The Catholic Record

LONDON, SATURDAY, MARCH 31, 1917

WHY

Why is it that so few people make it their business to preach the cheerful doctrine that inherently life is a joyful thing? Long-faced moralists abound who would fain have us believe that our pilgrimage on earth calamity. Indeed there are not a few good and pious people who have a sort of superstitious dread lest merriment, gaiety of spirit, and frank happiness should be dangerous frames of mind, tempting a zealous Providence to punish frivolity.

SANELY JOYFUL

They use their power of looking before and after, scanning the past much of their inspiration comes from regrets. the beauty of the world, which is predominantly cheerful, a large part of their work is more or less "sicklied o'er with the pale cast of In regard to facts every observer of our sorrow, that gloom is really an enemy. It is a sign that we are surrendering to the troubles of the past and allowing them to beeloud thoughtless sympathy has been law, thoughtless sympathy has been law, thoughtless sympathy has been law, the realize, and sometimes error is and apostary. Men and sometimes error is and apostary dependent of the first of the constitution, and sometimes error is an anison of the standard of the past and allowing them to beeloud thoughtless sympathy has been law, the standard of the protection of the protection of the brightness of the honeymoon has simple strength of the troubles of the form it is some instances of the strength of the troubles of the fall for his soul and for the duchess of and provinces are the device of clatholic authority and follow paths of the trown choosated the fall for his soul and for the duchess of and provinces are the device of Catholic authority and follow paths of the trown choosated the follow. The Duchess of Norfolk, is an important task before her, the building of the character and their more are assumed the provinces of Catholic authority and the difference in the form that the mixed marriage is the fruitful mother of indifference is an appearance of Norfolk is an important task sould for the duches of Catholic authority the distinguished artist, has promite delify the claim track of Catholic authority the distinguished artist, has an important task soul and for the duches of Catholic authority the distinguished artist, has an important task soul its way, the healing touch of time so many other directions. not that happier time pass condemned and unused.

THE WAY TO GAIETY

that welcomes it, does not doubt it, sorrows. Accept them gladly as the in order to take an effective part in or deny it harbourage, or regard it Angels of God's mercy and love.

made. To be joyous in youth is personage of history, but the Living intensely natural as long as normal God ever ready as of old with the health is preserved; but, later, the outpourings of His beneficence. matter may well be given some When we feel this, prayer is not mere organizing thought. All of us should words, but a force that spiritualises seek to bring into our lives, and us by its own spiritual power. It is sustain in them, simple sources of then a coming face to face with our unaffected and hearty happiness, Creator — a contact with God that time past, a change in the language unless we are bold enough to face transforms us. "When we pray," years of dulness, gloom, ennui, and says the Catechism of Trent, "God hopelessness. We need some interest allows Himself to be taken hold of by that will stir us briskly into self- our interior powers; in our earnest is a doleful journey, that virtue is forgetfulness. It is either the striving for His holy favors there somehow allied with lugubrious air, sluggish or the wrong-headed per- comes upon us the spirit of goodness, son who sinks into the quagmire of and a cleansing process takes place ling because, for anything we know, joylessness. Open to all of us is in which the evil within us is washed we may be on the brink of some the delight of friendship, which away." grows as the ministering circles become fewer and smaller with the lapse of time. Then, again, there is the absorbing preoccupation of a hobby, or study, or task, or favorite aim capable of giving great pleasure, but always to be guarded against lest

Another most legitimate and preter. They regard laughter as ringing natural source of joy that may last the bell for the coming of disaster. far on into age is the adapting of the physical powers to a succession of games. Games are the organization and forecasting the future, to paralyse of joy for people who will not rethe enjoyment of the only time that linquish youth. And, last of all, is surely ours—the present. Against there is the joy of looking on and that doleful process the natural listening, which has been with us all selected to go to Paris to confer with instincts of all living things unite in the while through life, if we have the protest. The poets are not free right spirit, and will never leave us while the heart remains unsullied by the heart remains unsullied by the rema

A TYPE

thought." They are far stronger in first and God in second place. Not elegy than in hope. It was not so in that he abjures his faith, but he has own literature. Chaucer is the most own literature. Chaucer is the most buoyant of all the poets. The action, are not in harmony with intensive study of French in the dom; in no country is its practice so minster Cathedral, at Elizabethans sustain an impression of lusty life. But most of the late noets begin to feel the burden of life.

The defospel. He does not like Bishops, the Gospel. He does not like Bishops, for example, to trespass upon the domain which is governed by those poets begin to feel the burden of life. When Wordsworth wishes to see youth leap "as to Tabor's sound" it is because he needs a foil to his own feelings, which are incapable of more than a solemn joy. Some of the healthiar noets like Scott, keen up a healthiar noets like English Provinces. It is not the English Provinces. It is not possible to give two languages equal as reasonably regarded as a Great Mahometan Power as the Great Protestant Power. Her Mahometan Power her Mahometan Power as the Great Protestant Power. Her Mahometan Summoned her daughter to her York-status in Public schools. It is not the English Provinces. It is not the English Provinces. It is not the English Provinces as reasonably regarded as a Great Mahometan Power as the Great Protestant Mahometan Power as the healthier poets, like Scott, keep up a very agreeable, hearty, honest bustle, even in tragedy, but few indeed dare, like William Blake, to break forth like into genuine clear laughter. We all know many happy mixed marriages, know, sadly enough, that there is a time for grief and tears, when laughter is altogether out of place and cheerfulness for the present a mockery. If we do not now dwell on mockery and catholics give to their spirit.

I know many happy mixed marriages, when they interfere with education in the English communities. The constitution of Canada was peculiar being the with many connections. Cardinal Bourne has addressed a and privileges of the French minor direct contradiction to the obedience which Catholics give to their spirit.

I know many happy mixed marriages, when they interfere with education in the English communities. The family is an old Scots Catholic organizations, societies, or religious orders are illegal; in the family is an old Scots Catholic one with many connections.

Cardinal Bourne has addressed a cletter from Rome to the clergy and religious order is and privileges of the French minor direct contradiction to the obedience when they interfere with education in the English communities. The family is an old Scots Catholic organizations, societies, or religious orders are illegal; in the family is an old Scots Catholic organizations, societies, or religious orders are illegal; in the family is an old Scots Catholic one deal of it is diabolism, a good deal of it is diabolism, a good deal of it fraud and imposture. A letter from Rome to the clergy and religious order is difficult from the Archdiocese of West.

The difficult from the Archdiocese of Size Eric Drummond, private to Mr Balfour. The family is an old Scots Catholic organizations, societies, or religious orders are illegal; in the family is an old Scots Catholic organizations. Catholic organizations, societies, or religious orders are illegal; in the family is an old Scots Catholic organizations.

A good deal of it fraud and imposture. A letter from Rome to the clergy and religious order is distributed in the with organizations. The family is an old Scots Catholic organizat

suffering that God sends us is of the could go among French Canadians coreligionists in neutral countries, As he was not even a Catholic, it took greatest value in wiping out the tem-And this because God sends them. languages which the political leaters of Quebec enjoy, they have a language was done, and he went back to the We suggest that at all ages it is a He knows what remedy we require. | certain advantage over their Engdevice of wisdom to cultivate a It is never more than we can bear. spirit that is able to receive joy, Don't talk about your burdens and

as an intruder alien to serious Be assiduous in alms-giving, which fact that they must know English thought. No doubt natural delight St. Thomas puts before prayer and in life suffers grievously from the fasting. Read what the Scriptures lish-speaking public men to know fact that much popular mirth takes say about it. Self-denial will enable French is not lessened. Moreover, a forms of inane frivolity. There are you to give. "Fasting," of course, knowledge of French grammar canfew sadder sights than the kind of "is prejudicial to our health." It not be substituted for practical amusement that seems to satisfy the seems to be able to withstand the unthinking. Much that is arranged to enliven the public is of so poor a labour of theatre-going, bridge whist- ing, but it fails when exposed to a stand dumb when a Frenchman asks quality that it only tickles the ears suspicion of retrenchment of food, a simple question. of the groundlings. Indeed we shall It may be that some of us are not be subject to constant disappoint- honest with ourselves when debatment if we rely on others for our ing whether we fall under the law of the knowledge of French which it is daily joy. The true secret of happi- fasting. But at any rate we can all desirable for many weighty reasons ness is to find it in what we think do the little acts of self-denial which and know and do ourselves. If we discipline and strengthen the will. suppose we can be galvanized into a Instead of idle visiting give the time joyous spirit by other people's to the Red Cross work. Go to Holy efforts, we shall be mistaken in the Mass, receive Holy Communion as long run. Our own heart is the often as possible. Pray earnestly, event can compare with the sweet laboratory where our own joy is realizing that Christ is not a mere regard that went with it.

LONDON, CANADA, SATURDAY, MARCH 31 1917

FRENCH TEACHING

While most of the public men and all diplomats of Great Britain speak French freely, Mr. Lloyd George lacks this ability and in conferences with France and the other him, as frequently lack of French

is of immense value to any

and cheerfulness for the present a mockery. If we do not now dwell on mockery. If we do not now dwell on that it is because custom emphabilities in all that concerns retired that it is because custom emphabilities in all that concerns resizes it sufficiently. We are liable ligion and morality.

And cheerfulness for the present a direct contradiction to the obedience which Catholics give to their spirities. There is no disposition in any little and privileges of the French limits.

In our Army there is more careful provision for the spiritial needs of Catholics than in any army in the late duke and asking the prayers of all for his soul and for the duchess of Catholics than in any army in the late duke and asking the prayers of all for his soul and for the duchess of the Archdiocese of West.

In our Army there is more careful provision for the spiritial needs of Catholics than in any army in the late duke and asking the prayers of all for his soul and for the duchess of the Archdiocese of West.

In our Army there is more careful provision for the spirities and privileges. The real late duke and asking the prayers of all for his soul and for the duchess of the rench limitor.

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In our Army there is more careful provision for the spirities and privileges of the Archdiocese of the Province to restrict those and a start of the Archdiocese of the Province to restrict those are all the concerns resulting the province to restrict those are all the province to restrict those are all the province to restrict the province to re

lish fellow-citizens. Nor is it enough to say that the public the public life of the country shows how necessary English is on only comity to expect; to be sensible this continent, but the duty of Engacquaintance with the language. is poss ble to know every rule of eye and neglect the ear. We must do better if the younger generation in the English Provinces is to have that they should possess. - Toronto Daily News.

Let us never forget that an act of goodness is of itself an act of happiness. No reward coming after the

CATHOLIC VIEW OF THE WAR

By Monsignor Bickerstaffe Drew, K. H. C., etc Protonotary Apostolic Senior R. C. Chaplain to the Forces in the United Kingdom

Catholics in England have noted and attitude of their co-religio has been slowly but surely manifesting itself in the Catholic Press of neutral countries. In the early days of the War we could not help being conscious, with dead pain, of the coldness of those co-religionists of ours towards us and our country, to wards our cause and that of our That this absence of sympathy was

due to absence of appreciation of the facts of the case we fully understood; and the absence of knowledge was not difficult to account for; when the War broke out, for instance, Great Britain had no diplomatic representation at the Vatican; France had none; whereas the Central Powers were represented there it should become a tyranny and allies has been forced to have either narrow, instead of broadening, life. a colleague or a secretary as inter-No one doubts that this for a long time been energetically eninability has been a drawback to gineering the formation of opinion highly favourable to their countries has embarrassed representatives of the United States abroad. The Antigonish (N. S.) Casket tells a of her own in Italy, earnestly purstory of Mr. James B. Reynolds, who was Assistant Secretary of the Treasury during the Roosevelt-Root United States she had also her press, engaged in the same industrious for mation of opinion against us and in

joy of life its rightful place. Though harshness and unembittered by in making the waiters and cab Protestant Great Power; for a long time Catholics in England were unsaid Mr. Root, "but suppose there should be no wasters or cab-drivers time they were under depression— The wordly Catholic places self in irst and God in second place. Not is of impense value to construct of irst and God in second place. Not is of impense value to construct of the construction of many civil advantages and under many disabilities. Uninham Park, York. Lady Herries was structed foreign opinion may easily present on Thursday last at the man, be led to suppose that the state of

It is unfortunate that so few Eng. alive to the disadvantage this will A Canadian soldier came to him and While the storm of grief must have its way, the healing touch of time comes in an equally natural sequence, and in due course a chastened cheerfulness recurs. Let

TO BE REMEMBERED

It is unfortunate that so few English-speaking people in Canada have any adequate knowledge of French, and alike for social and political reasons, we would like to see this number greatly multiplied. Many of our differences would disappear sense among our fellow citizens and the contents of the disadvantage this will a Canadian soldier came to him act the best of the disadvantage this will a Canadian soldier came to him as soldier came to him as soldier came to him and soldier came to him and sold in one morning last we to the disadvantage this will be to the position of Catholicity in England, throughout the vast and like for social and political reasons, we would like to see this following day, and that he had descended so low into the cesspool of to hove who were seeking consolation to the following day, and that he had descended so low into the cesspool of control that the following day, and that he had descended so low into the cesspool of to he was going back to the from the following day, and that he had descended so low into the cesspool of to he was going back to the causes of the to be necessary, as the result of the causes of the causes of the to be necessary, as the result of the causes of the to be necessary, as the result of the causes of our Allies to the disadvantage this will a Canadian soldier came to him any adequate knowledge of French, and alike for social and political reasons, we would like to see this candian soldier came to him any adequate knowledge of French, and alike for social and political reasons, we would like to the disadvantage this will a Canadian soldier came to him the told he to the disadvantage this will a Canadian soldier came to him the told him one morning last the tothe causes of the tothe to be advent the tothe causes of the tothe tothe tothe tothe tothe tothe tothe the tothe causes of th of our differences would disappear sense among our fellow citizens and cleanse himself before returning to We should remember that the if English speaking political leaders our Allies of the coldness of our face death was to go to confess and speak to them in their own language. In the knowledge of two countries now sharing our burdens front baptized and confessed. and our aspirations.

One of our Allies, martyred Belgium must have felt this coldness as a wound more bitter than any inflicted enemy. From the enemy she had of chill sympathy among the Catho her resolute and unconquerable

It can, therefore, be easily conceived with what thankfulness we, are Catholics, have become gradually aware that our co-religion sts in neutral countries are awakening to the true facts of the case. with that growing knowledge warming in their sympathies towards us and the cause for which we and

stipendiary Press in those countries priests should act as special constables, a suggestion repudiated immediately by the Archbishop of

so simple that every candid mind of cumen must admit its unanswerable force: they who mean War prepare for it thus; they who have no purpose of War hidden in their heart do not dream of any such preparation of the world's opinion in their favour. Had England, France, and Russia been steadily moving on in relentless purpose, never for a moment during long years losing sight of the one ruthless intention of plunging Europe into a selfish War, then indeed might they have acted precisely as Germany has in fact acted; then might they have planted their agents everywhere, and suborned their own press everywhere, so that at the first cry of 'War' the eyes of the Neutral Nations might be blinded by the dust sedulously thrown in them.

Our neglect is our justification, as our enemy's astute foresight is his condemnation. He who means no offence is not at pains to hoodwink all possible judges beforehand.

DUKE'S ESTATE

MAY FALL TO A PROTESTANT

HEIR London. Feb. 22, 1917.—Sincere sympathy will go out to the Duchess of Norfolk, who within a few days of the loss of her husband, has sustained a second heavy bereavement in the death of her mother, Lady Herries, present on Thursday last at the funeral of the duke at Arundel, and noticed, however, that neither she Requiem Mass on Tuesday in West-

ENGLISH ASK FOR MILITARY BISHOP

Bourne in the Eternal City, as the within their brains." our Allies are making incalculable difficulties in the appointment. Meanwhile, the demand for chaplains which, while not professing to be ecclesiastical authorities here see It may be said that we and our is greater than ever and the supply dilies have only ourselves to thank if insufficient. Moreover, the priests dangers of Spiritualism and their was Postmaster General from 1890 to dangers of Spiritualism and their Allies have only ourselves to thank if neutral countries have only at a late hour begun to be enlightened as to the truth; that the same methods employed sedulously during years are the neutral countries have only at a late hour begun to be enlightened as to the truth; that the same methods employed sedulously during years archibishop of Canterbury has offered and the supply insufficient. Moreover, the priests here hardly know where they stand in relation to the new voluntary service of soils novel. "The Necromancers," will remember how its pages outlined so clearly the perils attending the properties of this color of this color of this color of this color. The protestant arct, gave a vivid mea of the dangers of Spiritualism and their source. And readers of Father Benson's novel. "The Necromancers," will remember how its pages outlined so clearly the perils attending the properties of the price of the past by astute Germany might have all his clergy for voluntary service of been used in those countries by our special sorts, and the suggestion has Herald.

selves; that we might have had our already been made that Catholic that we might have had our Birmingham, as unseemly in a priest. s all over Spain and Latin That the clergy are ready to do everyside; that we might have nau out agents all over Spain and Latin America preparing, during long years thing in their power is shown by the work they are already accomplishing work they are already accomplishing. America preparing, during long years
the minds of those peoples to believe
us in the right, and to mistrust every
in emergencies. Thus, in the recent
Eastend munition factory explosion, the local priests fed, sheltered and clothed two hundred Catholic victims, and one parish priest took the children from tired mothers who were sheltering in a hall, and gave the little ones a meal while the exhausted Galloway, 20,469; Dunkeld, 33,000; women slept. At the huge hospital Argyl and the Isles, 12,500; Edinwomen slept. At the huge hospital for disabled soldiers at Rochampton some young Jesuits from the neighbor ing Manresa House attend every day to do some of the menial work for the wounded.

THE FRUIT OF BAD FAITH

The Ottawa Citizen of March 19 says editorially:
"Bishop Fallon, of London, is

beginning to doubt the gospel of im perialism which he has so eloquently preached in the past. The refusal the British government to implement its pledges in the matter of Home Rule for Ireland is beginning to bear fruit abroad. Perhaps the strongest advocate of imperial relations in this country is the Bishop of London, possessing, as he does oratorical powers unsurpassed in the Dominion. The defection of such men as Bishop Fallon from any cause, and for any reason, must be serious. In this case it is doubly unfortunate because of the undoubted hold on the sentiments of the Irish Catholic people of the Dominion of the Bishop of London. It is evidence of division of that sympathy and practical aid so essential at this time f Canada is to do her full duty by the empire and by herself. Surely our statesmen, particularly those now in Britain, realize the feeling of the great majority of Canadians in this natter, and appreciate that insofar as it affects the internal unity of the overseas dominions it is more than long time. He will be accompanied a problem for home settlement alone. closer must take cognizance of factors which will surely militate against such unity should they be lisregarded at the time most opportune for their discussion and settle

SPIRITUALISM

PROTESTANT EXPERT'S WARNING

The Catholic Church (writes Alfonsus) has long warned her children several thousand dollars. about the dangers, as well as the

experiments in the domain of spir-itualism. He did not profess to pass any judgment on spiritualism itself, although he had been interested in it for thirty years. He recognized that it was a difficult subject worthy of patient and unbiassed inquiry by competent investigators those who were unversed in normal and particularly in morbid psychol ogy, were qualified investigators, and, least of all, that those who wishing and longing for and uncon London, Feb. 10. 1917.—There is sciously expecting certain manifestatalk of the creation of a Military tions from friends they had lost, made reliable observers. Needless chaplains of the army and navy to say, therefore, that he regarded chaplains of the army and navy during the present struggle. It is the publication of 'Raymond' at this barrister and publicist and eldest understood that the government has psychological moment as much to be asked for such a prelate, and sug-deplored. He desired to warn those Gavan Duffy, K. C. M. G., is gested Mons. Keating, who has already been promoted to the rank of general, tendency to nervous disorders to John Gavan Duffy was long promin as a suitable occupant of the new have nothing to do with practical ent in Australian public affairs. He post. The matter is now before inquiries of a spiritualistic nature, Rome. It is said to be one of the lest they should awaken this dor-Rome. It is said to be one of the things which are detaining Cardinal mant proclivity to hallucinations bourne Upiversity. Attheage of thirty

In a recent issue of The Month (we lined so clearly the perils attending pursuit of this cult. - Catholic

CATHOLIC NOTES

In the United States \$25 schools are teaching Irish history.

The Bishops of Ireland have issued a note urging the people of Ireland to co-operate with the civil authorities for a greater increase in tillage and food productions.

The Scottish Catholic Directory, which has just been issued, estimates the Catholic population of Scotland at 547,960, distributed among the dioceses as follows: Glasgow, 400,000; burgh, 70,000.

