Christian-like, and that in our well-ordered society 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 beset 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, and of arbitration. 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 Cardinal Gibbons, "get away from the mistake of instructing men in military tactics rather than in the duties

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

In discussing "The Triumphs of Peace," the writer asserts that Christ's mission on earth was threefold—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 United States has enjoyed twelve years of friendly foreign relations 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 Janus—signifying 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 fourteen hundred years, shows an almost unbroken series of wars of defence, of invasion or of extermination.

A hundred years ago duelling was considered 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 impracticable. 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 greater spirit of Christian brotherhood we can secure peace and arbitration; and that human nature can be made to see the fallacy and futility of fighting. The Cardinal shows himself to be in sympathy with pacifism, 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 utterly 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 defence 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 will nations act and thereby divert the horrors of war. The pamphlets, written with the usual straightforwardness and pleasing, convincing style of the Cardinal, should be read by every Christian, particularly every Catholic in this country. They show what Christianity has accomplished in the past; how at present, by our tremendous increase in the cost of our armaments, our fear of attack, as expressed by some of our American jingoes, and our inertia in refusing to see that armaments can accomplish no permanent result, we are forgetting our best defence is in justice to all as expressed in terms of Christian conduct.

"Thrice is he armed, who hath his quarrel just."—James W. Danahy, Catholic Union and Times, Buffalo.

SIDE LIGHTS 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." At each of the three platforms the following resolution was passed by acclamation: "That this great demonstration of the Irishmen and Irishwomen of London greet with a 'Cead mile failte' (a hundred thousand welcomes) their heroic countryman, 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 he should be 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

The deed which won Sergeant O'Leary his coveted distinction and has electrified the country by its audacious bravery is thus described in the London Gazette: "For conspicuous bravery at Outnby on February 1, 1915, when forming one of the storming party which advanced against the enemy's barbed wire, 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 soldier's Mass:

"Our captain is the chaplain of the Lyons Battalion. 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, coming 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 blessing and a general abolution to his men, 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 following little incident cited amongst others as illustrative of the spirit of the 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. But 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.

NEW ARCHBISHOP ASSUMES OFFICE

MOST REV. E. J. HANNA, D. D., IS INSTALLED AS THE NEW ARCHBISHOP OF SAN FRANCISCO San Francisco, Cal., July 30, 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 29, was installed as Archbishop of San Francisco.

The following prelates and high dignitaries of the church with their assistants were present: His Excellency Most Rev. John Bonzano, 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 Cotter; Most Rev. Archbishop Gillow, D. D., of Oaxaca, Mexico, whose chaplain was Very Rev. A. F. Trivelli, S. J.; Right Rev. J. 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 by Rev. H. M. Thiery, S. M.; Right Rev. Bishop Eschevarria, D. D., of Saltillo, Mexico, assisted by Very Rev. Saraphin Lampe, O. F. M.; Right Rev. Thos. J. Shahan, D. D., Rector of the Catholic University, Washington, D. C., assisted by Rev. E. P. Dempsey; Right Rev. Msgr. E. F. McGoldrick, Brooklyn, N. Y.; Right Rev. Msgr. McCarthy, Fresno.

APOSTOLICAL DELEGATE SPEAKS Upon the reading of the Bulls, the Apostolic Delegate, leaving his throne, advanced to the sanctuary steps, and spoke. His Excellency said: "When Archbishop Rioridan went to his reward the Church lost a great son, a wise counsellor, a mighty Captain of the hosts of the Lord, a worthy successor of the great men who laid the foundation of religion in this Western world. Who would succeed to his burden? Who could carry on worthily his great work? Who could realize his wonderful ideals? Already had he expressed his wish, and his priests and his people, obedient to him even in death, 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 representative, am here to day to place him on the throne of the great Rioridan, 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 a lifetime, and sent him to this mighty people, of every nation of every clime 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 belongs 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 imitating upon him to-day this mighty load, I ask for him your prayers, and I ask your cooperation.

When I blessed him a few years ago in the cathedral at Rochester, I 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, a devoted clergy. I commend to you, in the name of the Vicar of Christ, this Church of San Francisco. It is a glorious Church, glorious in its history, glorious in the great deeds of those who have gone before. May you bring it to even greater glory, and in rendering your account to the great Shepherd and Bishop of 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 throne and came forward to give his address of response. His Grace was visibly moved, and he was forced to brush 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 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 of our Holy Father for his great bounty. A humble, loving son, in return for the bounty, vows love,

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and obedience, and service, and sacrifice, 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 past; 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—yes, the Irish 'hundred thousand welcomes! 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, your piety, your intelligence, your kindly interest even in the least of 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 question 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 consuming zeal.

