### The Catholic Record

LONDON, SATURDAY, JULY 8, 1916

DIFFERENT the false precipitancy of the Franco-German war. The Germans have Moltke nor a diplomat as wily as Bisarmy strong in numbers and discipline, different from the unready array extremely significant warnings, sent | right to feed and safeguard him. into the most disastrous of wars. In that war all was ready on the German side; on the French side nothing was ready. In 1870 many of sure of itself, looks with confidence opoly of the scientific mode of warfare which, together with the supertry; in this war France alone, her him the reward promised to the which is now, as always, neutral and impartial, Signor Meda, it adds, does glory and existence, dominates those gentle and charitable and forgiving. in command. In the Prussian war France's weak point was its artillery;

OLD STORY

annihilation.

to-day it is the finest in Europe.

There is the old Gallic enthusiasm

and liking for the charge that had

success for more than half a century

of France and crushed it mercilessly;

with an abiding sense of the suprem-

Bible inspiration they cannot estable eternity and who are swathed in the lish and coolly ask the unbeliever to clothes of indifferentism. accept it as the Word of God. The reading, thinking Protestant knows that the Bible, to whose infallibility he had pinned his faith, has been questioned not by infidels but by leaders of his own party and has fall a thousand times in a day, rise been discredited by them. Henceforth it can never be to him what it was to his father and mother, and Christianity grows dim and confused | the beginning.—Louis of Grenada.

before his eyes. He drifts away from Christianity as a supernaturally SIGNOR MEDA OF ITALY Pope is complicated forever. Then he said: 'Have it. Be joyful and no act to wound the modesty of revealed faith, and to retain only the FIRST PRACTICAL CATHOLIC TO exposition of the natural moral law. He may go to Church for the mental stimulation of listening to another The French are not indulging in man's views of a question or for the sentimental nourishing of the hungry religious instinct. He may neither a great tactician like Von seek in some ism the solution of the problem of life, the whence and marck. They are confronted by an whether of destiny; the how and the why of morals. But the fact remains that he has been cast out into the which Napoleon III., despite desert by those who claimed the ition in his cabinet, contending that,

THE RIGHT FRONT

The good Catholic is always joythose who shared in the struggle ous. Gladness is the key-note of his went forth with the most dismal life. He radiates sunshine. Knowanticipations; in this war France, ing himself, he is blind to the shortcomings of his neighbor and believes that in every soul, however subto final victory. In the Franco- that in every soul, however sub-German war the great soldier Mc- merged, there is music. Hence he is a Mahon saw at Sedan the signature stranger to the piety that is a blend of the most humiliating capitulation of vice and pride. Neither is he a ever inflicted on a French army; to- self-appointed detective who goes day, however, France is not on her about seeking victims for his capknees but erect and buoyant with no tiousness and invective. He does thought of surrender to her opponent. not weep over the imperfections of To-day the Germans have not a mon- this planet, but does his "bit" to make it better. He does not clothe time himself in immaculate linen and iority of numbers, made it the lead- write himself down as a member of ing military power in Europe. Against the elect. But he has a helping them there are approved methods hand and a cheery word for his Romano, commenting on the incluand watchfulness, foresight and fellow travellers and deep down in caution. In 1870 the leaders were his heart is the joy that his way is swayed by the Emperor who thought | bright with the light of eternity and more of his dynasty than the coun. that at the end of it is awaiting for the

OUR NEED

olics should be able to state clearly

teaches on those points where she is

crowned their arms with unvarying and simply what it is that the Church

most often misrepresented and where but it is now unleashed only when it she is most obvious to plausible can strike a strong, decisive blow, objection. We should not forget that In 1870 the Prussians met the body to-day the soul of France, aflame but to the caricature which passes current for the reality in the world acy of duty and of absolute devotion at large. Sheer ignorance of our to country and counting as naught the petty strifes of ordinary existence, stands before them and defies testants may remove many misconceptions. But this demands knowledge. If a Catholic has never been A New York Presbyterian minister meet successfully the Protestant gets into the news by saying that the objection to the adoration of the outraged at the conduct of the jury-Bible is not inspired. Why his state- | Cross? If he has never learned what | men; there was no popular protest ment received notice we fail to under- indulgence really means and the true against such conduct. stand. It is a commonplace among significance of an indulgence or significance of an indulgence or itionist crys in a letter to the Advertise should his brethren who have thrown the three hundred days or seven years, tiser that "the whole State should Bible into the melting pot and feed how can he answer the difficulties be placed under martial law," those who sit in the pews with that may be urged against them? amateurish dissertations on current We should be able to answer the issues. The news item tells us that chief objections, doctrinal and histhe statement has created no small torical, against the Church in which stir among Presbyterian clergymen, we were baptized and confirmed. Surely those worthy divines must Ignorance in these cases is inexcusbe very emotional to allow this most able. For the Catechism tells us unoriginal declaration to ripple the that a person sins against Faith by thy of the statute.—N. Y. Times. calm surface of their lives. Having not trying to know what God has it on very good Protestant authority taught, and we fail to try to know that the poison of unbelief has insin- what God has taught by neglecting uated itself "into our theology and to learn the Christian doctrine. Our theological seminaries," we cannot neglect in this matter makes us see why they can reasonably object dumb when we should speak. The to utterances of men educated under honor of the Church is involved and delivered by Shane Leslie, before the their auspices. But how are they we have nothing to say. We have Converts' League in New York, we going to discipline them? They may the means to dispel ignorance and read the following anent a striking expel them from the communion, but prejudice by explaining and defendthe important thing for them is to ing the doctrines and actions of the of the lecture prove that the Bible is inspired. Church and repelling false charges How are they to do this? The Bible made against her, and we give our is not a competent witness in its own time to the reading of idle chatter. behalf. Again, nowhere does it It is not too much to say that parents claim intrinsic proof of its divinity, are not inconsequential factors in the and there is not a scrap of evidence promotion of ignorance of Catholic of England and Manning, spokesman in it from cover to cover as to its doctrines. Insistent on the acquisiwriting and compilation. They can tion of secular knowledge they are quote the Scriptures as literature, lukewarm in the necessity of seeking but they must manacle their brains first the Kingdom of God and His if they quote them as inspired records. Justice. The learning of the world They must prove their inspiration, means money and position, but the and they cannot do this without sub- Catechism is merely a passport to scribing to an infallible authority. Holy Communion. With never a but Gladstone sent a British warship And yet Protestant missionaries go hint as to dollar-making, it is of no up the Tiber to assure the safety of yearly to distant lands with the use to people who never think of

> If at any time thou dost stumble and fall, and through weakness dost faint, do not discourage thyself, nor cast away thy hope; but albeit thou again, and be renewed a thousand times in a day; and in what place

ACCEPT PORTFOLIO IN

ITALIAN CABINET (Catholic Press Cablegram) Rome, June 20.—A new Italian

ministry has been formed under the presidency of Signor Boselli. It comprises representatives of all the parties and groups in the chamber of deputies, with the exception of the Socialists. Premier Boselli pleaded hard with Signor Meda, leader of the Catholics who are members of the chamber of deputies, to accept a pos as the new ministry is essentially national in character, aiming to represent all parties, and to enlist the support of all patriotic Italians on account of the war, it would be anoma lous if Catholics had no representative in it, especially in view of their splendid example of patriotism at the front and of loyalty to the government in the chamber of deputies. accepted a portfolio in the Boselli His joining the ministry is an historically interesting event, inasmuch as it is the first time that a practical and acknowledged Catholic has accepted a post in an Italian cabinet. It has, however, elicited no comment in the political journals, all of them recognizing tacitly that the exceptional exigencies of the present justified Premier Boselli's efforts to secure the services of Signor Meda as one of his colleagues in the government.

The sion of Signor Meda in the new Ital. ian cabinet, declares that his presence there must not be regarded as having any connection whatever with official attitude of the Holy See, not officially represent any Catholic organization, nor does he represent any Catholic parliamentary, party inasmuch as there is none in exist-Men of the world expect that Cath- ence.

PROHIBITION IN ALABAMA

SWALLOWING THE EVIDENCE The Alabama prohibition statute concedes a generous monthly allowance of strong waters, wine, or beer Protestants object offtimes not to any doctrine as taught by the Church pine for spirituous fortification. Yet Yet the Wets murmur and rebel. "Blind tigers" flourish. So do the ungodly, even on juries. A Mobile jury tried a "blind tiger" case the other day. doctrines is responsible for dislike of them. A word to inquiring Proand whisky. As the Savannah Morning News dryly or wetly puts it, the jurymen found the evidence "insufand there was a mistrial. ficient taught the difference between abso- The Judge reproved the jurymen. lute and relative worship how can he They were not declared in contempt of court. "Mobile," says the Montgomery Advertiser, "did not feel

necessary, to enforce the liquor law will not see, so many prohibitions can never see, that a statute unsupported by public opinion cannot be enforced. If those Mobile petit jurors did a scandalous thing, it was because they looked on the prohibitory law as a joke and a humoug. A bad attitude, but not unwor-

### A PROPHECY OF THE GREAT WAR

In a remarkable lecture lately late Cardinal Manning, the subject

Apropos of the present appalling wrote to Gladstone was dated 1870. I need hardly say that during the Vatican Council, the Prime Minister lies. of the infallibility majority, waged a correspondence pretty fierce letter. I think Manning got the best of it. Then Gladstone did a delightful thing to show he had no rancor. The temporal power fell. I do not think the rest is known — the paper in which I read about it was labeled Secret, to be burned when read the Pontiff. He did that entirely out his love for his old friend Manning:

The letter that Manning wrote to him at the end, when the temporal power had fallen, and it seemed that the Pose was placed in a posi-tion where he could hardly use that influence which is essential to the have had your way, you and Bismark. between you. The Church is thrown back on her last trenches. You have

he said: 'Have it. Be joyful and triumphant over it.' Then, raising his pen in prophecy (you will hardly believe it, but I have read the very words in the autograph,) he said: Gladstone, Gladstone, can you not foresee the day when the moral law shall break down in Europe, when not armies shall fight against armies, but nations against nations?' and then he made quite a close shot Cannot you see when the nations shall quarrel about Africa, and Europe be desolated?"—(The Catholic Convert, June, 1916.)

ANTON LANG IS DEAD

THE "CHRISTUS" OF OBERAMMERGAU

HAS BEEN KILLED IN ACTION Several months ago it was reported that Anton Lang, the well-known "Christus" of the Passion play Oberammergau, had been killed in battle, but in a few weeks the report was denied. All doubt now about his being killed in action recently has been dispelled by the receipt of a letter by Miss Isabel Brown, president of the Society of Applied Science, St. Louis, from Innsbruck, Austria.

Lang's death, the letter says, was tragic. He had been sent to the front with the German army, and the scenes he saw were so terrible that he broke down and had to return to Bavaria. After recuperating he was again sent to fight and was killed in

His trade was that of a potter and semi-official Osservatore commenting on the incluignory Made in the provided in the provided

### RECALLS HOW WAR WITH MEXICO BEGAN

COL. MURPHY TELLS OF AMBUSH THAT CAUSED HOSTILITIES SEVENTY YEARS AGO

War between the United States and Mexico in 1846 began as result of a skirmish similar to the unprovoked attack by Mexicans on last Wednesday upon the detachment of General Pershing's forces, it recalled yesterday by a veteran of the first Mexican war Colonel Charles J. Murphy, who is the youngest survivor of that conflict. Colonel Murphy also was a staff officer in the Civil War. On Ju e 3 he was eighty-four years old. At his home in West Ninety-third Street Colonel Murphy, commenting on the fight at Carrizal on Wednesday morning, in which Captain Charles T. Boyd and Lieutenant Henry R. Adair of Troop H, Tenth Cavalry, were among the killed,

The news of the first battle in Mexico reminds me that the war with Mexico in 1846-8 commenced in a similar way on April 24, 1846, although there was not a formal declaration of war between the two countries. Like the fight of two days ago it was an ambuscade for the Americans, and similarly the Americans were attacked by superior forces of probafour to one

Captain Thornton, U. S. Army, marching at the head of seventy men of the Second Dragoons in Texas. fell into an ambuscade of Mexican regular troops on April 24, 1846. and four hundred. After a gallant resistance he was killed with sixteen members of his command, and thirtyeight were wounded. The remainder of the force were taken prisoners. In this fight, as in that of two days ago, it may be noted that apparently approximate numbers of the slain and wounded were the same on

It was six days later when the Mexicans attacked Fort Brown, and were repulsed, said Colonel Murphy On May 8, General Taylor defeated prognostic if not prophecy of the the Mexican Army of General Ampudia and Arista at Palo Alto.

It is a noteworthy fact that these battles were fought without a declarcatastrophe in Europe, one of the last letters that Cardinal Manning tinued the Colonel. "Indeed, no declaration of war was ever made by either of the two contending repub

It was no holiday war. It was replete with toilsome marches, with blistering and bleeding feet, through hot sands under a tropical sun, over jagged rocks and snowy mountain where horses and riders perished with cold and exposure. It abounded with nameless tragedies, both in bloody fields near many a smoking gun, and in the deep gloom of fever-stricken hospitals.

In that memorable war of two years we fought seventy battles and engagements without the final loss of a single gun or an American ensign. Engaged always against heavy odds, we bore the honor of our great Republic triumphantly on our ever-advancing swords and bayonets

'I must not forget to mention that the soldiers of the Mexican armies, peace of the world, contains this throughout the whole war, were striking passage: 'You politicians never known to stand a single charge

Blended with patriotic reflections. of Europe, the moral position of the the country of an enemy alien to us against me, most of all in time of Sunday Visitor.

women. The flames of no defenseless homestead lighted up our line of march and no matin hymn or vesper

bells were silenced by our coming. What has been the result of that victorious war? It acquired for us the vast territories of California, Nevada, Colorado, New Mexico, Idaho, Arizona, and Utah, thus adding 1,000,000 square miles, or 640,000,000 acres to the United States, nearly doubling its area."

Colonel Murphy enlisted for the Mexican War when fifteen years of age, and served in Company D, Seventh Regiment. He was one of the only three staff officers of his rank who received the Congressional Medal of Honor for services in the Civil War. In 1890 Colonel Murphy was a special commissioner in Europe of the United States Department of Agriculture. He organized the American relief movement at the time of the Russian famine in 1881, and at the request of the Czar he was sent by the American Government to Russia to show the various uses of Indian corn. For this and other services he was decorated by Russia.

SENTENCED TO DEATH

CASEMENT MAKES STRIKING PLEA FOR CIVIL RIGHTS AS AN IRISHMAN

> Special Cab'e to the Free Press By W. Orton Tewsor

London, June 29.—Sir Roger Case ment found guilty of high treason and sentenced to death by the Lord Chief Justice of England at 4:30 this afternoon. He heard the verdict, which was reached by the jury in 30 minutes, and the sentence without finching. A smile was even playing about his face when the foreman of the jury pronounced the fateful word "guilty.

Forty minutes elapsed between the announcement of the verdict and the actual passing of sentence. interim was taken up by Casement himself, who made what was perhaps the most remarkable speech ever made by a prisoner from the dock.

The last scene was profoundly tragic. It must prove unforgettable to all who were present.

Of course, he was nervous, espe cially during the first few moments of speaking. But he was not more so than many a man would be who was called on for a speech before a critical audience. His face turned considerably paler, but never for a second did he lose his self-possession.

Starting in low conversational tones his voice grew stronger after a few sentences, and soon he was going along evenly and as interestingly as though he were delivering an address on Irish politics to an everyday audience. His voice was always melo-dious and often trembled when he came to passages that held deep significance to the cause he was pleading.

There were numerous striking sen-

tences in Sir Roger's speech.
"There is an objection, possibly not good in law, but surely good on moral grounds," he said "against the application to me here of this old English statute, five hundred and sixty-five years old, that seeks to deprive an Irishman to-day of his life and his honor, not for adhering to the King's enemies, but for adhering to his own people.

When this statute was passed in 1351, what was the state of men's minds on the question of a far higher allegiance, that of man to God and His Kingdom. The law of that day did not permit him to forsake his church or deny his God, save with his life. The heretic then had the same doom as the traitor.

A GREAT CHANGE

"To-day a man may forswear God and His heavenly realm without fear or penalty, all earlier statutes having gone the way of Nero's edicts against the Christians, but that phantom, the King, can still dig up from the geon and torture chambers of the dark ages a law that takes a man's life and limb for an exercise of his con-

'If true religion rests on love, it is equally true that loyalty rests on love. The law I am charged under has no parentage in love, and claims the allegiance of to-day on the ignorance and blindness of the past.

I am being tried, in truth, not by my peers of the living present, but by the fears of the dead past; not by the civilization of the twentieth century, but by the brutality of the fourteenth; not even by a statute framed in the law of the land that tries me, that lies in the law of an enemy land, so antiquated is the law that must be sought to slay an Irishman whose offense is that he puts Ireland first.

LOYALTY RESTS ON LOVE

"Loyalty is a sentiment, not a law. It rests on love, not on restraint. The government of Ireland by England rests on restraint, not on law, and since it demands no love, it can evoke no loyalty.

This court, this jury, the public

war. I did not land in England; I landed in Ireland. It was to Ireland I wanted to come, and the last place I desired to land was England. But for the attorney general of England there is no Ireland : no right of Ire-Yet for me, the Irish outlaw, land there is a land of Ireland, a right of Ireland, a charter for all Irishmen to appeal to in the last resort, a charter that even the very statutes of England cannot deprive me of, charter that Englishmen themselves assert

connects the two kingdoms." Referring to the phrase of the indictment, that he set an evil example to others, Sir Roger said:

as a fundamental bond of law that

"To Englishmen I set no evil example, for I made no appeal to them. I asked Irishmen to fight for their rights. Place me before a jury of my own countrymen, be it Protestant or Catholic, Unionist or National ist, Sinn Feiner or Orange, and I shall accept the verdict and bow to the statute and all its penalties.

NOT AFRAID OF VERDICT

"I am not afraid of the verdict of such a jury. If this be not so, why fear the test. I fear it not. I demand it as my right. It was not I who landed in England, but the crown that dragged me here, away from my own country, to which I had returned with a price upon my head. away from my own countrymen, whose loyalty is not in doubt, and safe from the judgment of my peers, whose judgment I did not shrink

"That is the condemnation of English rule in Ireland, of English made law, that it dare not rest on the will or the Irish people, but exists in defiance of their will; that it is a rule derived, not from right, but from conquest. Conquest gives no title it can exert no empire over men's reason and judgment and affections. It is from this law of conquest, without title to the reason, judgment and affections of my own countrymen, that I appeal.

Having finished this statement, the prisoner said:

'This much I penned in my prison 15 days ago."

NO QUARREL WITH ULSTER

He then continued, declaring that the Nationalist volunteers, founded in Dublin in November, 1913, had no in Dublin in November, 1913, had no uarrel with the Ulster volunteers, born a year earlier, only with the men who sought "to pervert to English party use, to the mean purposes of their own bid for place and power the armed activities of the simple Irishmen.

"We aimed at winning the Ulster volunteers," he went on, "to the cause of a united Ireland. It was not the Irish volunteers who broke the law, but a British party Government, who had permitted the Ulster volunteers to be armed by Englishmen, to threaten, not only an English party in its hold on office, but to threaten that party through the lives and blood of Irishmen. The battle was to be fought in Ireland, Dorset, for twenty-five years. that the political outs of today should be the ins of tomorrow.

benefit of Ireland were to be met, not on the floor of Parliament, where complete musical reference library, which cost £4,000. the fight had been won, but on the field, with Irishmen slaying each other for English party gain. the British navy would be chartered transports bringing to our shores: numerous assemblage of militia and naval-military experts, for the rofitable business of holding down the populations abroad. That party vas preaching a doctrine of hatred, designed to bring civil war in Ireland. while the party in power took no steps to restrain its propaganda which was finding advocates in the army, the navy, the Privy Council, in Parliament and state and church.

### HER CONTINUED EXISTENCE HER BEST EVIDENCE

Dr. Martineau in "Seat of Authority in Religion"

Church to the question: 'Where is the real presence of God?' 'Here classes are well attended. within my precincts,—here alone has at least the merit of simplicity and is easier to test than the Pro testant reply. It has no absolute need to make its title good by links of testimony running back to afaroff sources of prerogation; no age of miracles to reach and historically prove as a condition of its rights today. It carries its supernatural character within it; it has brought its authority down with it through time; it is the living organism of the Holy Spirit, the Pentecostal dispensation among us still. And if you ask about its evidence, it offers the spectacle of itself. Though it alone has lived through all Christian history, it least affects antiquarian pomp—knowing no difference between what has been and what is; and in its retreat from the movement of the world being hardly conscious of the lapse of time. Itself the sacred enclosure of whatever is divine and supernatural on earth. it has no problems to solve, no legitimacy to make out, no doctrine thy thread was broken, knit it together again, and go not back to leave the donor of the arch together again, and go not back to together again, and go not back toge

### CATHOLIC NOTES

A picture of "The Holy Family, with St. John" by Murillo, was sold in London the other day for \$32,550.