The bill recently introduced in the Texas Legislature calling for the inspection of "private sanitariums, hospitals, asylums, monasteries, private colleges," etc., has been killed in the committee to which it was referred, only one vote being

cast in its favor. Bishop Dougherty has invited the Catholic Educational Association to meet in Buffalo on June 25 to June 28, 1917, and he has assured the President General of the Association. Dr. Shahan, that he will do everything to make the meeting a success.
The entire time will be devoted to the discussion of educational matters

of deep interest. Mr. and Mrs. George F. Johnson, Binghampton, N. Y., non-Catholics, contributed \$10,000 towards the building fund of a new Catholic church in that city. The Rev. James B. Greene, pastor of St. John the Evangelist Church announced the gift. Mr. Johnson is president of a large manufacturing concern.

Rome, March 8.-Most Rev. Father Theisseling, the General of the Domin ican order, is preparing to go to Spain for the purpose of formally visiting the houses of his order in that country. From Spain he hopes to be able to proceed to America to make a lengthy visitation tour on that con by the Very Rev. Father Horn.

"The Catholic Archives," a collec of the Catholic Church containing the history of the Catholic Church in America, which is said to be the most valuable collection of its kind, is believed to have been practically destroyed when a water main in the main building at Notre Dame University burst and flooded the library and several other rooms. Many of the most valuable books and documents of the collection cannot be replaced, and the total loss may reach

A church at Pretoria, for lepers, was dedicated recently by Right Rev. Dr. Cox, Bishop of the Transvaal. The church is of the Romanesque style and is lighted by twenty-five windows, twenty of which were

his care, to utter a note of warning | the four provinces and amounted to

In a letter addressed to the mem bers of the Hierarchy of the United States Pope Benedict XV. warmly commends the work of the Holy Name Societies in that republic, in glorifying God's Name and upholding the faith and morals of its members; urges the societies to keep up their efforts to promote the spiritual welfare of youth under the guidance of the Church amidst the dangers that are so rife in the world at the present time; and concludes by bestowing his apostolic blessing upon the bish ops, the moderator, Rev. John Mc Nicholas, and all the members.

Melbourne, Australia, March 8 .-John Gavan Duffy was long prominwas born in Dublin in 1844 and was he was elected for Dalhousie and sat 1892 and again from 1894 to 1899. He was Attorney General in 1892 and Minister without portfolio in 1893. He was created a Knight of St. Gregory in 1909 and held many other positions of honor and responsibility.

THE WATERS OF CONTRADICTION

BY ANNA C. MINOGUE Author of " Cardome," " Borrowed From the Night"

CHAPTER XIII-CONTINUED

With such thoughts, leading up to such conclusions, Arthur wandered farther down the brook-way, until the white walls of the Hall were before him in the star-light. paused a moment and asked himself how it were possible to live there and maintain those resolutions? If he walked this way, would not the memory of the intoxicating sweetness of their brief love-time prove If he went in the too alluring? opposite direction, he would meet the school-house with its more compelling remembrances. Lucy, woman, might be withstood, but Lucy the child, the Lucy he had quarreled with and protected, loved and hated, she would conquer,

though he wore a suit of steel. He knew his love had in it a power which he had learned to fear even in the brief period it had held sway over him, and unless some unsurmountable barrier were set around it, it would carry him, in spite of himself, into the union which he held would be fatal for both. And where was such a barrier to be found in his limited existence? His work, he realized then, was not the work of his life, else in it he would have found the aid he sought. He might go away-thousands had done that in like circumstances, and in a new world not only had found security, but more than they had forsaken. But where could he go?

He had crossed the orchard wall and was walking down its path under the drooping branches of the fruitful trees. Emerging from their shadow, he saw the Hall looming white and still before him, and beneath it, the log cabin, with Milly seated on its

He could take Milly home!

As if a voice spake them, the words came to his conscious mind, and they stopped him in his tracks. Take Milly home—and then—what? Return?—Nay!—Remain there? How?—As Milly's husband! Swifter than a lightning flash, questions were asked and answered, and Arthur Stanton read in them his destiny.

This was to be! For this strang

family had come to his door, and lingered when so many others had gone their way. For this Milly had waited on, serving the man and woman who were not her parents, when deserted by their own children. For this had the repentant woman poured into his ears the girl's story with her dying breath. Milly had been fitting herself, in the preservation of inherited refinements. amid conditions the most disastrous to them. For this she had secured an education and continued to advance in mental culture in the face of the most discouraging hardships. this she had elevated herself in the minds of those who beheld in her only the daughter of Arthur Stanton's tenant, so that, when the hour of revelation came, she would not have its means out of the present con-

should it, in that moment, assert itself and wrench victory from defeat, the had no love for her—no—but believe was at his side? the love he had anchored his life to? | ity Where was his soul? that Arthur not hurl that Stanton moment's hesitation from him with the strength of man, born to rule, endowed with the power of knowing his good and turning aside from his Where were the intuitions of the spirit-nay, the very instincts of nature, that he should stand there for that moment, and then go forward, and stopping where the girl

Milly, I will take you home !" Alas, and still alas, that we are so soulless! Alas that we yield to a cowardly fate, and open our breasts for the undirected sorrow of disaster! But greatest cause for our bewailing, that we fail in our trust of love. Never did love come more truly than to the hearts of Arthur and Lucy Frazier, never was it basely foresworn; and never did love for support, while the negro watched more deeply avenge itself than on this man and woman whose story is here recorded. And though those who read may not heed it, according it no more than the fancies another's brain, still is its truth the truth proclaimed from old, that the voice of love should be heeded no matter from what neighborhood it calls, and followed no matter how When he heard what Arthur had long and dangerous the way.

At the words of Arthur, Milly rose and stood before him, looking at him with eyes that seemed to comprehend all the things of life, as the seemed to read the secrets of his soul, fail, and the story of Arthur's engage and the scales dropped from his own stayed on. It was not fate, nor circumstance, nor affection for her foster-parents, but love for him that had kept her at his door; and he recalled the expression of pity for his shown on the face of the dying The knowledge staggered mother. him. He had not expected this-did

He looked down into her dusk face and gloomy eyes, more mysterious than ever in the starlight, and the

ever inspired, appeared to fold itself around him to draw him down into the unfathomed depths of the soul in which it had its dwelling-place; and Arthur Stanton knew that he shook that sense off with sudden alarm.

Though he would not permit himself to yield to it completely, he did not turn entirely from the influence, and under it all the emotions that had racked his being, grew still. Fatal this influence might ultimately prove, as the narcotic to which the but he had not strength to withdraw from it because of the release it brought from the stinging whips of the hour.

For another while the silence hung between them, then he said:

"It is as your husband I wish to take you home, Milly-will you let

He knew her answer before she gave it, for when had Milly said "No" to a request of his? But he did not take her in his arms and kiss her-Lucy had stolen all love's caressesand yet he did not want to go away. The only place for him, beyond this spot with her, was the uninhabited louse, with its memories too many and too strong for bim to venture there alone. Their conversation was fragmentary, the words trailing off into long silences. Only once was

"You are certain you will not regret it, Arthur, no matter what shall come ?"

His mind swept the past at her words, and he knew, come what might no future could be worse. "I shall not regret it, Milly," he

answered, "nor shall you." Midnight was in the sky before they separated. But when Arthur was alone in the Hall, singularly enough it was not of the tragedy of the evening he thought, but of Milly. How could he have been so blind to the fact of her love, when it was made patent by the most com-monplace things of his life? How could he have been so dull when her presence pervaded the place, and the work of her hands-work for him!was everywhere present? He could not say he was unconscious of this and why had he not sought for the cause? And she had done this all this time, without any hope of reward-and could he say the reward for such devotion and love had come in the mere asking her to be wife? Rather had it not opened for her world of even greater service, as barren of results as the past had

Her love had enfolded his life for years and only God could determine how much of the uprightness which he prided himself on were due to that enfolding love, for if strong enough to sustain the hungry woman-heart, it were surely powerful enough to drive off all dangers that might threaten him. Was it not the sense of Milly's nearness that had made it possible for him to venture home, night after night, when the death of his grandmother, his one friend, the inspiring influence of his life, had

en taken from him? Was it not the feeling of Milly's to experience the humiliation of a change from a lowly position to one more exalted. For this all things sentiments and beliefs to their e exalted. For this all things sentiments and beliefs to their worked, and he saw it was for anchorage? Was it not the unconhim to acknowledge this, and pass, scious thought of Milly that had made him not wholly desperate under flict into a future of peace.

For one solemn moment he stood, was it not Milly who was now leading the calamity of the night? And and Fate, as if fearful of the soul, him out of a present that was un-

shrank away, and his destiny was he had something deeper, something powerless before him. Where was for which there was no expression, the angel he had been taught to but which manifested itself in this Where was deep serenity and feeling of secur-

> And while Lucy tossed on the pillow, wet with her passionate and repentant tears, Arthur sank into a dreamless slumber, with the thought of Milly dominating his soul.

But never does morning show the events of the previous day in the colors they wore at night, and on waking and realizing what had happened, what he had done, Arthur Stanton knew that he had acted the part of a madman, for love came in at day break, wild and surging love for the woman who was not to be his wife.

Soon afterward Joe brought him a pitiful, tearblotted note from Lucy pleading forgiveness, the first such cry she had made in her proud young life; for the little sister had told her of Arthur's visit and her heart ached more for him than for herself.

He read it, clutching to the table nim, with alarm in his round eyes. Then, mechanically, he drew to him pen and paper, and wrote: "Last night I asked Milly to be my

It was noon before he appeared in Milly's home. He found the old man alone, for Milly's duties at the school

come to say, the old man cried : 'Now I can go in peace, knowing my little girl has found the reward

for her goodness. From that hour he began visibly to ped from his own ment to Milly, whose history out-why Milly had rivaled the wildest romance, was not a week old, until the old man was laid beside his wife. A few later Arthur and his bride left for West Virginia to claim her inheri tance and begin their new life, while ignorance of her husband that had Lucy Frazier lay on a bed of fever, from which the physician feared she

end, life triumphed, and Lucy was led back to the world she would gladly have quitted.

"Let me die, God! Let me die!" she prayed, after reading the line Arthur had written, and still was that her prayer when the doctor said to the grief-stricken parents, will live!" But afterward knew it was only the body that lived, and as day succeeded day, and weeks slipped into weeks, they asked them selves if it were not better that Lucy's sufferer turns for relief from pain, prayer, instead of theirs, had been but he had not strength to withdraw granted. Vainly her young friends strove to win her back to the pleasures she once had held dear, for she knew she would only be the skeleton at the feast. Her heart was as dead as last year's leaves, and it were folly to hope to resurrect it. When her parents would have forced her out of her seclusion, she turned upon them like a wounded tigress, and hurling at them the terrible truth that they were the prime cause of what had come to her, and now they as well as she must bear the conse-quences, she silenced them effective We may sit by the wayside and ake our moan if we will, but we need not expect the world will pause forever to listen to our outcry After the novelty of Lucy's romance wore off, or the sympathy of her friends was exhausted, her little into long silences. Only once was the silence broken by Milly, who situation, and turned to their younger children for what she had denied

There were then only left to Lucy, the two old negroes in the log house and Miss Cora. Little could former, dependents upon her feeble strength, do for her, but bewail the misfortune of their idol, heap malediction upon the stranger who had helped to bring it about, the blame the dead, savage and civilized, for their primal part in the misery they their primal part in the lines. Miss had been forced to witness. Miss had been forced helpful. To her, Cora was more helpful. To her, afterward, Lucy had confided the secret which the community had partly surmised, but the woman, whose affections served only as the oil for the lamp of the intellect, wept tears of deepest sorrow as she held the heartbroken girl to her bosom. But after that first moment, weakness no more marked the conduct of Miss Sympathy is good, but succor is better, and this she would bring to What had made up the happi-Lucy. ness of life was forever lost to but life still remained, and why not make it a blessing to others instead of a curse to herself? When Lucy asked how this could be done, Miss Cora pointed to the little schoolroom across the road.

And thus was Miss Cora's early wish that Lucy might be associated houses with her in the work of Stanton down. School, accomplished. A year passed and then the end came for Aunt Jenny. As she lay a corpse, the neighborhood was shocked by the intelligence that Stanton Hall had been sold, and Arthur had returned to close, up the transfer of the The funeral of Aunt Jenny was

history of the community, for never had one so splendid been witnessed. In the fine garments for which she had ever had so true a feminine regard, the poor old black body, that the funeral at his church. had encased a heart so white, was robed, and the narrow couch that was to be hers for all time might have served for her masters in the palm- who was devoted to the doctor. iest days of their house, while the the town afforded. The Frazier family were present at the services, and Lucy and Miss Cora followed the remains to the graveyard. As the mourners entered the burial ground, a thrill of surprise was felt, on be-holding Arthur Stanton standing by the open grave. As he descended from the carriage, leaning heavily on the arm of the faithful Joe, and saw before him the sole survivor of the family she had loved with the depth and fidelity of the Southern slave, Uncle Major's feeble strength forsook im, and he fell to his knees, crying : "Marse! Marse! Dey's only us

Arthur stooped and raised the trembling form.

'And it won't be for long, Uncle Major, till we join the others," he said, the tears he could not shed blistering his eyelids.

An' I'se gwine to my da'tah's—I'se got to leave the log-house—an' Lil'l Miss!" cried the old man, in a voice only the ear close to him could hear. 'An' who's now lef' foh Lil'l Miss! "God, Uncle Major! Remember that, and don't worry! There's

God for you and me and Lil'l Missand such unhappy ones as we are." Lucy, not knowing what was trans-piring, had been coming forward hrough the passage the respectful crowd had made for her; then seeing Uncle Major's companion, she stopped short, with a cry on her lips. Miss Cora, who was at her side, took her arm, and led her onward; for, brought there from curiosity or other motive, she had caught sight of many white faces among the dark hued ones. Trembling, white as the handkerchief she clutched in her hand, Lucy crept up and took her place on the other side of the grave. Then feeling his eyes, she lifted hers, and for a

across the open grave. And Lucy saw, what she had known it would do, that his marriage had ruined Arthur.
"Had it only been Sylva," she had
often cried, when her own grief, hav-

moment, long as eternity, the man and woman looked at each other

strange sense of quietude she had and ever ready Death lasted. In the The deeps of her nature are the deeps of a cavern, no life, no light, no hope, and the farther he sinks into it, the closer does the death of all, but animal existence, draw near.'

TO BE CONTINUED

THE STORY OF 'JINNY

months a bride that there came to colored girl, Jane Goldsmith, who was then, I think, about twenty-eight years old. In a few months she left small river steamboat plying the Hudson—which occurrence led my father in later years to illustrate the story of Jane's short period of wedded bliss by telling of a colored man who said: "If you get blowed up on land dar you are! But if you get blowed up on water, ware are you?" Be that as it may, Jane's husband dis appeared forever; and henceforth she lived with my grandmother, spending over fifty years in our household. She was known to four generations of our large family as Jinny,' and I think she loved us as much as we loved her. In her extreme old age she became totally blind.

When the civil war broke out my father realized that Jinny would require extra care. At that time his house was on E. Forty-second street, etween Fifth and Madison avenues, New York-a block that both then and for years after was one of the most attractive in the city. My grandfather's house was the first one from Fifth avenue, on the south side of the street; and running along the west side of the house was a narrow alley that gave entrance to the rear of a row of houses on Fifth avenue extending from Forty-second to Forty first streets, known as "The Duke of Devonshire Row." Externally they were built to look like a single house, and I well remember their quaint and charming appear-The stone used was of buff ance. color; the windows were long and narrow, having the appearance of lancet windows, and filled in with small panes of glass. On the second floor were bay windows of a rather unusual shape. The houses, English basement, stood back from the avenue, with grass-plots in front that were finished by a long iron railing which ran the length of the block. The whole row was said to represent his grace's palace in London, hence the name. It is a pity that these and other quaint old houses in New York were ever pulled

A certain actor had died and his relaties called on the pastor of a church on the corner of Madison avenue and Twenty-ninth street to arrange for the funeral. The rector declined, saying he did not care to have a member of the theatrical profession buried from his church; "but," he added, "there's a little something to go down in the negro church around the corner where Dr. Houghton, they will do it.' whose large hearted love and generosity made no distinction of race or profession, at once agreed to have also a warm friend of the colored race, and many of them attended his church. Among others was Jinny

I was particularly fond of her, and relatives rode in the best carriages she of me. She never could or would pronounce my name, and she did not want to call me by my nickname. Instead, she always called me "Missy and regularly once a week George;" Jinny, attired in the black silk dress she always wore on Sundays, would escort little "Missy George" to church. If I became sleepy during the sermon-which frequently happened, as sermons in those days were no twenty-minute affairs Jinny's ample shoulder made a soft cushion to lean on. She was very short and fat, and, with the addition of the wide hoops that were worn at the time, she took up so much roo in the pew, especially when she stood up to sing, that I, in the corner, was almost lost to sight. Like so many of the colored race, she possessed sweet voice, and her singing was always an event for me.

It was on the 13th of July, 1863 that the greatest drama in Jinny's life occurred. There had been a call for 300,000 enlisted men for the war. New York was filled with southern sympathizers and half-hearted adnerents to the federal cause; and my grandfather, although a northerner, was accused of being in sympathy with the south because he kept a colored servant.

On the 3rd of March Congress had passed a conscription act, whereby men between the ages of twenty and forty-five years could be drafted for service. Aman, however, could procure exemption from service by the payment of \$300. This led to draft riots, which began Saturday, July 11, when an enrollment office was opened in the city. Not only the governor of the state, but also a number of prominent men in New York were very justly opposed to the \$300 clause in the conscription; and it did not take the lower classes long to find out that this clause enabled all the rich men to evade service, leaving the real drafting among the poor.

What was the cause of it all? Why, the negro, of course! So on Sunday, July 12, the workingmen, CHAPTER XIV

Long the fight between the life held in the frail body of Lucy Frazier

Ing been put away, she could think of him, "had it only been Sylva, he might not have been any happier, but at least he would not have been held in the frail body of Lucy Frazier

Ing been put away, she could think of him, "had it only been Sylva, he might not have been any happier, but at least he would not have been wholly lost. Milly will be his ruin.

Ing been put away, she could think of a political admost to a man. From the balcony of his house the great Archbishop, whose fearlessness and love of justice to organize an opposition to enroll whose fearlessness and love of justice were well known, addressed the men, will forever make these pages the

By Monday the anger of the population was extreme, and bands of rioters began to march through the city, fighting the police and com mitting numberless outrages. Their first act was to burn the colored orphan asylum, on the northwest corner of Fifth avenue and Forty It was in the autumn of 1826 when my grandmother had been only a few green lawn, shaded by some old trees, and occupied about half the block. her house as cook a bright young One of my cousins who saw what burning and sacking of the asylum. Not only men, but half-grown boys, to be married; but in less than a and women who equaled in fury the year she returned to my grand. Madame Defarges of the French remother's house, her husband having volution, pillaged and fired the buildbeen blown up in an accident to a ing, carried out mattresses, chairs, anything they could lay hands on Previously to this the poor little children had been hurried out through a rear entrance to places of

temporary safety.

called Jinny to him and gave her strict orders to keep away from the windows. It was thought that this would be precaution enough but the next day a story reached us that every house where there was a negro would be mobbed; and private information was conveyed to my grandfather that the my grandfather that the ters knew he was harboring a colored servant, and that hence his ouse was no longer a safe asylum for any one. The militia had been called out to aid the police. But, in New York. He was as la nevertheless, negroes had been killed hearted and as cosmopolitan in all over the city; and at any moment our house might be entered, poor bishop himself. poor Jinny dragged out and murdered, and the whole place wrecked. The fears of the family were augmented by the arrival at my grandfather's louse of his sister in law and her family. That very morning two soldiers, who had become separated from their regiment, had been pursued by the rioters and killed right at my aunt's door. So the next morning (Tuesday) it was decided that for her own sake and ours, Jinny must be sent away until order was restored.

Dreadful stories reached my grandfather of how the unfortunate negroes who fell into the rioters' hands were tortured and killed; so all the family felt that no time was to be lost in getting our faithful Jinny to the safest place to which we were able to send her. self, although naturally a brave soul, was by that time thoroughly frightened, and perfectly passive in the hands of my grandmother and aunts. The whole household gathered in my grandmother's room, while Jinny was attired in a black taffeta ilk dress, a Paisley shawl belonging to my grandmother, and also her connet-fortunately, one of the im mense bonnets of the period, covering all the head and hair. she was enveloped in a thick green barege veil that completely conceale her features. A pair of my grandfather's kid gloves were brought into requisition to hide her hands, and then she was ready to go.

About dusk my grandfather opened the front door and Jinny passed out, father on one side of her, my uncle on the other. Jinny his arm and called her "auntie." In fact, being of a lively disposition and scorning any danger to himself, he tried to make her think it was a very easy matter to get her safely transferred from one place to another. It had been decided that to walk was safer than to drive; so they turned down Fifth avenue, my uncle on other side, carrying a carpetbag in which was my grandmother's silver tea set, a family heirloom which had been entrusted to Jinny's It was thirteen blocks from Forty-second street to Twenty-ninth, but the trip was made in safety although they met bands of shouting stragglers, and the noise of firing could be heard constantly. All three men were prepared to sell their lives, if need be, to protect their charge But, through the mercy of God, the party at last reached Twenty-ninth street, and a few minutes later Jinny was locked in the church, under Dr Houghton's sheltering care.