If you could tell my thoughts, they would speak of my thanks to a generous, loyal people. A people, Your Excellency, which in the past has done great things; which in the past has reared unto religion enduring monuments; and in their obedience 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 more, to whose place I to-day succeed. He was verily a great priest, a mighty ruler in the house of God. He blessed me with the whisp 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 I 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 inspired by his great example I may live, I may work, I may consume myself even as he did, that Christ may reign.

I have naught else to say, Your Excellency, save to thank you again for your great condescension, and to promise you as representative of the Vicar of Christ that I will teach, naught, save in conformity with the decision of our Holy Father. 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

The Rev. J. T. Crotty, chaplain of the Irish prisoners of war at Limburg, Germany, writing recently of 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 wish to make it known that so many years of their life had gone by without receiving the sacrament of Confirmation. In private I gave them instructions, and again I spoke of the sacrament in my sermons, and of its necessity. I then told all that should it happen that for some reason or other any of them had not received 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 Pallottine Fathers (a house of the same congregation is in Tharles). We began the ceremony with hymns sung by the choir of this monastery. Then His Lordship, Dr. Henneman, Bishop Apostolic, of Cameroon (West Africa) came into the sanctuary with acolytes, etc. The 'Veni Creator Spiritus' was sung, and after the prayer the Bishop gave me his blessing, before the sermon, which I preached to my forty-five fellow-countrymen, who were guarded by seven Landsturm soldiers, and who had as their sponsor another fellow-countryman, a prisoner too. The confirmation did not take long, and the newly confirmed, now having the name of Killian added to their baptismal name, stood up and sang with

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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 the prisoners must return to the camp. The poor fellows left assuring me of the great happiness they felt, and thanking me for securing for them the great blessing of receiving the holy sacrament of Confirmation."—Sacred Heart Review.

THE SPIRIT OF SELF-SACRIFICE

We read the other day the touching record of heroism and self-sacrifice on the part of a child that filled our heart with its pathos:

The tower door of St. Leonard's church, Bridgewater, England, was left open, and two young boys wandering in, were tempted to mount to the upper part, and scrambled from beam to 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, loosening 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 Taichowin. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feast. May God be praised Who designs to open months to His praises in the Far East to replace those still in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC 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 the Glory of God.

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

Previously acknowledged... \$6,043 37

Table listing donors and amounts: A. R. McDonald, St. Peter's... 1 00; Lake... 1 00; B. Bennett, Langham... 1 00; E. A. Kennedy, Newburgh... 1 00; In memory of mother... 2 00; Dublin... 1 00; O. Delonghy, Edmonton... 2 00; In memory of the holy souls... 2 00; In memory of R. J. McEn... 1 00; A Friend... 2 00.

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 neck, yet they are often only like the stones used by pearl divers, which enable them to reach their prize and to rise enriched.

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FIVE MINUTE SERMON

BY REV. P. PEPPER
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 of men, who shall be mindful of the power of the Lord forever." (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 Assumption of her blessed and virginal body into Heaven. For although immaculately conceived, living from the beginning 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 supernatural life which was crowned by the prodigious miracle of her assumption. Even though the Church has not defined the Assumption as a dogma of faith, nevertheless on account of its universal acknowledgment, its supereminence, it would be nothing less than temerity for any one to deny that God bestows 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 firmer, but more enlightened, our love for her more quickened, our rejoicing greater. Immaculately conceived through the anticipated merits of Jesus Christ, she was not subject to original sin. Now, as original sin brought corruption 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 God-man, 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 on earth should continue in Heaven. Here were the arms that gently carried the divine Child, the breast that nourished Him, here the heart that beat in unison with His. How, then, could this tabernacle of the Most High be dissolved? How could the Tower of David, built of imperishable cedar, moulder and crumble? or the House of Gold be tarnished? what part has death and corruption, and the darkness and exile 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 ascension, Mary was ever present.

As she followed Jesus from His childhood to the last sigh upon the cross, so also, enwrapped in the embrace of God's affection, body and soul she followed Him after a brief exile to Heaven. There she reigns in the majesty of her being; there, too, she 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 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, to the sight and knowledge of Mary, its glorious Queen, to the possession and enjoyment of God the Father, Son, and Holy Ghost. Amen.

PARALYSED AND HELPLESS

Prominent Merchant Restored to Health by "Fruit-a-lives"

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-lives' for the Constipation. This fruit medicine gradually toned up the nerves and actually relieved the paralysis. By the use of 'Fruit-a-lives' 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-lives' is made from fruit juices. 60c. a box, 6 for \$2.50, trial size 25c. At dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

certain things had occurred in the labor world within the past few days sufficient to make thoughtful people 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 intoxicating drink.