In the archdiocese of Sante Fe, N. M., there are 20,573 Catholic Pueblo Indians. Bishop O'Doherty, of Zamboanga,

in the Philippines, writes that about 20,000 Aglipayan heretics have returned to the faith. The number of baptized Catholics

in China was, up to this year, 1,750,675. In China there are 1,462 foreign and 806 native priests.

Gifts of \$50,307.93 were received at the chancery office of the archdiocese of Chicago as the result of the appeal made in behalf of the Polish

The Most Rev. Joseph Ferguson Peacocke, Archbishop of Dublin from 1897 to 1915, died on May 26. He was born in Queens county, Ireland, in 1835.

It has been recently stated by the League of Converts of New York that 45,00) is the average yearly number of conversions to the faith in the United States.

At Nazareth in the Holy Land is the Fountain of the Virgin. It is so called because the Blessed Virgin Mary was accustoned to go to it and draw her household water from it.

It is the only fountain in Nazareth. The will of Mrs. Katherine C. Gray, Kansas City, Mo., who died recently, bequeaths an estate of \$26,500 to four Catholic organizations: Home for Aged, St. Anthony Home, St. Mary Hospital and the

Perry Boys' Home. Joseph Hargarter, an old farmer living near Laibach, Austria, recently was informed by the Austro-Hungarian war ministry that his seventh and last son had been killed on the front of the Isonzo. Of the other six, wo fell fighting in Galicia, two in Poland and two in Serbia.

The Rev. George Chalmers Richmond, of Philadelphia, whose quarrels with two Protestant Bishops, resulting in an ecclesiastical trial, have kept his name before the public Catholic priesthood in the near

future. The Right Rev. Thomas A. O'Callaghan, O. P., Bishop of Cork, Ireland, died on Wednesday, June 14. He was a native of Cork where he was born on May 9, 1839. He was consecrated Titular Bishop of Lambese on June 29, 1884, and became Bishop of ceeding Bishop Delaney. The Right Rev. Daniel Cohalan is Auxiliary

Bishop of the Diocese. John B. Cain died at Bournemouth recently in his seventy-seventh year. A native of Brighouse, Mr. Cain, after wards he became a Catholic. He was a keen music lover, and among his "In Great Britain designs for the many gifts to Bournemouth was a

> On the heights of Montmartre, Paris, in the great votive Basilica of France to the Sacred Heart, the men of Paris for three days adored the Blessed Sacrament for France, and then the Archbishop, Cardinal Amette carried the monstrance holding the Blessed Sacrament through entrance door to the platform outside looking down upon the restless city of Paris, held it aloft, and solemnly blessed the great city at its

It is a most remarkable fact that for many months the average attendance of non Catholics at the evening service in St. Joseph's, Brighouse, Yorkshire, England, has been at least three hundred. They join in the prayers and sing the hymns of the Catholic ritual in a devout way. The priest conducts classes, for those desiring to understand the faith, on "The answer of the Catholic Sunday afternoons and also on one evening during the week. Both

Among the 20) volumes recently donated to the library of the Catho lic University, Washington, D. C., by a friend of the institution is a collec tion of pamphlets in 50 volumes dating from about 1829, the date of Catholic Emancipation, and all bearing on that great event. This collection tion is probably unique in the world. and will always be of great use the history of that epoch-making event.

Catholics will be much gratified to learn that a bust in bronze of Cardinal Newman has been erected in the garden of Trinity College, Oxford. is most appropriately placed under the rooms once occupied by Newman's tutor, "Tommy" Short, and is facing Wadham College. On the pedestal of the bust there is the simple inscription, "Presented by D. La Motte, Esq., M. A.," and on the other side. "John Henry Cardinal Newman, 1801-1890." The figure of the Cardinal is shown simply clad in the cape of his ecclesiastical habit. a Catholic.

### MOONDYNE JOE

THE GOLD MINE OF THE VASSE

CHAPTER IX

A DARK NIGHT AND DAY

The old chief led the way from the gold mine; and the strangely assorted group of five persons sat by the fire was cooked for the meat travellers.

The youth who had escorted the white men from the outer valley was the grandson of the chief, and brother of the beautiful girls. Savages they were elder and girls, in the eyes of the sergeant; but there was a thoughfulness in Te-mana-roa, bred by the trust of treasure and the supreme confidence of his race, that elevated him to an exalted plane of manhood; and the young people had much of the same quiet and dignified bear-

ing. The revelations of the day had been too powerful for the small brain of the cunning trooper. They came before his memory piecemeal. He longed for an opportunity to think them over, to get them into grasp, and to plan his course of action.

The splendid secret must be his own, and he must overreach all who would to-morrow put conditions on his escape. While meditating this, the lovely form of one of the girls, observed by his evil eye as she bent over the fire, suggested a scheme, and before the meal was finished, the sergeant had worked far on the

long in the native language. The sisters, wrapped in soft furs, sat and face of the Moondyne, their keen they heard their familiar words strangely sounded on his lips.

To their simple minds the strongly appeared almost superhuman, known had long been to them by the trees as they crossed the hearsay and the unqualified affec-

tion of their people.

Their girlhood was on the verge of something fuller; they felt a new thinking of pleasant things; but and delicious joy in listening to the they started with affright, and drew deep musical tones of the Moondyne. They had long heard how strong and brave he was; they saw that he was gentle when he spoke to them and the old chief. When he addressed them, it seemed that the same thrill of pleasure touched the hearts and lighted the faces of both sisters.

One outside, and two here," was "Two days' ride—but, can thought. I be sure of the way ?"

Again and again his furtive eyes turned on the ardent faces of the keeping distrustfully distant. girls.

"these can be used to help me out." skins, and, lighting a fire at the opening to drive off the evil spirit, lay down to rest. Sleep came slowly to every member of the party.

The old chief pondered on the now held the primal secret of the

The sergeant revolved his plans, the next day's work, foreseeing and

The sisters lay in dreamy wakefulness, hearing again the deep musical the mouth of the mine.

into the valley, and lifting his face to terror. heaven, in simple and manful directthe fire, he fell into a profound

In the morning, Moondyne spoke tongue, which was not guttural on tottered forward with a cry of warntheir lips. They told him, with much earnest gesture and flashing of eyes, about the emu's nest in the such things as made up their daily Their steps were light about

the camp that morning.

At an early hour the old man entered the gold mine, and did not return. To look after the horses, Moondyne, with the girls, crossed the valley, and then went up the mountain toward the emu's nest.

The sergeant, with bloodshot eyes from a sleepless night, had hung every instant, and hastened to catch around the camp all the morning, feeling that, though his presence seemed unheeded, he was in the deepest thought of all.

dyne and the girls till they disappeared on the wooded mountain. When at last they were out of sight and hearing, he arose sullenly, and moved toward the mouth of the mine. At that moment, the young bushman from the outpost emerged from the pass, and walked rapidly to the fire, looking around inquiringly for Moondyne and the girls.

As the sergeant explained in dumb show that they had gone up the mountain yonder, there rose a gleam of hideous satisfaction in his eyes The danger he had dreaded most had come to his hand to be destroyed. All through the night he had heard the whirr of a spear from an unseen hand, and he shuddered at the danger of riding through the pass to escape. But there was no other course open. Were he to cross the mountains he knew that without a guide he never could reach the penal colony.

Had the sage Te-mana-roa been present, he would at once have sent the bushman back to his duty. But the youth had drawn his spear from the tuad tree at the outpost, and he proceeded to harden again its injured point in the embers of the fire.

The sergeant, who had carelessly sauntered around the fire till he stood behind the bushman, now took a stride toward him, then suddenly

Had the native looked around at the moment, he would have sent his spear through the stranger's swiftly as he drove it into the tuad yesterday. There was murder in the ergeant's face as he took the silent stride, and paused, his hand on his

Not with this," he muttered, " no noise with him. But this will do."
He stooped for a heavy club, and with a few quick and stealthy paces stood over the bushman. Another instant, and the club descended with crushing violence. Without a sound but the deadly blow, the quivering

body fell backward on the assassin'

Rapidly he moved in his terrible work. He crept to the entrance of the mine, and far within saw the old man moving before the flame. Pistol in hand he entered the cavern, from which, before many minutes had passed, he came forth white-faced. As he stepped from the cave, he turned a backward glance of fearful import. He saw that he had left the light burning behind him.

Warily scanning the mountain side, he dragged the body of the youth inside the mouth of the cavern, then, seating himself by the fire he examined his pistols, and awaited the return of Moondyne and the girls.

In the sweet peace of the valley, the livid and anxious wretch seemed the impersonation of crime. He had The chief and Moondyne talked meditated the whole night on his purpose. All he feared was partial failure. But he had provided for listened, their large eyes fixed on the every chance; he had more than half face of the Moondyne, their keen succeeded already. Another hour, senses enjoying a novel pleasure as treasure—and with the sisters in his

power, there was no fear of failure. It was a terrible hour to wait; but marked white face must have at last he saw them coming, the lithe figures of the girls winding among

But they were alone: Moondyne was not with them! They came with bent faces, as if they started with affright, and drew close together, when they saw the stranger, alone, rise from the fire and come toward them.

With signs, he asked for Moondyne, and they answered that he had gone across the mountain, and would return when the sun had gone down.

This was an ominous disappointment; but the sergeant knew that the dread burden of the sergeant's his life would not be worth one day's purchase with such an enemy behind him. He must wait.

He returned to the fire, the girls s. Ay, that will do," he thought, and too soon discover the dreadful secret; so, getting between them and The sisters retired to a tent of the rock, he lay down at the

Like startled deer, the girls looked around, instinctively feeling that danger was near. The evil eyes of the sergeant never left them. of the stranger, who had not foreseen this chance, and for the moment knew not how to pro-

ceed. The sisters stood near the fire, going carefully over every detail of alarmed, alert, the left hand of one in the right of the other. At length their quick eyes fell upon blood on devilish ingenuity.

their quick eyes fell upon blood on the sand, and followed the track till they met again the terrible face at

voice, and seeing in the darkness the strange white face of the Moondyne.

Potential of the Moondyne.

And, as they looked, a sight beyond the prostrate man, coming from the Before sleeping, Moondyne walked dark entrance, froze their hearts with

ness, thanked God for his deliver- white hair discolored with blood, the ruin he had wrought. ance; then, stretching himself beside appeared above the dreadful watcher, and looked out toward The old man who had dragged his sun rose, and still the lonely man held wounded body from the cave, rose to his straight and aimless road,—across to Koro and Tapairu in their own his feet when he saw the sisters,

ing, and fell across the murderer. Paralyzed with horror, the sergeant could not move for some moments. days before, on the way to the gold valley beyond the lake, and other But soon feeling that he was not attacked, he pushed aside the senseless body, and sprang to his feet with terrible malediction. In that fell into a deep sleep that lasted moment of his blind terror, the girls many hours.

had disappeared. He ran hither and thither search At length he gave up the search, a shivering dread growing upon him

his well-laid plan was a failure. There was now only one course open. He must take his chance Whatever his purpose, it was alone, and ride for his life, neither settled now. There was dark meaning in the look that followed Moon-would run straight to Moondyne; and he must act speedily to get

beyond his reach. In a few minutes the horses were ready, standing at the entrance of the mine. The sergeant entered, and, passing the flaming basin, loaded himself with bars and plates of gold. Again and again he returned, till the horses were laden with treasure. Then, mounting he called the dogs;

but they had gone with Moondyne. Once more the chill of fear struck like an icicle through his heart at his utter loneliness. Leading the spare horse by the bridle, he rode headlong into the ravine and disappeared.

> CHAPTER X ON THE TRAIL

It was evening, and the twilight was gray in the little valley, when Moondyne reached the camp. He was surprised to find the place He had expected a deserted. come—had been thinking, perhaps, of the glad faces that would greet him as he approached the fire. But the fire was black, the embers were cold.

light in the gold mine.

knew that the horses were gone. Following the strange action of the dogs, he strode toward the cave, and there, at the entrance, read the

terrible story.

The sight struck this strange conthe mine. He felt no wrath, but only

crushing self-accusation.
"God forgive me!" was the intense cry of heart and brain : "God forgive have rest.

me for this crime!"

The consequence of his fatal selfishness crushed him; and the outstretched arms of the old chief, whose unconsciousness, for he not dead, was fearfully like death, seemed to call down curses on the destroyer of his people.

The years of his life went miserably down before Moondyne till he grovelled in the desolation of his abasement. A ban had followed him and blighted all he had in the race.

Years were pressed into minutes as he crouched beside the maimed bodies of his friends. The living man lay as motionless as the dead. The strong mind brought up the for judgment. His scene but he felt more of pity for the wretch than of vengeance. The entire sensibility of Moondyne was concentrated in the line of his own conscience. Himself accused himself -and should the criminal condemn another?

When at last he raised his face. with a new thought of duty, the trace of the unutterable hour was graven upon him in deep lines

Where were the sisters? Had they been sacrificed too? By the moonlight he searched the valley; he entered the cave, and called through all its passages. It was past mid-night when he gave up the search and stood alone in the desolate

In the loose sand of the valley he scooped a grave, to which he carried the body of the young bushman, and buried it. When this was done he proceeded to perform a like office for Te-mana-roa, but looking toward the cave he was startled at the sight of the sisters, one of whom, Koro, stood as if watching him, while the other, aided by an extremely old woman, was tending on the almost dying chief, whose consciousness was slowly

returning. Benumbed and silent, Moondyne approached the cave. The girl who had watched him shrank back to the others. Tepairu, the younger sister, rose and faced the white man with a threatening aspect. She pointed her

finger toward the pass. she said, sternly, in her Moondyne paused and looked at

Begone!" she cried still pointing; and once again came the words,

begone, accursed!" Remorse had strangled grief in Moondyne's breast, or the agony of the girl, uttered in this terrible proach, would have almost killed him. Accursed she said, and he knew

that the word was true. He turned from the place, not toward the pass, but toward the mountains, and walked from the valley with an aimless purpose, and

a heart filled with ashes.

For hours he held steadily on, heedless of direction. He marked no places -had no thoughts - only the one

The dogs followed him, tired and on sank, and the his straight and aimless road,—across mountains and through ravines, until at last his consciousness was recalled as he recognized the valley in which he stood as one he had travelled two

mine. Stretching his exhausted body on a sheltered bank beside a stream, he

He awoke with a start, as if avoice had called him. In an instant his ing for them; but found no trace of brow was set and his mind detertheir hiding-place or path of escape. mined. He glanced at the sun to settle his direction, and then walked slowly across the valley, intently observing the ground. Before he the horses. He began to realize that had taken a hundred paces he stopped suddenly, turned at right angles down the valley, and strode on with purpose, that though rapidly, almost instantaneously formed, evidently taken full possession of his

will. Sometimes persons of keen sensibility lie down to sleep with a trouble on the mind, and an unsettled purpose, and wake in the night to find the brain clear and the problem solved. From this process of uncon scious cerebration Moondyne awoke with a complete and settled resolu-

There could be no doubt of the determination in his mind. He had

struck the trail of the murderer. There was no more indirection of hesitation in his manner. He settled down to the pursuit with a grim and terrible earnestness. His purpose was clear before him—to stop the devil he had let loose—to prevent the escape of the assassin—to save the people who had trusted and saved him.

He would not turn from this intent though the track led him to the prison gate of Fremantle; and even in the face of the guards, he would slay the wretch before he had etrayed the secret.

Death is on the trail of every man; heed him not. Crime and Sin are slept.

A dreadful presentiment grew upon | following us-will surely find us out, him. A glance for the saddles, and and some day will open the cowl and another across the valley, and he show us the death's head. But more terrible than these Fates, because more physically real, is the knowl edge ever present that a relentless human enemy is on our track.

Through the silent passes of the hills, his heart a storm of fears and vict like a physical blow. His limbs hopes, the sergeant fled toward almost to smile. He raised his body sank till he security. Every mile added to the and knelt upon the sand, looking knelt on the sand at the mouth of light ahead. He rode wildly and without rest-rode all day and into the night, and would still have hurried on, but the horses failed and must

He fed and watered them, watching with feverish eyes the renewal of their strength; and as he watched them eat, the wretched man fell into a sleep, from which he started in terror, fearful that the pursuer was upon him.

Through the day and night, depending on his great strength, Moondyne followed. While the fugitive rested, he strode on, and he knew by instinct and observation that he was gaining

Every hour the tracks were fresher. On the morning of the second day, he had found the sand still moist where the horses had drank from a stream. On the evening of that day he passed the burning nhers of a fire. The murderer was inward eve saw the fleeing murderer; gaining confidence, and taking longer

The third day came with a revelation to Moondyne. The sergeant had lost the way—had turned from the valley that led toward the Settlement, and had sealed his doom by choosing one that reached toward the immeas

urable deserts of the interior. discovery. To the prison or the wilshould the track lead, he fell dead on the sand. derness,

would follow. verdure and pranked with bright turned and ran from the place flowers. But like the pleasant ways toward the palm near which l the midst of a treeless sea of sand. Nothing but fear of death could

drive the sergeant forward. He was the desert to kill like a wild beast. bushman enough to know the danger of being lost on the plains. But he dare not return to meet him whom he knew was hunting him down.

There was but one chance before him, and this was to tire out the pursuer-if, as his heart suggested, there was only one in pursuit—to lead him farther and farther into the desert, till he fell on the barren track and died.

It was sore travelling for horse and man under the blazing sun, with no dumb cry, "Pardon." hear from him at any minute. I told him to come up here." food nor water save what he pressed these were growing scarce. The only life on the plains was the hard and dusty scrub. Every hour brought a nore hopeless and grislier desolation.

How was it with Moondyne? The strong will still upheld him. He knew he had gained till they took to the plain; but he also knew that here day was an hour old, other forms the mounted man had the advantage. Every day the track was less distinct. and he suffered more and more from thirst. The palms he passed had been opened by the sergeant, and he leave the trail to find one

untouched. The sun flamed in the bare sky. and the sand was so hot that the air hung above it in a tremendous haze. In the woods the dogs had brought him food; but no living thing was to be hunted on the plains. He had The face of the aged chief, his gnawing and consuming presence of lived two days on the pith of the call. The spearmen crowded around,

palms. On the third day Moondyne with the face and body of the senseless difficulty found the sand trail, which had been blown over by the night breeze. He had slept on the shelter- strong rider, while another took the less desert, and had dreamt of sweet wells of water as the light dew fell

on his parched body. This day he was quite alone. The dogs, suffering from thirst, had

ported him in the night. He began the day with a firm heart

moisten his throat and lips. But to-day, he thought, he must come face to face with the villain, and would kill him like a wild beast on the desert; and the thought upheld him.

His head was bare and his body nearly naked. Another man would have fallen senseless under the cruel sun : but Moondyne did not even rest -as the day passed he did not seem to need rest.

It was strange how pleasant, how like a dream, part of that day appeared. Sometimes he seemed to be awake, and to know that he was moving over the sand, and with a dread purpose; but at these times he knew that the trail had disappeared -that he was blindly going forward, lost on the wilderness. Toward evening the cool breeze creeping over the sand dispelled the dreams and made him mercilessly conscious.

The large red sun was standing on the horizon of sand, and an awful shadow seemed waiting to fall upon

When the sun had gone down, and the wanderer looked at the stars, there came to him a new Thought, like a friend, with a grave but not unkind face—a vast and solemn Thought, that held him for a long time with upraised face and hands, as if it had been whispered from the deep quiet sky. Slowly he walked with his new communion, and when he saw before him in the moonlight two palms, he did not rush to cut them open, but stood beside them smiling. Opening one, at length, he He looked and saw that there was no but we have grown used to him, and took the morsel of pith, and ate, and

How sweet it was to wake up and see the wide sky studded with golden stars-to feel that there were no bonds any more, nor hopes, nor heart

burnings.

The Divine Thought that had come to him the day before was with him still—grave and kindly, and now, they two were so utterly alone, it seemed and knelt upon the sand, looking upward, and all things seemed closing uietly in upon him, as if coming to a great rest, and he would have lain down on the sand at peace-but a cry. a human-like cry, startled him into wakefulness-surely it was a cry

It was clear and near and full of suffering. Surely, he had heard-he had not dreamt of such a cry. Again —God! how near and how keen it was—from the darkness—a cry of mortal agony ! With a tottering step Moondyne

ran toward the woful sound. He saw by the moonlight a dark object on the sand. The long weak cry hurried him on, till he stood beside the poor throat whence it came, and was smote with pity at the dismal sight.

On the sand lay two horses, chained at the neck-one dead, the other dying in an agony of thirst and imprisonment. Beside the dead orse, almost buried in the sand, as he had fallen from the saddle, lay a man, seemingly dead, but whose gla ing eyes turned with hideous suffer ing as Moondyne approached. The wretched being was powerless to free himself from the fallen horse; and upon his body, and all around him, were scattered heavy bars and plates of gold.