As soon as Jinny was safely started with my father and uncle the rest of the family prepared to leave the house, as it was decided they would he much safer at the home of my greatuncle on Twenty third street, at the foot of Madison avenue; some of the available troops being gathered in Madison square, directly opposite. So the family set off in twos and threes, in order not to attract atten-They took with them money and jewels. One boy of the family. then just grown up, was the proud possessor of three white duck waist coats and these he crowded into his bag, to the exclusion of more valuable things. No one was sure the party would ever reach my greatuncle's house safely. But, fortunately, all arrived there unharmed and for three days my uncle entertained practically all his relatives who were in the city, the younger ones being obliged to sleep on the floor.

On July 15 Archbishop Hughes, who lived on the northwest corner of Madison avenue and Thirty-fifth street, decided that something must be done to end the trouble. He was loved and revered by all classes, and had unbounded influence over the working men, whether they were of his religion or not. So he sent out a call for rioters to come up to his house a command that they obeyed

Niggers!" and they quickly acquired the name of "The Left Wing of Lee's return peaceably to their homes, and return peaceably to their homes, and telling them that, unjust as the conscription act might be, their present lawless behavior was no way to obtain redress. His impassioned appeal had a marked effect, and by ones and twos or in groups the men began

quietly to disperse.

The Archbishop's timely interven tion was reinforced that afternoon by another Catholic, the gallant General Kilpatrick, who had been hurriedly sent for from Virginia. the head of several hundred cavalry, he occurred, has vividly described the took charge of the city, and his regiment was bivouacked in Madison square. These were not dress parade soldiers, but the real thing-the norses skinny, worn and muddy; the soldiers and officers travel-stained, shabby, and showing the effects of hard fighting with Lee's army. But they could ride splendidly, and under their spirited leadership the dis-turbers of the peace, who had been emporary safety.

As soon as my grandfather learned deeply impressed by Archbishop Hughes's command to cease rioting, were quickly overcome. This was on Wednesday, and by Friday the upthe serious nature of the trouble, he rising was ended. During the five days that it lasted more than one thousand men were killed and property valued at \$1,500,000 was de

The colored people were kept by Dr. Houghton, I think, a week longer, until it was deemed perfectly safe to let them return to their homes. this and many other deeds of kind ness Dr. Houghton to the end of his life was beloved by the colored race in New York. He was as large-

Our Jinny, faithfully guarding the family silver, was joyfully received when she came home again. She lived to a green old age, dying in As our lot in Trinity cemetery was by that time rather crowded, she was buried in St. Michael's cemetery on Long Island, in a plot reserved by Dr. Houghton for his colored people And here, after half a century loving and faithful service given to us and our house, all that is mortal of her rests in peace.—Georgina Pell Curtis, in the Ave Maria.

> "A RETROSPECT OF FIFTY YEARS"

CARDINAL GIBBONS IN TWO INTERESTING VOLUMES OF REMINISCENCES TELLS OF GREAT GATHERING OF CHURCH

EXPRESSES GREAT CONFIDENCE IN THE GLORIOUS FUTURE OF AMERICA

"There are few Americans living now who can remember the things which I can. I followed Mr. Lin-coln's dead body in procession when was brought to this city; I have seen every president since his death, and knew most of them personally. I was a grown man and a priest during the Civil War, when it seemed as if our country were to be permanently divided. Very few people now living have seen the country in such dis tress as I have seen it. But I have lived, thank God, to see it in wonder ful prosperity and to behold it grown into one of the great powers of the

earth. With these words Cardinal Gibbons of Baltimore introduces his latest work. "A Retrospect of Fifty Years," just off the press of the John Murphy Company, and consisting of two very interesting volumes of And followin statement of the wealth of experiences of his career, he continues with a statement which is a word of encour agement to those who in this hour are fearful of the country's future:

Younger men may tremble for the future of this country, but I can have nothing but hope when I think of what we have already passed through, for I can see no troubles in the future which could equal, much less surpass, those which have afflicted us in by gone years. If only the American people will hold fast to that instrument which has bequeathed to them as the palladium of their liberties—the Constitution of the United States-and fear and distrust the man who would touch that ark with profane hands, the permanence of our institutions is assured."

THE VATICAN COUNCIL

We quote His Eminence's own words upon this collection of essays and sermons which he has gathered together, and which he thinks may be valuable for the history of many years through which it has pleased God to spare his life. He writes: have lived a long time, and I

have lived through a very critical time. Not only have I held office many years, but I have held office during a time of transition, when the old order was changed.

"The few survivors among my colleagues in the Episcopate can remember these strenuous times; but in some of the articles, notably the two on" The Vatican Council." I am speaking for a generation

which, with the exception of myself, has passed away. I am the last living Father of the Vatican Council. Now alone upon the earth. "I can report what happened within those sacred walls-not by hearsay

nor from books, but from what I actually saw and heard. This statement of itself gives to these chapters on "Personal Reminis-

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One reads with unflagging interest the vivid; presentation of "that memorable meeting of the Shepherds

of Christendom," of whom Cardinal Gibbons was the youngest member.

The great Pope Pius IX. presided in person at the opening and at all the colors were presented in the colors when the colors were presented in the colo the solemn sessions. Cardinal Gibbons says that, although his own personal youth imposed upon him a discreet silence among his elders, so keen was his appreciation of his good fortune at being present among these venerable men that he did not miss a single session, and was a most attentive listener at all the debates.

EVERY CONTINENT REPRESENTED

He tells us how "every continent, every island of importance, every nation on the face of the globe was represented by its hierarchy, and the Bishops, kneeling together around the altar in the Council Chamber, could exclaim with truth, in the language of the Apocalypse: hast redeemed us, O Lord, to God in Thy Blood out of every tribe and tongue and people and nation."

Most beautiful is his description of

the venerable Patriarchs and Bishops of the East. Let the Cardinal himself speak

These Orientals came from the banks of the Tigris and Euphrates, the cradle of the human family; from the banks of the Jordan, the cradle of Christianity; from the banks of the Nile, the home of the oldest historic civilization. They came from Chaldea, from the land of the Medes, the Persians and the Abyssinians, from Mossul, built near the site of ancient Nineveh, and from founded not far from the ruins of Babylon. They assembled from Damascus and Mount Libanus, and from the Holy Land, sanctified by the foot-prints of our Blessed Redeemer. What a spectacle they presented! what reverence they excited! Unchangeable as the hills and valleys of their native soil, they wore the same turbans and the same pale and thoughtful countenance that their fathers wore in the time of John the Baptist, they exhibited the same simplicity of manners that Abraham did nearly four thousand years ago, when he fed his flocks in Valley of Mambre and gave hospitality to angels."

And so on through all the pages of this absorbing and intense narrative, from the convening of the Council by Pius IX., on Dec. 8, 1869, through the great debates on the Infallibility of the Pope to the definition of the Dogma. "There were times," says Cardinal Gibbons, "when the excitement rose to fever heat, and when one was reminded of some of the earlier Councils, as, for instance, the Council of Chalderon. But all the excitement was but the outward and visible manifestation of the burning zeal within and when once the decision was taken and the bull containing it promulgated, not one Bishop of that assembly forsook the of Peter and the Catholic

KNIGHTS OF LABOR

Another chapter of note in this concentrated into the hands of a very few people, but by means of this money this small oligarchy was "Months and put in the position of getting com-

to do all in their power to prevent the condemnation of the Knights of moned me, saying he could not vouch Labor in our country.

His Eminence who went to Europe | night. Hat, presented the plea of organized the Propaganda, the memorial having been prepared by himself, with ing been prepared by himself, with the aid of the venerable Archbishop don't speak to me of anything. Go don't speak to me of anything. labor to the Sacred Congregation of John J. Keane, who were then in "It was a great consolation," writes the Cardinal in reviewing the course of the Knights of Labor, "when a few years afterward, the late Pontiff, Leo XIII., annunciated the principles which underlie the Church's moral teaching with regard to economics in his famous encycli-

cal, "Rerum Novarum." Then there are those magnificent pages, which every American citizen should read on "The Church and the "The Claims of the Catho-Republic,' lic Church in the Making of the Republic," all showing her unswerving assertion of popular rights, her cordial devotion to the free institutions of America, constantly manifested in word and in work by her

Bishops, her clergy and her people." Splendid and interesting pictures are shown of the story of "Irish Immigration to the United States, that force which proved such a mis sionary power in this, our country; the chapters of "Lynch Law" the condemnation of the outrage and the sovereign remedy suggested, and splendid dissertation 'Patriotism and Politics," stamp the great Cardinal for the true American citizen and patriot that he is .-

"Beloved brother, bear with others, and they will bear with you; excuse, and you will be excused; pity the weakness of the sinner and you will raised up by the help of God."—

people, he said. 'What are all these people doing? Why are they not people doing? Why are they not pitifully small minority does not, look squarely in the eye any heretic cises upon men, accordingly as he are lettered as a lectures will enable Catholics to the good or evil influence he exer. Courage Amiel.

HOW CHOPIN WAS WON BACK

Thanks to the courtesy of Madame Wankowiecz, a gifted Polish lady, the world of music learns these days how Chopin died through permission given by her to publish a letter written by the priest who fought for the great master's soul and won the prize. This letter written by Father Alexander Jelowicki, C. R., is dated "Paris, October 21, 1849," and it has been since the date of its reception in the family of this lady. The account of the Resurrectionist father follows:

"Madame: I am still under the impression caused by the death of Chopin, and I cannot write of anything else. He died October 17 at

"His organism burned always more weakly under the flame of his genius All marveled that the soul could still occupy a body so wasted, that his mind lost none of its vigor and that the living greatness of his heart had not grown less. The face of Chopin was cold, white, transparent almost like alabaster; his eyes always veiled sometimes burned with the fire with Always sweet, gentle and brilliantly gay, sensible to change, he fre quently appeared to belong no longer to this earth. But, nevertheless, gave no thought to the future life. He had few good friends, and many bad, incredulous ones. Especially in these latter years of his life he had the latter in majority as his worship-pers. The triumphs of his artistic life, his wonderful art impeded him from hearing in his heart of hearts the weeping voice of the Holy Ghost. The faith which his mother had planted in his mind was for him nothing more than a sweet memory of his infancy, and the unbelief of his companions, male and female, of his latter years, sank deeper and deeper into his soul. And the delusion with its terrible talons tortured his spirit.

"Thanks to his good education, he never derided holy things. But that was not enough. In this deplorable state of soul the fatal chest trouble found him. The sad news was com-municated to me on my return from Rome. I immediately hurried to this friend of mine whom I had known from his infancy, and whose soul was very dear to me. We met affection ately and our tears mingled. Chopin did not weep for his lot, but for the death and martyrdom of my brother Edward, to whom very much attached. I profited by this moment to remind him of his

mother and of his faith. 'You will understand,' he said. 'I should not like to die without the sacraments, because it might seem to sully the memory of my mother. But how am I to go to confession, since I no longer believe as you do? You understand perhaps, the comfort of an intimate confession to a friend, to you, for instance. But a sacra-mental confession—I don't understand it any longer. If you wish, will confess to you in a friendly manner; otherwise not at all.

"Those words of his struck hard at my heart. Tears werein my eyes. I pitied the state of this soul, and I did my best to tranquilize it. first volume is that of the Knights of | spoke to him of the Blessed Virgin, of Labor, giving vivid pictures of society in the United States in the seventies and eighties, when the "money of the country was not only for. But no good. Finally he said: 'If ever I make my confession, it will

"Months and months passed, but without any result. I prayed and plete control of our free institu- hoped his soul might be saved. All the Resurrectionist Fathers prayed Cardinal Gibbons and other Arch-bishops of the United States sought during their retreat. On the eventhe great master should pass the night. Trembling I approached the 1877 to receive the Cardinal's door of Chopin's room, but I found it closed for the first time against me. But after a few minutes Chopin

"Imagine what a terrible night I passed! The next day was the feast of St. Edward, patron of my dead brother. And during Holy Mass I prayed 'God of Mercy, if the soul of prother is dear to you, give me that of Frederick !'

"After Mass I went to Chopin's room and I found him taking breakast. I said to him: 'Dearest friend, this is Edward's name day. Give me

Speak on, then, because I shall refuse you nothing.'
"'Give me your soul,' I said. "At this Chopin responded, 'I understand you. Here, take it,' and

he rose to a sitting position on the bed. An indescribable joy filled me. What should I do to take this choice soul? Falling on my knees, I put a Crucifix in Chopin's hands. "Chopin seized the Crucific, tears rolling down his cheeks.

'Do you believe?' I asked him. 'Yes, I believe.' 'Do you believe as your mother taught you?' was the response.
"Then he made his confession in

tears and with deep contrition.
"From that hour Chopin was completely changed. That same day he must be made clear that while He sixteenth century had shattered the entered into his agony, which lasted was man He was also God—hence four days and nights. He bore all the supernatural conception and the his pains with angelic patience,

God sooner. To all friends who came to bid him farewell he spoke of be pitied; comfort the afflicted, and you will be comforted; raise up him that falls, and you shall be yourself raised up by the help of God."— came to bid him farewell he spoke of the Presbyterian church, with the divine authority.

"The ministers and the memoers of them, instead of going to the movies every night, or the cabarct, or to waideville. Listening to such the divine authority. This man is the priest. Great is teach the virgin birth of Jesus. If a people, he said. What are all these

praying?' All these fell on their knees to say the Litany of the Saints; even the Protestants answered the responses. During nearly the whole day and whole night Chopin held my hand in his, saying, 'You won't leave Final. me in the supreme moment.' ly he who was so refined in his manner of speaking, wishing to express strongly his gratitude and the

misfortune of those who die without the sacraments, said: 'Only for you I should have died like a pig.'
"At last he pronounced again the sweet names of Jesus, Mary and

Joseph, put the Crucifix to his lips, and his final words were : already at the fountain of happiness. Then he expired."—Catholic

THE ANNUNCIATION

How pure, and frail, and white, The snowdrops shine! Gather a garland bright For Mary's shrine.

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

For on this blessed day She knelt at prayer When, lo! before her shone An Angel fair. " Hail Mary!" thus he cried,

With reverent fear;

She, with sweet wondering eyes, Marvelled to hear. Be still, ye clouds of Heaven! Be silent, Earth And hear an Angel tell

Of Jesus' birth. While she, whom Gabriel hails As full of grace, Listens with humble faith

In her sweet face. Be still, Pride, War, and Pomp, Vain Hopes, vain Fears, For now an Angel speaks, And Mary hears.

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

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

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

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

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

BELIEVES IN VIRGIN BIRTH

The Rev. F. N. McMillan, Presbyterian minister of Cincinnati, well expressed the doctrine of the virgin birth of our Lord, when he declared recently that :

Emmanuel."

'A supernatural being has a superthe narratives of the virgin birth.

Holy Spirit." gotten shall be called the Son of

God. Evidently the virgin birth of Jesus is not a theory to be argued, it is a fact to be believed and proclaimed when the Bible says that God created the world out of nothing by the word of His power; that Jesus raised Lazarus from the dead; that monasteries.
upon His sacrificial cross He re The writer deemed the world; that He rose from the dead the third day; that He was born of the Virgin Mary, the Bible within a few months that the selfmeans exactly what it says. To a capable and logical mind it is apparent that in order to be consistent the one who refuses to believe in the authority. virgin birth because of the unusual and supernatural should disbelieve of the leading painters of modern

in the miraculous in the Bible. 'What may be termed the divine his audience that not philosophy of the virgin birth is revealed in two considerations—the first that so great was the guilt of sinning humanity that God Himself son with the masterpieces produced the world; becoming incarnate it before the religious revolution in the was man He was also God-hence virgin birth; the second, that only always invoking the name of God a perfectly sinless Saviour could hence the virgin birth.

"The ministers and the members

fault of the Lord, the Bible, or the land, and challenge them to produce Presbyterian church.

'The General Assembly at Atlantic City called attention to its deliverance in 1910, that 'it is an essential doctrine of the Word of God, and of our standards that Our Lord Jesus Christ was born of the Virgin Mary. "To this statement of belief the commissioners of New York Presby-

tery including its Moderator, pledged their loyalty and that of their presby-tery, and pledged further that their presbytery would not in the future ordain to the Presbyterian ministry young men who have not mental caliber and spiritual grace enough to understand that the Bible means what it says about the virgin birth of Jesus in all other matters.

"The great creeds of Christendom, Apostles' and the Nicene Creed the Augsburg and Westminster Conof the Church of England all declare their belief in the virgin birth. The highest and the finest productions of literature reveal the faith of multitudes. Canon Farrar in his Life of Jesus' says: As one stands moved by emotion in the Chapel of the Nativity and looks upon the silver star set in marble, surrounded by sixteen ever burning lamps and rather dreary hour spent in learning Hic encircled by the inscription. de Virgine Maria Jesus Christus Natus Est,' he has a picture painted catechism? Is it a time more or birth of the Redeemer of Men.

"In the beauty of the lilies, Christ frankly dislike routine and faulty was born beyond the sea With a glory in His bosom that transfigures you and me."

"Art has paid its tribute to the virgin birth. Who can look upon Raphael's Madonnas and not believe that a divine fact was the inspiration of their creation?

'Music has rendered its symphonies in honor of the virgin birth. Who can listen to the strains of the 'Adeste Fideles, 'God of God, light of light, very God begotten, O come let us adore Him Jesus Christ, the Lord,' and not believe that a divine fact was the inspiration of such harmon-

ies?
"'Such a Christ we worship, such a Lord we follow, to such a Saviour we ascribe the glory and the praise our redemption." -St. Bulletin.

THE CHURCH AND ART

REMARKABLE TRIBUTE GIVEN TO CATHOLIC ART BY MR. CRAM

The well-known master of architecture, Ralph Adams Cram, of Boston, a non-Catholic in faith, recently gave in Pittsburg a lecture, listened to by an audience of nearly one thousand invited guests and leaders of the artistic, educational and social work of the city. A summary of the lecture appears in the Pittsburg

Mr. Cram develops the thesis that the world owes much to Christian civilization, and by Christian civilization Mr. Cram lost no time in stating to his startled audience that he meant the Catholic faith, submission to the successor of St. Peter, and a society organized on the basis of Catholic ideals. Architecture, maintained, is the index of a people's civilization at any stage of its career, 'To the careful and sympathetic and Gothic architecture is the most student of revelation the virgin birth | perfect form of construction devised of Jesus is a beautiful and logical by the mind of man, and it is the fact. The seer of Israel looked down matured flower of Christian civilizathe centuries and saw the incarnation of the Son of God. He said the Gothic architecture to five the Son of He said the Gothic architecture to five believe, we are as solicitous as any, Behold a virgin shall call his name things, Norman blood, Monasticism, Catholic faith, Sacramental Theol ogy, and a Christian common wealth. natural advent into the world. He talked continually of the grace of Matthew and Luke in no vague or God, the sacraments, the Papacy obscure way, but as integral and and the saints, whom he mentioned essential parts of their records, give in an almost endless litany. He denounced heresy as being the "Matthew says: "When his death-blow of genuine christians architecture, and he drew a deadly mother Mary, had been, betrothed to Joseph before they came together, be was found with Child of the achievements of the monks and the destructive activity of the heretics "Luke says: "The angel said to a who fostered the religious revolution virgin, thou shalt conceive and bring in the sixteenth century. He called forth a Son and shall call His name Jesus, and the holy thing which is be somely organized, the most sanely balanced, and the most spiritually stimulating in the entire history of the world, and he asserted in tones measured, deliberate and resonant that sounded like the tolling bell of a passing soul, that the greatest economic disaster in the history of England was the suppression of the The writer in The Observer con-

tinued: And yet this is the second time been made to wince under such language, and from unimpeachable Shortly before Christmas, Mr. George de Forest Brush, one times, in a lecture on painting, told until a return to the unity of faith had been accomplished would there be any modern painting worthy of compari-

that is their misfortune; it is not the in the world, and any atheist in the a single masterpiece, born in heresy or in fidelity, in any of the fine ar that will bear a comparison with the classic monuments of Catholic faith, that are still the wonder and the admiration of the modern world.