Resolutions advocating Government intervention in the temperance question were adopted by the meeting.

JUDGE DELACEY FAVORS TEACHING TEMPERANCE IN SCHOOLS

The Board of Education of the District of Columbia, recently heard arguments from a delegation representing the cause of scientific temperance instruction in favor of the employment of a special temperance teacher in the Public Schools.

William H. DeLoach, former Judge of the Juvenile Court of the District and now a member of the Faculty of the Catholic University 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 liquor.

"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 improved 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 heading "A Sober South."
"I'm just back from a trip to Texas," said a New-York business man, "and I observed two things in the South which indicate to me that prohibition is something more than politics. It seems to be in the air."
"I attended a business men's 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 had a whisky bottle were inseparable. He said it might have been so once, but was not so now."

Cutlery Kept Clean and Keen by—Old Dutch Cleanser

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 assumed bodily into heaven is not as yet declared a dogma of the Church, still it is the pious belief of all Catholics, 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 of Faith as late as the reign of Pius IX. Although it was not declared until lately, Catholics believed 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 reception of the Sacraments are included in a novena, then indeed 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 Blessed 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 festival of Our Lady 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 the pious couple, in fulfillment 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, Rosa 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 it. Let us fast for eternity.'"
Saint Rose had a great love for sinners, and prayed and did much penance for their conversion.—Extension Magazine.

HOW CATHOLICS FACE DEATH

Oliver Wendell Holmes was once asked his opinion, as a physician, on the effect of beliefs on the minds of those approaching death. He replied:
"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than others. 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 composure which showed that their belief, 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 Journal.

THE CHRISTIAN INDIVIDUALITY

We hear and read much cant, in these days of ads, 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 temperaments 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, they are "raging warfare for the liberation of humanity." Self police, self control without any assistance from the Deity, and other natural weapons are to do the work in this abolition of Christian slavery and Christian ideals. Individuality, personality, self-sufficiency are all substitutes for the grace and help of God.

In a new form it is the enthronement of the pride of intellect, the adoration of self as God—it leads into every error of the past or present—even to that cardinal one mentioned by the Psalmist: "The fool says in his heart—there is no God." Individuality in the right, the Christian sense, is just what we always need, not only for time, but for eternity.

The learned Jesuit Father, Albert Munch of St. Louis University, has this timely comment on the subject: "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 was and contention and bitterness and secret pangs of jealousy and feelings of wounded pride and revenge then riot in the heart. How 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 ensnared by the empty prattling of a world without faith, of a world that has lost its true standards for judging moral and spiritual 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 hands.'"

Centuries later Tertullian phrases the same beautiful ideas in an admonition which has rung the ages: 'Agnoite vos Christianos, dignitate 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 to souls 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 greater privilege is 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 to souls as yet dwelling in the valley and shadow of death."

Whenever a man desires anything inordinately, says Thomas A Kempis, he is presently disquieted within himself. The proud and covetous are never easy. 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 withdraw himself wholly from earthly desires. And therefore he is often sad when he withdraws himself from them; and

WHAT NEXT?

We have always been taught to believe that St. Patrick was a Catholic missionary and saint who converted the early Irish to the Catholic Faith. Now we read in the Watchman-Examiner: "Dear old St. Patrick, always claimed by the Roman Catholics, later proved beyond doubt to be a Baptist, has in these last days been proved, according to a writer in the Christian Observer, a Presbyterian. Where he will land next we do not know." What a strange kind of Baptist or Presbyterian he must have been who received the blessing of the Pope on his work, and then was so ungrateful as to make all the people Catholics. —St. Paul Bulletin.

ARE YOU DISQUIETED?

Whenever a man desires anything inordinately, says Thomas A Kempis, he is presently disquieted within himself. The proud and covetous are never easy. 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 withdraw himself wholly from earthly desires. And therefore he is often sad when he withdraws himself from them; and

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 society. 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 interposition of the great work of national defense that was being caused by indulgence in alcoholic drink.
Some of those who had considered the matter more carefully than most, thought that, however necessary it was now during the war, it would be 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 excess did come, the temptations to moment 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.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS B. LEONARD EST. QUEBEC: P. Q. 1896

We make a specialty of Catholic church windows

THE ST. CHARLES Most Select Location Fronting the Beach ATLANTIC CITY, N.J. With an established reputation for its exclusiveness and high class patronage. Thoroughly modern and completely equipped. Courtroom service. Bathrooms, with hot and cold, fresh and sea water attachments, etc. Magnificent sun parlors and porches overlooking the board walk and ocean. Orchestras of soloists. Always open. Gold privileges. Illustrated booklets. NEWLIN HAINES CO.