Moondyne loosed the chain from The pursuer was not stayed by the iscovery. To the prison or the will its feet, ran forward a few yards, and

The men's eyes met, and the blis-At first the new direction was tered lips of the sergeant-for it was pleasant. Dim woods on either side he—moved in piteous appeal. Moonof a stream, the banks fringed with dyne paused one stern moment, then flowers. But like the pleasant ways of life, the tempting valley led to the desolate plains; before night had closed, pursuer and pursued were far from the hills and streams, in the midst of a treeless sea of sand and squeezed the precious moisture into the mouth of the dying man the man whom he had followed into

Till the last drop was gone he pressed the young wood. Then the wretch raised his eyes and guilty looked at Moondyne-the glazed eyes grew bright, and brighter, till a tear rose within them, and rolled down the stained and sin-lined face. baked lips moved, and the weak hands were raised imploringly. The

sergeant fell back dead. Moondyne knew that his last

Then, too, the strength faded from from the pith of the palms, and even | the limbs and the light from the eyes of Moondyne—and as he sank to the earth, the great Thought that had cally in the street below. The Judge's come to him filled his heart with peace—and he layunconscious beside the dead. The sun rose on the desert, but the

> rapidly crossed the plain-not wanderers, but flerce, skin-clad men, in search of vengeance.
>
> They flung themselves from their horses when they reached the scene; and one, throwing himself upon the of the sergeant, sprang back

with a guttural cry of wrath and disappointment, which was echoed by the savage party. Next moment, one of the natives, stopping to lay his hand on the heart of the Moondyne, uttered an excited and one poured water from a skin on

man. They raised him to the arms of a reins, and the wild party struck off at a full gallop towards the moun-

When Moondyne returned to consciousness, many days after his rescue, he was free from pursuit, he had cut forever the bond of Penal Colony; but an unsteady step. There was above him bent the deep eyes and not a palm in sight. It was hot noon kind faces of the old chief and the kind faces of the old chief and the he found a small scrub to sisters, Koro and Tepairu, and around him were the hills that shut in the

Valley of the Vasse Gold Mine. He closed his eyes again and seemed to sleep for a little while. Then he looked up and met the face of Temano-roa kindly watching him, am free!" he only said. Then turning to the sisters: "I am not accursed;" aud Koro and Tepairu answered with kind smiles.

TO BE CONTINUED

BEYOND THE LAW

"I have no hesitation in saying Judge Brady remarked after a long pause, "that Biggins is a most remarkable character. Everybody his crookedness shouldn't be surprised if he admits it himself. Yet-And the old man shrugged his

"Yet he's never caught with the goods, eh?" The District Attorney completed the sentence. "Well, s right. He hasn't been caught

-not vet.'

pale, finely-lined face. 'Am I to assume that you think yourself capable of turning the trick, Mr. Calderlynn? You young men are so dreadfully sure of yourselves. Remember, big men and brainy men tiently. and resolute men have tried to get

A smile flickered over the Judge's

Biggins, and failed." Calderlynn chuckled and knocked the ashes from his cigar.
"Oh, I remember all right, Judge

Brady. But I act occasionally, too. I've been watching Biggins closely for months. I've got his record."

"But getting Biggins' record isn't getting Biggins." The Judge leaned back in his morris chair with halfclosed eyes. "For ten years that man has been at his tricks in this town, but he has never been guilty of a technical offence. He has never absolutely sinned against the letter of the law. He's too clever a rascal for you, I'm afraid.'

"Well, you needn't worry. This time I've got him : and Biggins will get just about what's been coming to him for the last ten years.'

Judge Brady's eyes opened slowly

in tolerant, amused surprise. "It's a sure thing," Calderlynn continued enthusiastically. "You know about my frame-up for the Funda mental people? Well, Biggins is involved. Whenever there's any dirty work on foot, that man has a perfect genius for being involved." The District Attorney pulled his

chair closer and tapped lightly on the "I trapped the Fundamental crowd the first thing this morning. showed my hand, and maybe old man

Black didn't pull out of the game And he's handed all the trouble over to Biggins. I've got inside info., and

'Just what do you know?" asked the Judge quietly.
"Here's the proposition Black put

up to Biggins. Biggins gets \$50,000 in cold cash and deposits it safely in any bank of his choice. No matter what happens, that will be his, understand? Then Biggins will let himself be caught giving a bribe to a dummy depositor in the Fundamental. He'll plead guilty. He's counting on the Burton gang to get him off; but I've got the number of the Burton gang. So in less than two months, Biggins will be working in the jute-mill at the State penitentiary.

You seem very positive about it,

Mr. Calderlynn." "I am very positive." The District Attorney lowered his voice. did a little tinkering last night in Black's private office. As a result stenographer in the room below, with one of those new-fangled Edison aurophones, taking down every word uttered at the meeting with Biggins this afternoon. And at the proper moment—just when Black is handing over the money—piff goes the flash-light, and-

'And then the rest is silence.'

Calderlynn toyed complacently with his closely-trimmed mustache. "The rest, Judge Brady, will be the biggest newspaper sensation of the decade. Young Enright of The Investigator is on the job, and I expect to

A long silence followed. The rain beat heavily against the windows cally in the street below. The Judge's cigar burned out unheeded.

"I'm sorry," said Judge Brady, half to himself. "For Biggins?" snorted Calder

"Why, that man-The Judge raised his hand. "I'm not thinking of Biggins. You could hardly expect me to feel much sympathy for Biggins. The man has been crooked since the day he finished at law school. But the unfortunate circumstance is that in all these cases the innocent are dragged down with the guilty. I was thinking of

Biggins' wife." I don't know anything about his

wife. 'Well, I do. I've known her for vears. I knew her before she was married. She was-and is-a grand woman, Calderlynn, How such girls as Margaret Rowe marry such men io Biggins is the nerennial enigma. But they do.

The Judge lighted a fresh cigar and smoked slowly in silence. His glance fell upon the rows of familiar books ranged against the opposite wall. And he remembered that even

to those silent and sagacious friends representing the best and highest thought of all the ages-the mating of human beings was an enigma, too. Shakespeare and Browning, Dante and &Leopardi, Moliere and Racine, Kant and Goethe, all had luminous comments to make on the all absorbing drama of life; masters all, they had taught the Judge much concern ing men and women. But, while telling of the loves that have strewn history and romance with roses red and white, they contented themselves with picturing the facts and the fancies, never imparting the hows and the whys. The perennial enigma that was the door to which was

found no key.
Manners, Judge Brady's well-oiled and faultlessly running man glided into the library.

'Now you'll hear how it worked, Judge Brady," declared Calderlynn, a note of triumph booming in tones. "Enright was back of the camera, you know, and in touch with the stenographer. I wonder what kind of an act Biggins pulled off when he found himself trapped." "I wonder," echoed the Judge, his

"Mr. Enright."

eyes fixed dreamily on the bookcases. Young Mr. Enright did not assume the stride of the conquering hero. He almost slunk across the carpet, briefly saluted the Judge and slowly seated himself in the chair behind the desk. He looked tired and chaggrined.

"Well?" asked Calderlynn impa-Enright shook his head. There's no story, Mr. Calderlynn.

Calderlynn sprang to his feet. You mean-'I mean there's nothing doing. I mean our little three-ringed circus didn't come off. I mean money refunded at the box-office." And

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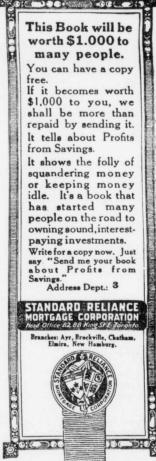
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Enright sighed and lighted a cigar-

A look of unbelief, of bewilderment came into Calderlynn's face. He leaned over to the reporter, his clenched hands on the desk.

"I wish you'd explain yourself, Enright. What went wrong?"

Biggins." The young man leaned back, the cigarette dangling from his and unpressed. mouth at an acute angle. "Biggins went wrong. He turned down the proposition.

Calderlynn smiled incredulously. wouldn't take the Biggins

Biggins wouldn't do a Old man Black talked himself blue in the face; broke down and cried like He offered Biggins, one million, two million, three millionjust as true as I'm sitting here, he did-and Biggins turned him down

The District Attorney seated him self on the edge of the desk, his head lowered and his teeth set. It was

Judge Brady who next spoke.
"Mr. Biggins objected to the penitentiary part of the agreement, possi-

Enright started up and began to

pace the floor. "The penitentiary? Why, Biggins objected to a mere formal arrest. And you should have heard the way old man Black talked! He promised Biggins anything and everything. He said he'd have Biggins get off to know—in strict confidence, of scot free, that he'd manage it somehow-kidnap him, if necessary-and give him anything in God's world he wanted, if only Biggins would let be caught in the act of replying. bribing a dummy depositor in the Fundamental. But Biggins was in-

corruptible. Enright broke into a mirthless laugh.
"Yes." he continued, "Biggins

turned it down. That contemptible little shyster that's been doing dirt in law and dirt in politics for ten years in this town; that miserable little skunk whose record makes the man in the moon hold his nose; that little grafter that can't walk into any decent home without setting the burglar alarms ringing—Biggins stood there with a gaspipe halo around his head and angels' wings sprouting out of his shoulder-blades. He's spoiled the biggest scoop of the

The thoroughly indignant young man ended his tirade in a violent fit of coughing, and subsided into his The District Attorney chuckled and snapped his fingers.
"Well, never mind Biggins.

any rate, we've got the Fundamental people, and if—"
"But," interposed the Judge, "you were so positive about Biggins. You assured me, Mr. Calderlynn, that you were certain of being able to send him up for a term of years. Perhaps he got wind of your scheme.

That's impossible, Judge Brady. Enright and I and a confidential clerk were the only persons concerned. He couldn't have guessed at my frame-up. But, anyhow, the Fundamental people-

'Pardon me," the Judge resumed, "but I am not in the least interested in the Fundamental people." He thanks!" arose slowly and twice paced the hearthrug, his white head bent in Then he crossed to the thought. Then he crossed to the door. "I am going to leave you to yourselves for a few minutes, gentle-yourselves for a fe men. I want to find out if Browning is right."

He smiled at the look of amazement that came into the faces of his in pretty hard, but in the main I guests; then he quietly left the

Browning ?" Calderlynn queried,

vet met a retired justice that wasn't dippy on some fool thing or

The Judge was back in the library some five minutes later. He walked you turned down Black's offer this over to the fire of soft coals burning afternoon.' in the grate and rubbed his hands, smiling the while.

"Gentlemen," he announced, whisking about, his hands, clasped he announced, behind him, "one question is puz-zling all of us more or less: Why did Biggins refuse the money? It is lowed. likely that we shall find out very sistent.

Calderlynn, seated by the desk with his head buried in his hands, looked up quickly. Enright grinned though he had not heard.

"I don't get your meaning, Judge

"My meaning is ridiculously simple. young man. At the present moment Mr. Biggins is probably in the act of getting into my motor car which I have sent to bring him here. My lifelong friendship with Mrs. Biggins, as well as my absorbing interest in human nature," the Judge added lightly, "warrant me in taking a rather extreme step. We all know Biggins and Biggins knows us. I am going to ask him, point blank."

"You're right, Judge Brady," Enright declared, "Maybe there's a story in this thing, after all."

"That is a matter upon which your journalistic discernment must pass judgment. But, rightly understand. Mr. Enright, there is a story in even the most seemingly trivial things-not a news story, perhaps, but certainly a beam of light on som phase or other of human nature. But fear I am boring you, Mr. Calder-

'Oh. go ahead. Judge Brady. laughed the District Attorney. "Don't bother about me. A man in my job,

threshold and hesitatingly approached the group by the desk. He was a man, round shouldered and sallow, a fringe of thin, graying beard serving to hide in part his twitching lips. His eyes were small and pierc ing and had in them a shifting, hunted look. His frock coat was ill-fitting

Judge Brady stepped forward. "Mr. Biggins, I'm glad to see you. Gentlemen, please be seated."

Enright took out another cigarette and Calderlynn frowned. The Judge cleared his throat and continued:

Mr. Biggins, my request for your presence here this evening was I admit, somewhat out of the ordinary, and I will come to the point at once Here are the facts in the case. three are in a position to know that this afternoon you were offered a considerable sum of money-

Three million in cold cash,' prompted the reporter.

"To act as scapegoat for the Fundamental Insurance Company." The face of Biggins showed un-

feigned surprise. proceeded the Furthermore," we know that you were Judge, promised what amounted practically to an immunity bath, a formal arrest and the consequent ill-repute being the only inconvenience thrust upon you. And we know that you refused the offer. Now, Mr. Biggins, we want

course-why you refused." Biggins nervously rubbed his hands. His mouth opened and shut, and he gazed anxiously about before

You ought to know, your honor, without asking. No man cares about prison and disgrace. Enright was on his feet in an

"You had better knock off on that bluff," he snapped. "They promised to keep you out of prison."

And besides, Biggins," put in Calderlynn, his voice booming across the room," a man of your stamp doesn't mind disgrace." He walked He walked over to the shrinking lawyer and shook a menacing finger. you tell me that you turned down Black's proposition just because you object to the humiliation or arrest, you're lying, and you know it.'

A faint flush—the merest symbol of his almost vanished manhoodcame into Biggins' face.

"Mr. Calderlynn," the Judge interposed sternly, "kindly remember that Mr. Biggins is my guest."
"I'll try to, Judge Brady," Calder-

lynn growled, the image of a wolf at But I've got to remember something else, too. I've got to remember that at the present moment I am facing the man who for ten years has been the disgrace of the legal profession in this city and in this State. I've got to remember that this man has been mixed up in everything that is crooked, and that no decent man would shake hands with him on a public street. I've got to remember that this man has done anything and everything not a technical offense. And now you expect me to listen to his infantile explanation and swallow it at one gulp? No,

apology were on the Judge's lips, when Biggins suddenly started from

"Judge Brady," he said in weak, hasty tones, " apologies are not necessary. The District Attorney rubs it guess he's about right. I know better than he can tell me my position in the legal fraternity. I know that at least eight times I came "Forget it," Enright grinned. "I within an ace of forfeiting my right years to practise in this State. And I

know that I've been crooked."
"Then, Biggins," sneered the young reporter, I'd like to know why

Biggins' head sunk lower. "Because, young man, it would necessitate my pleading guilty to a felony charge. And that's something I'll never do."

"Oh, nonsense!" Calderlynn beland, "You might as well be con-

You might as well be consistent. It strikes me that you've done a heap of things a great deal

Biggins turned to the Judge as A moment ago you asked for my Well, I'll tell you my motive. motive.

My wife !"
The three inquisitors started. Calderlynn and Enright exchanged bewildered glances. It was the Judge who first regained composure. He saw that a sudden but apparent change had come over Biggins. The shyster now held his head high and his eyes almost glared. His shoul-

clenched by his sides. Your wife—Margaret?" asked the Judge, hardly conscious of what he was saying, "Doesn't she—doesn't she know what-"

ders were thrown back, his hands

"Yes, she knows what I am." The words came slowly, surcharged with emotion. "But the Biggins she knows isn't the Biggins you know. I've always been honest and decent and straight—with her."

"Do you mean to tell me," Calderlynn asked in a voice unusually low, "that your wife has never heard rumors

Biggins laughed mirthlessly deep in his throat.

"Oh, rumors! What do you suppose she cares for rumors? Rumors though, sees rather too much of human nature sometimes. Hello," he added suddenly, "that's your car tooting in the street. Now it's the sweat-box for Biggins!"

A strained silence reigned in the God knows I need the money hadden.

the world knows it; but she believes

To this day Judge Brady cannot explain how Biggins left the room. But after a time the Judge found himself absently chewing at a cigar. Calderlynn was standing before the fireplace staring blankly at the curling flames. Enright abruptly threw away an unfinished cigarette and started for the door.

Perhaps, Mr. Enright," said the your experience here this Judge, ' evening has not been altogether fruitless. Surely, the public—" No, Judge Brady." The reporter

smiled and shook his head. no story in that. Good-night." Calderlynn turned slowly from the

I guess the rain has about stopped," he said. "I think I'll be getting off, too. You'll hear some interesting news about the Funda-

mental people soon."

At the door he stopped suddenly.
"By the way, Judge Brady, you said something I couldn't make

While we were waiting for Big-You said you wanted to see if Browning was right. What did you mean by that? Judge Brady looked grave for a

moment, then smiled and waved his Don't puzzle over that, Mr.

Calderlynn. It's only a hopeless book-worm like myself that could understand it. Good-night."

Left alone, the Judge drew the morris chair before the fire and sat for a long time musing. Expressions blending from gay into grave, and then into gay again, flitted over his face. At last he arose, walked over to an open shelf and took down a He fingered the pages with

'Eureka!" he exclaimed under his breath. And going over to the desk he took up a pencil and marked three

the delicate, rapid touch of the book

God be thanked, the meanest of His creatures Boasts two soul-sides, one to face the

world with, One to show a woman when he loves -Will Scarlet, in the Rosary Maga-

### THE CATHOLIC GIRL WHO WORKS AND HER RELIGION

In these days of shifting opinions and changing beliefs, and of reptilian bigotry, the Catholic girl who goes out into the business world has a very special need of an all-around education, particularly as regards her religion. This is not only a need; it should be considered in the light of a responsibility, since whatever she may lack in the way of knowledge does not reflect on her alone, but on the religion of which she is, however humble, a representative.

Every-day life is full of indefinable, sometimes intangible, often direct, Words of remonstrance and of attacks on the persuasions of relig-The atmosphere is seldom entirely irreligious; it is chiefly unreligious, that is to say, utterly devoid of any relation to, or connect tion with, religion as a moving or considered power. Examples by the score might be cited to prove that the widespread indifferentism of the day has had more to do with under-

Given a young woman who has received part, at least, of her educa-tion in a Catholic school who comes from the average Catholic home where religion is as much a part of the daily life as is eating, she has acquired a complete set of instincts and safeguards which will be a strong pro-tection against those insidious, darker dangers from which even the most innocent are not secure. it is not enough, fine and wonderful though it be, for a girl to be highsouled and clean-minded; she must have those active forces of the mind which enable her to give an account of that which has made her so-the Faith that is in her. It goes without saying, then, that she should have what might be characterized as

working knowledge of her religion. As in the world of work, so in a religious sense, the day of the "amateur Catholic" is past. Today we need trained, educated, wellinformed, zealous Catholic young perfection the one and will never olic doctrine and observance when-ever and wherever possible, without civilization, because it is positive

Catholic girl in the business can recount, when necessary, some maintains, and defends the whole glories, and be able to refute of divine revelation as she

tieres aside and Biggins crossed the I'm yellow through and through, and meant by the Forty Hours' devotion is the use of a fallible Church, what and other well-known devotions, such is the spiritual benefit of a teacher as those to the Sacred Heart and May devotions; to be able to explain After writing that "Presbyterianism about sodalities, their origin and is the expression of the genius of uses; societies, processions, the Sacraments; and she should be especially strong on the doctrines and rulings Granted; what then? of the Church in regard to marriage and divorce. She escapes well if she is not put on the rack about the Inquisition at least once a year; and | country or race? If so, he might as as for Indulgences, the amount of facts that ain't so," as Dr. Walsh is fond of saying, which a misguided non-Catholic can accumulate about Indulgences, is one of the crosses which Catholic girls sometimes have

to bear. Books there are in plenty where a Catholic girl could find the necessary equipment for her battle with the forces of ignorance and irreligion. There, to mention no more, can be here recommended; The well-known "Faith of Our Fathers," by Cardinal Gibbons; the "Question Box" of Rev. Bertrand Conway, C.S.P.: and Father Martin's "The Religion of Catholics." The Catholic Encyclopedia is also an excellent book of refer-

the foundation is strengthened more and more; that a deep and practical acter-building; that no effort be spared to inculcate those principles and virtues whose possession serves to make her, what she so often is, a shining light before God and man. -Helen Moriarty in Extension Maga-