AIM OF EDUCATION

"Because education is a dynamical not a mechanical process," said Matthew Arnold, in 1842, "the more powerful and vigorous the mind of the teacher, the more clearly and readily he can grasp things, the better fitted he is to cultivate the mind of another." And to this we find ourselves coming more and more; we care less and less for information, more and more for the true fessions and the thirty-nine articles exercise of the mind; for answering questions concisely and compre-hensively, for showing a command of language, a delicacy of taste, an appreciation of religion, a comprehensiveness of thought, and a power of combination. As a recent issue of America says :

"Does the study of Christian Docand reciting uninteresting questions Natus Est, he has a picture painted in the colors of heaven of the sinless less frankly dreaded? If so, only a hasty judgment would lay the whole blame on the child. Children presentations made even unattractive by the teacher's lack of sympathy and understanding. catechism hour should be full of interest and life, not after the manner of 'camp meeting,' but so managed as to attract and not repel the child, or even leave him indifferent. This, surely, was the method Our Lord favored. By means of stories and object lessons, He drove home the facts He wished to impress on His hearers.

There is an old and well founded belief that restlessness and inattention on the part of the pupil is, to a great extent, the fault of the teacher. Perhaps there is an insufficient command of the matter in hand, or a lack of love of the work, or of a sympathetic understanding of the difficulties of the child. Enthusiasm is infectious, and a child studying under an enthusiastic teacher can scarcely fail to make rapid progress. If, on the contrary, the teacher is disaffected, preoccupied, or ill-prepared for her work, is it remarkable that the results are mirrored in her frankly bored pupils?

"Two things are of primary importance, the preparation of the teacher, and the manner in which the subject is presented to the pupil. Of the first, Austin O'Malley, in his "Keystones of Thought" says The cause of failure in many teachers is that they mistake what is a mission from God, for a trade. This work that touches souls sacred. It is ordinarily from the parents or from the teacher, that the child first learns of God, and the whole after life bears witness to the purity and vigor of early impressions. It is the teacher's task to light in the soul a vigil lamp of faith and love, that will shine over the tumbled waters of temptation and

guide the child out of darkness." We hesitate not to assert, as a Catholic Magazine dedicated to the conversion of all the people, that religion is the first rational object of education. Whatever may be the fate of Catholic children in this transitory world, about which, we believe, we are as solicitous as any, we would, if possible, secure a happy we would, if possible, secure a happy cities.

these misguided women are in junt, while the really responsible agents while the really responsible agents will be really responsible agents with the really responsible agents are earning a comfortable salary by the following the first party agents agents are earning a comfortable salary by the following the first party agents agents are earning a comfortable salary by the following the first party agents agents are earning a comfortable salary by the following the first party agents agents are earning a comfortable salary by the following the first party agents agents are earning a comfortable salary by the following the first party agents agents agents agents agents agents agent agents agent party agents agents agent party agents agents agent party agents agents agent party agent party agents agents agent party agents agents agent party agent party agents agents agent party fate of Catholic children in this we would, if possible, secure a happy meeting with them in a future and well life. We can everlasting enough bear their reproaches for not enabling them to attain to worldly honors and distinctions; but to have been in any measure accessory, by our neglect, to their final perdition, would be to the true Catholic the occasion of such reproach and blame, as would be absolutely insupportable. The Missionary.

LAMARTINE ON THE PRIEST

There is in every parish a man who has no family, but who belongs to every family; who is called upon to act as witness, as council or as agent in all the most solemn acts of civil life; without whom none can enter the world or go out of it; who takes the child from the bosom of its mother and leaves it only at the tomb; who blesses the crib, the bed of death and the bier-a man whom styled "culture" of Pittsburg has little children love, fear and venerate; whom even strangers call "father;" at whose feet men kneel to confess their most secret sins, and to whom they shed tears of repentance —a man who is by profession the consoler of the afflicted in body and soul; the bond between the rich and the poor, who knock at his door by turns; the rich to leave their secret alms, the poor to receive the same without being made to blush for must suffer and atone for the sins of the world; becoming incarnate it before the religious revolution in the social rank, belongs to all classes to the lower classes on account of his poverty, and often by humble It is doubtful if these two lectures | birth; to the highest classes by learn will have much effect on the audi ing, culture and the exalted senti ences that listened reluctantly to ments which his religion inspires and thanking Him.

"Transported by divine love, he desired to die for the sake of seeing (Color of the redeemer, desired to die for the sake of seeing (Color of the redeemer) who attended them. Many more of right to say everything; at whose our Catholic people should attend them, instead of going to the movies hearts in submission, for he speaks

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fulfills well or ill the duties of his high calling.

A good priest is a living commentary on the divine book. He has it always before his eyes, always in his hands, always in his heart.

As the administrator of the sacraments he has to do with men; he must therefore know men. He has to deal with every human passion, and for this is needed a delicate and gentle hand. For the errors and sorrows, the wants and miseries of humanity, he must have a heart overflowing with charity, gentleness and compassion. His door must be open to all who knock, his lamp always burning, his staff ever in his hand. Alike to him are all seasons; he must know neither distance nor contagion, burning sun nor blinding snow, but be ready at all times to carry absolution to the sinner and the sacraments to the dying. fore him, as before God, are neither rich nor poor, great nor small, but only men-brothers in suffering and in hope.—Lamartine.

FREE SPEECH AND THE AGITATOR

As a result of "free speech," some twelve ignorant and usually inoffensive women of the East Side, are now in jail. Worked to a pitch of fury by professional "agitators" who, while pleading the cause of the poor, ride in limousines and dine at the best hotels, these women swarmed through the streets and ended their demonstration against the capital. ists," by hurling stones through the The net result seems to these misguided women are in jail,

For many years New York, and the same is true of many American persentions of the Christians at Rome, by Viscount persecutions of the Christians at Rome, by Viscount the same is true of many American cities, has borne patiently with the professional "agitator." Men and women have been permitted by city officials, fearful of encroaching on the right of "free speech," to utter, even in times of extreme industrial unrest, harangues which could have no other result than public disorder. It would seem time to act on the simple truth, which no man in his senses will deny, that free speech his senses will deny, that free speech his senses will deny, that free speech his senses and Doctor of the Society of the Society of Jesus, by John Gimary Shea. his senses will deny, that free speech cannot be pleaded as a defense for the professional "agitator." Free speech does not mean, and has never meant in any civilized country, that men are at liberty to say what they please, to whom they please, and when and where they please. The exercise of even the most undoubted right is conditioned by duty. Every right carries with it responsibility, and responsibility is precisely what

the "agitator" lacks. The proper protection of the community, as well as of the poor on whom the burdens of the day press so heavily, demands the immediate suppression of these sowers of dis-No one conversant with modern social and economic conditions will be found wanting in sincere sympathy with the vast number of men and women who are forced to eke out an uncertain existence on a meager wage. But he will clearly recognize that these scenes of violence, staged by unprincipled leaders, can end only in deeper wretchedness for those who most sorely need the protection of the law against industrial slavery.—America.

Is not making others happy the best happiness? To illuminate for an instant the depths of a deep soul, to cheer those who bear by sympathy the burdens of so many sorrow laden hearts and suffering lives, is to me a blessing and a precious knowledge There is a sort of religious joy in helping to renew the strength and courage of noble minds.—Henri F.

It is easy to find reasons why other folks should be patient.— George Eliot.

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A BIT OF ANGLO-IRISH HISTORY

It is extremely interesting at the present moment, and may he not a little instructive as well, to glance over the history of Catholic Emanci

In 1782 the legislative independ ence of Ireland was acknowledged and confirmed by a solemn Act of Parliament which read:

"Be it enacted that the right claimed by the people of Ireland to be bound only by laws enacted by His Majesty and the Parliament of that Kingdom in all cases whatsoever . . . shall be, and is hereby declared to be, established and ascertained forever, and shall at no If you do, can you believe that they time hereafter be questioned or questionable."

But that "scrap of paper" was not allowed to stand in the way when the time suited to bring about the Union. Every one knows the disgraceful story. We call attention to only one foul page, strangely like that which records the recent history of Home Rule, and like this blotted with shameless bad faith and broken

It may, perhaps, be well to quote authorities for the statement that, in order to carry the project of legisla tive union, the Irish Catholics were promised emancipation.

"We have seen," says Lecky in his History of Ireland in the Eighteenth "that it had been the first and of Cornwallis in Ireland to make Catholic emancipation a part of the Union; and when this cause was found to be impracticable, there is altered." good reason to believe that Canning recommended Pitt to drop the Union until a period arrived when it would be possible to carry the two measures concurrently. it was not followed, and a Protestant Union was carried, with an understanding that when it was accomsecured the neutrality and acquiescould never have been carried."

wallis, however, we are further told, Bishop of Limerick, wrote: 'gained the respect and good-will of both Roman Catholics and Orangelem today.

It is not surprising then to find in Ireland. his Correspondence, vol. III., p. 238, that he keenly feels the disgrace of his position if his promises are not redeemed:

"I cannot leave them [the Catholics] as I found them. I have raised no unauthorized expectations and I have acted throughout with the sanction of the Cabinet."

But in England at that time of franchise public life was the exclusive monopoly of the class which still clings tenaciously to its menaced privileges; and "inflexible integrity" was not an outstanding characteris- take place. . .

In 1800 Pitt promised Emancipation. In 1805 the Catholics asked him to present a petition to Parliarefused to have anything to do with at a future period in a manner

it, or with them. The petition was neither safe to Protestant establish with scorn.

The struggle went on until, like the Home Rule fight in recent years, the battle for equal civil rights for Catholic Emancipation; but at the Catholics became the most interesting and arresting political event in the wide world.

The opponents' arguments have a an absence of hypocrisy, a refreshing directness and sincerity about them, that are seldom found in the arguments of present day opponents to Home Rule.

In 1813 Sir Robert Peel, that model century, said:

"I protest against the principle of bill, because it confers on those who admit an external jurisdiction the right of legislating in all matters connected with the Church of Eng-If Protestants exceed ed the Roman Catholics in number I should have much less objection. But it is impossible to consider that the Catholics so greatly preponderate without feeling alarm at the conse quences of such unlimited concession

How can we hope, under admitted that there are 4,000,000 of Catholics to 800,000 Protestants, to maintain the Protestant ascendancy. This is a point which, I think, we ought well to consider.

There is a delightful straightforwardness about all this that is pain. fully lacking in present-day "demo cratic" opposition to Home Rule.

In 1817 Peel voiced his objections to equal rights in these remarkable

"Do you mean, bona fide, to give them [the Catholics] in Ireland practical advantages of the eligibility you propose to confer on them? you mean to give them that fair proportion of political which their numbers, wealth, talents and education will entitle them? will, or can, remain contented with the limits which you assign them?

you in good faith propose to give too-and this is the cheering part of Liberalism in Russia, provoked them the practical advantages of it-bythe pressure of indignant public emancipation?

Appeals to the reason and justice of the English statesmen were in of a Liberal member, Sir James vain. Writing of the year 1824 Sir Henry Dalziel. The despatch con-Spencer Walpole says: "The most tains this significant paragraph: hopeful politicians were beginning to despair of effecting the emancipation of the Roman Catholics."

In 1827 Peel told the House of widen the door to the Roman Catholics. I cannot consent to give them civil rights and privileges equal to those possessed by their Protestant wish of Pitt and Dundas in England | fellow-countrymen." In June 1828 he declared that his "sentiments upon the question remained un-

of O'Connell loomed on the political in Ireland. horizon. With "the strength of all the land like a falchion in his hand" to say in the British House of Comvice was probably never given, but he clove his way through the ranks mons what the world is thinking of bigotry and prejudice and tyranny, even if it is not always speaking out and stood at the bar of the British during the War: plished the Ministry would introduce House of Commons. The eyes of an admiring world were turned toward into an Imperial Parliament. It was the scene, one of the noblest in the this persuasion or understanding that fight for human liberty that the cence of the greater part of the Irish | history reveals. Naked and un-Catholics, without which, in the opinion of the best judges, the Union to Catholics as English public men Bonar had been, they had now had if not blusteringly threatened a general Lord Cornwallis, who had been the grace to feel ashamed, at least to made viceroy of Ireland expressly to pretend to what they did not feelbring about legislative union, was They granted Emancipation, but with the intermediary through whom this the worst of grace, bad faith, promise to Catholics was made. "In and in so far as possible public life he was distinguished by they nullified all its "practical independence of character and inflex- advantages." They justified it to ible integrity;" a notable distinction | the petty tyrants of Parliament by indeed, at that time, or at any time declaring that it was necessary to amongst English statesmen where prevent civil war, which was true. Ireland is concerned. Lord Corn- Peel, in a letter to the Protestant

"In the course of the last six months, England, being at peace with men." Character and integrity the whole world, has had five sixths would simplify the statesman's prob. of the infantry force of the United Kingdom occupied in maintaining the peace and in police duties in

There has been established an intimate union between the Roman Catholic laity and the Roman Catholic priesthood; in consequence of that union the representation of the counties of Waterford, Monaghan Clare and Louth has been wrested from the hands of the natural aristo cracy of those counties; and if the present state of things continue, if parties in Parliament are to remain so nicely balanced that each can rotten boroughs and restricted paralyze the other, that one can prevent concession, that the other can prevent restraint and control, we must make up our mind to see sixty or seventy Radicals sent from Ireland when a general election shall

"My firm impression is that unless an united Government takes the Disestablishment debate. Lord Hugh whole condition of Ireland into consideration, and attempts to settle the ment in support of their claims. He pared for the necessity of settling it

presented by Fox only to be rejected ments, nor consistent with the dignity of the Crown of England."

The italics above call attention to an impelling motive. They granted same time disfranchised the bulk of the Catholic electors. So that in 1844, as Lord Normanby pointed out in the House of Lords, Ireland with strangely familiar ring; but there is a population of 8,000,000 had only 100,000 electors!

It was not until 1885 that the franchises of England and Ireland were put on the same footing. These generous and unselfish and liberty-loving statesmen did not "in English statesman of the nineteenth good faith" propose to give Irish Catholics the "practical advantages" of Emancipation.

Mean and disgraceful as is the story of Catholic Emancipation, is it not paralleled, closely paralleled in the recent history of Home Rule ? And has it not its lessons for the present day, the present hour?

The class with a predominant influence in the present government are as narrow and as unscrupulous as their political forbears of Eman cipation days. If an enlightened and compelling public opinion and sense of decency and justice do not force their hands, if a sense of honest shame do not impel them to make an honest effort to remove the "blemish on British statesmanship." then better Home Rule deferred than an emasculated measure whose principal effect would be to prevent "Radicals sent from Ireland" from completing their work of wresting political power from "the hands of the natural aristocracy."

> WILL THE EFFORT BE SINCERE?

As we write there comes the cheer ing news that the British Government has been forced to recede from the hopeless and helpless position on the Irish question so recently an-Note the significant query: Do nounced by Lloyd George. Forced opinion in Great Britain which was voiced in Parliament by the motion following:

"The Nationalists, considering that they had already stated their posi tion, did not participate in the de which manifested desire for a settlement on the part of Commons: "I can not consent to all the Unionist and Liberal speakers, with one exception. The exception was Lord Hugh Cecil, who declined to believe that war time was favor able to such an attempt.'

There is a public conscience in England; the sense of justice and the sense of shame are not dead. Standing before the world for certain principles Great Britain does not feel In the meantime the heroic figure clean while out-Kaisering the Kaiser

Sir Henry Dalziel had the courage

"Great Britain had entered the for a scrap of paper, he added, but he was unable to forget the existence of an Irish scrap of paper, which was

Bonar Law's recent bluff, when he election because of Irish Nationalist obstruction, was thus quietly called

by Sir Henry: "It would be impossible for the Government to persevere with its motion to extend the life of the present Parliament, Sir James continued, if there was a solid body of opinion in the House of Commons against them, and every day's delay was recruiting a supporter to the physical force party in Ireland."

Bonar Law then declared he would 'detest the idea of an election on the Irish question." That is, to preserve the figure of speech, "I had only a four flush and the draw gave me only a pair of two-spots." Listen to this from Bonar Law:

"The present situation, however, was a blemish on British statesman besides being a handicap in carrying on the War."

And this : "He hoped that Ulster would prove

less adamant." Poor Lloyd George! That Lord Hugh Cecil should oppose is an encouraging sign. If this Bourbon of the Bourbons, if this junker of the junkers, had taken any other stand the whole proceeding

would be suspect from the outset. Lord Hugh it was who accused the government with sacrilege, with robbery of God, in the Welsh Church did not know that the title to the broad acres of the house of Cecil rested in great part on sacrilegious

would be cast up to him as a reproach. But it called forth that famous speech of Lloyd George in which he scath-Cecil "with hands dripping with the fat of sacrilege" daring to accuse the government of sacrilege.

Did that incident of those stirring times flash across Lloyd George's memory as he listened to Lord Hugh Cecil on Home Rule? Or did he think the silence of his loyal Nationalist allies more eloquent than the ranting of the spokesman of the junkers? Did he even envy his contemptuous old opponent's loyalty to his friends and his class as he reflected that but for the silent Irish members over there the making of history during the past decade would have been in the hands of the house of Cecil and not in those of the cobblers foster son?

No one will envy, but many will thoughts may have been.

We shall see what we shall see. If the Tories are sincere the Irish question will be settled; Ulster "adamant" will become plastic. If they think the Irish question may still be a winning card in the political gamble after the War there will be nothing come of the present move other than the attempt to put the Irish representatives in the wrong and exasperate the Irish people into courses that will alienate British sympathy.

It is a dangerous game to play but then Sir Herbert Holt had a glimpse of English War politics and said just what he thought of them and he has not retracted anything.

However, T. P's. letter this week is distinctly encouraging; T. P. is a veteran at Westminster, and presumably knows whereof he speaks.

CHANGE THE NAME, ETC.

"About three weeks ago a Citizen editorial, heralding the advance of local contemporary to apologize for the Russian oligarchy and to sneer at The Citizen in terms like the

"But 'the reign of the common people' is coming. Isn't this rather cheap stuff, when used in connection with animadversion upon A REGIME WHICH, WHAT EVER ITS FAULTS, IS AT PRESENT ENGAGED WITH ALL ITS POWER IN FIGHTING INDUBITABLY FOR THE CAUSE OF THE COMMON PEOPLE of the world, and in this particular case had done a worthy

Yesterday, when it wakened up to the fact that the Russian people had put its Conservative government in jail, our local critic changed its tune

'This revolution, starting in Petrograd and Moscow with smouldering suspicion, bursting into flame that sweeps the whole country and in one week results in the abdication of the great Czar of all the Russias and the complete overthrow of A GOVERN MENT THAT WAS THE VFRY PERSON-ALL-POWERFUL INTRIGUE.'

Mutatis mutandis we have the stock defence of English junker- not smack of orthodoxy. "Catholic dom and Irish bureaucracy.

The gospel of liberty, however, has it a Calvinistic interpretation.

WILL IT REACH IRELAND?

have already said and emphatically repeat, over the Central Allies, however complete and crushing, could possibly mean as much for human take it home and put it in boiling had thought that the "open Bible" liberty as the overthrow of autocracy water, and then it will be all one already formed the sum and substance in the Dark Ages.) To say nothing and bureaucracy in Russia. The color that will represent the quintes- of study in such institutions. That of parts of the Bible, or of books Russian revolution, provided it issues sence of the beauty of all these and such was the case has been the proud whose place is uncertain, we know in permanent and stable free govern- be more exquisite than any in the boast of the brethren for several of at least twenty different editions ment, will not only give liberty to spectrum." Regard for the clergy centuries. But, apparently, it has of the whole Latin Bible printed in two hundred millions of the Slav might deter the lady from expressing fallen somewhat from its high estate Germany before Luther was born. races, but in everwidening circles be her opinion of this new idea; but we in that particular in late years, else a mighty influence in sweeping aside | feel assured that when the priest is | why the necessity of endowing anew the last vestiges of absolutism, at safe distance she will confide to junkerdom, bureaucracy and minor- her neighbor that she thinks his Perhaps German higher criticism, Bibles, it may be here remarked, ity rule in every part of the world. Reverence is getting queer. One immediate effect will be to enable the freedom-loving people of the to the animal kingdom. There was said colleges, has had something to tion. "Some may ask," proceeds Dr. free Republic to the south to find a poultry show in our town recently. do with the change! themselves. Apart from all other The various types of birds of differconsiderations the unlimited financial ent form and color presented a very resources of the United States thrown into the scale against Germany will Leghorns, Spanish Minorcas, Dutch remove the last lingering doubt as to Campines and English Plymouth exploded fable about Luther and the employment nearer home if he had the ultimate outcome of the great Rocks, all loyal Canadian hens each struggle. And Russia free makes wholehearted action on the part of the States certain.

quotation from a speech the late Joseph Chamberlain delivered in 1885 will be interesting and to the point:

to him that the robbery of Papists system which is founded on the dom nor in the animal kingdom. Germany only, but in France and bayonets of 30,000 soldiers encamped Now will it work in the human king. Italy—even in Rome, under the very permanently as in a hostile country, It is a system as completely centralized and bureaucratic as that with ingly denounced the hypocrisy of a which Russia governs Poland, or as that which prevailed in Venice under Austrian rule. An Irishman at this moment cannot move a step-he cannot lift a finger in any parochial, municipal, or educational work without being confronted with, interfered with, controlled by, an English offi-cial, appointed by a foreign Government.