Meet me at the Tuller For Value, Service, Home Comforts New HOTEL TULLER Detroit, Michigan Center of business on Grand Circus Park. Take Woodward car, get off at Adams Avenue ABSOLUTELY FIREPROOF 200 Rooms, Private Bath, \$1.50 Single, \$2.50 Up Double 200 " " " 2.00 " 8.00 " " 100 " " " 2.50 " 4.00 " " 100 " " " 3.00 to 5.00 " 4.50 " " Total 600 Outside Rooms ALL ABSOLUTELY QUIET Two Floors—Agents' Sample Rooms New Unique Cafes and Cabaret Excellent

We often hear apostates making the conduct of this 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 conformity 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-

It is easily moved to anger if anyone thwarts him.

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 carnal man, nor in a man that is addicted to outward things; but only in a fervent spiritual man.

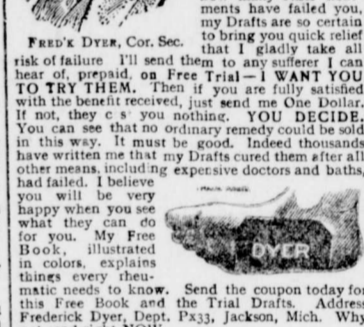
\$500,000 TO PROTESTANTIZE MEXICO

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 tenly 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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Write your name and address here Name Address This Coupon Brings a Dollar Pair on FREE Trial to Anyone

No matter how stubborn your case, you can try this great remedy without risking a penny. I send you, not a useless little sample, but a Regular Dollar Pair of Dyer's Foot Drafts, the great Michigan Remedy for rheumatism of every kind, chronic or acute, muscular, sciatic, lumbago or gout, no matter where located or how severe. I don't care how many other treatments have failed you, my Drafts are so certain to bring you quick relief that I gladly take all risk of failure. I'll send them to any sufferer I can hear of, prepaid, on Free Trial—I WANT YOU TO TRY THEM. Then if you are fully satisfied with the benefit received, just send me One Dollar. If not, they're yours nothing. YOU DECIDE. You can see that no remedy could be so sold in this way. It must be good. Indeed thousands have written me that my Drafts cured them after all other means, including expensive doctors and baths, had failed. I believe you will be very happy when you see what they can do for you. My Free Book, illustrated in colors, explains times every rheumatic needs to know. Send the coupon today for this Free Book and the Trial Drafts. Address: Frederick Dyer, Dept. Pk33, Jackson, Mich. Why not send right NOW.



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THE CATHOLIC RECORD'S SPECIAL Combination Offer With Rolled Gold Chain Rosary AND Rolled Gold Scapular Medal All for \$3

Liquor and Tobacco Habits Dr. McTaggart's Vegetable Remedies for these habits are safe, inexpensive home treatments. No hypodermic injections, no loss of time from business, and positive cures. Recommended by physicians and clergy. Enquiries treated confidentially. Literature and medicine sent in plain sealed packages. Address or consult— DR. MCTAGGART'S REMEDIES 309 STAIR BUILDING TORONTO, CAN.

Swollen, Aching Veins A Common Cause of Discomfort 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. Since this accidental discovery hundreds of sufferers have proven its efficacy—its has made good even in cases of long standing. Mr. R. C. Kellogg, Becket, Mass. before using this remedy, suffered intensely with painful and inflamed veins; they were swollen, 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. This germicide liniment—Absorbine, Jr. is made of herbs and safe and harmless to use, which in itself makes it distinctive. Most druggists have it or send \$1.00 to the manufacturer, W. F. Young, P. O. P. 239 Lyons Bldg., Montreal, Canada, and a bottle will be mailed to you promptly. Safe delivery guaranteed.

One Can Save Energy and Temper By Using Only Eddy's Matches They will not miss fire if properly held and struck on rough surface. Every stick is a Match, and every Match a Sure, Safe Light

The Catholic Record's SPECIAL Combination Offer

'My Prayer Book' The most popular prayer book in the English Language With Rolled Gold Chain Rosary AND Rolled Gold Scapular Medal All for \$3

Swollen, Aching Veins A Common Cause of Discomfort 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. Since this accidental discovery hundreds of sufferers have proven its efficacy—its has made good even in cases of long standing. Mr. R. C. Kellogg, Becket, Mass. before using this remedy, suffered intensely with painful and inflamed veins; they were swollen, 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. This germicide liniment—Absorbine, Jr. is made of herbs and safe and harmless to use, which in itself makes it distinctive. Most druggists have it or send \$1.00 to the manufacturer, W. F. Young, P. O. P. 239 Lyons Bldg., Montreal, Canada, and a bottle will be mailed to you promptly. Safe delivery guaranteed.