INFALLIBILITY IS INDISPENSABLE FALLIBLE "CHURCHES" USELESS 'Jacobean" is worried by "the claim made by the Roman Church to infallibility." "No other Church makes such a claim," he says. Well, that is perfectly true; all the other Churches admit that they may teach error, and prove the truth of the admission by teaching error of every olic would be perfectly at home at kind. But that in no way affects the prerogative of the Catholic Church. She is not fallible because the sects very properly confess that they are. Her origin is divine, theirs black priest's Mass, or kneel to human: and "Jacobean" should ask himself how could a divinely founded Church, divinely commis Lord, one baptism. sioned to teach all nations, be other Catholic Church and in her alone is than infallible? He that heareth you, heareth Me," said Our Lord to the visible answer to the prayer of her Founder, "that all may be one," a oneness which is a proof not only His Apostles and their successors. Surely my correspondent will not deny the infallibility of Christ, nor of her origin, but of His Divinity. M. C. L. in The Catholic Herald. assert that in hearing Him (in the persons of those He has appointed to teach) we hear error? The Catholic Church can never fall into error, never teach what is untrue, because God the Holy Ghost has promised to be with her always, to teach her all truth, and God must always be right, God cannot teach error. If the Church can and does teach false doctrine, what protection is afforded by the abiding presence of the Spirit of Truth, or rather, what has become of Our Lord's promises? A Church that teaches truth and error by turns, with no authority to decide which is truth, is a poor result of Pentecost. But the statement of the sects that they are liable to error is a confession that the Holy Ghost is not with them, a fact sufficiently established by mining the Faith of weak-kneed their variations and contradictions. Yet this is exactly what the Atheni-Catholics than all the virulent attacks on the Church of the past twenty claim to be the successors of the delights of witnessing the performwhat equipment, then, should a Catholic girl have who goes out in the world to earn her living in office, store or factory? never apply to the contradictory sects which make up Protestantism. The Catholic possesses for his faith, a logic that cannot be overthrown he is a Catholic on the strength of a reasoning that is Divine. For what God affirms and guarantees must be certain; He has by acts and facts which are indisputable, affirmed the institution of the authority of the Catholic Church, an authority which is declared and exercised in His the most heroic days of Greece were Name, and is, therefore, divinely reproduced in mimicry; only in certain and infallible. The Church mimicry, alas! Only when it was has given, and is commissioned to too late were the frivolous citizens give, what man sought and had a aroused from their dreams by right to seek, namely, enlightenment thunders of Demosthenes and the regarding Almighty God, the soul, menaces of Philip and moved to turn the destiny of the soul, the true

and do. The same in science, civili-

be teaching falsehood is the expression of the genius of the Scottish nation," he says that the Roman Church is not national." mean that she is a false Church because she is Catholic, or universal. not limited to one age, or to well assert that the sun is dark because it gives light to the whole world, not merely to a corner of it. The sun shines for the whole uni verse, and the Catholic Church is the

Light that shines everywhere. She "not national" sense of being limited to one nation she was "not national" in the days of the Apostles, but was, on the con trary, opposed by the Sanhedrim and the great bulk of the Jewish nation then, as now, she was Catholic the apostles and disciples and all who were received into her professed all the doctrines which Christ had revealed, and none were whitted down to suit national feeling or racial prejudice. My correspond nce. en; might give some reason for his implied opinion that "the expres world has a definite place and a sion of the genius" of a country is definite duty. Let those who have her training in hand see to it that imagine that Our Lord founded, not one universal Church which all men altars are enacted scenes and dances are to hear, but a number of local not unworthy of his "gold-crowned, knowledge of her religion goes hand sects with varying creeds and docin hand with the essentials in charterines adapted, so to speak, to differtrines adapted, so to speak, to different climates? Christ said that His Apostlcs were to teach all nations whatsoever He had commanded, not that all nations were to teach themselves whatsoever interpretation of His doctrine was most popular or best adapted to national sentiment. And the Apostles obeyed Him, so that men of all nations are at home in the Catholic church and are her children; she is intended for all, and binds all together in a sublime unity of faith and worship utterly unknown to the sects. a Scotch Presbyterian would not be at nome at a meeting of Scotch Quakers, and neither Quaker nor Presbyterian would be quite "in their at the Choral Eucharist of the Scottish Episcopalians, nationality notthe Mass whether offered by an Indian, a Scot, or a Spaniard, in Spain, in Scotland, India, or China; and the white man would serve the receive absolution from the red priest, all having one Faith, one

### OUR "SACRED FUND"

For in the

The Dionysiac theater cost Athens her liberty. It was the unwillingness of her citizens to convert to more serious purposes the money lavished on that institution and its spectacles, that left them, when the emergency came, inadequately equipped for war with a less cultured but more efficient rival. The Greek drama is certainly one of the glories of Hellas, but its enjoyment was dearly purchased at the cost of the which had been its ch ef inspiration, at the sacrifice of the democracy which was the atmosphere of its great writers. aries of Demosthenes set aside a special fund to defray the expenses price of admission to the poorest citizens, and menaced with the severest penalties any one who should move in the Assembly that this fund should be diverted to the more serious service of Athen's navy and defenses. It was the sacred fund; sacred to the great Dionysos or Bacchus, around whose altar the dramatic chorus danced, in whose honor and in whose theater their festival reserve into a warworship of the great Creator. The unerring voice of the Catholic Church show-fund, for the realities of civic life, at a time when that civic life has told man what he must believe

zation, human prosperity — reason will never pursue successfully to Americans are not ignorant of the history, the ideals and the institu-tions of Athens. We have not failed to profit by them for the betterment women; trained in Catholic essentials; educated in the doctrines of their religion; well informed as to its history; and zealous always with discretion. It is not amiss to emphatises discretion. These who go number of possibly clever, but people on the theater and movingattain the others in any true sense size discretion. Those who go about with a chip on their shoulders, ready to take offense at the slightest systems, if he lays aside the old vast and resourceful a commonof the Church's interests; rather it is those who, knowing what they know, seek "with the wisdom of the serpent and the gentleness of the dove" to instil the truth about Catholic doctrine and observance when it without hardship to the consumer arousing prejudice or awakening and defining; it knows, it does not is, as in all similar cases, the point guess: it lays down dogmas no other of the problem. America's vast can rules no other dare. The sects show fund, a treasure amounting in world should know the history of her Church to such good effect that she doctrine: the Church proclaims, naturally offers a tempting field for speculation to the student of public finances. He may seriously question ne added suddenly, that's your car tooting in the street. Now it's the sweat-box for Biggins!"

A strained silence reigned in the room when Manners held the porgeneral welfare the quota which

was sick unto death.

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without hardship to even the poorest of men prior to "the dark ages "tax-payer. But the indulgence of such speculations by the practical legislator, who must also be a ured and consecrated by the brightpractical politician, is awkwardly checked by the fear that he may find from the skies-Religion. himself indicted by the fearsome public for daring io suggest a diversion of the fund sacred to its great god before whose nightly blazing wine-flushed" prototype of old

Athens. At all events, good citizens who contribute more frequently and more generously to the tax collector than to the box-office may be pardoned for remarking somewhat testily that the tariff on imported dances could be raised without damage to home industries, or that "spot-lights" are less apt to save a city than searchlights, or that the erection of a new theater has rarely been known to strengthen the defenses of a nation against the inroads of foes or follies.

### RUSSELL AND HELL

Pastor Russell, in one of his late preachments declared that Hell, as Catholics conceive it, a place of eternal torments, was invented in President of the Catholic Church the "dark ages." We think that the Extension Society of Chicago, has Pastor should define the time of the just come from the press. It brings "dark ages," and narrate the reasons togef er in a volume of 147 pages why they were so-called. We would not only the original story of the respectfully refer the pastor to Dr. Walsh's book: "The Thirteenth, the by the Constitutionalists in Mexico Greatest of Centuries." What kind of a dark ages does the poor soul of imate authority had its inception, Russell enjoy? His logic has three but also the replies made by the ages should not then be made a catsdark. Name the day, the year and the person who in the night foisted fantastic imagination on the his

We believe that Hell was pro-

ages when art, architecture, poetry and sanctity, were inspired, treas est force that ever God handed man

The Pastor is sadly muddled. Into his stew called religion, he puts a mix of many things, calculated to perplex and confound even the thoughtful reader. A great advocate of the Bible and its reading, hopes the illiterate will find there only the humbugs that he hinges together.

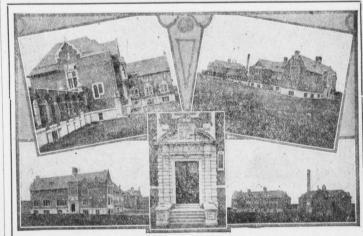
The Pastor himself is a example of the use of private judgment that enables him to forget today the noun he used yesterday, or, if remembering, to destroy with an adjective its meaning — leaving tomorrow to witness the destruction of both noun and qualification.

God pity the blind led by such a blind man whose years can well be called a dark age. — Catholic Colum-

### A VALUABLE BROCHURE

A new and enlarged edition to The Book of Red and Yellow the Right Rev. Francis C. Kelley, President of the Catholic Church outrages against religion committed since the present revolt against legitcorns on every toe. The Pastor says Right Reverend author to statements 'the dark ages' and there is the end. in regard to political and religious Some man or men in some day or conditions in Mexico by John Lind, year, invented this bugaboo of Chris-Senor Euriquez. Luis Carbare and tianity-Hell; the ages did not. The Jose Castellot. It covers very fully and accurately the whole question of paw for the Pastor to leave us in the the recent trouble in Mexico, laying special emphasis on the persecution of the Church, priesthood and relig-Carranza, Villa and ious orders by their bandit followers. The author had unusual opportunity to secure nounced by Him who made its flame full and reliable information on the eternal—Christ Himself. The time subject about which he writes, and of Christ was certainly a bright age he pleads the cause of the persecuted illumed with all the wisdom of the Catholics of Mexico in a manner that God-head and Christ gave the words appeals to the thoughtful reader who of damnation to Hell. Hell was is interested in getting at the truth quite an old invention in the minds of the matter.—St. Paul Bulletin.





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LONDON, SATURDAY, JULY 8, 1916

THE PROBLEM OF THE COMMONWEALTH

Problem of the Commonwealth as it even in part." existed forty years ago:

"Our Government should not present the anomaly it now presents of a thought has been given to the sub-Government, the freest, perhaps the most democratic, in the world, with respect to domestic and local matters which you rule yourselves as fully as any nation in the world, while in foreign affairs, your relations with other countries, whether peaceful, commercial, financial or otherwise, you have no more voice than the

Since that time Canada has made such marvellous progress nationward that she is now the mistress of her own house except that she has no responsibility for, no voice in controlling the issues of peace and war. This vital factor in self-government is still lacking. Two ways, and two ways only, are open to Canada for taking this final step to nationhood. Either she must break the ties which bind her, to the British Empire and become an independent sovereign state; or she must share fully in the burdens and responsibilities of controlling the destinies of that commonwealth of nations which compose the British Empire.

That briefly is the thesis of Mr. Lionel Curtis' volume &"The Problem of The Commonwealth."

Many there are who will at first blush be inclined to dismiss the probblem as the impracticable theorizing of the newest Imperialists. Indeed in the numerous reviews that the book has already evoked preconceived notions of that cheapened term Imperialism " color the opinions expressed.

There are even those who are haunted by the memory of Chamberlain Imperialism based on tariffs. It may be well to quote from Mr. Curtis on this matter:

" Doubtless there were many who believed that the Imperial Government could not peace and war for Dominions which experience could be adduced to prove that the control of tariffs is an attribute inseparable from the central Government of a State.

"In the teeth of political and, indeed, of all previous experience on the subject the Canadian contention, that tariffs were to be treated as a Dominion and not an Imperial wealth. interest, was conceded. The matter was left to the test of future exper ience, which has proved that tariffs are best managed by each self-governing Dominion for itself. But that is not all. Experience has further shown that such local control is not merely consistent with the unity of the Commonwealth, but essential

to it.' This should be clearly understood. The Dominions will surrender no control over tariffs nor a single jot or tittle of the self-government they now enjoy.

In reviewing the book under consideration The Globe says:

"He (Mr. Curtis) bases his argument for a logical reconstruction of the fabric of Empire on certain statements by Sir Robert Borden, Sir Sifton, and Mr. Andrew Fisher, former Premier of Australia."

This is grotesquely untrue. The bases of his argument would be absolutely intact if these gentlemen had never lived.

Again, The Globe :

'Mr. Curtis accepts these statements as voicing a general objection on the part of the people of the overseas Dominions to their exclusion from a share in the determination of issues of peace and war. In this he is probably wrong. In Canada, at all events, the electorate has never voiced any general protest against by the British Government of the direction of Imperial

policy, probably because it is recognized that participation in the foreign politics of the Empire involves the ssumption of a considerable part of the burden of Imperial defence. doubtful if public opinion in Canada has become crystallized in regard to this vital question, or that any thought serious enough and general enough has been given to it by the great body of the people to warrant the expression of a dogmatic opinion.

On the contrary Mr. Curtis does not even pretend to voice the 'general objection" or the general sent of the Round Table groups who have been studying the question for several years past.

He says in the Preface:

"Throughout he worked in the light cast by the manysided criticisms of the Round Table groups whose numerous members reflect every shade of opinion. Without these materials the report could never have een written in its present form; but the writer has, of necessity, had to decide what to reject and what to He has no authority for stating, therefore, that the report represents any authority but own. The best materials, indeed, have often been furnished by colleagues who would hesitate In 1874 Edward Blake stated the accept his conclusions as a whole or

The Globe is absolutely right, however, when it questions if any serious ject by the Canadian people. It is precisely to stimulate thought and discussion and study that the report

is issued and attention called to it. That there is a Commonwealth is made strikingly clear to the world (and, perhaps, to ourselves) by the fact that for the common weal hundreds of thousands of Canadians and New Zealanders, South Africans and Australians are fighting and dying on the bloodstained battlefields of

Europe, and beyond it. That not a Canadian nor a New Zealander, not a South African nor an Australian has a voice in controlling the destiny of this Commonwealth is as true now as when forty-two years ago Edward Blake said: "You have no more voice than the people of Japan.

That this will long continue is improbable in the extreme, that it will continue for ever is impossible. Signs innumerable there are that in the near future we shall all be confronted with the problem of the commonwealth.

The tentative solution of the Irish difficulty proposed by Lloyd George and accepted by North and South has this significant provision: Six counties of Ulster are to be excluded from Home Rule until the end of the War, when the whole matter will be referred to a convention or conference where the over-seas Dominions will be represented. The idea of the commonwealth has developed enormously since the time when Dominion resolutions in favor of Home Rule were regarded by many "Imperialistic" statesmen as impertinent

concern. Though the report under review does not indicate that Mr. Curtis favors the idea, it seems plain that if insisted on controlling their own the problem is solved by a Federal commercial relations. All previous Parliament, England, Scotland, and are to-day on the floorperhaps Wales, as well as Ireland, would each have a local Parliament with adequate jurisdicton and finances for the adminisdoctrines which were then current tration of all affairs not definitely within the purview and jurisdiction of the Parliament of the Common-

Certainly Ireland's insistence on her rights as a small nation will powerfully contribute to force serious consideration of this solution banners—and on our bans." of the problem on the people of the United Kingdom.

advocacy of the organization of the leaders: Imperial Commonwealth; but rather intelligently advocated, intelligently opposed, intelligently decided.

CONFUSED MASS OF BELIEFS AND DISBELIEFS"

The Rev. Dr. William T. Manning, Rector of Trinity Church, (Protestant Episcopal,) New York, deals in the parish year-book with the controversy in the Episcopal Board of Missions with regard to taking part in the Panama Congress whose avowed object, it will be remembered, was to "evangelize" the Catholics of South

America. After stating that "we have deep and real differences with Rome" Dr. Manning goes on:

"Modern Protestantism oppo and rejects not only that which is Roman, but also a large part of that which is Catholic and Apostolic.
"If this church should officially

name Modern Protestantism and join a combined would thereby justify all that Rome position; she would be untrue to the on the floor of Parliament." faith as it has come down to her she would through separate herself from the rest of the Anglican Communion of which she is a part, and she would forfeit that relation to the whole Catholic world, East as well as West, which especially constitutes her opportununity.'

"The real issue today is not any secondary matter of policy, or of ritual, of 'High Church' or 'Low Church. ' The issue now is between 'Church' and 'no Church.

"It is the Christian faith, the Gospel itself, which is in question, and which is being undermined by the insidious teaching matters of doctrine and belief are of minor importance. On all hands, in our own communion, as well as elsewhere, we see denials, more or less open, of the facts contained in the Apostles' Creed."

'Is the Christian faith a mere philosophy which we are at liberty to change and improve as we may feel disposed, or is it a message from God, a supernatural revelation, miraculous from beginning to brought to us by the Eternal One Himself in the person of Jesus Christ, true God as well as true man?

The question to-day is: believe that Jesus Christ is God? All other questions are of small importauce in comparison with this one This is an issue which must stir the souls of all who do believe in Him It should draw near together church men who call themselves evangelicals, and churchmen who call themselves Catholics."

No Catholic can fail to sympathize with sincere Christians of the Dr. Manning type; but the "confused mass of beliefs and disbeliefs," "the insidious teaching that all matters of doctrine and beliefs are of minor difficult for them to retain the fond belief that Anglicanism or its American off-shoot is the Holy Catholic Church of the Apostles' Creed.

CATHOLICS AND THE SENATE Some ten years ago when the question of reforming or abolishing the

Canadian Senate was under discussion. Sir Richard Cartwright very frankly admitted that it is impossible for the Catholics of Ontario to secure a fair representation in the House of address the letter as follows: Commons

On May 17th, 1906, Sir Richard thus referred to this notorious fact:

"Our Senate, as constituted, allows for the recognition in the body politic of certain classes who from various causes have not been able to obtain oper recognition on the floor of the House of Commons. In my own province of Ontario, I am bound to say that in the whole course of my long political experience I have felt it as more or less of a reproach to the province and to my fellow-countrymen there that the Catholic lement in Ontario never did receive meddling in matters beyond our full recognition or representation on the floor of the House of Commons. -and they are better represented in this Parliament than I have ever known them to be before to the best of my recollection there are but 7 men representing these 400,000 and 2 of these are gentlemen of French extraction who epresent almost purely French constituencies. Now that is not quite

Continuing, the veteran politician

"It is only too true that there are party managers on both sides will tell you there is no use in running Roman Catholic candidates. That is not the fault of the leaders on either side. For very good and excellent reasons, the leaders on both sides would be exceedingly glad to see an adequate representation of this important element."

This may be true; but we shall apply a very simple test after allowing Sir Richard to complete his reference to the matter.

"Let us compare," continues Sir Richard, "the case of the province of Quebec. In Quebec there are just one eighth Protestants to seven-eighths Catholics. Those one-eighth Protestants return, I find, twelve members out of the sixty five. In other words, in Quebec one eighth of the population are able to return nearly one-fifth of the representation; in Ontario from one-fifth to one-sixth return one-twelfth to one-thirteenth of the representation. Senate comes in as a useful method of adjusting the inequality which tion, we would call our readers' align herself with that confused

man knows that there is an unwritten law, respected by both sides, that Protestant movement in opposition the Catholic party in the province of to the Roman Catholic Church she Ontario shall be adequately represented amongst the twenty-four senhas ever asserted in regard to her ators whom we are entitled to have

lic senators from Ontario are perhaps a little more than our propority to serve the cause of Christian ten law " seriously take into account whelming generosity.

minor consideration. It is a regret. Lord hung for three hours on the sary waste. table fact that the Catholics of Ontar- cross and remained for three days in io are debarred from adequate reprecondition "and would be exceedingly gates, on the south three gates, on finally restored. Great Britain has glad to see an adequate representa- the north three gates and on the hitherto been almost entirely dependtion of this important element;" that | west three gates. both sides respect the unwritten law In this world of ours there are and paper, the greater cost of freight which is designed to repair the in- three kingdoms, the material king- being an obstacle to the developjustice by generous representation of dom, the vegetable kingdom, and the ment of that trade from this coun that element in the Senate.

carried out, though obviously un- speaking, be classed as air, earth, or past will be revolutionized, and as satisfactory when we consider the water; solids, liquids or gases. the Dominion has all the material relative importance of the two Water, for example, may present essential to the development of the Houses, would go far to justify Sir itself in three forms, either as water, paper industry on an extensive scale, Richard Cartwright's estimate of the steam, or ice, being three different there is every prospect of the trade party leaders on both sides.

is their desire to give Catholics not proportions, length, height and the future in this regard. only just but generous representation in the Senate; Protestant poli- animate beings, we find three grades ticians for political reasons insist on of life, vegetable life, animal life, that a great market for pulp and importance" is making it very their right to select those representa- and human life. The plant has root, paper lies open to Canada. The tives for us!

inequality that prevails."

IMPORTANT NOTICE

Any person desiring to write to an Canadian Overseas Chaplain, whose exact post he does not know, may

The Rev. John Jones, C. F. Care of Director Canadian Chaplain Service, Savoy Hotel, Strand, London, England.

Persons asking chaplains for information concerning soldiers should be careful to give the name, initial, rank. battalion and number of the soldier.

THE TRINITY IN NATURE Beginning next Sunday, green will, with a few exceptions, be the color of the Mass until Advent. This In Ontario to-day there are 400,000 Catholics, good subjects of His Majesty; nevertheless, although they comprise from one-fifth to one-sixth means that the office of the Sunday part of the whole population, there nature, is symbolical of the hope of a glorious resurrection through the grace and mercy of the Triune God. It is the Trinity that we especially honor on those Sundays. The feast itself was not celebrated with the same solemnity as Easter or Pentecost, to indicate our inability to give adequate rubrical expression to a No, it is not quite fair; nor have mystery that so far transcends our conditions improved since the time | mental concept. An analogy to this, Sir Richard referred to the matter. and one that contains a valuable hint We put religious liberty on our to those who enjoy the privilege of singing the praises of God in our churches, is found in the chanting of adverted to basic conditions beyond the preface. When the priest comes The duty of the hour is not the the control of enlightened political to the most solemn part, the "Sanctus, Sanctus" he reads it in a low tone while it is being study and discussion of the question that when the time comes it may be Province of Ontario as to which angels that assist before the Throne of God.