> Our readers may point the moral for themselves.

> > A REJOINDER

On another page will be found a letter from a gentleman who signs himself "Catholic Unity," and who takes us to task for views we expressed in an article entitled "Perpetuating National Sentiment." We gladly welcome this criticism because discussion will make the pity the shorn Samson whatever his truth stand out in bolder relief, and because it affords us an opportunity to still further emphasize our contention.

When the writer states that perpetuating national sentiment is precisely the curse of Canada, what he has evidently in mind is nationalism which is an excess or a perversion of national sentiment. The very best medicine will do harm if taken in too large doses, and the very best things can be turned to an ignoble use. Religion is a good thing; and yet it is often made a cloak for malice. Patriotism is a good thing : and yet there is eminent authority for stating that it is the last refuge reason, be justified in having recourse to the very drastic measure of eliminating both religion and patriotism from our national life?

Here is the ideal of nationality set forth by our friend: "The blending of her races into one grand nation developing the best qualities of all the peoples within her borders, while eliminating the weaknesses of each. and forming a Canadian Nationality superior to that of any one of those who come to make for themselves new homes in this country." Now that is a lovely dream but only a dream. So far this new type of Canadian citizen has not been produced even in embryo. We have met French Canadians and Scotch Canadians, and we met a Canadian coming to these parts?" All of refrain by singing which induces us to conclude with the Irishman, when he first set eyes on the giraffe, "There is no such

In the Globe which has just come to hand we notice an article headed "Canadianizing Foreigners." A Presbyterian minister named Murray has been telling the people of Orangeville how foreigners in Winnipeg are being Canadianized by being taught Euglish and hygiene and by being given a copy of the Protestant Bible. That combination-Murray, Orangeville, hygiene and the Bible-does Unity" must beware of his associates.

been preached from the housetops a bazaar there is a very beautiful during the War; when peace is re- sofa cushion cover made of many fourth centenary of Dr. Martin ber that we are not now talking of stored it will be difficult to put upon pieces of cloth of different colors Luther's defection from the Church the Dark Ages, but of a period when No purely military triumph, as we Father," she replies, "I do not think brating "Luther's service in giving "All the better," says he, "and now

> Let us now advance a step higher doing her bit to keep down the H.C.L. We can imagine the look that a poul-

greater Canadian poet than Shakes- nacular Bibles were printed and sold peare or Dante, a greater orator than Bourdaloue or Father Tom Burke, a Perhaps the foundation of Bible progreater patriot than O'Connell or Sobeiski, agreater artist than Raphael or Murillo, a greater churchman than McHale of Tuam or Cardinal Mercier? We think not. At all to a more enlightened state of mind events he will not be a composite in this regard. production. The history of nations assures us of that. The reference to the Phoenicians and the Milesians scarcely points a moral as their history is lost in the twilight of fable. But when the writer mentioned the Jutes, Angles and Saxons he could not are usually accepted as final, which have hit upon an example that lends fact possibly accounts for the unitself better to the proof of our thesis. critical character of their ideas on The Angles, from whom England Luther and the Reformation pergets its name, came from Schleswig- iod. D'Aubigne is perhaps more Holstein, the Saxons from Hanover, than any other writer responsible and the Jutes from Jutland. They | for the vitality of the Luther Openwere all Teutonic tribes, and it was Bible legend. He dwells upon it not more difficult for them to fuse with much unction in his "History, than for a number of families from and the delectable fable as amplified Cork and a group from Connaught by him is about as familiar to the to form an Irish settlement. The average Protestant as the Bible significant fact is that the Celtic race itself. He tells it in this fashion: never fused with the Anglo Saxons, although more closely associated with them for centuries than are the different races in this country. Far from the blending of the Saxons and the Angles, giving us the England of still rare, and it was a rare privilege today, if it had not been that the in his eyes to be enabled to profit by Celtic race maintained its individuality and its traditions there would be no England today; for it was a man of the Celtic race, supported by soldiers, that had perpetuated their of a scoundrel. Would we, for this national sentiments that saved "the nation of shop-keepers" on the field of Waterloo; and today it is the men from the Celtic fringe that are the turn arrests his attention. He has brains of the nation, directing its parliament, its fleet, and its army. He reads the title—it is a Bible! a Would the Belgians of whom Casar wrote nineteen hundred years ago His interest is excited to a high Horum omnium fortissimi sunt degree; he is overcome with wonder Belgae" have given to the world such an example of heroism and of patriot-

ism if they had not perpetuated their national sentiments. We hope that Parliament will not forbid holding a St. Patrick's night Till then, he had supposed these or a St. Andrew's night. Life in constituted the entire word of God Canada is dull enough, the Lord and now behold, how many pages, knows, without making it any duller. how many chapters, how many If the Scotchmen do exaggerate a books, of which he had not before little on such occasions, let us smile | had a notion." complacently, remembering our own who remarked to us "Isn't it wonder. hyperboles, and let us not be so ful the number of furriners that are malignant as to try to drown their tury a clergyman of the Church of

Scots wha hae on haggis fed, Scots wha hae frae Flodden fled. Scots wha sold King Charlie's head For a base baubee!

No, let each nationality retain the best of its own traditions and assimilate what is to be admired in its neighbors; let it try to understand them and cultivate friendly relations with them. That is the only way to bring about a united Canada, the only way to realize the motto "E pluribus unum."

THE GLEANER.

NOTES AND COMMENTS THE PRESENTERIANS of the United Suppose that on the fancy table at | States have been planning a nationwide celebration next October of the the reader be so good as to rememartistically arranged. One of the of his fathers. Our contemporary, ladies in charge asks a clergyman to The Presbyterian (Canadian), compurchase it. He inquires if the colors menting approvingly upon the proare fast or if they would run. "Oh ject, suggests as the best way of celethat they would stand washing." the open Bible to the people," the endowing of chairs of the English what I would advise you to do is to Bible in Presbyterian colleges. We "Bible departments" in the colleges? Exhibition in regard to vernacular which until the outbreak of hostili- were still in the bosom of the ties in Europe, was in high favor in future, but-to continue the quota-

It is somewhat surprising, howpretty picture. There were Italian ever, to find that in a journal which guard; but to these German perprides itself on its scholarship, the formances, he might have found The silly story never had any founda born the Bible had been printed in tion to rest upon, and to English. Rome, and the printers had had the try fancier would give a lover of speaking Protestants of any degree of assurance to memorialize His Holiness, At this juncture the following uniformity who would suggest to receptivity it was robbed of respect praying that he would help them off him that, instead of having all these ability even, by the Caxton Exhibi- with some copies. It had been varieties, it would be better to evolve tion of 1877. In that Exhibition printed, too, at Naples, Florence and from them a genuine Canadian fowl there were displayed Bibles in the Placenza; and Venice alone had "I do not believe that the great that would possess all the good quali- German vernacular by the score, furnished eleven editions. No doubt majority of Englishmen have the ties of each of these foreign breeds. translated and printed, and proved we should be within the truth if we under which this free nation attempts The plan is opposed to nature. It to have had wide circulation, years were to say that beside the multirobbery, or perhaps it never occurred to rule the sister country. It is a does not work in the vegetable king- before Luther was born. And not in tude of manuscript copies, not yet

dom? Are we going to evolve a shadow of the Holy See itself, verbefore Luther was ever heard of. fessorships in Presbyterian colleges, as suggested by our contemporary. may have the good effect of dissipating the fog, and helping our friends

> THE PET historian of the Reformation among Presbyterians, Methodists, and the like, is J. H. Merle D'Aubigny He is continually cited in their schools and his deliverances

"THE YOUNG student (Luther passed at the university library every moment he could snatch from his academic duties. Books were the treasures collected in that vast collection. One day (he had then been studying two years at Erfurt. and was twenty years of age) he opened one after another several books in the library, in order to become acquainted with their authors. A volume he opens in its seen nothing like it to this moment. rare book, unknown in those days. at finding more in the volume than those fragments of the Gospels and Epistles, which the Church had selected to be read in the temples every Sunday throughout the year.

ABOUT THE middle of the last cen-England, a man of great erudition, a painstaking student, and somewhat of a recluse, chanced to see these words. They came to him on a waste sheet of paper from a printing office, as a wrapper to some proofsheets of his own. This was Dr. S. R. Maitland, Librarian at Lambeth Palace, and author of one of the sanest and most scholarly books in the Eaglish language, " The Dark Ages." This was Maitland's first introduction to D'Aubigne's "History" and as he was at the very time engaged in kindred studies, he turned aside to comment on the sage quoted in this manner :

"REALLY, ONE hardly knows how to meet such statements, but will the press had been half a century in operation; and will he give a moment's reflection to the following statement, which I believe to be correct, and which cannot. I think be so far inaccurate as to effect the argument (that the Bible was a familiar book in the centuries before the Reformation, or, in other words,

THE REVELATIONS of the Caxton Mailtand, "what was the Pope about all this time? Truly, one would think, he must have been off his open Bible" still finds credence. looked for it. Before Luther was Psalters, New Testaments, or other parts. And yet, more than twenty ing, and the industrial resources of years after, we find a young man who had received a 'very liberal education,' who had 'made great proficiency in his studies at Magdeburg, Eisenach, and Erfurt,' and who, nevertheless, did not know what a Bible was, simply because 'the Bible was unknown in those days."

"IT IS ODD," Maitland goes on, "that Luther had not by some chance or other heard of the Psalms-but there is no use in criticizing such nonsense. Such it will appear to every moderately informed reader. but he will not appreciate its absurdity until he is informed that on the same page this precious historian has informed his readers that in the course of the two preceding years Luther had 'applied himself to learn the philosophy of the middle ages in the writings of Occam, Scot, Bonaventure, and Thomas Aquinas,'-of course none of these poor creatures knew anything about the Bible."

COMMENT WOULD be superfluous. These extracts placed in juxtaposition tell their own tale. We might amplify Dr. Maitland's remarks, however, by affirming that in spite of the researches of modern historians; in spite of the tale told by the existing for all averts all danger of the sucprinted versions of the Bible themselves; in spite, in short, of these living witnesses to the true facts of the past there are still to be found men of education and reputed zeal for truth who think it not unbecoming to lend themselves to the con- thought of all these many secret in tinued propagation of a falsehood, as trigues which have predominated for vicious in intention as it is puerile in character and vain in effect.

ON THE BATTLE LINE

THE RIDDLE OF THE RETREAT SOLVED

Fighting along the entire western front between Arras and the Aisne, the opposing armies are now engaged huge military organization to protect a gigantic struggle for the mastery. Infantry, cavalry and artillery have been thrown into the fight at several places along the gers, it is true, has filled our army "Hindenburg-line." Losses on both with the greatest enthusiasm, comes sides were enormous, as the Germans at the same time as the great Meso launched violent counter attacks potamian success, though the people against the persistent advances of the

Anglo-French armies.

The greatest battle of the War is now on, according to the opinion of from such long lines which were apparently fortified in an impregnabelief is prevalent that Hindenburg is determined to seek a decision on the present battle front.

along both banks of the Somme-Crozat Canal, and at the villages of Artemps and Seracourt le-Grand. Under the terrific weight of the German onslanght the French reeled, but, recovering quickly, fiercely counter attacked, driving the enemy back to the northeast of St. Quentin Canal to a depth of from a quarter cial attempts, plainly instigated from

to two and a half miles. south of Margival, alternate successes Entire regiments of German ported. troops in massed formation were the suggested new terms is the I only wish you had continued the flung against the French line. alleged proposition to abandon any series. To my mind one of the best Against terrific gunfire and infantry claim which Germany might have attacks the French made headway in on those portions of Lithuania, the direction of Margival, which is on the railroad to Guignicourt.

nier, where their objective is La Fere. From the captured heights liberal concessions of Home Rule. the French now dominate La Fere.

As soon as their heavy guns are reason in the Central Powers is the brought into place the enemy positions will be subjected to galling to attempt to settle the question put The Germans have inundated the country around La Fere to ern origin for such Home Rule conobstruct the Allied advance in this cessions as would make it unneces

IN ASIA

A smashing defeat of the Turks on the Persian border is announced from Petrograd. Advancing west from this region are now within forty-five miles of the Mesopotamia border. The battle took place on the outskirts of Kirmanshah and lasted for sixteen hours, the Turks falling back on Kerind, about forty-five miles from the border. The mountain range runs behind Kerind, the last obstacle between the Russians and Mesopotamia. North of this region the Russian column operating west of Hamadan is pushing along the River Shirwan, a tributary of the Diyala. As General Maude has a force pushing north along the banks of the Diyala the position of the Turks on the Persian border is becoming more critical. Near Lake Van, in Southern Turkish Armenia, the Russian force advancing southward has scored a victory over the enemy, capturing men and supplies on the southwestern shore of the lake.

THE DECISIVE FACTOR

The atmosphere in the United Government has decided to face the moment and because faith in Lord

fallen into disuse, the press had issued fifty different editions of the whole Latin Bible, to say nothing of whole Latin Bible, to say nothing of the weeks later the lishmen will give a public demonstration to show that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that public demonstration to show that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic critizens like a sane propaganda of enlightenment and defense the sinister forces that a sane propaganda of enlightenment and defense the sinister forces that a sane propaganda of enlightenment and defense the sinister forces that a sane propaganda of enlightenment and defense the sinister fo and navy will be put on a war footthe country organized to meet any emergency. In Britain there was some uneasiness as to the effect upon munition supplies from the United States of the mobilization of military resources in the Republic, but lates reports indicate that the Government at Washington will aid the Allies in men, money and munitions.-Globe. March 24.

T. P. O'CONNOR'S LETTER

REVOLUTION A THING OF UNIVERSAL JOY

FREE RUSSIA GRANTS HOME RULE. AUSTRIA-HUNGARY TO AVERT DIS-RUPTION, SUGGESTS HOME RULE. ENGLISH PARTIES AGREE TO HOME RULE FOR IRELAND

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

London, March 24.-Throughout the entire British Empire there is self-controlled but deep founded feeling of optimism. To those of British temperament during the past week things are going right everywhere.

The Russian revolution is apart a thing of universal joy. The addition of that great country to the family of free nations seems to promise to the other Allies a more vigorous prosecution of the War and once and cessful conclusion of that plan which Germany has so long attempted through her agents in the weaker countries which are affiliated with the Allies, of making separate peace.

These attempts have long haunted the Allies' leaders when they have so long the inner councils of the Petrograd government. Now, the German reaction in Russia with its complete overthrow of the Russian bur eaucracy has once and for all removed all danger of Russia yielding to the many inducements held out by Germany through her agents within the confines of the country to our east, to conclude separate terms of peace which would release Germany from the necessity of maintaining

her own borders from the Cossacks. The German retreat on the Western front while fraught with hidden dan denburg's next move will be.

The disappearance of the Germans ble manner and the relinquishing of powerfully defended villages and towns on the Somme front and the Sanguinary fighting took place liberation of so many long-imprissouth of St. Quentin, at St. Simon, oned French people has convinced oned French people has convinced England that her great offensive, so costly in the loss of men on this bloody front and so often arrested. will bring final success, that they feel that all of these sacrifices have

now begun to justify themselves Simultaneously come rumors from Holland and Switzerland of unoffi high German sources, to discuss new North of Soissons, to the west and peace terms with Germany, and this time applying not to only one of the Allied ations but to all

The most remarkable feature in Poland or any other portion of Russian territory, rendered impossi-Along the Ailette front the French | ble now for retention by Germany forces pushed ahead on both sides of because of the evident determination the Oise, crossing the heights of of free Russia to do justice to all that river to the northeast of Tergincluding even the Hebrew race, by

> suggestion emanating from Austria by the Slavs of southern and north

In England, on the other hand, the determination to go on with the War and to reject all attempts made through Teutonic agencies to make peace on unsatisfactory terms, was strikingly demonstrated during the past week by the overwhelming defeat of the pacifist candidate in the recent bye election at Stockton, where the ministerial candidate received the tremendous majority of 7,641 votes against 596 cast for the

pacifist domestic politics candidate. However, there is a good deal of superficial unrest throughout the Kingdom. The publication of the Dardanelles report gave full opportunity for the enemies of ex-Premier Asquith and the late ministry to blaspheme. With bitter denunciation and invective the names of Lord Kitchener and ex-Premier Asquith were held up to scorn by those who had cause, real or imaginary, to feel embittered against these former leaders.

One yellow paper even went so far as to ask for "23 ropes for 23 criminals" exposed by the report of the War Bureau on the failure of the

British troops on the Dardanelles.
This mood has passed rapidly away, States is more warlike. A despatch because nobody relishes washing from Washington states that the dirty linen in public at this critical because nobody relishes washing

Dardanelles report from further discussion until the end of the War was completed by two successful speeches by Mr. Asquith and Mr. Churchill.

The absence of Lloyd George from the House of Commons and the palpable inferiority intellectually of Bonar Law to Asquith have thrown Asquith again to the top of the Parliamentary tree and rehabilitated him with an extraordinary rapidity so that he has now become the real leader of the House of Commons.

The most surprising development is the rapid strides with which the Home Rule question has advanced towards settlement. The movement started after Lloyd George's tactless speech of last week, has gained volume every day so that now the Tories are working more vigorously even than the Liberals in pressing upon Lloyd George the urgent necessity of an Irish settlement with Lord Northcliffe's powerful assistance.

Both by the medium of speeches and articles in many papers, an enormous addition to the above forces, pressure has been brought to bear, one of the results of which is that the Orange extremists find themselves isolated, commanding no longer that support of the entire English Tory party which formerly

was their chief strength. All of the Tory newspapers, with the exception of the Morning Post, have at least become reconciled that Home Rule is the only thing left for England. This has produced the most satisfactory result by inducing them to make larger approaches on the Nationalist demands than at any oment during the whole struggle

for Irish liberty.

Nationalist leaders still remain reserved and reticent and are still unapproachable. They seemingly await further offers from the Liberal party but decline to accept the invitation for the discussion with the emissaries of the new min-

istry. The whole thing, it is believed, will end in the deciding as to what shape the proposed settlement will take; what body will carry out that settlement is "undecided, but two things are now certain, the assent of all parties that the unity of the Irish nation will be symbolized in an unquestionable shape and that no partition of any but the smallest and most transient character will be suggested even by the Orange leaders.

It is certain to me that the Irish Home Rule act now before Parliament will obtain a considerable increase of powers amounting to a large reduction in existing taxation and practically fiscal autonomy.

Although everything seems uncertain amid the eddies and currents of the movements in Parliament this week, and this is apparently a particularly thorny question, to me it is clear that there is but one obstacle to the satisfactory settlement of the Irish question and that is such insanity as still exists in Ireland.

Whether that insanity can be exploited by the lip service adherents to Home Rule who now are making a last attempt to destroy Home Rule is the real question.

" PERPETUATING NATIONAL. SENTIMENT

Dear Gleaner,-I am one of the articles in THE RECORD. Those on Catechism were most practical and of your contributions was that of a week ago. It was timely and greatly needed, and one or two more along the same lines would do an immense amount of good.

I cannot say the same, however, of your article this week entitled Perpetuating National Sentiment." But then even Homer sometimes nods. Perpetuating National Senti-ment is precisely the curse of Canada. It is the one thing that prevents the blending of her races into one grand nation; developing the best qualities of all the peoples within her borders, while eliminating the weaknesses of each, and sary for the breakup of Austria forming a Canadian Nationality Hungary into independent kingdoms.

new homes in this country. In Canada only one of two things can possibly happen: either the various peoples forgetting or laying aside the old national sentiment and fostering a Canadian sentiment, will blend together and form a new and nobler nationality distinctively Can-adian; or they will perpetuate the old national sentiment and so prevent the formation of that new and credit upon them."

nobler nation. it would, then, remain for some one race or nationality in the country to eventually dominate the others, and so would be lost forever Canada's opportunity of becoming a nation possessing within herself all that is best in the peoples of every nation composing her popula-

If the Phoenicians and Milesians perpetuated their national sentiment | Georgia newspapers with but few ated their national sentiments we with every other nation except, perhaps, our Indians who are becoming extinct.

A Canadian audience will loudly

men in Canada; or the Scotch will organize to publicly thank God that they are not like the rest of men in the country.

I sincerely think that the Domin ion Government should pass a law forbidding all public demonstrations of a national character.

Perpetuating National Sentiment is not necessary for the preservation or development of the Catholic Faith. On the contrary it has done more injury to the Catholic Church than even heresy, or at least it has been the fruitful source of schism and heresy, e. g., Greek Schism, Gallicanism, etc. National senti-ment helped, at least, to make the Vicar of Christ a prisoner in the Vatican.

Perpetuating National Sentiment s opposed to civil, educational and religious progress in Canada.

Yours most sincerely "CATHOLIC UNITY."