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:

KEEPING PROMISES
We all admire the man who can keep an appointment on time, the man who, when he says he will be in a certain place at a certain time, will be 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.

STICK TO IT AND WIN
If we could analyze a strong, vigorous 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.

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.

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 mistress, and why I am called a keepsake? Listen, dear friends, and I will relate to you the story of my simple life.

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

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 purpose.

My mistress, perhaps through carelessness, 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. I was never brought to the church. I was a prisoner in my little home.

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

"I was about to hand her the crown when it fell from my hands and was broken. Lifting it, she kissed me on 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 opportunity 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.'

"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 exquisite 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

NO ALUM, MAGIC BAKING POWDER, CONTAINS NO ALUM, MADE IN CANADA

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

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.

"Suddenly one was picked off, and the other made a desperate attempt to fetch him back under a terrible fire. This cost him his life, and a few moments later we laid the two of them side by side. On them we found a pair of rosary 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.

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 rosary 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 seen in the art stores and print shops to day is one representing the monk living—a convivial, roystering sort of a person, with bloated, repulsive countenance.

Now, there is no more effective way of impressing a lesson upon the mind than through the medium of pictures, and to the vast majority of the 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.

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 sometimes unlawful and at other times null and invalid, it entered into without the obstacles being removed or if the conditions be not complied with.

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 legitimate 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 to marry again. People must not be misled 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 married are not married at all. 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. — Monsignor 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 Guards. 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 daring.

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 mine crater, and the Germans were shelling our position in most awful fashion. The two lads wouldn't budge an inch.

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 rosary 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.

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: 'Go as confidently in peace and humility that you may respond to the desire of the Divine Spouse Who, in order to unite 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 restore peace to your soul as the visit of His King; nothing will so sweetly permeate it as His 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 receive by actual Communion Him Who the cherubim and seraphim adore and receive by actual contemplation. There He repairs and purifies everything, subdues, vivifies, 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 us.'

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 careless. Instances have been offered in various countries of the truth of the fact that if war drives men to a violent expression of passion, it also leads them nearer to God.

are in execrable taste. We suppose, for instance, that "Costes' Plymouth Gin" can bid for the patronage of the public without caricaturing a monk. It is an obese, sensual-looking object in monkish garb, an irresistible proof of the quality and potency of Costes' gin? Must the monk who filled 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 dragged forward, glass in hand, to proclaim the merits of Costes' Plymouth gin? If the proprietor must have an illustrated 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 commendation of the fair-minded Protestant. Elsewhere we have banished the stage Irishman with his scurrilous and idiotic buffoonery. We can, if we wish, eliminate the caricature 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 Bethlehem's unattended 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 his greatness 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. Laocœdia 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. Great learning always tells us what we ourselves 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; they place themselves rightly and look up to the great God who rules us all, and, pitying the meanness of human toil, enriches it with His grace, as He supernaturalizes it with high purpose.—Catholic Columbian.

place at the Shrine of Our Lady. Pilgrims came from afar, and the people were aroused by the earnestness 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 an unending 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 becomes highly charged with atheism and religious indifference God allows man to work out his salvation through the terrible crucible of suffering. Man's inhumanity to man then becomes the scourge in the hand of God; and when the proud spirit has been laid low moral reformation usually follows.

Keen observers may pride themselves on an intimate knowledge and insight into these terrible catastrophes. 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.

insight into these terrible catastrophes. 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 darkened 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. of bay rum, 1 small box of Orlex Compound and 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.

Safford Boilers and Radiators
If you are going to have hot water heating installed 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-third less fuel; and to require the least amount of attention.
You Stand Erect when shaking the Safford boiler. This will be welcome news to the man who has had to almost get down on his knees to shake the ordinary boiler. The Safford saves backaches as well as fuel, you see. In fact, it is so easy to shake the Safford that a frail woman can readily do it. A boy would think it fun.
LARGE and roomy is the clinker door, situated so you can see right into the fire-pot and locate and dislodge any clinker in a hurry. A great improvement over the ordinary clinker door—a mere slit to squint through and in 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 built down to the smallest details. 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.
Branches: THE DOMINION RADIATOR COMPANY, Limited, Toronto, Canada. Montreal, Winnipeg, Calgary, Vancouver, St. John, Hamilton.

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