It is not our intention to deal here with the doctrine of the Trinity, thus defined by St. John: "There are three that give testimony in heaven, the Father, the Word, and the Holy Ghost; and these three are one.' Our purpose is to point out to our readers the evidences of this doctrine as reflected in created things. Reason can arrive at a knowledge of the existence of God; but unaided reason could never have known aught of the Trinity, unless it had been revealed to us. But having been revealed to us, we see it, as it were, mirrored in nature more or less distinctly as we ascend the scale of being. This is the logical consequence of the fact that all creation is a manifestation of God's eternal and immutable attributes.

As a preliminary to this considera-

Lord, of the mystic number three, greater curtailment is in prospect. "There remain," said St. Paul, "these three, Faith, Hope, and Charity." the tomb. That heavenly Jerusalem Attention has also been called to

breadth. Ascending the scale to beasts of the field.

unit of society and a type of the than 2,000 tons to this huge total. Trinity, not only as regards the trinity of persons, but also, it seems marriage a figure of the union that Church, we may, without irreverance, seek, in the relations of the members formerly had the trade, have gradualof the family, some reflection of the that the Holy Ghost proceeds from Both, as a result of Their mutual that exists in his own mind; and is not the child the counterpart of both, and a bond of love and union between them? When we ascend to the individual soul we find, of course, the most perfect image of the Trinity; for, with its threefold faculty of intelligence, free-will and memory, that it enjoys in common with pure spirits, it was especially made to the image and likeness of God. Thus we see how all nature proclaims the glory of the Triune God, how "All ve seas and rivers, all ye mountains and hills, all ye plants and trees, all ye birds and fishes, all ye sons of men bless the Lord, praise and exalt him forever." THE GLEANER.

NOTES AND COMMENTS

JUDGING FROM newspaper reports of the China Inland Mission assembled at Niagara-on-the-Lake one might suppose that it monopolized all the missionary enthusiasm of the world and that to it alone China is indebted for the measure of Christianity it possesses. It would not of course be in order to mention the two million Catholics in that country, or the army of priests and religious who are spending their lives in its

THE SHORTAGE of paper in Great Britain, due to the decreased imports of pulp, is already, as was predicted in these columns, having a marked effect upon the newspapers of the country. In many cases proprietors have found it impossible to run their papers at a profit due to the cost of material, and throughout the country many newspaper offices have

mass of beliefs and disbeliefs prevails. Every honorable gentle- attention to the frequent repetition in been closed altogether. Those which in its fifty-fifth year, and that the the New Testament, and especially are continuing are very much reduced most reliable and comprehensive, in connection with the life of Our in size and it is understood that even financial and commercial journal is

The same apostle was blind for three be seen in the noticeable decline in men from the United States which "Adequately represented" may be days before his conversion. Again quality of material in the big dailies, visited the Argentine a few years ago interpreted in various ways. If num- in the account of the conversion of and with a view to providing against to find in Buenos Aires the most bers alone be considered five Catho- the first Gentile convert, Cornelius just such a contingency as has over- sumptuous and up-to-date newspaper Centurion, the Spirit spoke to St. Peter taken the craft in England, the plant in the world, — that of La three times, when he was doubting Dominion Government has issued a Prensa. That, however, was but one tionate share; but does this "unwrit- about the meaning of the miraculous warning against the useless destruc- of many surprises to men who had vision that had appeared to him, and tion of scrap paper and rags, such been nurtured on the idea that the "adjustment of inequality"-the thereupon three men entered and as has obtained hitherto. It has progressiveness in its maximum inequality of opportunity to secure told him of the Centurion. Our been pointed out by the Department centered in the United States, and representation in the House of Com- Lord spent three decades of years at of Trade and Commerce that in the that the Latin American Republics mons? If any such consideration is Nazareth and three years in public present crisis a very important source were at least a century behind. The seriously entertained five in twenty. life. He took three apostles with of wealth to the country is being dis- Argentinians were able to convince four is scarcely a proportion of over. Him to witness His Transfiguration sipated in this way, and that house them that in their capital they on Mount Thabor. There three were holders generally might very well The number of Catholic senators transfigured and there St. Peter take feed in time and conserve what enterprising cities in the world. from Ontario, though important, is a would erect three tabernacles. Our has been ordinarily regarded as neces-

sentation in the House of Commons. in which He now gloriously reigns the great opportunity which this Sir Richard claimed that leaders on has, on the testimony of St. John, very crisis will have been the means both sides recognize this regrettable twelve gates, "on the east three of affording to Canada when peace is ent upon Scandinavia for her pulp animal kingdom. Beginning with try. But with the termination of That arrangement, if honestly inanimate matter, it may, roughly the War the business methods of the aspects of the same substance. A being diverted from Sweden and But how is it carried out? While fire serves as an instance of three Norway and coming this way. Those admitting the injustice it is designed things in one, viz., flame, light and in whose hands the matter lies could to remedy; while proclaiming that it heat. Then again matter has three not do better than to keep an eye on

AND IT is not only in Great Britain stem and flower or leaf. It may people of this northern Continent Carried out in this way the "un- have three leaves on one stem, as is have, as a rule, very little idea of the written law respected by both the case with the shamrock, the Irish development of the South American parties" may be very useful to the emblem of the Trinity. As to the Republics, in spite of the publicity politicians; but it becomes a very second division, there are the birds given to them in recent years. In feeble "method for adjusting the of the air, the fish of the sea, and the regard to newspapers it will be a surprise to many to learn that It is when we consider human life Argentina and Brazil alone import that we find the most perfect image some 66,000 tons of printing paper of the Trinity, the evidence of that annually, and that from the latest primeval fiat "Let Us make man to figures available, Canada, with its our own image and likeness." The immense pulpwood forests and other

> THOSE CONVERSANT with German to us, in their relations to one business enterprise will not be suranother. If Christ made Christian prised to learn that within the past ten years 90% of the Argentinian source, while the British Mills, which duly put into effect. ly but quietly dropped behind, until, internal operations of the Trinity. in 1913 the imports from Great We know that the Father begot the Britain had fallen to a negligible Son by an act of His intelligence, by figure. One example out of many is contemplating His own beauty; and therein afforded of the aggressive policy pursued by German traders for more than a generation. That love. Does not a man make a Canadian trade in the same line woman his wife because he sees in should within an equal period have her the ideal of beauty and goodness fallen to almost the disappearing point is even more surprising.

> > SOME NEWSPAPER figures from Argentina should be of general interest. The total number of periodicals published in that Republic is 795, of which 340 issue from the capital city, Buenos Aires. Of this total, 134 are daily papers. Some idea of the stability of that press may be gained by taking into account the date of the foundation of the various periodicals. One dates from 1821, at which period all South America was regarded by uninformed outsiders as a continent of barbarians. Of the others, nine periodicals have been in existence for forty years, thirty for thirty years, ninety-one for twenty years, and two hundred and fifty-six by bigots, decreed that not only must for fifteen years. The newspaper business in Argentina is therefore an important one, and the quantities of there are not many European courts materials used very large. Leaving out of consideration other trades entirely it may be seen that in this one alone there is a great and growing field for Canadian business enter-

IT MAY here be added that of the 795 periodicals mentioned nearly all are printed in the Spanish language, but the growing cosmopolitanism of the country may be estimated from the throne of the British Empire. It the fact that sixteen are Italian, nine is now whispered that Rome might English, six German, five French, grant a dispensation for a marriage to the Protestant prince provided the four Arabic, and two Danish. Twenty-nine appear in a combination of two or more languages,—a feature which to the best of our knowledge which to the best of our knowledge be the thin end of the wedge to all American daily. It is of interest to know that the oldest daily in Buenos Aires is the English Standard, now spiritual affairs of their ruler.

the English weekly, Review of the River Plate. It was a real surprise In Canada, the paper shortage may to the large delegation of newspaper possessed one of the finest and most

> As to the religious complexion of the Argentine, the Constitution declares the Catholic to be the national religion. The State must protect it, though the Church is not in the position of a State-endowed Church. The President and Vice-President must, however, be Catholics by profession, and the Church in other ways is officially recognized and upheld. Nevertheless secular education only is given in the State

IN BRAZIL, on the other hand, absolute separation of Church and State was decreed on the proclamation of the Republic in 1889, but the Government left to the Church all religious buildings and their properties and income. The Catholic Church is left perfectly free and untrammelled, the religious Orders are protected and are prosperous. As in the other South American States almost the entire population is Catholic, the number of non-Catholics in Brazil not exceeding 100,000.

IN THIS connection an interesting incident in the history of Columbia, one of the lesser republics, is recalled. On occasion of the Eucharistic Congress held in Bogota, its capital city, a few years ago, the Legislature decreed that it should be under State protection and that the Congress should be a national affair; that it should be commemorated by a monument with an inscription setting family—father, mother, child—is the natural advantages, contributes less forth the gratitude of the nation to Almighty God for its peace and prosperity, and rendering "homage, adoration and grateful thanksgiving to our Redeemer, Jesus Christ, in the august mystery of the Eucharist." This resolution was passed unanimexists between Himself and His paper imports have come from that ously by the Legislature, and was

> THE RESOLUTION itself cannot too often be recalled to mind as an instance of a nation, once almost apostate in its government, returning repentant to its spiritual allegiance. In submitting the matter to the house, the Premier, Senor Mejia, formerly leader of the Masonic or anti-Catholic party, thus expressed himself. "I had thus strayed, but have now learned that God is the very basis of the social edifice, and I proclaim to-day before this assembly of the most distinguished men of my country, that Christ lives, Christ reigns. Christ triumphs. As I once resolutely championed the cause of Atheism so will I henceforth acknowledge the Faith of Christ, and with all the power of my being do I now and forever profess it."

ENGLAND MAY HAVE CATHOLIC QUEEN

SO IT IS RUMORED

London, June 10, 1916.—It is a long time since the law of England, made the sovereign be a Protestant, but he must also marry a Protestant. Prince of Wales is nearly twenty-two; with marriageable daughters, more particularly as the Fatherland is now closed for alliances. It is known that the Prince visited Italy recently to more than the Italian battle line, that he met Princess Iolande, daughter of the King, that the two young people were favorably impressed, and that Prince Arthur of Connaught has since continued negotiations for the princess' hand. The one great obstacle is religion. Naturally and very properly the Italian monarchs decline to let their daughter apostatize even for bride's religion was safeguarded And there comes the rub. is not characteristic of any North fire-eating Protestants; but there

### T. P. O'CONNOR'S LETTER

POLITICAL INTRIGUE RAMPANT IN ENGLAND

CABINET SECRETS BETRAYED TO THE PRESS

pecial Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London, July 1 .- Once more the whole Irish scene has undergone a transformation. Last week Ireland held the centre of the stage and acute anxiety existed as to the decision of the Nationalist conference in Ulster where a formidable body of opinion including a large majority of the priests, were known to be in uncompromising hostility to the proposed settlement and already four bishops had declared publicly their conden nation of the confidence of all Irish men. However, in Mr. Devlin's cour age, persuasiveness, tenacity, and his strong hold on the affection, confidence and trust of Ulster made them certain he would win, as he did

quite triumphantly. The final stage so far as Irish Nationalists are concerned, was reached when Mr. Redmond was authorized at a meeting of the Irish Party last Monday to announce their acceptance of the Lloyd George scheme. Then there came a new transformation for the vehement campaign carried on by the Ultra-Unionists reached the cabinet and made the situation of every Unionist Minister difficult and wavering. Lord Lansdowne, and Walter Long were known to share the views of Lord Selborne and ready to follow him in resignation, but the position still is uncertain of Bonar Law and Austin Chamberlain, while Arthur Balfour, in spite of his old record as a coercionist Minister, has ardently, consistently supported the settlement. But Bonar Law and Mr. Chamberlain would find it difficult to remain in the majority if the Tory party voted

against the settlement. Thus the position still remains uncertain. Some respite has been obtained by postponement of the Tory meeting till next week, and active efforts are being made by Mr. Lloyd George to keep the cabinet together. I still believe he will succeed and that the Home Rule Ministry and Home Rule Parliament will come into existence within a few months from now; but at the moment the situation is very difficult.

We are passing through one of the most extraordinary phases of Parlia-mentary life in England that has ever been seen. The most remarkable characteristic is the feverishness one finds everywhere, and feverishness is not a usual quality with English men or indeed English women. Nor is political intrigue an art in which they shine, and which they usually love. But intrigue is more rampant today than at any moment since the days of the Stuarts and the first Hanoverian kings. And on top of all is the strange new part which journalism is playing in this grim and world-wide tragedy.

To realize what is going on one has but to take up the newspaper any day, and you will find strange and unprecedented things. One of the strangest of these things is that some papers profess to give-and as a matter of fact do give—full reports of the substance at least of the discussions at Cabinet Councils. In one case there was what professed to be the substance of a confidential report by the Army Council—the highest military authority in the country, next of course to the Cabinet. What is perhaps more reasonable is that you find different newspapers, giving, different Ministers in favor of their particular views. And this has led to the almost shocking scandal of these Ministers giving to each other the lie in public and making terrible charges of the violation of the oath of secrecy which is supposed to bind all Cabinet Ministers with regard to the Cabinet secrets. And finally the climax came when the Government itself had to issue an ordinance that any revelation of the Cabinet dis-cussion would be regarded as a violation of the Defense of the Realm Act-the most stringent war measure that has ever been adopted in so liberty loving a country as England.

What is the secret of all this? Of course the first great cause is the absence of any great victories in the field. This is always the fate of a war Ministry, whatever the age, whatever the country. Abraham Lincoln had to pass through criticism as violent, through hours as dark as those which now hurtle around Asquith. The second cause is the uneasy sense that bad blunders have been committed— in Gallipoli, in Mesopotamia, in the diplomacy in the Balkans, which gave Bulgaria to Germany, and Greece and Roumania to neutrality. The third reason is undoubtedly the personality and the power of Lord Northcliffe. And there is a fourth cause intimately associated with this —namely the spirit of the soldiers, especially in the region of the War Office. And fifthly, associated also with the other two, the strong resolve there is in many quarters, especially in high social circles, to plant conscription as a permanent institution in Great Britain

The importance of Lord North-cliffe is that he controls so many newspapers, in whole or in part. He is the chief owner of the Times, of the Daily Mail, of the Weekly Dispatch, and a brother, Harold Harms worth, now Lord Rothermore, has another daily paper or two in Leeds and in Glasgow. I am bound to add the two brothers do not see eye to

eye on everything-I believe they are in accord with each other as to their attitude to the war policy of the government. The Times reaches the official and the diplomatic as well as social classes, the Daily Mail reaches the man in the street, and the man in the street is against the government, as the poll of nearly eight thousand for Mr. Kennedy Jones in Wimbledon proved, as well as the return of Mr. Pemberton Billing for such a stodgy Tory constituency as East Herts.

In addition to all these there is the tremendous and incessant agitation in high social circles. The conscriptionists count many important forceful men. They have, for instance, Lord Milner, who. in spite of his South African record, still exercises great influences, especially in military circles. They have in the War Office itself Captain Amery —a tiny little man scarcely five feet high, but with the energy of a forty horse power dynamo. Captain Amery is in addition an active Parliamentarian and an active journalist. In the House of Commons he

may be trusted always to say the bitterest thing—though in private he is quite pleasant. When Asquith was announcing to a thrilled and alarmed House of Commons the prospect of a break-up of the Ministry, Captain Amery shouted out word of insult—and there was a tremendous howl from the Liberals who resented this attack on their leader and on the decorum of a solemn situation. Then, of course, there are ladies great and small whose violent partisanship for husband or brother or son lend additional vehemence to their always indiscreet tongues; and things are said and then repeated with a virulence that a barbed tongue can give; and of that personal and family venom of allusion which is again one of the weapons and the weakness of a

feminine campaign. The truth is that great principles are fighting out perhaps one of their last fights, and that this accounts for the fierce and continuous movement of rival forces behind the On the one side are those who honestly fear the Prussianization of England, and have opposed conscription as the beginning of that disastrous process. They do not fear without reason, for one hears from military circles some wild proposals for dealing with strikes, con scientious objectors and pacifists, which are just in the spirit of Prussianism. On the other side there are zealous conscriptionists who on the one hand are convinced that without conscription it is impos sible to win the war as decisively as is necessary; and on the other hand have always held that conscription must come and ought to come. these conflicting forces, Asquith and Lloyd George have been forced by circumstances into the rival

champions. Thus it is that these two distinguished men are not divided by personal antagonism in the least-for personally they have always gotten together-butare being ranged against each other by the two contending forces. Mr. Asquith, cool, cautious, with a nerve that is rarely lost, who can sleep his eight hours every night after ten minutes over a book -who has a splendid art of managing men, who is acceptable to a large number of Englishmen because he is so tially English in his character-- Mr. Asquith has istics every Liberal member of the Cabinet with him. Mr. Lloyd George, impulsive, resolute, even obstinate, of ou find different newspapers, giving, coording to their color and to their indencies, what are pleas by controversy-is regarded as the man to press things forward. He has been in favor of conscription for years, and announced his views upon it at an early stage of the war. He wants universal conscription immediately. Mr. Asquith thinks, that see ing the traditional habits and prejudices of the British people, it is possible to get it only by slow and gradual

> The position of the Unionist mem bers of the Cabinet between these two policies is rather delicate. On personal grounds most of them are rather more favorable to Asquith than

to Lloyd George. For the moment the divisions have been patched up, and they may remain patched up; but such differences of principle are nearly always accompanied by personal animosities, as an Irish politician who went through the Parnell split can testify, and thus the situation remains obscure. And the tragedy of it all is that the spirit of the people in England grows in intensity and ferocity; and never was there a more violent feeling against even a whisper of peace, except a peace on conditions that Germany will never accept till she is thoroughly beaten. I dwell in a sentence on this last act as the controlling one of the whole situation. This minister may go or that; there may be more shuffling, but the people remain steady, deter-mined, irreconcilable, ruthless. Zeppelins and submarines have done their work in producing this temper. It cannot be changed.

THE POPE

AND THE COMING PEACE CONGRESS

There is considerable discussion going on in Italian reviews and periodicals concerning the part periodicals concerning the part which the Holy See should take in the congress of nations which will probably be held at the close of the war for the purpose of discussing peace proposals and readjusting political conditions in Europe. Some time ago it was currently reported that a pacs had been entered into between the Allies that, in the event of such a congress taking place, the Pope should not be admitted to participate in its deliberations as would only bring up the question of the Temporal Power, a reconsideration of which Italy would not consent to.

This report, whether well founded or not, has aroused considerable dis-cussion in Italy. The Catholic publications taking part in the disc assert that the question of the Temporal Power need not be brought up, and that the part which the Holy Father ought to take in the coming congress should not be made conditional upon his temporal sovereignty but on the great moral power which he could exercise and which is a vital part of his spiritual sovereignty. Nor could the Italian government, with any degree of consistency, protest against the Holy Father's participation in these peace deliberations because of the Law of Guarantees which assures the Pope the fullest liberty in the exercise of his spiritual jurisdiction. Any protest which it make would directly contravene the assurance given in the Law of Guarantees that the Supreme Pontiff is free to exercise his spiritual sovereignty without interference on the part of the Italian authorities.

It must be very evident to every intelligent student of history that the power of the Pope is immense in maintaining and enforcing the moral law of nations. Since the beginning of the war, the Holy Father has lost no opportunity to bring about an amelioration of the conditions produced by this world conflict. He has succeeded in obtaining better treatment for the prisoners of war of all nations, has effected an exchange of many of them, and has aroused the whole Christian world to a realization of the duty of praying for a cessation of hostilities. While doing this, he is patiently awaiting a favorable opportunity to intervene in an effective way in the interests of peace and harmony, and the immense induence which his position as the head of a world-wide spiritual organization enables him to exercise over the faithful in all the warring nations must be recognized when there is question of permanent peace proposals. The Italian government would make a great mistake by opposing the intervention of the Supreme Pontiff and his participation in any movement for peace. fact, the exclusion of the Pope from the congress by the action of Italy would be harmful to the state, as it would be an evident proof of the fact that Italy was ignoring the "modus which has existed, for nearly half a century, between the Quirinal and the Vatican.—St. Paul Bulletln.

### THE BAD LITTLE HYPHEN

Until quite recently the hyphen had been regarded as a mild and inoffensive punctuation mark. It has now assumed a sinister or threatening character. With certain hysterical persons the hyphen has suddenly threatens the destruction of our liberties. It is associated with plots and conspiracies to overthrow the almost socialistic, is one which has hysterical persons have invented the term "hyphenated citizens" as an a certain extent put into practice in entire fabric of government. These opprobrious epithet to those Americans who use the hyphen as a con venient indication of either the land of their nativity or ancestry.