BIGOTRY IN THE SOUTH

SPLENDID STAND IS TAKEN BY ATLANTA "CONSTITUTION"

There have been those who have sought to minimize the importance of the anti-Catholic campaigns of Watson and bigots of his type and have questioned the propriety and utility of a Catholic campaign of defense. That they have been quite mistaken in this attitude is brought home quite strikingly in an occurrence of very recent date recorded in the columns of the Atlanta Constitution . We quote the statement, summarizing as it does the main facts of the occurrence.

"Macon, Ga., Feb. 28. (Special.)-Quite a furore has been created in Macon over the action of the local Confederate veterans in refusing to participate in the Memorial day exercises this year if the Daughters of the Confederacy permit Bishop Keiley of Savannah to be the speaker a letter, signed by sixty of their number, to Mrs. Walter J. Grace, in which they declare Bishop Keiley a Catholic and not patriotic, and that unless the invitation is recalled they will not take part in the exercises this year.'

Mrs. Grace on March 2nd, issued a statement in which she said that the country's enemies. It is even bishop Keiley delivered the Memor intimated that the Vatican has beial day address in Atlanta last year and because he is a Confederate veteran, and did his part in the struggle back in the sixties, the reliable sources of information in Daughters decided to invite him to such matters, but it is not unlikely that speak again on April 26th. The popular exitement in France has Daughters of the Confederancy is a non-sectarian organization, numberdifferent beliefs and for that reason the French people has been stimu-the religious matter did not enter lated for a long time by vague preinto question when the invitation dictions of supernatural interven was extended to Bishop Keiley of tion in their behalf. More than a Savannah.

There are, however, two consoling otherwise unfortunate affair; the one religious conditions in France. is the sane attitude adopted by the Daughters of the Confederacy, and French sermons, this priest said: the other is the noble stand taken by the foremost newspaper of the south sermon or address which is not in commenting upon it.

It is the Atlanta Constitution, from an editorial of which, written Jeanne d'Arc. That does not appeal by Clark Howell, the editor, we quote to us Flemish. We desire real rethe most trenchant parts.

Dear Gleaner,—I am one of the many admirers of your excellent articles in THE RECORD. Those on Catechism were most practical and demorial day address at Macon, as in the right. And their stand evinces in normal times. There is a striking all this is made necessary by the a degree of broad-mindedness that is similarity in the accounts of the exambition, the distrust, the mutual a degree of broad-mindedness that is commendable. (Herefollows a state-periences of this new Maid of Orleans ment of the affair) * * * The with those of her fifteenth century an overwhelming vote refused to re-call the invitation to Bishop Keiley.

be afforded than by harking back to psychological phenomenon. the records of half a century ago, ling, radiant with patriotism, volunteered in defense of the Confederate natural to the practical exclusion of who come to make for themselves from beginning to the end of the War of the religious crisis of the nineties country?

just as he is now. That fact did not triumph in France; it was even in then, nor should it now. The women of Macon showed theinstincts of true this respect. Instead of using the veterans, which reflects infinite the Catholic public had been in

sensible attitude, so unlike that of many contemporaries which pass porting them with an efficient organover in conniving silence the many slurs that are at times cast at Catholic citizenship, all the more so, when horseback. we know that Tom Watson, of Watson's Jeffersonian, has, as we are developed along similar lines. Another Napoleon, a superman, was gen leman, the editors of all the we would have no Irish race. If the exceptions, so politically enneshed for a time the popular idol. Post-and dominated, that they are afraid cards were sold containing a revised to open their mouths in defense of would have no England—and so it is the Church and the patriotism shown by the long list of patriots who gave their life in the service of our coun-

applaud an orator who speaks elo-quently of unifying the various nationalities to form one grand another of the many examples which prove that we can be none too vigi-lant and active in counteracting by

they are different from the rest of and make pariahs of those professing the Catholic faith.—C. B. of C. V.

ADELAIDE PROCTER AND IRELAND

Editor CATHOLIC RECORD The writer of Notes and Comments column in last week's RECORD refers to Charles Dickens' friendship for Adelaide Procter, who was a Catho-It may not be generally known that Miss Procter wrote at least one poem on behalf of Ireland. I came an excerpt from her writings in a periodical on a Public Library read-ing table one day. It is a rebuke to the missionaries of those days who

darkness of Roman Catholicism "We ask not for the freedom Heaven has vouchsafed to thee, Nor bid thee share with Ireland The empire of the sea; Her children ask no shelter— Leave them the stormy sky; They ask not for thy harvests For they know how to die: Deny them, if it please thee, A grave beneath the sod— But we do cry, O England, Leave them their faith in God!'

would fain save the Irish from the

Toronto, March 17th, 1917.

ANOTHER JEANNE D'ARC?

In the fifteenth century, when France was sorely pressed by the God, subordinate to justice, truth English, the fortunes of war were changed in favor of the former by a peasant girl who had been divinely commissioned in a vision to lead nationalism to abuse things that are France's armies to victory. Donning the armor of a warrior and heading an army, she relieved Orleans, for which feat she has come to be known as the Maid of Orleans. That re-markable girl, Jeanne D'Arc, has been beatified by the Church, and in of the day. The veterans have sent | France she is universally celebrated as the national heroine.

Within the past fortnight press dispatches have been alluding to a peasant girl in the department of La Vendee, who is alleged to have beheld a vision in a field and to have heard voices enjoining her to lead the French troops to victory against come interested in the case of this

een aroused by the prospects of being delivered by another Maid of ing among its members women of all Orleans. The mass psychology of year ago the Het Centrum of Holland published a letter from a noments to be considered in this Flemish Catholic priest concerning Censuring the warlike tone of the

"There one hears not a single garbed in military dress and does not contain prophetic allusions to ligious truths-genuine Catholicity. "In refusing," he writes "to with Catholicism in France is more

requested by sixty members of the d'arc. In this frame of mind, in of their own armies, which call the Confederate Veterans association in dividuals and groups were prone to that city, solely because the Bishop is attach undue importance to the from the loom, the husband from the a Catholic, the ladies of the Macon pious deportment of maidens, whose Memorial Association are eminently conduct would have passed unnoticed The with those of her fifteenth century women however 'stood pat,' and by prototype, indicating that facts were The women were right, and the men impossible that another Jeanne d'Arc should arise in France, but the logic of the situation forces the con-What better vindication of the logic of the situation forces the conposition of the Macon D. A. R's., could clusion that we are dealing with a of her first teachers and founders.

It has been characteristic of many when Eishop Keiley as a young strip- French Catholics for the last half century to count upon the supercause, donned a gray uniform and the natural. When the storm clouds rendered brilliant service to his were gathering, optimistic voices were heard declaring that God would 'He was a Roman Catholic then, not permit the cause of infidelity to disbar him from patriotic service timated that it would be a sin against womanhood and patriotism in their natural means at their disposal for spunky response to the recalcitrant helping themselves, a large part of to place its trust complacently in The Atlanta Constitution is to be Divine Providence; instead of de complimented on this brave and veloping men like Dr. Ludwig Windthorst and Daniel O'Connell and supdivinely inspired Jeanne d'Arc on

Popular patriotism in France has expected to restore military glory. General Joffre was for a time the popular idol. Postedition of the "Our Father" 'Apostles' Creed," with the name of Joffre substituted for that of God.

Even the matter of fact English try.

This unfortunate affair is but stories of the legion of angels whose

Jeanne d'Arc has arisen.-Buffalo Echo.

NATIONALISM

Thirty-six years ago the Rev. H. J. Coleridge, S. J., delivered a remark-able discourse in England, in which

'It does not seem rash to predict that we may at any time find our-selves in an era of internecine warfare of which the history of our race has scarcely any precedent. We are across the following verse which is an excerpt from her writings in a ped, and more aggressive than our forefathers, and a single campaign of two great modern armies can accomplish an amount of destruction of life and property as great as that which resulted, in former times from long protracted warfare."

When the speaker used the words our race" he did not mean any par-

ticular race, but the human race. What led him to this forecast of the present day? He was considerthe difference between the national spirit and nationalism. The national feeling is a good feeling," he said, "and produces many noble and glorious deeds, much selfdevotion and self-sacrifice, virtues on the exercise of which God reckons, if I may say so, in His government of the human race." But the duty of patriotism is not unlimited. unity of the human race is higher than that of any country. "Is God than that of any country. "Is God the God of the Jews only?" asked St. Paul. The Jews were inclined to think that He was. National feeling is truest when ruled by the law of

and charity.

On the other hand, it is of the ssence of an unbalanced spirit of in themselves sacred, and use means which are forbidden.

"If our affections and interests and enevolence know no wider range than that of the single human society to which we belong as members of this or that particular nation, we do not fulfil the duties imposed upon us by Providence. Our first natural affections are given to members of our own family; but we are bound to act in a kindly and brotherly way to members other families. In the same way we are bound not to let our affections stop short at the boundaries which separate us from other nations. were not created Englishmen or Frenchmen or Irishmen, but men, and when God decreed that we should elong to a particular national group He also decreed that others should pelong to other national groups, and that all these several groups should be like the various families in a city.

"Nationalism is in itself a partial principle, a principle of unity up to a certain point, but also a principle of separation from all outside that unity. It is also a principle which belongs entirely to this present stage in the condition of mankind. It needs, therefore, to be accompanied by, and even subordinate to, other and higher principles, the law of God, the authority of conscience, the brotherhood of man, the confraternity of nations, and, since Our Lord came, to the principle that we are citizens of a larger and more universal unity, the Catholic Church, in which there is neither Jew nor Greek, neither barbarian nor Scythian, neither bondsman nor freeman."

"In place of this we see civilized ountries groaning under the burthen Yours faithfully in Jesus and Mary." peasant from the field, the wife, the student from the seminary, even the priest from the altar-and hatred of Christian nations!" "It is most remarkable that the

Church of God was first founded in | Client of St. Joseph the midst of a people of the most intense nationality, and the nation which had given birth to the Church And so strong is the tendency to exclusive urging of subordinate rights that even now it might be

almost said that there are many Catholic churches in the world, in Mrs. Mary Neagle, Mobile which it would hardly be safe to Mrs. L. Tanney, Iroquois speak the whole truth about the J. M. Crowley, Medicine spirit of nationalism."

By the passing of the Danish West Indies into the possession of the United States Jan. 17, the Catholic population under the American flag increased 10,000. Ecclesiastically these islands are part of the diocese of Roseau, which has its episcopal see in the town of the same name, on the British island of Dominic This see is the only suffragan of the metropolitan see of Port of Spain, on the British island of Trinidad. was erected by Pope Pius IX., April

The present Bishop is the Right Rev. Philip Schelfhaut, C. SS. R., a Belgian, now in his sixty-sixth year. He was consecrated March 16, 1902. In the islands just acquired by the United States from Denmark, St. Thomas comprises a single parish with a parish church and an auxiliary chapel, served by three resident The Catholic population of the island is about 3,000. St. Croix has two parishes, each one has a church. There is one auxiliary chapel. Four resident priests attend to the spiritual wants of the 4,200 Catholics on the islands. There are only a few Catholics on St. John, and no priest has ever resided there.

The whole diocese of Roseau, with the exception of two parishes, is served by Belgian Redemptorists and the Fathers of Mary Immaculate, whose mother house is in France. Catholic News.

GOOD FRIDAY

O Heart of Three-in-the evening, You nestled the thorn crowned head; He leaned on you in His sorrow, And rested on you when dead.

Ah! Holy Three-in-the-evening, He gave you His richest dower; He met you afar on Calvary, And made you "His own last hour,

O Brow of Three-in-the evening, Thou wearest a crimson crown Thou art Priest of the hours forever, And thy voice, as thou goest down

The cycles of time, still murmurs The story of love each day: 'I held in death the Eternal

In the long and the far-away. O Heart of Three in the evening. Mine beats with thine to day;

Thou tellest the olden story, I kneel-and I weep and pray. -ABRAM J. RYAN

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916

Dear Readers of CATHOLIC RECORD That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrins Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance

J. M. FRASER

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FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B PALM SUNDAY

THE MERCY OF GOD, AND HOW IT WAS RECEIVED

"They will reverence My Son." (Matt. xxi. 37.) It is fitting in Holy Week to meditate on God's mercy and how it is red. Who brought God's mercy the world? Of old, when prophets spoke, it was not of mercy, but judgment and punishment. not angel, nor prophet, nor patriarch was the messenger of mercy; it was the Son of God, made Man for us. 'They will reverence My Son.'

See how everything in His coming spoke of mercy. His very name, foretold by the angel, is the Name of mercy—Jesus and Saviour.

His words, words of mercy. When the Baptist sent his disciples to Him. "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and the poor have the gospel preached to them." (Matt. xi. 4, 5.) And again: "The Son of Man is come to seek and to save that which was lost." (Luke

His actions were in accord with His words. The examples course through your memory. The many blind whom, at their entreaty. He touched, and they went away rejoic ing; the poor bent woman, who only touched His garment, and she was made whole; the palsied, the lepers, the very dead, who felt the touch of His mercy; His mingling with publi-cans and sinners, calling Matthew, the tax-gatherer, to be an Apostle; letting Magdalene, the sinner, kiss

His feet and be His Mother's friend. Enough: name, words, actions, all of mercy. But He was allowerful; they cost Him little. might think that, He endureth His sufferings and submitted to die on the cross to prove His mercy—"He was wounded for our iniquities, He was bruised for our sins." (Isa. liii. 5.) "When as yet we were sinners, Christ died for us." (Rom. v. 8, 9.) All mercy, life and death.

How was His mercy received on Welcomed by all? words in the Gospel would lead us to think so. "When they found Him, they said to Him, All seek for Thee." (Mark i. 37.) "Behold, the whole world is gone after Him."
(John xii. 19.) And after the miracle of the five loaves they wanted to take Him and make Him King.

But let facts answer how God's mercy was received. He that was Way and the Truth and the Life dwelt at Nazareth many years. How was God's mercy received there? St. Luke will tell us. Our Lord rose up to read in their "The Spirit of the Lord synagogue. Me, wherefore He hath ancinted Me, to preach the gospel to the poor He hath sent Me, to heal the contrite of heart . . to preach the acceptable year of the Lord and the day of reward." And He added, This day is fulfilled this Scripture cast Him down headlong." (Luke iv.

approached the subject so dear to the flowing bowl. His Sacred Heart, the Institution of I heard William the most Blessed Sacrament, what long ago that nobody would employ a happened then? How was the young man who admitted that he was makes the fourteen stations of the announcement of mercy of all received? therefore murmured at Him, because said, I am the living Bread which came down from heaven.

drink indeed. . He that eateth this Bread shall live forever. . . . After this can hear it? After this many of His disciples went back, and walked no more with Him." (John

mercy was a failure? His kinsfolk double that among men who were ness and to the Gentiles a stumbling sought to kill Him because He never introduced to John Barley block. With Christ he was nailed to preached; His disciples murmured at His goodness and deserted Him. And, my dear brethren, let us go black eye even to the "occasional further, His death itself! How was drinker." The abstainer has an 18% Christ. that brought about? Oh, you will answer, His enemies did that. No, the fellow who "hits one" only once the most cruel part of it was that His friends had such a share in it. Who sold Him to His enemies One, who had been made a friend of for three years, who had witnessed all His miracles, who had preached in His name, who had just made his First Communion. He gave the mercy of God the welcome of a traitor's kiss! And the chief of all -forgive us, dear St. Peter, for say-"Away with Him! crucify Him!"-

and strengthened?

God's mercy was treated when it would fain redeem the world. We see the injustice, the ingratitude of it all is quite evident.

There is one momentous question to ask ourselves-Is it now as it was then? God's mercy is same; the same Jesus here; the same sacred Name we invoke and reverence; the same blessed words from the Gospels console us and instruct us; His actions the same. For our souls are now the recipient of His mercy. He cures the blindness, the dumbness, the palsy, the leprosy of our souls. He feeds them, far more wonderfully than He did the five thousand. And His sufferings are brought before us, made the object of our devotion, and com-memorated in every Mass that is

His mercy the same then. But is it received now as then ? It is outraged now? We are indignant at the Jews : are we any better ourselves? Look and find yourselves - either in the synagogue at Nazareth, grumbling against God, rejecting some truth, unwilling to accept His mercy. selves amongst those, who deserted Him—you who neglect your Easter Communion, who put off time after time, who resent the priest pressing for attendance at Mass and frequent

Communion. And those who have committed mortal sin, they know where to find themselves. They recognize their own voices—"Crucify Him!" Away with the Saviour, and give us an easy life of pleasure, of indulgence in our sins. Our mortal sins are the welcome we have given to the mercy

By a good confession and Communion let us give God's mercy a true welcome; let us promise Him fidelity and loyalty, and choose Him now King of our hearts.

TEMPERANCE

INSURANCE RISKS AND LIQUOR John Barleycorn is being rapidly hereafter be totally dry, observes "Girard" in the Philadelphia Ledger.

Some other commonwealths have wet oases only, as a result of local option laws. The progress of prohibi-tion in the United States has been swifter than such apostles of a saloonless world as John B. Gough and Francis Murphy could have dreamed possible.

These crisp little loaves of baked wheat not only furnish the elements

Why is our country going dry so st? Business and health! That fast? combination beats moral suasion and the appeals of a "Ten Nights in a

Life insurance companies for some years past have paid very close attention to liquor as an insurance hazard. compiled figures, using hundreds of thousands of persons as a basis for computations.

These prove that a man who does not drink will on the average live

users of liquor among its insured are needed in other directions. in your ears." And what did His persons show a mortality 36% greater friends and kinsfolk do? "They than do total abstainers.

16.29.) God's mercy, and how it was men pass forty-five and drink no Again, when at length He alcohol they are a 25% better insur-ance risk than are men who fondle

I heard William J. Bryan say not the crowning moderate drinker. He said no busi-ed? "The Jews ness man could afford to make an investment in depreciated ability.

Taking 2,000,000 policy holders as a test, insurance companies discovered which came down from heaven. . . a test, insurance companies discovered church. At each striking includes the control of the sorrowful journey from His control of the control of the sorrowful journey from His control of the control meat indeed, and My Blood is half greater than strictly temperance men.

Many of His disciples, hearing it, glasses of beer or one glass of whisky said, This saying is hard, and who in a day the mortality was almost a fifth greater.

Other men who drink more than that, but still not enough to bar them from insurance companies, showed Does it not seem as if God's an appalling mortality of almost Jesus crucified, to the Jews foolish-

> corn Insurance company figures give a in a while.

JOHNNIE'S GREAT PRIVILEGE

The Catholic Herald has a word to say about altar-boys and their parents which we trust many parents will read. We quote: "The fault in traitor's kiss! And the chief of all this matter lies largely with the the Apostles, coward as he was then parent, who does not insist that Johnnie shall get up if it is a cold ing it—denied his Master, and morning and who does not impress swore that he knew Him not. And the rest of the twelve fled and left Mass is a great privilege, one of the Him. Oh, what a welcome to the mercy of God, preparing for the honor that every boy should be glad sacrifice of Calvary! And were all to merit. It really is a lack of faith those, who reviled Him, who cried, on the part of parent and child. If the President were coming, or the were all those His enemies? Many Governor, or some other public perof the populace there had been His sonage, and wanted Johnnie to wait friends on Palm Sunday. The same upon him, the youth would be kept voices, when He had been triumph. up all night rather than miss the ant, had cried, "Hosanna to the Son great occasion. But when the Lord of David!" Was there no one to of Lords, the Great God is going to stand up and say a word in His disturbed in his slumbers. It is far Pilot judged Christ, where He friends—whose eyes He had opened, to whom He had given speech, whose to whom He had given speech, whose crippled limbs He had straightened blessings and graces which serving women of Jerusalem Veronica, and the priest would mean for him.

Cruel facts, then, show us how There is no earthly glory, no pictures in the newspapers, no publicati names, when we serve God and therefore it is not worth the trouble."

FOOD PRICES

INVESTIGATION

GOVERNMENTAL AGENCIES OF VARIOUS KINDS WILL TRY TO FIND THE CAUSE OF THE HIGH PRICES OF FOODS

Tables prepared by the Department of Justice at Washington show an advance of 10% to 100% in prices of food during the past year. advances in price of some of the staple articles are: sirloin, 11%; ham, 21%; lard, 29%; flour, 11%; eggs, 18%; butter, 14%; potatoes.

100%; sugar, 25%; milk, 4% In many instances the advance in prices is even greater in Canada where the markets are naturally affected by war conditions as well as

by shortage in supplies.

News dispatches say that President Wilson will approve of the appropriation of \$400,000 to be expended by the Federal Trade Commission for investigation of food

In the meantime, what is the poor consumer going to do about it is a condition that confronts theory. It will be mighty interesting to know who is really to blame for these remarkable advances in the prices of foods; but the matter of most immediate concern to the consumer is how to get three meals a day for the family and keep within a fixed weekly wage.