The terms Anglo-American, Irish-American, German-American, or other similar hyphenated words, mean nothing other than that the person to whom they are applied is either a native of a particular country, or, as is the case with all Americans, that his ancestors came from some partic ular European nation. The hysterical ones who so strenuously object to the hyphen contend that its use indicates some lingering affection for a foreign land that is linked with disloyalty to America. They say that Americans should forget completely countries if they would be considered

not denounce or forget his mother. When a man becomes an American an affection for his birthplace. He may disapprove of its form of govern-How the habitual borrower does dear ones in the land he has left

shed their blood on every battlefield for the Stars and Stripes were willing when in their native land to die for her freedom. The German blood that flowed so freely to preserve the they were exiled for attempting to establish free institutions on German soil. The hyphenated citizen has proven his loyalty to America in every crisis, and treason is no less an enormity in his mind than in the mind of a native citizen. His nativity did not prevent Benedict Arnold from becoming a traitor. The army of Washington contained many patriots who owned England as their native land. It is a singular and significant fact that all the denunciatory talk about hyphenated citizen ship should be directed principally against Americans of one racial It is natural that Americans of German blood should feel a pride in the glorious achievements of Germany, hemmed in on every side, yet victorious on land and sea. We can not blame them if they glory in being of the same blood. It is strange that there is no denunciation of those Americans who have for years past boasted that they were of the dubious Anglo-Saxon race. No doubt in the minds of these men it is a crime for the Irishman to wear the shamrock the 17th of March, and it is treason for the children of sunny

France to celebrate the anniversary of the fall of the Bastile. The law under which the foreigner has become a citizen of the United States does not demand that all social and family ties be broken by

the change of political allegiance. He may have a father or mother, or both, or perhaps a sister or brother, living in the foreign land. Neither the spirit nor the letter of the law demands that he forget these ties of America. By defending this principle blood that bind him to those he has left behind. Some of the framers of our naturalization laws, themselves able and disquieting social conditions of foreign birth, have experienced to which Socialism and syndicalism the longing that exists to again see the country they abandoned. should not make the man who chose our country as his home feel ashamed He had nothing to say about what

would say that all citizens of foreign citizens smacks too much of a recrudescence of Know Nothingism, our first hyphenated organization. It is an unwholesome indication of an opinion in the minds of many that they constitute a kind of aristocratic citizenry. There is danger that this stirring up of enmity among Americans of diverse racial origin will not stop until there is an attempt to couple religious with racial divi-The memory of such action still vivid and there is a small element in American life who even Without questioning the sincerity and pure motive of the vast majority of those who are just now pleading for unalloyed Americanism we can not forget the words of Dr. Johnson, cuse Catholic Sun.

### JUST PRICE VERSUS MARKET PRICE

In sending the following article to O'Gorman, C.E.F., now "somewhere in France," writes, "Enclosed is an extract of an article which I think carded principles of the Middle Ages. yould be suitable for your Fifth Column. The indicated. been taught for seven centuries by the middle ages. It was copied out for me from the Irish Theological Quarterly by an invalided soldier, Corp. Bowers of the 4th Middlesex. He wrote it with his left hand as his right was smashed by shrapnel. He is a good social worker. Father Kelleher, the author, is one of the leading Catholic authorities in Ireland on the ethical aspect of eco-

nomic questions. "To the thirteenth century scholastic it was not a matter of argument or proof, it was simply part of the habitual mental attitude to regard the rate of exchange in buying and selling as a social and ethical ques-As social it had to be regulated tion. by the community itself through its the lands from whence they or their laws or binding customs. As ethical ancestors came; in fact, should even it was required to be fixed in accordhave an aversion to their old home ance with some recognized ethical or moral standard.

"The modern concept of just price, The argument is absurd and ridiculous. When a man pledges his love and loyalty to his wife he does not denounce or former him denounce or former him. community as a moral entity has abrogated its function of controlling the exchange of goods, with a view citizen he does not change his human nature. It is natural for him to have interests of all its members. The theory of the absoluteness of property has been accepted in practice and it might the plant hate its soil. As well which its seed took root. There are ties of blood, there are friends is admitted to be the right of owners just price is whatever people are prepared to pay. It corresponds to How the habitual borrower does admire that virtue, patience, in the behind him. He would make a poor and is limited only by the laws of American citizen and his loyalty to non-moral economics. Thus to the

thousands of Irish-born citizens who highly incongruous to imagine erchants thinking simply of a jusmodern fortunes are made. ing the rate of supply and demand, the abundance or shortage of yields, Union came from the same hearts the prospect of the coming season, that so loved the Fatherland that etc., they have one clear object in view: to find out, as they would put it themselves, how best to make their business prosper; which means how to make the greatest profits, which again, in respect to prices, means how to determine those which shall be most advantageous to themselves. We may call these prices "commercial value" or "exchange value" if we will. It makes no The solitary pertinent difference. fact is that the merchants aim at finding out the most they can get for their goods, and fix the price at that. Of course the amount that people will be prepared to pay for any class of goods can be estimated beforehand with surprising accuracy. It depends on a variety of economic factors, all objective and definite in themselves, which merchants are able to calcu late. But that is no reason for hold-ing that what people will be prepared to pay is an objective standard. In a precisely similar way the amount that a starving man would be pre pared to pay for a loaf of bread wo be determined by a very definite and calculable economic fact, viz., the amount he had in his pocket. But surely if as a result of the calcula tion of such a simple fact one were

agreeing that he had been charged a subjective price.
"The first step in the return to sounder views must be the abandon-ment of the principle of market prices as they are to be seen working out in practice in Liverpool or any other business center in England or we are setting up a justification of usury, sweating, and all the lament. able and disquieting social conditions are only the natural, though ineffect ive and unreasonable answers. cannot find a case of sweating or r country as his home feel ashamed admit that he was born abroad. direct product of the principles a had nothing to say about what country he preferred to be born in, To cry out against the current price but he did choose our country for his future home. Only the renegade prices generally is like condemning petty thefts and bowing before whole birth are traitors.

The hysteria about hyphenated
The hysteria about hyphenated against the purveyors of milk for exacting from their customers profits

to charge him ten pounds for the

would have no hesitation in

which at most will be reckoned by hundreds of pounds in the year and which at best will afford them middle class affluence, what are we to say of the purveyors, for instance, of spirits and beer, the distillers and brewers whose profit amount to many thousands of pounds annually, and have raised them into the ranks of the aristocracy and provided them with coronets and family trees? . . . By most vigorous and effective By far the has come from Pope Leo XIII., in his now impugn the loyalty of the hyphenated Catholic American. It is famous vindication of the right of the living wage. In these fearful the living wage. In these fearful days there is a regular flood of complaints against the scandal of profit mongering; it is felt so highly iniquitous that a few selfish individuals should be enabled to make huge for-"Patriotism is the last resort of a scoundrel."—Father O'Reilly in Syra-people organized to save the nation in time of war. The cry is ominous.

If the system of profit-mongering breaks down in time of war, it can scarcely be resumed in time of peace If it is iniquitous to exploit for profit people when organized for war, it is

hard to understand how it can be lawful to exploit them for profit In sending the following article to when organized for peace. Even in The Citizen, Major (Rev.) J. J. the daily and weekly press the dar-Some of the ministers admit that it "The state, if it would, could do much to control the working of economic forces and to prevent them from sustaining the scandalous in-

equitable practices in which they have been working out up to the present. But the trouble is that the exercise of social authority has hitherto been directed mainly by the classes which possess economic advantages, and which, no doubt, from the most upright motives (so easily is self-interest confounded with principle) would most uncom promisingly resent any suggestion to interfere with the free exercise of economic forces. We may look on it, therefore, as one of the few indirect benefits accruing from the present disastrous conflict, that the public conscience appears to be awakened to the necessity of taking these matters seriously in hand. Already the (British) government has put for ward a plan for preventing rent raising during the war, and schemes are being suggested for restraining profits within reasonable limits The principle of a minimum wage has been already accepted in certain industries and surely it is not too much to hope that as the nation expects all its workers to fight and risk their lives for it when in danger, it will take steps to secure that they shall be saved from the grinding necessity that compels so many of them to work for a remuneration in sufficient to provide them with the means of enjoying a reasonable human existence. The time does certainly appear ripe for a large scheme of economic legislation. The material interests of society demand it no less than the claims of equity and humanity. We may reasonably hope that if the policy is begun in time of war it will not be reversed but rather developed and perfected after the restoration of peace. Ottawa Citizen.

He who made man must have all man has—and more.—Newman

### LAWLESSNESS AND THE COURTS

Open contempt of the rightful authority of the State is fast becoming a common phenomenon in cer tain uneasy sections of the country New York, in particular, has harbored for some years vociferous crews of brainless agitators who form a perpetual incitement to lawlessness. The plan of these propagandists is simple. In common criminals, they find that certain laws Divine power, legislates on all things are obnoxious. They propose to destroy these laws by repeatedly violating them. When brought to book, they will justify their course by flouting the authority of any court before which they may be arraigned. It is probably true that the majority of these agitators, parasitic males and unsexed women, are mere seekers after notoriety. Others, however, are anarchistic, both in however, are anarchistic, both in to close up shop.

For the Catholic the last word was the when Christ laid down the It is not pessimistic to say that

deeper disorder in the public and private life of a rapidly-growing group of our people. Authority is not a welcome word with the populace, nor even with the young. We fly to the defense of our "rights"; but we defense of our religion, rejecting the supernatural, time. Popular sentiment regards the criminal as an innocent victim of circumstances. Popular education centers on the develop ment of individuality, and fails miserably in developing the far more important sense of obligation. And all alike, religion or what passes for religion, morbid sentiment and disorderly education, are but integral

parts of the cult of a lawless god, whose name is Self. Judge Cropsey of the Supreme Court of New York, has recently said that the faith of our people in the integrity of the judiciary is being undermined. The statement is un doubtedly correct. When belief in God, the source and centre of all authority, has been rejected, men easily lose their faith in those tribunals which administer justice in His name. Yet some degree of this loss of faith in the honesty of our courts, may be traced to the apparent unwillingness of certain inferior courts to deal sternly with cases involving open and persistent contempt of authority. This weakness doe not in itself invalidate the authority of a legal tribunal; but no judiciary high or low, can retain the respect of the community, as long as it toler ates contempt from the criminals brought within its jurisdiction.—

### THE REAL MENACE

Several representative gatherings of Protestants, notably the general synods of the Methodist and Presbyterian churches, have lately passed strong resolutions calling for some action on the part of the church and civil government to control the terrible ravages of divorce. The realization is coming to them that the very foundation of society is crumbling, that disregard for the sanctity of | building a church every year. marriage is the real American

is wrong to marry any of the couples whom they unite in the holy bonds but excuse themselves on the plea that they might as well do it or the that they might as well do it or the distributions.

Previously acknowledged... \$7,492 25

L. K.(K. C.) Ingersoll..... 1 00

A. M. K., Rathwell....... 1 00 uld go somewhere else and be married. As a consequence they M. E. G., Kingston. ask for more state legislation on the marriage question. The Catholic The Diocese of Toronto... Church, conscious of her supreme Thos. O'Regan, Lakelands

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concerning marriage as a sacrament without asking police protection.
The Church knows and all Catholics know that if Catholics go "some-where else" to get married the result is a life in adultery and eternal damnation if God does not give them the grace of repentance. A church that is afraid to enforce the laws of God

solemn edict: "What God hath joined together let no man put "What God hath Statistics prove these chronic violations of particular ordinances are but symptoms of a riages in the United States. Many riages in the United States. Many and various explanations have been given. The chief reason lies in fact that the world has ceased to recog populace, nor we fly to the been brought to the level of a civil suffer the rights of the community and the inalienable rights of God to and have their domestic trials. be flouted without concern. Popular When unfortunate circumstances bring them to the awful condition engages itself with the things of that demands a legal separation there is not a new consort waiting for capital punishment as murder, and them in the parlor of a minister or the office of a Justice of the Peace.

In no country in the world is marriage held in such contempt as in the United States. In no civilized country is there such a number of divorces or is divorce granted for such trivial reasons. We have set the pace for the world and still have a very safe lead. When the Reformers destroyed the sacramental character of Christian marriage they opened a floodgate of immorality. While we commend the immorality. While we commend the belated zeal of our separated breth-ren, there is a tragic humor in the cry for more stringent divorce laws by those whose church must date its origin from Henry VIII., or Martin Luther.—N. Y. Catholic Sun.

### FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915. Dear Readers of CATHOLIC RECORD :

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less ! am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week-keeping mysels and curate, 30 catechists, 7 chapela, and free schools, 3 churches in different cities with caretakers, supporting two big catechumenates men, women and children during their preparation for baptism and

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

30 00

THOMAS SIMPSON. applying to the British Parliament in 1760 for a charter for the Equitable Society, based his petition on the following grounds:

The great numbers of His Majesty's subjects whose subsistence principally depends on the salaries, stipends and other incomes payable to them during their natural lives or on the profits arising from their several trades, occupations, labor and industry, are very desirous of entering into a society for assuring the lives of each other in order to extend, after their decease, the benefit of their present incomes to their families and relations, who may otherwise be reduced to extreme poverty and distress by the premature death of their several husbands, fathers

and friends."

THE

HEAD OFFICE

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### FIVE MINUTE SERMON

BY REV. N. M. REDMONT FOURTH SUNDAY AFTER PENTECOST

WITHOUT GOD WE CAN DO NOTHING "Simon, answering, said to Him: "Master, we ive labored all the night, and have taken thing; but at Thy word I will let down the t.'" (Luke v. 5.)

Whilst Simon depended upon his own efforts, he was unattended by success, but when at the word of our blessed Lord, he let down the net, success the most phenomenal crowned his labors. This is strikingly figura-tive of what takes place in the order of grace. We are taught by divine revelation that, abstracting divine grace, man of himself is not capable of the least advance in thought, word, or deed towards his salvation. "No man can come to me," says our Lord, "except the Father who hath sent Me draw him." That is to say, strong and sweet motions of heavenly grace, because grace brings no constraint to bear on man's freedom of will. It is purely a gratuit-ous gift, the effect of God's mercy designed to enlighten our minds, incline our wills, and when we cooperate, to assist us to do good. This our Lord made more clear when in repeating what He had uttered before, He said: "No man can come to Me unless it be given him of my Father." Hence, without God's grace it is impossible for a man to have true faith in Jesus Christ, or any of the truths which He taught, matter what his presumptions may be to the contrary. This not only follows from what we have considered, but is specially confirmed in another sentence of revelation, which runs as follows: "By grace you are saved through faith; and that not of yourselves, for it is the gift of God." Since, therefore, it is the emphatic teaching of Revelation that it is not in the power of man to please his God without faith, necessarily follows that it is entirely out of his power to repent of his sins, or to think, speak, or work with pleasure to God and supernatural penefit to his soul without divine faith, and it is among the impossibilities to have true practical faith with-Do you work constantly and well for your salvation; do you make daily strides in virtue? then all this is the fruit of divine grace, for even the co-operation you cannot justly claim as yours; it too is the effect of grace. Because it is 'God who worketh in us both to will good work in us, and also perfects it." But we should never forget that divine grace, like the grain that is sown in the field, must have congenial soil to fructify to advantage. It is true God is always the first begin the good work in us by His exciting and preventing grace, and it is also true that He carries it to perfection in us by His assisting grace Now, whilst all this is so, I trust that no one is so erring as to imagine that grace does all this alone, or that grace forces the person in whom it begins, continues, and perfects the good work. Listen to St. Austin on this matter: "Almighty God wil cure your infirmities, but you must be willing yourself; He heals all that are infirm, but He heals none but those who are willing to be cured." Again the Saint says: "He Again the Saint says: that made you without you," that is, without any co-operation on your part, "will not justify you without you," that is, without your will and co-operation. We most certainly have it in our power to resist God's in this matter to their own eternal

There might be those who would sillily conclude from what I have said on the absolute necessity of divine grace, to do aught for our salvation that, because of the sad circumstances of some, not all are favored with sufficient grace. Any notion of the kind is contrary to the direct teaching of faith, and is impious in its bearing. God neither demands nor expects impossibities of us. Were He to exact of us under that gravest penalty,-eternal damnation, the keeping of the commandments, grace, then the case would not be thus, because to us without His grace these are impossible. Therefore every man, even the worst, will be compelled to acknowledge before the judgment-seat of God that he could have saved his soul had he so willed. The Scriptures, both of the old and law, abound in the most direct testimony on this doctrine. Let us consider a few sentences. Wisdom preacheth abroad, she uttereth her voice in the streets; and at the head of the multitudes she cries out, in the entrance of the gates of the city she uttereth her words saying: "O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge? Turn ye at my reproof; behold I will utter my spirit to you, and will show you my words'" (Prov. i. 20.) Here we are directly taught that the wisdom of God speaks in all places, and to all men without exception, reproving them for their evil ways, inviting them to good, and promising the Divine Spirit to those that give ear to the invitation. Contenting ourselves with the foregoing from the old dispensation, let us important matter. "Behold I stand at the door and knock; if any man shall hear My voice and open the door, I will come in to him and sup

with him, and he with Me. To him the dark road that leads on to he is worthy of love or hatred." that shall overcome I will give to sit with me on My throne" (Rev. iii. 20.) No matter what may be a man's circumstances, Christ knocks at his heart, and be he what he may, if he opens his heart and co-operates with divine grace, so as to overcome the enemies of his salvation, he will be crowned in eternal glory. St. John says of our blessed Lord: "He is the true light which enlighteneth every man that cometh into this world." Hence, without exception, every man, whatever may be his cirstances, is enlightened by our Lord, for "to every one of us is given grace, according to the measure of the giving of Christ." All do not receive an equal degree, but each without exception receives sufficient to enable him to do what God demands and save his soul.

Having seen, then, that those who labor without Christ-as all do who fail to co-operate with His grace Simon, effect nothing; let us ourn our thoughts to those who, like Simon, comply with His desires. Is it thus with them; are they, too, without fruit for their labors? Let the Scriptures answer: "God is able to make all grace abound in you, that ye, always having all sufficiency in all things, may abound in every good work" (2 Cor. ix. 8.) And again St. Paul says: "I can do all things in Him who strengtheneth me." greater the work in which they are engaged, the more numerous the difficulties, and the stronger their temptations, the greater and more numerous are the graces they receive. Hence the words of St. James: 'To envy doth the spirit covet that dwelleth in you; but He giveth greater grace." Whatever James: mayebe our circumstances, be our station in life ever so difficult, we have God's divine promises that His grace with our co-operation will be all-sufficient for us to keep His commandments and save our souls

Whose fault, then, will it be if we in these two all-important matters? Certainly it will any lack in our regard on the part of liberality, and sooner would heaven then, the fault cannot be on the part of God, it must be on our side because of our want of co-operation. Hence, dear Christians, if there be one here now who is not keeping God's commands and the commands and to accomplish, according to His good pleasure." "He begins the so continue and lose his salvation, his infidelity in life and misery in of sewage; when he craves more of eternity will be the sad results of the stuff that has robbed him of brains not co-operating with God's grace. and peace of mind—then that man

### THE YOUNG HEART

These are great days for many of our youth—the days of their gradua-

"Say what you will," says a venerable student of the young, "a young heart is a young heart, soft, tender, accessible, easily won to well-doing by charity and sympathy." And he is right. How many of us now in our maturer years yearn for the days that have gone. Had we but known early in the morning of life the real meaning of life how many things long ago left undone, how many golden hours long since gone, would have been cared for by our youthful selves. But that is the past, we live now in the present and for the grace, and we are perfectly free to future. Thousands of young hearts exercise that power. Alas! too many this month will step over the portals do exercise their power and freedom of the school and college into a filled to overflowing with allurements of every kind. Some will make our mistakes, some will avoid them, and it is for this latter cause that we write.

"Jump the mud holes," was the advice of an old professor to his boys when he would see them on commencement day about to begin the battle of life. A simple sort of a warning, but one full of meaning and good common sense. It's mighty dust of life's roadway as we go. We're bound to get some of it sometime, but a little heed to that good the avoiding of evil, and the doing of good without the assistance of His success or your failure in life will begin You are now in the sowing In the presence of this dire u look back upon these days as the called but few are chosen,"

words of his wisdom that have been is one dogma of Catholic faith which tried and found true, "not to let the cheers and encourages into the hope flower of time pass by." God has given it to you as a great gift, a treasure whose loss can never be repaired. The good use of it will be the joy and light of your youth as well as the support and consequently of retribution or expiation, in a condition of indebtedness towards the eternal and infinite well as the support and consolation sanctity and justice of God, of your old age. Now your abilities are limitless, then you will be hemmed in by the host of difficulties.

The field of your fatter is a could reasonably claim for the hour to being, and even for the hour to come, the choicest privilege of being The field of your future is now fresh, counted among the elect for eternity then the chilling influence of a cold Who could hold up his hands for world may have soured it. There the present, and for the future as

destruction.

Choose now, young heart, choose to crawl upon the earth, nor to have them now in your youth, and like the little birdling stretch out your wings of hope and fly forth into the unfathomed region of true greatness and secure happiness under the sheltering and guiding brightness of the Sun of Eternal Truth, the God of all Justice, whose child you are, and whose child you must always remain. -The Tablet.