As a matter of fact this problem is simple enough for the housewife who will make a little study of food values. If she tackles this subject in earnest she will soon find that even at the present time the most expensive foods are the least nutritiand the wholesome, nourishing foods have really not advanced much in price. She will find that there is really more body-building nutriment in the cereals, such as whole wheat, rice, oats and corn, than there is in

meat, eggs or potatoes.

Two shredded wheat biscuits, eaten with milk, make a meal that contains more real, muscle-building, heat-making nutriment than meat or eggs, and the total cost for such a meal is not over four or five cents. needed to build healthy tissue and furnish energy and heat for the body, but they also contain the bran coat of the wheat grain which is useful in stimulating bowel movement, thus keeping the alimentary tract in clean and healthy condition, which is one of the first requisites of good

These shredded wheat biscuits not only solve the food problem in many a home, but being ready cooked and ready-to-eat they are a boon to the much longer than the man who drinks even moderately. Irinks even moderately.

A large British company finds that

A large British company finds that

Shredded wheat biscuit is very satisfying and sustaining when served with hot milk and is also

THE WAY OF THE CROSS

In Lent the earnest Catholic often cross with devout meditation on the principal scenes in the passion of our cation than the following enlightened Lord as they are depicted in the gospels and by the tradition of the New England Journal of Church. At each striking incident in demnation in Pilate's court till the scene of the crucifixion on Mount Among men who drink only two

Calvary, the pious Christian kneels
and says: O Christ, we bless and adore Thee because by Thy holy cross thou hast redeemed the world.

The external devotion to the cross of Christ developed slowly in the Church. Of course, St. Paul gloried in the cross of Christ and preached block. With Christ he was nailed to the cross and was crucified to the world in which he beheld those who

The early Christians did not openly use the figure of the cross and the image of Christ upon it or the crucifix, probably out of fear of insult and persecution from the pagans. After the conversion of Constantine in 313 when he is said to have seen the blazing sign of the cross in the heavens with the words, "In this sign thou shalt conquer," the cross became a sign of honor and was placed on the royal banners and appeared on church and public build-

The reported finding of the true cross in Jerusalem by the Empress Helena a little later promoted the cultus of the cross in the whole Church. Pieces of the true cross became precious relics and then began the pilgrimages to the Holy Land which have never ceased. earliest account extant of such a visit is that of the pilgrim Bordeaux, France, written in 333 and one by the Lady Egeria about the

The pilgrims loved to visit the

where He yielded up the ghost on

Our Blessed Lord Himself first made the way of the cross and pious pilgrims followed in His footsteps on tnat sorrowful journey to Calvary's summit where He laid down His life in self sacrificing love for men. When it was impossible on account of wars or distance and various other reasons for devout souls to journey to Jerusalem they made a miniature pilgrimage at home by depicting in pictures erected in churches the chief scenes of the sufferings of Christ. In this way our stations of the cross developed as a substitution for a pilgrimage to the Holy Land.

Christianity is the religion of the cross and the Church has always fostered great devotion to the emblem of our salvation. Before the Redemption it was an instrument of punishment, an object of horror. After Christ's death it became a sign of love and the means to arrive at heaven. It represents the love of Christ who satisfied for our sins and reconciled us to God. It is part of loving Christ to take up the crosses we meet with in daily life and follow Him and then we shall be like Simon the Cyrenian who helped our Saviour to carry the cross. If we suffer with Him we shall likewise triumph.—The

THE CARDINAL'S PRIDE

long while ago, when Cardinal Cullen lived, there was a sick call for a priest in Dublin. The sick person was at ----- Hotel, the proprietor of which was a Protestant. As soon as the messenger got there, a priest started. Through mud and slush he made his way, and at last arrived at the hotel, saw the sick person, and gave him the Sacra-ments. Everything went off as usual thus far, but now the curious part began.

The proprietor of the hotel, thinking to do a little private proselytiz ing, invited the priest to come into his own sitting-room. After administering some welcome refreshments, this Protestant evangelizer let him-

'To think, Father," said he, addressing the priest, "of the pride and sloth of these, Bishops and Car-Is it not monstrous! warrant now that, while the Cardinal has sent you this long tramp through the muddy snow, he is com fortably toasting his heels and drink ing a good warm punch.

"I think you wrong him." "Because he is doing nothing of the kind.'

You don't tell me! But how do you know? I know by the best of reasons

You have never asked my name. "Your name! What is it?" "Cullen-Cardinal Cullen." In a moment the hotel-keeper was on his feet, hat off.

Will your Eminence forgive me I spoke in ignorance. Shall I order a carriage for Your Eminence 'Oh, no, I can go back as I came

I am used to such journeys. The Cardinal departed. A few days afterwards the hotel-keeper went to a priest for instructions, and

EDUCATION

A PROTESTANT EULOGY

We shall seek far to find a more Catholic Church in her work of edu cation. It is from the pen of a Protestant apologist:

"There is one Church which makes religion essential to education, and that is the Catholic Church, in which mothers teach their faith to the infants at the breast in their lullaby songs, and whose Sisterhoods and Brotherhoods and priests imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong? Are they stupid? Are they ignorant that they found schools, academies, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong.

"Looking upon it as a mere speculative question, with their policy they will increase, with ours we shall decrease. We are no prophet, but it does seem to us that Catholics, re taining their religious education and we our heathen schools, will gaze upon cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching religion to the children, and let us go on educating our children without recognition of God, and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth, that shall he also reap.

There is question not merely of preserving the Church, which can never fail, but of preserving Christian civilization itself. A heathen school, as the writer correctly styles every educational institution from which religion is excluded, can produce a heathen population only. The brief Sunday-school lesson, or the religious

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education received whose indifference permits their children to be educated in such a school, may delay but cannot stay the general retrogression of a nation into paganism.—America.

A JACK LONDON STORY

The well-known novelist, Jack London, whose death was recently announced, was in the habit of paying periodical visits to England to see his publishers and transact other

over there he was introduced to a noted musician.

"I, too, am a musician in a small way," said Jack London. "My musical talent was once the means of saving my life There was a great flood in our town in my boyhood. When the water struck our house my father got on a bed and floated with the stream until he was

'And you ?" asked the musician. "Well," said Jack London, "you see, I accompanied him on the -The Monitor.

There is no duty we so much underrate as the duty of being happy. The man who forgets to be thankful has fallen asleep in life. Robert Louis Stevenson

THE BETTER IT LOOKS

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but, I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't alright."

Well, I didn't like that, I was afraid the horse wasn't 'alright' and that I
might have to whistle for
my money if I once parted
with it. So I didn't buy
the horse, although I wanted it badly. Now this set
me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

But I'd never know, because they wouldn't write and tell me. You see, I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my. Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

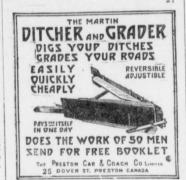
Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

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pump might.
So, said I to myself, I will
do with my '1900 Gravity'
Washer what I wanted the
man todo with the horse.
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people to ask me. I'll offer
first, and I'll make good the
offer every time.

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" " 100-60c. The Catholic Record

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CHATS WITH YOUNG MEN

A MAN'S MOTHER

"Your mother's life has not been Your father was a poor man, easy. Your father was a poor man, and from the day she married him she stood by his side, fighting as a woman must fight. She worked, not the eight or ten-hour day of the union, but the twenty-four hour day of the poor wife and mother. She cooked and cleaned and scrubbed and patched and nursed from dawn until bedtime and in the night was up and down getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs. She had time to listen to your stories of boyish fun and frolic and triumph. She had time to say the things that spurred your ambition on. She never forgot to cook the little dishes you liked. She did without the dress she needed that you might not be ashamed of your clothes before your fellows. Remember this now while there is yet time, while she is yet living, to pay back to her in love and tendersome of the debt you owe her. You can never pay it all."-St. Paul

HIS FIRST BANK ACCOUNT

A man who for years held an important position recently told reporter the story of his early days in New England. He said:

"My father was a poor farmer right here in Concord and I never had a dollar I didn't earn. I drove cows all over this town when I was a youngster. I did everything a farmer's boy had to do in those days.

"After I got big enough to help my father he gave me a \$1 a year, and for a number of years I put that money in a savings bank. It was my first bank account and I have ever touched it-principal or inter-It is still intact. It was only a small amount, but looked bigger to me than any bank account I have had since. Some years ago I transferred the book to my son. A short A short time ago he made it over to his son, and I hope that they will keep it intact as long as any of my name live. I have seen Concord grow from 4,000 to 30,000."—Sacred Heart Review.

READ THIS, BOYS

The heads of nearly every successful business were once just ordinary boys, at small wages, in that same business, says the Philadelphia Standard and Times. The head of one of the biggest dry goods store in this city was once an errand boy in that same store. He didn't climb to the top by watching the clock. A thou-sand clock-watchers who started out his neighbor by following Christ's as well as he are still clerking or fell example in treating every human by the wayside as he strode over their | being as a brother or a sister. heads. He arrived because when he went to work for that business he He was loath to quit when the whistle blew, because he liked the work and wanted to help.

When you take a job, get the feeling that you are a part of the business; that much depends on you, that the boss is having a hard struggle of it, and you must help him all you can, advises the Kansas City Star. If you do that will soon see that the boss is your friend, and you forming his simple household duties, will go ahead.

took an interest in its going ahead. The clock-watchers are still digging. The boss carpenter on that house The boss carpener of that both building over there got his job because the contractor saw the same and brought the wayfarer into his cause the contractor saw the same Employers are looking for men who are loyal, who use their heads to plan and help, who are not afraid of work. There There was never an extra demand for clock watchers anywhere, and there never will be.

Maybe you have seen those two are poised in the air for the next stroke, but they never make it, for just then the whistle blows, and at the first sound of it they let go, and the picks clatter in the trench. It always bring a big laugh, because nearly every one in the audience knows at least one man of just that

So many men are mere clock-All their lives they are watching the face of the clock. Eight o'clock in the morning finds them scampering to register on the time clock before starting time. The forenoon is spent in watching the hands of the clock moving, oh, so slowly, toward the noon hour. The afternoonfinds them noting passing hours, and when quitting time comes they beat the clock to it by a minute or

And then they wonder why they never succeed, why they are never long day, but Thou didst not come." advanced, why their wages are so slow in increasing; why, when a flurry of hard times comes and some one must be laid off, they are always among the unfortunates.

SANE ADVICE

The New Century believes that the habit of self-cheer is well worth cultivating. We quote: "Take cultivating. We quote: "Take courage in doing your work and living your life. Get into the sun and be of good cheer. How many dangers you have escaped! How much you really can be thankful for! Why hate any man? Don't let trifles irritate you. Possibly some people may not think well of you; but forget it. Even the saints were slandered. You are getting off to no purpose and effect

OUR BOYS AND GIRLS

IT COULDN'T BE DONE Somebody said that it couldn't be done, But he with a chuckle replied

"maybe it couldn't," but he would be one That Who wouldn't say so till he tried. So he buckled right in, with a trace

of a grin
On his face. If he worried he hit it. He started to sing as he tackled the thing That couldn't be done-and he did it.

Somebody scoffed : "Oh, you'll never do that-At least, no one ever has done it ;" But he took off his coat and he took

And the first thing we knew he'd begun it, With a lift of his chin and a bit of a grin,

Without any doubting or quiddit; He started to sing as he tackled the thing That couldn't be done and he did it.

There are thousands who tell you it cannot be done, There are thousands who prophesy

failure ; There are thousands to point out to you one by one, The dangers that wait to assail you But just buckle in with a bit of a

grin, Then take off your coat and go to it, Just start in to sing as you tackle It is devotion to Christ that attracts the thing

-EDGAR A. GUEST.

DON'T SNUB A POOR BOY Don't snub a boy because he chooses a humble trade. The author but in spite of it all we know that of "Pilgrim's Progress" was a tinker. our Divine Lord remains always in Don't snub a boy because his the tabernacle. He sees us as we home is plain and unpretending. Abraham Lincoln's early home was a of every one.

log cabin. Don't snub a boy because of the rorance of his parents. Shake- Week, comes the glorious sunrise of Week, comes the glorious sunrise of the rorance of the ro ignorance of his parents. Shakespeare was the son of a man who was unable to write his own name.

Don't snub a boy because he wears shabby clothes. When Edison, the placed in the tomb but a few hours inventor of the telephone, first entered Boston he wore a pair of yellow linen breeches, although it was in the depth of winter. - The

THE VISIT OF THE LORD

In one of his beautiful stories Tolstoy shows how everyone, no matter what his station, or how poor

A very devout Russian peasant had prayed for years that the living Master might sometime come to his humble cabin home. One night he had a dream, in which the Master told him He would come to his cabin the next day.

Filled with joy, the peasant awoke and, so real seemed his dream, he immediately went to work to prepare

for the expected visitor. A terrible storm of sleet and snov heaping fresh logs in his crude firewill go ahead.

And this applies to every kind of a man in every kind of a business. The foreman of that gang of sewer diggers got his job because the contractor saw that he knew his business and took an interest in its gaing ahead. his back struggling toward the light, but almost overcome by the fierce blasts of snow and sleet that beat He dried his clothing. warmed him, and fed him some of the cabbage soup which he had pre-pared for the Master, and started him again on his journey rejoicing.

In a little while he saw traveler, a poor old woman trying to fight her way against the storm. funny men of the vaudeville stage Her also the compassionate peasant who are digging a ditch. Their picks took into his cabin, warmed and fed took into his cabin, warmed and fed her, wrapped his own coat about her, and sent her on her way.

The day wore slowly away and darkness approached, sign of the Master. Hoping against hope, the disappointed man looking out into the storm again saw an unfortunate traveler. child, vainly trying to make its way against the blinding sleet and snow. He ran out, carried the half-frozen child into his cabin, warmed and fed it, and soon the little wanderer fell asleep before the fire.

Sorely grieved because the Master had not appeared, the peasant sat gazing into the fire while the child slept. Suddenly the room was radiant with a light that did not come from the fire, and there stood the Master, white robed, and looking upon him with a smile. "Ah, Master, have waited and watched all this Master replied: "Three times have I visited thy cabin today. The poor peddler whom thou rescued, warmed and fed, that/ was I—the poor woman to whom thou gavest thy coat; that was I—and this little child whom thou hast rescued from the tempest, that is I. Inasmuch as you have done it unto the least of

these, you have done it unto Me." The Christ vision faded. The peasant awoke. He was alone with the child, who was smiling in its sleep. But he knew that his vision

easy. Banish fear and worry, which you go on being happy indefinitely. Fraulein Schmidt and Mr. An-

WE KISS THE CROSS

Good Friday, or at any other time, we kiss the cross? Those who do not seem to realize what Catholic devotion to the sacred symbol of redemption means, thus accuse us. But it is not an idolatrous practice. On Good Friday, for instance, we adore the cross, we kiss it as an outward expression of the love and adoration that find place in our hearts.

And how vividly is the cross and connected everything tragedy of Calvary brought before us at this time—during this Holy Week! Can we not go back in imagination to that day in Jerusalem when the populace hailed our Divine Lord on His entry into the Holy City, strewing branches in His pathway and crying "Hosannah to the Son of David?" Later on we see Him in that upper chamber, where He institutes the sacrament of the Blessed Eucharist which is to be handed down for all time. We see Him again, reviled by the rabble, who cried in their hatred, "Crucify Him!"
"Give us Barabbas!" Then we follow Him on to the court of Pilate, and later on His sacred body is stoned and bruised and spat upon, the culmination of it all being His cruel

crucifixion on Calvary.
Ah, no, it is not idolatry that brings us to the foot of the cross, there to embrace the form of our Saviour and the faithful to our churches. That "cannot be done"—and you'll know, for the blessed gift of faith so teaches us, that Christ is still with us. We have His own word for it. Scoffers may revile; heretics may jeer; atheists may, like the mob in Jerusalem, cry "Away with Him!"

And, after all the Lenten denial a joyous Easter. To the true Catholic what a feast is that of the Resur Now He has arisen and is with us once more. We have made our peace with Him; we have been made pure in the tribunal of penance; we receive Him again in the Blessed Eucharist, and we feel that nothing in this world ever can cause us to wander very far away from the path of rectitude. We are weak, to be sure; we are only human. Let us, however, pray earnestly that we may be given the grace to persevere, for it is only by perseverance that we hope by and by to be ushered into the presence of Him whose children we are and to spend our eternity with Him and in the company of His blessed Mother.—Buffalo Union

THE AGED NUN AND THE SOLDIER LAD

Bickerstaffe Drew, snown to the literary public as John Ayscough, describes a pretty scene in village in West Flanders, in The onth. "The Ancient" mentioned The renowned Dominican, I Month. in the sketch is the writer's name for himself. We quote:

Next morning we went on to E., arriving there quite early. It looked pretty as we drew near to it, and even the actual village was much nicer than V. To the left, as we came in, in a really park-like parc, there was a large placid-looking chateau that dreaming in a sunny haze the War as if it were somewhere else. Not far from the chateau was a hamlet of half a dozen houses and a mili, and in one quite small house the whole of us nearly three hundred, her weak little voice, were billeted. The Ancient sallied forth, by himself, to explore. The village consisted of two streets, now packed with French artillery and cavalry; the houses were homely looking and not ugly; and there was a large church and a large convent of nuns. It was a pretty church, and the greatness of Our Blessed Lady old and pleasant: and the convent, and the high honor conferred upon which joined the back of the chateau, had the air of nestling under its pro-

In the church they were beginning carried in just as The Ancientarrived. walking nearest to the bier, holding tall white lilies in their hands, were

young girls-novices. church joined in the plain-chant. and Belgian, and they were all very reverent and devout. Somehow, the Dies Iræ sung by them, in the midst of the War, added to its thousand of our death." meanings a new one, august and awful like the others.

It would have made a marvelous picture; the open bier (there was no catafalque) with its sumptuous but simple pall, the novices nearest to it, the older nuns next, and then the

another funeral, a stranger this time; a young French soldier lad who had been killed near the village Are we practicing idolatry whenon ood Friday, or at any other time, we a chaplain, read the Office; himself a young soldier, too, a rouge-pantalon—the red trousers are gone now : the War has carried off them and a hundred other prettinesses that bave been found useless. For the War is all grim fact, and " pomp and circumstance" is a discarded tradi

I fancied that the priest, who was a fantassin, had been a comrade of with the the lad he was laying back into the bosom of our mother earth; what he had to do moved him visibly, audibly. control, and the words shook as they came out. "Even though he be dead, yet shall he live. And no man living that believeth in Me shall be dead for ever." And all his mother came into his eyes as he watched the raw coffin disappear under the rattling clods of earth.

The old nun and the young soldier lay quite near to one another; one so close to her home, the other so far from his; both bound on the same journey, with the same patient Guide. New World.

MOTHER

The first word that takes crude shape upon the tender lips of the babe is apt to be the word "Mother." As the dying man tosses on his bed of pain or rolls in agony on the field of battle, one of the last words he utters is the fond aspiration, Mother.'

Nature has so ordered her children that the child naturally draws from it's mother not only life and strength but inspiration and ideals maternal founded upon maternal love. Nature has ordained that as a general rule the child should bear close resemblance to the parent. While it would be heresy to say that the soul of the child is derived from the soul of the mother, it were an error to maintain that the mother's soul and heart and mind do not influence the ideals of the child. When the body waxes strong and emerges from infancy to youth and thence to full maturity, the things of life engross his attention. Many claims are laid upon him for his time, his work, his talents, ability, his wealth and his influence. But running ever through the broad tapestry made by all the events of his life is discernible the silken thread that leads back to her who gave him life. This tapestry will show the high lights as well as the sombre shadows of his character; but the true filial heart will never for a moment allow that silken thread to be severed, or even to be obscured. Writers tell us that on the battlefields of Europe at the present day, as the wounded roll in agony and despair, it is not uncomnon to hear many men calling in their frenzy and raving, and in vari-Mother.' ous tongues, the name, Truly the power and the influence of a true mother never can be fully comprehended. Men may rise to the highest dignity in church or in state, unlimited power may be placed in their hands; but the man who, like Nero, would forget her to whom

The renowned Dominican, Father Tom Burke, on ascending the plat-form before a vast assemblage in Philadelphia, the largest gathering he had ever addressed, uttered an expression which reechoed around the world as the sentiment of the race. Instead of taking pride in his apparent popularity, he said simply:

Four thousand miles to the East there is a little town in Ireland. old master was there, they told us at that town there is a little store, and the lodge gates: his sons all away at behind its counter stands a little War-every one always spoke of shrivelled old woman. But, ladies and gentlemen, were she here tonight she would arise in your midst and, pointing up here with shaking finger, she would exclaim in 'that's my Tom!" "-St. Paul Bulletin.

THE ANNUNCIATION The Feast of the Annunciation,

celebrated on March 26, calls to mind her by Almighty God in selecting her to be the Mother of His only Son. No ordinary messenger was chosen to unfold to her the divine Requiem, and the dead person was plan. The Archangel Gabriel came from high heaven to announce to A very old nun, they said : but the nuns who acted as chief mourners, was to be the Mother of the promised Messias, the Saviour of the world. He saluted her with the significant " Hail, full of grace; the words, The Office was very well sung, and almost every one in the large crowded church joined in the plain-chant. Shrined in the "Hail Mary" by There were many soldiers. French which we acknowledge the divine maternity of the Blessed Virgin and invoke her powerful intercession all times and especially "at the hour Mary is assuredly blessed among

women. For nearly two thousand years her devout clients have sung her praises and, at the Angelus hour recalled the sacred mystery of the Incarnation through which the econd Person of the adorable great crowd of soldiers and priests
and village-folk, and behind all the human guise. The repetition of this and village folk, and behind all the arches and sunlit windows of the fine old Flemish church, angelic salutation recalls the humble story, as many more have fallen since the volume went to press. What if sleep. But he knew that his vision had come true, that the Master had really visited him.—Catholic Columbian.

It is all gone now. The church is gone, and the village, the convent and presbytery; not a house left, except the chateau. Out of a hamlet, we ourselves were shelled that very fresh and beautiful is goodness. It is also the one thing that can make is also the one thing that can make When the Requiem was over, and the dead nun had been laid in her crease the profound humility and war, O Lord deliver us!"grave by the convent wall, there was with which she regarded herself.

CHIEF CHARM



NORAH WATSON 86 Drayton Ave., Toronto. Nov. 10th, 1915. A beautiful complexion is a handsome yoman's chief glory and the envy of her less fortunate rivals. Yet a soft, clear skin-glowing with health-is only the

natural result of pure Blood. "I was troubled for a considerable time with a very unpleasant, disfiguring Rash, which covered my face and for which I used applications and remedies without relief. After using "Fruit-atives" for one week, the rash is completely gone. I am deeply thankful for the relief and in the future, I will not be without "Fruit-a-tives".

NORAH WATSON. 50c. a box, 6 for \$2.50, trial size, 25c. At dealers or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

Her life is a lesson to faithful Christians. It teaches humble docility to the will of God and joyful acceptance of whatever He have in store for us. With Mary for our model we need not fear that the allurements of the world will ever cause us to swerve from the path of righteousness and salutary obedi-ence to the will of God.—St. Paul

A FIRST CENTURY CHALICE

Concrete material evidence that the early Christians of the first century offered up the Holy Sacrifice of the Mass and received Holy Communion just as is done in the Catholic Church to-day, is further supplied by an old chalice which was dug up from the ruins of Antioch in 1910, and has just come into possession of Kouchaki Freres of New York City. Among other figures sculptured on the body of the chalice is a miniature repro duction of the miraculous multipli cation of loaves, symbolizing the bread of life, the Holy Eucharist

The chalice can be dated with certainty to the second half of the first century A. D., says Dr. Gustavus A. Eisen, the archaeologist, who is now in this country, and who has made a preliminary report upon it in The American Journal of Archæology. It was found by Arabs digging a well in Antioch on the Arontes, Syria. At the depth of many meters they came upon underground chambers which ontained the treasure

When discovered the chalice was covered with ea coating of oxide several inches thick, removed by the noted restorer, M. Andre, in Paris. Among prominent archaeologists who examined the chalice before oxidation was removed and who pronounced it genuine were M. Froehne of Paris, M. Migeon of the Louvre and Sir Charles Read of the British Museum. Director Edward Robin-son of the Metropolitan Art Museum in this country has seen the chalice and pronounces it authentic.

The chalice, which has ornamental sculptured work on the exterior, is made in three parts. There is an inner bowl of plain silver, crudely made, with a heavy outer casing of beautiful sculptured work in which woven in with a design of vine eaves and grapes, are the portraits Christ and the disciples. whole is supported on a short, slender stem and narrow foot disk turned out on a lathe from a solid block of silver. On the lower part of the bowl of the chalice is a cluster of lotus leaves. True Voice.

A TIMELY INVOCATION

"A sad interest," says the London Tablet, "attaches to the 'Catholic Who's Who' for 1917." It finds that nearly thirty close packed pages are devoted to recording the deaths of seven hundred and two Catholic officers who have given their lives for their country since the War began. And yet even this list, as it America.

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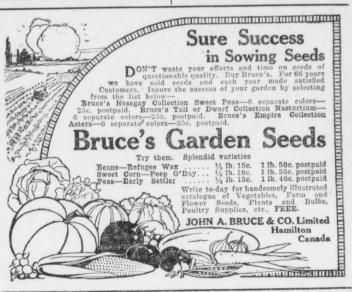
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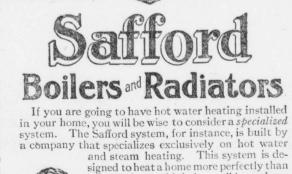
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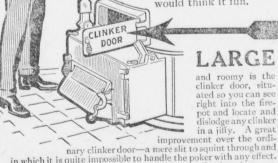




require the least amount of attention. You Stand Erect when shaking the Safford boiler. This will be welcome news to the man who has had to almost get down on his knees to shake the ordinary boiler. The Safford saves backaches as well as fuel, you see. In fact, it is so easy to shake the Safford that a frail woman can readily do it. A boy would think it fun.

you, perhaps, think is possible; to burn

one-third less fuel; and to



nary 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.

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IN MEMORIAM

Reverend Sister St. Mary Georgina, of the Congregation de Notre Dame, died of pneumonia, in her convent at Inverness, Nova her convent at Inverness, Nova of exemplary character and sterling Scotia, on the 24th day of February, worth. He was the soul of honor, A. D. 1917, in the fifty-fourth year of

This distinguished Religieuse had been the Mother Superior of the Inverness convent since its establishment twelve years ago. In the world she was known as Mary Josephine Clarke, daughter of Richard Joseph Clarke and Georgina Matthew of Orwell, Prince Edward Island. She entered her chosen religious Order at Montreal, September 14th, 1884, and was professed on November 23rd, 1886. Before coming to Nova Scotia she had been for years a capable music teacher in St. Patrick's Academy, Montreal, and Villa Maria Academy, New York. It was in inverness, however, that all her beautiful gifts and qualities found their full and fruitful expression.

Inverness is a young, coal-mining town on the North West coast of Cape Breton Island. Like every active centre of industry, it has attracted "a mixed multitude" of divers races, creeds and conditions. It was not an easy task which was assigned to the late Sister St. Mary Georgina when she was commis sioned to found a convent school in this newly incorporated town; but task was accomplished with complete success and general satis-

Besides being a pious and exemplary nun, Sister Mary Georgina was in many respects a rare woman, and in all respects a perfect lady. She was competent, kind, prudent, cautious, charitable, and utterly devoted to her great work. Under her efficient supervision the convent at Inverness has risen, indeed, into a shining "Stella Maris" by name and by nature. This convent school is admittedly one of the most valuable assets of the town: it is, also, a public school, conforming conscientiously to the laws of Nova Scotia. It is con- Editor Catholic Record, London : spicuously one of the most successful

the warm Christian heart of Sister
Mary Georgina would discover them. Catholics or Protestants, or unforher that they were the creatures of God in need. Often had she gone out, herself, alone, into the homes of the poor, with bread and other necessaries which she knew they required. Of course, her means were limited. Bound by a vow of poverty, she was great Apostle, pecunia non habes; but what she did have she gave cheerfully, and withoutstint. We are well inclined to wonder how one woman, weak and poor, could give or so do much. St. Paul gives the all-

of useful work ahead of her, and the world had need of such as she. Yes; but He who gives and takes life does all things well, and knows just our beloved mission.

The world had need of such as she. If the whole building and make a start ing point of a renewed devotion in the standards of morality as change-our beloved mission.

how and when to do them. More-over, the measure of a Life consists not in years, but in service; and in how and when to do them. Morethat respect our dear, departed friend had, in a brief span, fulfilled a long life. Very justly, we, who loved her and remain, feel the bitter pang of is impossible to reach for the separation. Yet, we do not mourn as those without hope. We firmly believe and humbly pray that our good and noble Sister has but passed away from the sorrows of Time into reach a valuable part of the heathen the glories of Eternity. May she population. God grant that our intercede for us before the white wishes should be fulfilled, and may intercede for us before the white throne of God!

"Heureuse l'Epouse de Jèsus-Christ qui laissera derriere elle le parfum de l'édification et de la vertu.

Strathlorne, N. S., March 17th, 1917.

JAMES GREENAN

In the passing of Mr. James Green an at the family residence, Glenelg St., Saturday evening, March 10, one of the best known residents of this section passed to his eternal rest, after an illness extending over a the Belgians. So far I have re couple of years. The deceased was born in the township of Ops, seventy-nine years ago, and was a son of the late Mr. and Mrs. Peter Greenan, pioneer residents of the township. He resided in the township until about four years ago, when he took

up residence in Lindsay.

The late Mr. Greenan was a man and although of a retiring disposition, was immensely popular and won the esteem and respect of a large circle of acquaintances, who benediction to all with whom he would be very grateful.

At High Mass at St. Mary's church Monsignor Casey paid a warm tribute to the exemplary life of the deceased

The late Mr. Greenan is survived by his sorrowing wife (Anne Murphy,) three sons, Messrs. Peter and Patrick, (Ops) and Joseph, of Toronto, seven daughters, Mrs. D. Farrelly, of Ops township; Mrs. Michael O'Keefe, of Keene; Miss Julia, of Lindsay; Mrs. Fred Steinberg, and Miss Ethel Greenan, of Chapleau; Sister Per-

family residence, Glenelg St., to St.
Mary's church, where Requiem Mass growing business of the advertising was chanted. The celebrant was Monsignor Casey, who was assisted by Very Rev. Dean McColl, rector of prises four offices in different cities Immaculate Conception Church, and over 140 employees.

East City, Peterboro, as deacon, Rev.

Since his death, these experienced Father Ferguson, of Warkworth, sub-deacon, and Rev. Father Power, master of ceremonies. A large congregation was present and at the conclusion of the Mass the cortege proceeded to the Catholic cemetery. The pallbearers were: Messrs. Peter, Patrick and Joseph Greenan, sons, and Messrs. Daniel Farrelly, Michael O'Keefe, of Keene, and Fred Steinberg, of Chapleau, sons in-law of deceased.—Lindsay Post, Mar. 12th.

FOREIGN MISSIONS

Tagudin, Jan. 14, 1917.

the laws of Nova Scotia. It is conspicuously one of the most successful public schools in this part of the me to send you a record of some distingtion of this me to send you a record of some question: "Is a lie ever justification of this part of the me to send you a record of some question of this part of the me to send you a record of some question of this part of the me to send you a record of some question of this part of the me to send you a record of some question of this part of the me to send you a record of some question of this part of the me to send you are considered as a part of the me to send you are question of this part of the me to send you are question of this part of the me to send you are question of this part of the me to send you are question of this part of the me to send you are question of this part of the me to send you are question of this part of the me to send you are question of this part of the me to send you are question of the me to send you are question of this part of the me to send you are question of this part of the me to send you are question of the question of the me to send you are question of the question

their own. Such cases are usually concealed as much as possible; but With the grace of God 1916's record tunates without faith. Enough for is a little more rejoicing to the mistributed. Attendance at Mass bewe have the pleasure to celebrate Sunday Mass before a crowded church. We celebrate two Masses every Sun-

insist upon; we better keep our mind aloft by looking at the possibilities of the future. The splendid showing results in the complete lack so do much. St. Paul gives the allsufficient explanation. "I can do all
things in Him Who giveth me
strength."

It was the dear delight of our

It was the dear delight of our

Since of the future. The splending results in the complete lack showing results in the complete lack success recorded owes next to of any firm and correct standard of morality. Deprived of rudder and compass, modern civilization has been cast adrife and for many a day the dear delight of our departed Sister to be with the little schold population of 1,500 pupils. The devout sex keep ahead of the them unto a love and knowledge of the devout sex keep ahead of the movement towards good, and it is accept Victor Hugo for its guide, as them unto a love and knowledge of God. It was a joy for men and possile to reach within some years to well as Luther, Calvin, Henry VIII., angels to see her preparing and presenting those sprightly hosts of innominations, provided we can reach the Private internal well as Luther, and all the rest? angels to see her preparing and presenting those sprightly hosts of inno-senting those sprightly hosts of inno-cence for their first Holy Communion. And how the little ones did seem to love her! How they seemed to hang upon her every word and wish, as if time a retreat house for men. The and individual stability, since a every throbbing little heart was silently ejaculating; "Mother Mary, has only its 5th grade should, Mother mine, show thyself, indeed, a Mother!"

To our human way of thinking, our To our human way of thinking, our To our human way of thinking, our Solution of the same building the same building with certainty truth the same building with certainty truth one third of projected building is a constant of the sacred text. There is furthermore, be completed by 6th and 7th grade. The same building with certainty truth the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any possibility of disameters of the sacred text. There is no longer any good and gentle Sister was called away too soon. In the natural course of things there would be many years for the existence yet and is the school room for the existence lasses for boys. One

receive the visit of the priest, and many come to hear the word of God. There are still more settlements it moment : we only wait an opportun ity to erect in a settlement a chapel with a rectory, hence the father would make his round trips and he find some benefactors to take the place of our friends of Belgium.

Respectfully yours in Jesus Christ, CARLOS DESMET, Catholic priest. Convento Tagudin, (M. P.) Philippine Islands.

THE TABLET FUND

Toronto, March 19, 1917. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of

Previously acknowledged... \$1,214 39 Miss Ellen Shea, Stirling ... A Friend..... Teachers and Children, St. Joseph's Parish, Kent-ville, N. B..... Parish of St. Joseph, Kent-J. Dwyer, Brookside, N. S. M. J. O'Neil.... 5 00

J. M. McEvoy, Osgoode Stn. will greatly regret his passing. He was a devout member of St. Mary's acknowledge publicly these amounts church, and his whole life was a in the columns of the RECORD I

W. Hutchison, Oakville,

Respectfully yours, W. E. BLAKE. Pembroke Street, Toronto

A. McKIM LIMITED ADVERTISING AGENCY NEW EXECUTIVE

The new Executive of A. McKim, Limited. Advertising Agency of Montreal, Toronto, Winnipeg and London, Eng., has been announced.

Greenan, of Chapleau; Sister petua, of Parry Sound and Sister Helen, of Douglas, Ont., members of Helen, of Compunity.

During the last few years, the Mr. Anson McKim had gathered around him an executive staff caparound him and staff caparound hi The funeral took place from the able of relieving him of all but a agency which he founded nearly

men have been carrying on the work in the same efficient way that has characterized "McKim's" for so many years. The personnel of the executive as now organized is J. N. McKim, President and Treasurer Mrs. Anson McKim, Vice-President W. B. Somerset, General Manager H. E. Stephenson, Secretary; C. T. Pearce, Manager of Toronto; Thos. Bell, Manager at Winnipeg; W. Keeble, Manager at London, Eng.

WHY NOT VICTOR HUGO?

Writing to the editor of the New York Sun a correspondent answers province. This is proved and emperoved and emphasized, from year to year, by work done in a mission of the Farable?" For confirmation of this honest, actual, results.

But the highest and holiest work of this good woman was outside of the school duties. Every good cause found in her a willing helper. The found in her a willing helper. The little children and the poor were two leading objects of her tender solicitude.

All towns, and particularly mining All the same time the capital of a sub province numbering to a least as many heathens. We are only two missionaries to take care of above mentioned Christians, and to above mentioned Christians, and to send the first time the tor Hugo's heroic num who lied to apital of a sub province numbering to pay the same time the tor Hugo's heroic num who lied to apital of a sub province numbering at the same time the tor Hugo's heroic num who lied to apital of a sub province numbering at the same time the tor Hugo's heroic num who lied to apital of a sub province numbering at least as many heathens. We are only two missionaries to take care of above mentioned Christians, and to represent the control of the contr All towns, and particularly mining towns, have their ups and downs, their alternate periods of prosperity and adversity. In times of industrial depression many good families and the fathers are all the first Belgian fathers that the first Belgian fathers undertook the spiritual care of this tances, as Catholics know, under which a mental reservation may be income. justified, there are none under which Victor Hugo, as his admirer evidenty Georgina would discover them, annual record gave account of 300 ly implies, holds the opposite. Why asked not whether they were Communions distributed that year. our guidance? After all he has as much authority as Sacred Scripture. sioner's heart, as we registered this if, as modern Protestantism is in-year 58,000 Holy Communions dis- clined to believe, the Bible is the work of human genius only. comes from year to year better and better commission than Victor Hugo had the Wittenberg preacher oppose the Divinely appointed authority of the Church upon which always constrained to say with the day in order to satisfy to the place's Christ sent the Holy Spirit and to presence, to keep it from error even

to the consummation of time

man's views may change with each reading of the sacred text. There is Babel of conflicting voices. No wonder men mistrust the Scriptures

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sequences of the first false step away from the Church to which Christ promised His own unfailing guidance.--America.

The man who says he never reads advertisements will often be discovered in the act of insisting upon a well-advertised brand of something he needs. He does read advertise-M. McEvoy, Osgoode Stn. 10 00 ments, though he may not make a lf you would be good enough to business of it. So do you. Because you have eyes. Because your eyes are as quick as light, and more sensi tive than the camera film. But let the advertisements in this paper, put here in good faith by worthwhile concerns, have the honor of conscious attention from you-not a mere glance as you turn the pages.

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WANTED AN EXPERIENCED NORMAL trained teacher to act as principal in Catholic Separate school No. 6, Sherwood, Renfree county, in the village of Barry's Bay. Duties to commence after Easter holidays. Apply stating salary and qualifications to Martin Daly, Sec.,

DIED

LEE.—At Harrison's Corners, Ont., on February 25, 1917, Mr. Francis Lee. May his soul rest in peace.

CAYLEY.—In Lindsay, Ont., Feb. 27, 1917, Joseph Cayley, aged twenty seven years. May his soul rest in

peace. McCabe.-At Melancthon, on Nov. 19th, 1916, Mr. James McCabe, aged seventy seven years. May his soul

rest in peace. RAYMOND .- At St. Andrew's West,

on February 13, 1917, Mrs. John Raymond, aged fifty three years. May her soul rest in peace. GREENAN.—In Lindsay, on Saturday, March 10th, 1917, James Greenan,

aged seventy-nine years and four months. May his soul rest in peace. McCluskey.-At Hamilton, Ont. on March 14, 1917, Mrs. Chas. Mc-Cluskey, (nee Sarah Doherty) late of Glasgow, Scotland, aged twenty seven years. May her soul rest in

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Improved Early Ohio Seed Potatoes......Peck \$1.00, bus, \$3.50 High Grade Longfellow Yellow Flint Seed Corn,......Peck 85c,

High Grade Compton's Early Yellow Flint Seed Corn... Bus. \$3.25 High Grade White Cap Yellow Dent Seed Corn......Peck 75c,

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Select Yellow Dutch Onion Setts......lb. 35c, 5 lbs. \$1.70 English Multiplier Potato Onion Setts.......lb. 30c, 5 lbs. \$1.40 Gold Medal Gladiolt Bulbs (no two alike)...10 for 85c, 100 for \$6.00 Rennie's Mammoth Squash, specimens 403 lbs. weight... kg. 25c XXX Scarlet Round White Tip Radish, Pkg. 10c, oz. 20c, 4 ozs. 50c XXX Melting Marrow Table Peas (dwarf)......4 ozs. 15c, lb. 40c,

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PALM For Palm Sunday J. J. M. LANDY

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GOOD LUCK TO THE BOYS OF THE ALLIES YES! I WROTE THAT SONG AND SIX OF

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Serve Save Produce

EVERY ONE CAN do something for his country

Some can bear arms Some can produce food Some can make munitions Some can give money

It is the privilege of all to help.

JOU CAN SERVE by Fighting-Working-Saving—Giving

This is NATIONAL SERVICE Are YOU doing your part?

LL EYES turn now to the Canadian Farmer, for he can render the Empire Special Service in this sternest year of the

But-our farms are badly undermanned-25,000 men are needed on the land

With insufficient help, the Man on the Land fights an uphill fight to meet the pressing need for Food.

ITY and TOWN can help.

Municipal Councils, Churches and Schools, and other organizations, both of men and women, can render National Service by directing all available labour to the Land.

Farmers themselves can exchange labour. School boys can assist.

Were you raised on a farm? Can you drive a team? Can you handle fork or hoe? If you can't fight, you can produce. Spend the Summer working on the Farm.

Let every man, woman and child in the Dominion who has access to Land, no matter how small the plot, make it produce Food in 1917.

For information on any subject relating to the Farm and Garden write:— INFORMATION BUREAU DEPARTMENT OF AGRICULTURE

OTTAWA

DOMINION DEPARTMENT OF AGRICULTURE

OTTAWA, CANADA.

HON. MARTIN BURRELL, MINISTER.