### TEMPERANCE

TEMPERANCE TALKS FROM EXALTED SOURCES

Leo XIII. wrote twenty-nine year We esteem worthy of all commendation the noble resolve of your pious associations" (the C. T. A. U. of A. and its affiliated societies) by which they pledge themselves to abstain totally from every kind of intoxicating drink. . . Nor can it be at all doubted that this determin-Nor can it ation is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But the greatest of all in this matter should be the zeal of the how can we hope for a future priests, who, as they are called to absorption in the bosom instruct the people in the word of life and to mould them to Christian Goodness and Justice? At the morality, should also, and above all. walk before them in the practice of shall be partially impure, we shall be virtue. Let pastors, therefore, do unexpiated for, we shall be partially their best to drive the plague of unworthy of being fusioned with the intemperance from the fold of Christ, pure gold of God's sanctity on by assiduous preaching and exhortation, and shine before all as models of

The Fathers of the Third Plenary Council of Baltimore had already love of God. On the other hand we called upon pastors "never to cease to cry out boldly against drunkenness God. We see that His grace He will give in sufficiency; we see that He has pledged Himself to the consoling induce all of their flock that may be engaged in the sa'e of liquors and earth pass away than that His word should not be fulfilled. Since dange rous traffic." dange rous traffic."

### THE STUFF THAT MAKES YOU HATE YOURSELF

There are men who in moments of remorse revile their own weaknesses. When a fellow wakes up with a "head;" when he has a taste in his mouth as refreshing as the thought May we never have to bewail such a calamity!

one. He resolves to "break" with liquor. But he doesn't. He means well. He fully intends to quit but there's that resistless" Other Self" which says: "You need just one It will brace you up!" And he takes it.

If this shoe fits you, Mr. Drinker, rest assured you're in danger. Every red-nosed, foul-breath Down and Out once went through identically the same experience. That craving desire means just one thing. simply must break with liquor or old J. Barleycorn will break you as he has done millions of others. There's one safe way to get rid of all desire for alcoholic drink.—Sacred Heart Review.

### PURGATORY

THE CATHOLIC DOCTRINE HOLDS FORTH ENCOURAGEMENT AND CHEER

human breast; Man never is but always to be blest. The soul, uneasy, and confin'd from

Rests and expiates in a life to come. the poor Indian! whose untutored mind Lo, the Sees God in clouds, or hears Him in the wind."

In the inmost secrecy and sacredness of our consciousness we all feel hard to keep ourselves clean from the | that life is fatally carrying us into a common port called Death. This conviction, however, does not sooth our probing and gnawing anxieties. We can at best affect coolness for a regret. Dust is easily brushed off the time being. But, whether in the the clothes, but mud usually leaves stillness of reflection, or under the its stain. It's that then, good young harrowing teeth of distress, nay, in friends, that you must avoid. Life to you is what it has been to us all—a closed book. You may think in of joy, we must revert to the fact, or your youthful simplicity that to you to the apprehension that death is it is not so. You may think that you only the gate of the haven, towards are not like the boys or girls of your which we are sailing. And conseparents' young days. You are—you are made of the same clay and you face the same, if not greater, temptaface the same, if not greater, temptations. Now is the time when your real part to which death is only the

In the presence of this dire uncerseason, the springtide of life, and in tainty, and under the threatening future years you should be able to tone of the sentence that "many are brightest and fairest season of your we are warned that whilst the multitude are chosen for salvation, a few The Wise Man bids you in the only shall reach the goal. Yet there

Choose now, young heart, choose your path. Remember before you start on it that you were made not God, Who is infinite, and our God, Who is infinite, and our acknowledged unworthiness to be slime, and smoke; you were made for greater things." Take hold of them now in your youth and like them now in your youth and like the state of the same associated with Him, accepted by Him, observed by and identified with sents the ideal delineated to us by faith with regard to our future state—to be with God or to be with out God for all eternity—and in this stormy life attended and visited by so many partial wrecks and losses, we surely cannot see how we shall ever be worthy of the admission into the bosom of the God of goodness, of purity, of charity, of holiness.

The last moment of our human lives is the one especially which will decide our eternities. For in our religion, namely, in our transactions between God and our free will, is well that ends well." So that a soul, at the moment of bidding a supreme farewell to the body and soaring to its spiritual realms, will be insured of eternal happiness, if it be at that moment deserving of the infinite reward, namely, if it be possessed with a sufficient desire of procuring unto itself the eternal possession of God. For God, Who has created man through love and for enjoyment of himself, will never. can never ignore the corresponding desire of His creatures.

But again comes the question: How can man-how can we, with all our sins, with all our wilfully contracted indebtedness to the Infinite Justice Goodness and Justice? At the moments of our lives unexpiated for, we shall be partially account of the dross left in us by our past sins. Can we then hope to be saved? On the one hand feel desirous of the friendship and deem ourselves unworthy. We do not wear the nuptial garment wedding feast cannot be for our

There is a great deal of practical interest and comfort in this question, inasmuch as it does represent to one and all the last and only chance of salvation. When, at the end of life's voyage, we reach the harbor of death, we shall not deem ourselves worthy of the immediate vision of God. Some there may be fastidious enough, self-conceited enough, who may assert that heaven is the only fit reward for their lives But, as self-opinion will then have to be countenanced by deeds, it is safe to say that our hope of salvation is intimately associated with the belief of a state or condition wherein, after passing the portal of death, we may be allowed to undergo the ordeal of purification by which we shall be entitled to the wedding gown necessary for the eternal

Thus far we have reached the possibility, the hopeful probability of a future state or condition of expiation on the inside borders of eternity, a state wherein fate is already decided as to its final issue, but wherein we must be made worthy of the immediate vision of God. In the language of our belief, this state or condition is called Purgatory. And what is purgatory? The Christian doctrine, and by this is meant Catholic belief, answers with sobriety and firmness. First, Purgatory is a state, a condi tion, and consequently a place of expiation, beyond the limits of life. Second, the prayers of the living can assist and relieve the souls of their deceased brethren. The Church does not enter into the description or the details of the place of retention called purgatory, nor does she define the manner in which they are purified. She simply states that they are purified only through the merits of Our Lord, in Whose name and through Whose merits the prayers are offered.

Keeping ourselves within the limits of this sober moderation of the church, a moderation which ought to meet the approbation of our reason in things supernatural, and refraining from searching at present the How of a mystery, which pride alone and speculative vanity would turn attention to the Why of the mystery, and admire its relation with the whole, and moral tendencies have to be invented."

The actual existence of a place called Purgatory rests upon the notion of the nature of God, the nature of man and the relation between God and man. — Intermountain Catholic.

### THOSE STARTLING STYLES

The Register of New York thinks that the Federation of Women's Clubs accomplished one good thing biennial convention. It The exhibitions at our bathing beaches and ocean resorts are disgusting. Young girls walk our streets with are only two standards, two guide posts along your road; one points to the great path of justice, the other to

gaze of young corner loafers. If the further consequence, that since Mary These inquiries are prompted and animated by the most elementary walker she must be prepared for This is bad enough in any insult. our one but it is intolerable in Catholic women. It is a disgrace to one who professes to follow the example of the Virgin Mother of God.'

### BY WHAT STANDARD WILL YOU TRY THE CHURCH?

By Orestes A. Brownson, formerly a Protestant Minister.)

To prove the fallibility of the Church, or to disprove her infallibility, is a grave undertaking, and attended with serious difficulties. The Church cannot be tried except by some standard, and it is idle to attempt to convict her on a fallible authority. If the conviction is obtained on a fallible authority, the conviction itself is fallible, and it, instead of the Church, may be the party in the wrong. The Protestant cannot take a single step, cannot even open his case, unless he has an infallible tribunal before which to summon the Church—some infallible standard by which to test her infallibility or fallibility. But before what infallible tribunal can he cite her? What infallible authority has he on which he can demand her conviction?

The only possible way in which the fallibility of the Church can be proved is by convincing her of having actually erred on some point on which she claims to be infallible. But it is evident that, in order to be able to convict her of having erred on a given point, we must be able to say infallibly what is truth or error on that point. Clearly, then, the Protestant cannot commence his action, much less gain it, unless he has an authority which pronounces infallibly on the points on which he seeks to convict her of having actually erred. But what authority has he? Unhappily, he does not inform us, and does not appear to have recognized the necessity on his part of having any authority. He sets forth, formally, no authority, designates no court, specifies no laws lays down no prin ciples. This is a serious inconvenience, and affects both his legal and his logical attainments. His argument, let him do his best, must be minus its major proposition; and from the minor alone we have always understood that it is impossible to conclude anything.

Mr Thornwell denies the infallibility of the Church, and he recognizes no infallible authority in any one of sects, including even his own. He has, then, no authority which he can allege, but the authority of reason, and his own private judgment. His own private judgment is of no weight, and cannot be adduced in a public discussion. The authority of reason we acknowledge to be infalible in her own province; but her province is restricted to the natural order, and she has no jurisdiction in the supernatural order to which the Church professes to belong. The Church has the right to be tried by her peers. Reason is not, and cannot be, the peer of the supernatural, and totally unable in so far as the Church lies within the supernatural order, to pronounce any judgment concerning her infallibility one way or the other.—Our Sunday Visitor

### A CONSOLING SIGN

One of the consoling signs of the age in which we live, says the Ave Maria, is the marked development of a spirit of reverence toward the Mother of God. Nothing can be more evident even to the casual observer than the change which has been manifested by Protestants in this regard. As a memorable instance the cry of indignation is recalled which arose from Protestant lips when a notorious actress was scandalously to personate, in a Parisian theater, the Immaculate Mother of God. The London Telegraph wrote at the time :

"One need not be a Roman Catho lic to understand the objections to this proposition. The Virgin Mother lives tenderly in the memories of all find some interest to fathom—let us turn attention to the Why of the ideal, and her crowning sorrow has been the world's greatest tragedy in the traditions of nearly two thousand of Christianity. And our rational conclusion will be the one of a great of secularism and free thought must genius, and at the same a great infidel, namely, "if that dogma of Purgatory did not exist, it should sacred in the majestic outlines. She world on a subject so tender and so lives in legend, she looks down on us from the canvas of the masters, and the greatest poets have brought their homage to her feet. . . . Voltaire threw dirt at Joan of Arc, but in this insult to the Virgin there is some-thing far more than defamation of a national heroine: it is an outrage of the feelings of one-third of the

human race.

In the truth that Mary is the Mother of God is contained, as in its kernel, the truth of Christianity. This fact is rightly brought homesto our Protestant friends by the Ave Maria. If the Virgin Mary were not the Mother of God, then Christ were declared that women must change the Mother of God, then Christ were not God, and all our hope of redemphe methods and style in utess.
Conditions in this particular have been deplorable," says the Register.
Seem that American to through Him were value to the empty dream. Our faith indeed were merest folly. There were no choice the better than the point of the point that which existed before the coming of the Saviour; the sole choice between Judaism and paganism. Intelligent Protestants, raiment which speaks of the brothel.

The short shirt, the low cut neck and Christ, cannot fail to perceive the

is the Mother of God she must like wise be honored with a veneration worthy of that dignity. Mariolatry," as applied to the Church's devotion to her, is a word which ignorance of Catholic doctrine or darkest bigotry invented. The Church sees in Mary only a creature whom the Almight has deigned to crown with the most exalted dignity that He Himself could bestow upon a purely human being, and to whom therefore, He has likewise accorded the intercessory power that such a mother may well possess with her son, when the Son is God.—America.

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### CHATS WITH YOUNG MEN

HOW HILL'S SON MADE GOOD

Mr. James J. Hill, the great railad man of the far Northwest, has left a son, Louis W Hill, as a successor in the management of his vast business interests. He is a young man of forty-four years. He is known to everybody who is anyin Minnesota, and to everybody who is anybody in St. Paul he as been hitherto known as Louis. He has just given an interview to a newspaper man and this is what he

As long as the railroads give good service, so long will the railroads have good credit," said Mr Hill. "And as long as the railroads have good credit Wall street will come out here to serve that credit.

'I live in St. Paul. I do not propose to move to New York. I scarcely know my late father's friends in the East. But I know all his friends his lieutenants, his boys, out here and west and northwest of here, who operate the Great Northern, the Northern Pacific, and the Chicago, Burlington and Quincy. And as long as they are with me and back of me and beside me, the Hill properties are safe and sure.

Being a railroad president isn't a sinecure," said he, "but a railroad president is no phenomenon. My father raised and turned out some twenty-five or thirty of them. It was poor quality of man who stood by Jim Hill and didn't make at least a

railroad president. 'Look at me. I was president of the Great Northern at thirty. And I had been made to understand that the only way I could get there was to make them put me there. I had to be a self-made man in spite of my father's standing. Oh, I did have opportunities made for me. But I had to take them and make good as an individual. I got \$75 a month as a billing clerk five years after I left Harvard. I didn't get much more when I married. My father gave me ground for a house and things like that. But he didn't give me a raise or a bigger job. I had to earn those.

"Even now there are at least two men in the service of the Hill properties who draw more salary than I do. We had to give it to them to hold them; not that they were disloyal, but because value is value anywhere and if we don't pay for it our competitors will.

'And these men are right on their jobs. Most of the directors of the Great Northern are in the Great Northern Building in St. Paul, which is headquarters, which is where they belong.

recently declined the directorship of a financial institution in Chicago because I can't afford to live in Chicago or to get there often

A directorship isn't a fancy affair. It's a business of directing. I know men who sort or collect directorships like some other men collect rar trinkets, just to show them off to company and see how many and how pedigreed ones they can get into their lists in 'Who's Who.' I never subscribed to 'Who's Who,' but I would like to read an authentic book called 'What's What.'

'So I'm afraid I shall never be a figure along Broadway or even La Salle street, but shall continue to operate railroads out of St. Paul the st I know how, and have the boys just call me Louis, and look after trifling affairs like rolling stock, roadbeds, promotion of agricultural and mining conditions along our right of way, and try not to work too hardsay not more than 12 or 14 hours a

day.
"The general manager of the Great Northern Railroad works from 6 in the morning until 10 at night. We gave him an assistant the other day and maybe he can get home by 9. And he doesn't worry about financing at all—just plain railroading."

That sounds like the talk of a man, of a man of stability, a hard worker, a trained manager of great enter prises. It does not sound like the talk of the pampered son of a multimillionaire. It is good to hear .-

### Catholic Columbian. DON'T BE A HABIT MAN

The Habit Man is the man who does a thing to-day because he did the same thing yesterday. Repeating is easier than thinking-so Mr. Habit Man repeats.

Then he is now-that bookkeeper. He has been holding the same job for the last ten years. He has been putting the same figures in the same books all that time. His horizon ends at the top of the page. That is the reason the other fellow who is exultant song of thanksgiving. five years his junior, and has been with the firm only two years, is now secretary at twice the bookkeeper's pay. The younger man thought. He He found better ways of became worth things. He more to the firm and they paid him

A Habit Man is a machine. A machine does not improve with age. It usually wears out. So does the

Think! Dig! Make every day a day of improvement. No man is victim, humble and defenceless doomed save the Habit Man. And though it may be, will not be forgotno chains of habit can bind tight enough to hold the man who would break them by red blooded thinking effort.—Catholic Bulletin.

Seek to mingle gentleness in all your rebukes; bear with the initial ties of others; make allowances for constitutional frailties; never say flowers; they remain open to the softly-falling dew, but shut up in the softly-falling dew, but shut up in the

### OUR BOYS AND GIRLS

THE WISE TEACHER

When the great French orator, François Berryer, was a boy he was very lazy. In fact, he disliked work so much that he was the despair of all his instructors. Finally, one of them told the Superior of the college that no one could ever make anything out of the boy.

The Superior, who was a man great sense, did not take such a hopeless view of the subject. He summoned young Berryer to him and

My boy, I see that work is very unpleasant to you. You doubtless think happiness consists in doing nothing at all. Come into my study. You may watch me work: that will not weary you. You are to do nothing

The boy was delighted. He was soon comfortably seated beside the Superior who was working at his writing. The first hour passed pleas-antly enough, as the thoughts that filled the boy's mind furnished him with amusement. He looked at his teacher in the distance and congratulated himself on not having to open his dictionary or memorize his rudi-

By the end of an hour and a half he had sufficiently enjoyed the delights of doing nothing. He reached out to pick up a book, but the Superior stopped him.

You must not forget our agreement, my boy. You are to do nothing. To read is to do something. Enjoy the permission I have given you to do no tasks.'

The youth began to find the pleas ure of doing nothing fast becoming nonotonous. Finally, he hazarded a few questions. To these the Superior nade no reply until he had reached the end of the sheet upon which he was writing, then he said:

"Everyone to his taste. It is yours to be idle, and it is mine to work. I do not disturb you, and you must not

The boy could not help thinking that it would be difficult to enjoy his good fortune for a very long

After three hours had passed the Superior went out in the park to read

his breviary.
"Good," thought Francois, "now I shall not be watched and I can enjoy myself a bit." So, as soon as they were outside,

he started to join his companions in their games. The Superior detained 'Playing is doing something. We will promenade up and down the

or you may sit still, if you prefer. By this time the boy was quite willing to break his contract. He saw

his error, and in the future he studious pupil. Later in life he be came a famous orator. - St Paul

### THE DEAD BIRD

One day, says an old, old legend, the dear Child Jesus was playing with other little boys of about His own age when some of them happened to find a poor little dead bird lying in the field. While seeking for food for its young it had been killed by stone flung by some cruel hand and had fallen to the ground in the very midst of a joyful song, its happy life crushed out of it through the heartless cruelty of a child! In vain its little ones now awaited it, crying for food; in vain its little mate called for it to come and help her in a task too heavy for her alone. Cold and lifeless it now lay on the flowery grass, its bright eyes closed and its pretty

But the little Jewish boys felt no pity for it. On the contrary one of them seized it by the end of its wing and tossed it up into the air, crying:

"Why don't you fly, you lazy fellow, you? Why don't you fly?" Then, as it fell back upon the hard ground, another kicked it roughly, also crying in a mocking voice: "Here! why don't you sing, you silly ?"

But the Child Jesus sprang forward, and, stooping down, picked up the poor dead bird with a look of infinite pity on His sweet face and tears in His beautiful eyes. In spite of the laughter and jeers of His companions, He gently smoothed its ruffled plumage, pressed it to His breast, and held it in His two little hands as if to warm it. Then, pressing His lips upon its drooping head, He mur-" Poor little birdie! fly to mured: thy loved ones and be happy once And with a wild chirp of joy the little bird flew out of the Christ-Child's hands, and with swift, strong wings soared back to its nest in a great tree near by, where it sang an

This is but a legend, though a beautiful one. But, boys, remember that God "loves the work of His hands:" that He did not put the birds into this world as targets for your guns and slingshots, and that Our Dear Lord Himself said to us: "Are not two sparrows sold for a farthing? Yet not one of them is forgotten by your Father in heaven." Therefore if you should ever be tempted to kill or wound one of our useful friends, the birds, remember that your little time. ten by the great God of heaven and earth.-St. Paul Bulletin.

A man takes contradiction and advice much more easily than people think, only he will not bear it when

### THE PROCESS OF REASONING

WHICH LED SON OF PROTESTANT ARCHBISHOP INTO CATHOLIC CHURCH

By Rev, Robert Hugh Benso "I believe that the divine society, whatever it may be, will have certain marks by which I may identify it marks which are to be found on other creations of the same divine Maker —and which correspond to the requirements of man's soul; and, therefore, if I find in existence only one society which is thus marked, I shall accept it as divine. Since the society is to save the

world, it must be recognizable by, and evident to, the world. 'The Church, like her Master, and

His ordinances, must have an earthly well as a divine nature, if she is to do His work.

'Now a primary requirement of the Church, if she is to appeal to the world, is that she should have a "Carnegieism, unity that the world will recognize. There are many kinds of unity, all very real and important. The world very readily perceives the unity of the family and the country. The passion of patriotism is an evidence This is a unity of allegiance to a visible head, a unity of organization, aims, customs, languages and the like. If Ethen the world is to recognize the Church by her unity, it must be a unity of this kind-it is humanitarian faith." and spiritual persons. The Church must 'be one' in such a sense 'that the world will believe' that God sent Jesus Christ to foundher. She must be one humanly as well as divinely; Father Rockwell: externally, naturally and visibly, well as internally, supernaturally, invisibly. (John xvii, 21.)

'One of the necessary elements of this kind of unity is a mutual subordination or obedience. Individuals cannot cohere closely unless they sacrifice something of their individ-; it is of the very essence of subordinated to the common good; this is recognized by the world as a law of progress. More and more we are learning that competition founded the conflicting interests of individuals, is in reality far less productive of wealth and enterprise than co-operation, involving though it es the constant apparent sacrifice of the individual to the common interests-that the individual, in fact, saves his life by losing it, and realizes the meaning of his own identity only by merging it in the common wealth. Hence we shall expect to find in the divine society what we find in all other effective societies-the subordination of the individual for the common, and ultimately for the individual good too. We shall find the principle of obedience as one of its most elementary and obvious marks. This was Our Lord's own system. The disciples as a whole formed the lowest layer of His Hierarchy; from them He chose seventy and conferred a certain commission upon them from them again twelve, with higher powers still: from them three who ere nearest of all, and finally He Himself was supreme King and Ruler. He promised thrones to twelve of them; gave the power of remitting sins to eleven, and bestowed 'the keys of the kingdom of heaven' Hence our Lord does not repudiate the principle of the Hierarchy, what He repudiated and forbade for His followers was the bullynot domination.

The numerical unity, as well as the authority and judicial functions of His royalty, should have its visible force for Anglicans? representatives on earth if the kingdom is to be effective."-Our Sunday

### A NEEDED WARNING

Recently Father Rockwell, S. J., President of Brooklyn College, delivered a sermon in St. Ignatius' Church, Brooklyn, N. Y., course of which he sounded a muchneeded note of warning against a conspiracy that is backed up by the money of certain American multi-millionaires. Millions of dollars have been set aside for the purpose of eliminating Christian teaching from seats of learning. Rockwell denounces this as a conspiracy against the Catholic Church. He would be justified in stating that it is directed against every form of Christianity. Three years ago Bishop Chanler of the Methodist the educational foundations tioned by Father Rockwell, used this emphatic language in regard to it: "I cannot doubt that this impudent proposal of the aggressive and agnostic steel-monger will provoke the indignation of the Christian people of all denominations in the country and incur the emphatic disapproval of all thinking men. This undisguised attempt to disintegrate a Christian University is in keeping with the well fixed purpose which Carnegie has pursued for a long

The occasion which drew forth this protest was furnished by the acceptance by the Vanderbilt Uni-versity of Nashville, Tenn., of a it is, is to act inconsistently with our Methodist Church should have which the Anglican church imposes. nothing to do with the management of the University. It was as if the is one in which Anglicans are vitally to a great want of reverence, and of the University. It was as if the Catholic University at Washington should accept a \$1,000,000 with a ing force, positively considered, the formances.' Thinking people do not should accept a \$1,000,000 with a proviso that Catholic teachings and decisions of the Ecumenical Councils like this, and do not go to church

not only Methodism but every form of Christianity was placed under a ban by the educational institution that had become the beneficiary of "the aggressive and agnostic steel-

monger. Some years before the Vanderbilt University had become what may be described as Carnegieized, Dumfe line, Scotland, the birthplace of the multi-millionaire ironmaster, was the recipient of his bounty. Dumfermline upon fund of \$3,000,0 0, endowment which was utilized in the establish ment of secularized schools, social institutions and in various other ways. This Scotch community showed, in the course of time, the effects of the money spent to innoculate it with the agnostic views of its multi - millionaire patron. They were thus described by a correspondent writing from Dumfermline to a

"Carnegieism, I was informed, is having a curious effect on the religious life of the community. grip of the Church on the people is less secure than it was in former years, and there is a growing tendency to seek a religious basis on the ethics of Christianity and a gradual slackening of interest in its spiritual significance. In short, the educational facilities provided by the Trust would seem to be fostering a

not enough that there should be a unity, however real, that is not visible to all who are not thinkers it has accomplished in Scotland it will repeat in America, if allowed full scope. Keeping this is mind, we can appreciate the importance of the warning embodied in these words of

'Many wealthy foundations are in a conspiracy to ruin the Church. Witness the efforts to control the education of the country by the Carnegie, Rockefeller and Sage foundations. Even the Baptists have protested against the tyrannizing attempts of the Carnegie Foundation to control education. It behooves us to stand social life that the individual should for our rights as citizens, and not permit a half dozen scheming men and women, who want to enrich themselves and crush poor institu tions, to control millions of Catholics, whose rights are founded in the eternal liberty that is Christ's and that is not bounded nor limited by the narrow horizon of bigots and

politicians It is well that attention should be called to the insidious methods adopted to de-Christianize the country. This may seem a strong expression; but it is justified by the attempts made to eradicate from our schools, colleges and universities all Christian teaching. A few years ago a series of articles in a popular American magazine gave startling facts, showing to what lengths the de-Christianizing process had gone in many American colleges and universities .- New York Freeman's Journal.

### THE CATHOLIC VIEW OF CHURCH

PART OF PAPER READ AT THE "CON-GRESS OF THE EPISCOPAL CHURCH IN THE U. S., " NORFOLK, VA.,

MAY 4, 1916

Francis J. Hall, D. D., of the General Theological Seminary, New York "Assuming that the decisions of the Ecumenical Councils have some tyrannical spirit—domineering, kind of binding force in the Catholic Church, does the provincial autonomy and isolation of the Anglican nullify this binding

"If we reason from the standpoint of the Catholic authority-the standpoint which gave these decisions their original force—our answer must certainly be 'no.' The Church ratified them as correctly defining the faith concerning Jesus Christ, which she had received from the beginning, and is contained in the New Testament. In doing this she pro fessedly exercised a teaching authority over Christians received from Christ. If her standpoint is true, these definitions have an authority which can neither be nullified by changed conditions nor be legitimate ly repudiated by provincial authority;

and Anglican authority is provincial APOSTLES' AND NICENE CREEDS The same answer to our question is necessary if we are guided by Anglican formularies. The Anglican churches impose the so-called Apos-Bishop Chanler of the Methodist Church South, referring to one of our faith. Their articles are indeed subject to reasonable interpretation. but obviously no interpretation is tenable which clearly violates their natural and historical meaning. the Apostles' Creed we say that we believe 'in the Holy Catholic Church'; and in the Nicene Creed each of us says, 'I believe one Catholic and Apostolic Church.' The Church thus described has historically meant the same visible Church which gave the decisions of the Ecumenical Councils their authority, and authority notoriously designed to be permanent and Christian-wide.

"Therefore to repudiate for our. \$1,000,000 on condition that the faith, inconsistently with the Creeds

Vanderbilt University had been Anglicans can neither repudiate sermon does not, as a rule, consist of

established by Methodists and had been under Methodist auspices till it accepted the Carnegie bribe. Then, without reversing their professed belief in the authority of the 'one without reversing their professed belief in the authority of the 'one without reversing their professed daily life, but is full of doctrine, a great deal of which is unscriptural." Catholic and Apostolic Church.' The authority of that Church, therefore, is for us the most vital branch of the

subject which we are set to discuss. "The Catholic Church is God's appointed agency; and in no respect is this more apparent than in its superiority to the rules by which theologians attempt to relimit and define the methods of her teaching. Whether by defining or by being unable to define, whether by severity of discipline or by laxity thereof, whether according to the petty intentions of her ministers or in obedience to hidden movements of the Holy Spirit, whether by appropriating the results of scholarship or by ignoring them, whether in ways that are up to date or in belated ways, everywhere and always the Church is the Holy Spirit's chosen instrument whereby He fulfills Himself in many way Illuminator and Guide of the faith-

'Positively speaking, then, the teaching authority of the Church is her God-given right and competence to make disciples of all nations, and to teach them under the divinely promised guidance of the Holy Spirit How she shall teach, and what humanly devised machinery she shall employ, is determined by the Spirit, who 'bloweth where He listeth. corporate mind is the mind which the Spiritguides. Moreover, she has never been enabled to wear her mind on her sleeve for the enlightenment of aliens and critics. teaches her own, and they-the faithful—are in a position sufficiently to understand her.

TO DISCIPLE THE NATIONS

"The basis of the Church's authority is primarily the Commission given her to disciple the nations. The guarantee of her success is partly her organic relation to Christ as His Body, and especially the promise of the Holy Spirit's guidance. She also a contemporary witness to the Gospel facts, which determine her teaching, and her memory is protected from failure by the enduring circumstance that her institutions and sacramental discipline objectively embody the teaching of her primi-

"So she ever remains what she was in pentecostal days, a teacher of the faithful, against which the gates of hell cannot prevail. No doubt many forms of error gain currency from time to time among her members. Often her ministers seemed to unite in betraying her cause. She has been used as a stamping ground of manifold abuses and wickedness. Naturally so, for she is the drag-net in\* which fish of every kind are gathered. But in spite of these things, in spite of the causes for scorn which she repeatedly affords to the worldly-wise, her true and ever living voice keeps on sounding in the clear language of confession and prayer which she requires her people use in her public services. this voice is sufficiently intelligible to those who sincerely and dutifully listen. She is not equipped to en ighten those who will not thus listen, and her failure to measure up to their standards of efficiency is evidence of the spiritual nature of her teaching office, rather than a proof of her incapacity.

APPLIED TO DUTIFUL LIFE

\* \* \* "One who accepts the Catholic Creed, and abides by these definitions so far as made known to him, needs only to apply them to a dutiful life in the Church to attain sufficient knowledge of saving doctrine for his soul's health. And only the loyal and dutiful disciples of the Church are in a position to under stand her manifold teaching. scholarship is necessarily baffled in efforts to assimilate the secrets of the Church's spiritual mind; and no method is available for successfully teaching the unfaithful. Scholars who seek to understand the Church and her Councils from any other standpoint than her own, will formisinterpret her, in spite of scholarly industry and earnest efforts to discover her secret.

"It is fashionable in certain quarters to disparage the Ecumenical Councils as having no value except as registers of a state of mind which we have outgrown. But whatever may have been their human limitations, their decisions abide The Church of God has not outgrown them, and never will: for they affirm truths on the knowledge of which hangs the spiritual welfare of mankind."-Our Sunday Visitor.

### KILLING ALL RELIGION

There is plenty of religion left in England," writes a correspondent of the Guardian, complaining of the lethargy of his church, rapidly being killed by the clergy. That is a terrible charge to bring against ministers of the Church of England. Whatever can it they do or do not do? asks Liver-pool Times. It is the younger clergy it seems, who are in fault, and who fail because they are badly trained.

'Of late years the clergy have largely given up parochial visiting, selves their binding force, whatever it is, is to act inconsistently with our ices, generally in empty churches and these perpetual repetitions of "Accordingly, the subject before us the prayers, etc., have naturally led Catholic influence should be placed under a ban within its walls. The but if what I have been saying is true, stay away, do so also. The modern

And then there are perpetual cele brations of Communion, and imita-tions of the "Roman Mass." All this is due to the pernicious teachings of the Theological Colleges, which should be abolished! The young men are filled with nonsense and puffed up with the importance of the priesthood. And so or

What a wonderful institution the Church of England is! body ever be able to reform it, make it united, or render it useful High and low, and broad and narroy its ways of thought and practice are bewildering to the people day the State will withdraw its sustaining arm and then the Church of England will die, killed by the clergy, unregretted by the people.—Boston

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Our self-respect even is largely hood and youth.—Spalding.



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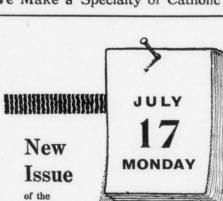
bring to the interior of costly plaster effects without the nuisance and waste of continual repairs. Safer han plaster or stucco. More beautiful than brick or stone. Pedlar Ceilings and Walls offer a selection of over 2,000 designs and Period styles from which any decorative effect may be secured. Easily put on over plas-ter or wood on straight or concave surfaces. Each joint fits in snug so it cannot show or come away. You will be delighted with the selection of correct and beautiful designs illustrated in our Complete Ceiling Catalogue R. E. It is free. Write for it to-dayl

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### CARDINAL CONFIRMS FIVE HUNDRED CONVERTS

Boston Pilot

The Cathedral of the Holy Cross. Boston, witnessed recently a most inspiring and significant sight. It was the administration of the Sacraence, Cardinal O'Connell to five hundred converts to the Catholic Faith, most of whom were adults.

Less than a century ago Catholics were thardly noticeable among the word thardly noticeable among the people of Massachusetts, had only and the Newmans read from the recently acquired a cathedral and a same book as the apple woman and Bishop of their own. Some few the cobbler, the sacred psalm of a sincere souls did study the doctrines holy life; where worldly snobbery

small, we have not only the great Diocese of Boston, but we behold the true God. five hundred converts confirmed at

The ranks of the faithful who are numbers of converts in the United States and various parts of the civilized world in addition to the thoubrought into the one True Fold by heathens. The Socialism and Anarchy, the lessening thoughtful, law-abiding and selfrespecting people of the country. And as a consequence, they have asked themselves: What and where is the remedy?

Many earnest souls in their quest the Catholic Church. They have only, effectively champions the right always and everywhere; that she and she alone has but one standard of right and wrong. Realizing these things, therefore, they have studied her doctrines and principles, they have examined her claims and they have studied her history. And then, the light of faith has come to them and they have applied to be received as members of that Church which the Redeemer of mankind founded and which He established for the salvation of all souls.

THE CARDINAL'S DISCOURSE

At the conclusion of the ceremony His Eminence delivered an appropriate address. He said :

than ordinary interest to all of us. men and women who, by the grace of aginations whence they come.

God have received the light of the "And to every one of you must and strengthen their hearts to follow its commands.

'If each one of those here present of observant men? to-day could tell his separate story, there would be narrated a wonderful series of events, each vividly describ- are, where the Catholic Church is ing the silent yet forceful, mysterious yet compelling influence of God's claiming to be fair to her can be grace acting upon the mind and guilty of the most cruel injustice, heart of man. And in all the story of men's lives, there is nothing approaching the fascinating interest of that story.

"Some of you from earliest infancy have seen glimmerings of the light name is in question to believe the which emanates from the City set childish tales of silly, garrulous, old upon the Hill—God's Holy Church. From afar and through the mists of many vague opinions some could always see, at least dimly, the beacon of the Church whose kindly light

beckoned them onward. ONE DAY ALL WAS CHANGED

"And with the years the glow of it became a flaming torch beside whose white light all other little gleams of half light became mere shadows. And at last, kneeling down they adored the God of their "Tell now to all the world—you souls made visible by the light of His

"Others for years never even heard The legends of three hundred years, The legends of three nundred years, the fanciful myths about her arrogance, the false calumnies about her character and her purposes and her methods had done their work even in youth. Her name had been who have lived in both houses—that the dear of confusion and this of light—have so vilified and her beauty so maligned of confusion and this of light—have that as the Jews said of Christ, Can a right to speak and be heard. any thing of good come from Naza-

her, but in all the radiant beauty of her, but in all the radiant beauty of Christ's spouse. On that day one glimpse of her truly heavenly face vanquished all lies and calumnies,

and she appeared in all her wonderous beauty, the sweet, tender, loving mother of men, gathering to her

bosom all the children of God. STRANGE IDEAS EXPLODED

"Others still misled by the false maxims of a shallow world, thought of the Church as a social inferior—a gathering place of the poor and unlettered. And one day they woke up ment of confirmation by His Emin- to find that the truth is, that she is the true aristocrat of all organizations, where the rich and poor speak, nor feel either wealth or poverty, where the prince kneels side by side of the Church and were given the has no place, and where the congrega-grace of faith. Now after a space of years that in intellectuals nor a gathering of social any of the older lands would seem prigs, but merely and solely a body of simple worshippers at the altar of

"The Unitarian was warned that one time by a Prince of the Church. he would lose the liberty of rationalism, and he finds that as a Catholic constantly being augmented by large reason is only stimulated, not weakened; guided, not stifled by faith.

"The Congregationalist was warned that he would lose his religious sands in the mission fields who are democracy under the tyranny of prelates, and he finds that he has just the clergy laboring among the pagans | begun to realize the full meaning of religious democracy in a world of increase of crime, irreligion, divorce, faith comprising all classes and all His terror of tyranny has of respect for the divine and the turned out to be a mere fancy born civil laws—these and other evils have of a myth. He rarely sees or hears a caused widespread alarm among the thoughtful, law-abiding and self-are the same gentle counsels of guid-

ance for all alike, Pope and peasant.
"The Methodist is warned of the dangers of formalism, and he that until now he never realized how ritual protected him from liberties for the answer have been attracted to that were often ludicrous when they were not vulgar, and that outside the noted that she and she alone stands great central act of worship there is as a bulwark against the forces of a whole universe where each soul is evil and disorder; that she and she left absolutely free to find its own peaceful pastures of devotion.

A GREAT MYSTERY "The Episcopalian is warned of the terrors of the Papacy, and he finds that these terrors exist only in the imagination of excessively nationalized groups who seem never to realize that without a center there pretention in Canterbury than they ever found in Rome; and moreover, everything merely national can lay no claim to being international or

"And so around the whole circlefears, worries, warnings, suspicions, which once the door is passed, once "This occasion is of much more one enters in and really sees with one's own eyes, disappear into thin It is the gathering of hundreds of air, or into the mere vapor of im-

God have received the light of the True Faith of Christ and have followed its leading, and who now others do not see as you now see. ask at the hands of Christ's One, How is it that those who admit this Holy, Catholic and Apostolic Church tremendous spiritual power pass it the Sacrament which will confirm by unheeded? Why do those who their belief in all its sacred doctrines pass for learned men ignore a phenomenon which, even as a natural social fact, challenges the attention of observant men? There is the mystery. Who can solve it?

"Men justly claiming to be learned since they will not even investigate her claims. Men who are openminded to all else in life, to her close both mind and ears; and all learned. fair and free, are content when her subject they would laugh to scorn.

"Mystery! Yes a thousand mys. teries. And out of that mystery you have come into the light which brings the truth under your very eyes. That is God's work, and when you look that wondrous light increased until back and realize the vapors and mists through which you finally wandered into a clear day, you must know that

GOD'S WORK

'Tell now to all the world-you who having experienced it, seen it, touched it with your own senses and sensibilities—tell now to all the the sound of her sweet voice calling world where is all the tyranny they them or saw the brilliancy of her radiance. They had even been trained to turn their backs upon her. into which you have plunged, the

any thing of good come from Nazareth?' So they concluded nothing Catholic could be either true or good.

"And one day all that was changed."

"And how it saddens your hearts to find that of all else you may speak She revealed herself to them, not decked out in the rags with which her enemies seek always to disfigure of all your universe, you may not speak, even to those you love most,

light of wisdom in His hand, the ing, hoping that the length of the light of a sad disappointment in His eyes and hear in the pathos of His a week, even a day, to lessen the tender voice as He stands there, so slaughter by any period, nor does it patient, so meek, so constant— Behold, I stand at the door and knock!

"There is one potent force greater to place the whole moral influence than any words you can utter of the goodness and greatness of that movement in favor of peace when

'That is the force of the example of a holy life—a life glowing with the the Pope could not, in virtue of his fervor of a convincing faith, exuberant with the love of God, overflowing

That you may see even more clearly what the Church is to you, that you may walk even more firmly in the path she shows you, you have come here to-day to ask in the Sacrament of confirmation light dom and fortitude. Receive it now; and true to your promises grow in faith and grace, faithful till the end."

HOME BANK

The annual report of the Home Bank of Canada for the current year was submitted to the shareholders at the annual meeting held at the head office on Tuesday forenoon. It was noticeable that the signature of M. J. Haney took the place of the former vice-president, Thomas Flynn. The figures of the report were typical with that of other banking institutions for the current year. Cash assets are 30% of obligations to the public, and cash and readily available securities are over 50% of obligations to the public.

As the president explained in his address, a bank cannot keep its assets on hand in the form of ready cash and at the same time advance loans from its assets to increase the

annual earnings. The directors for the coming year will be: C. A. Barnard, K. Thomas A. Crerar, Thomas Flynn, M. J. Haney, C. E.; John Kennedy, A. Claude Macdonell, K. C. M. P. Brigadier-General Hon. James Mason,

### PRIESTS ON THE BATTLEFIELD

An English exchange tells of a col

lection of pictures at present in London which ought to be of much interest to Catholics. They are half tone pictures taken from photographs brought from the front by a Catholic journalist, who presented them to one of the clergy attached to St. Ethelreda's Church. They show priests engaged on the battlefield, discharging the solemn duties of their sacred office. They include views of a priest celebrating Mass in the Belgian trenches; a French Bishop presiding at High Mass said in the open can be no circle; that as far as they air, and assisted at by British and are concerned there was far more French soldiers. A most striking picture is that showing French, British, Belgian and German soldiers kneeling side by side at the celebra-tion of Mass on the ground separating the trenches of the rival armies Another one shows Allied soldiers and their enemies receiving Holy Com-munion side by side at Mass celebrated in the open air "on the very spot which had been the centre of several bloody battles," to quote the words written under the photograph. The set also includes a picture of a priest saving Mass in Italy on the summit of a hill 7,500 feet above sea level, while his congregation are worshiping within view in the valley Another photograph is that entitled "Friend and Foe," assisting at Mass in the open in Russian Poland. The picture of a religious service in Alsace-Lorraine held while fighting was in actual progress is most interesting. The remarkable thing about all the photographs is concerned, stupidly ignorant. Men that the officiating priest appears to be quite as unperturbed as though he were celebrating the Divine Mysteries in his own church. "This, surely, is suggestive, not only of their piety, but of their heroism," remarked a Protestant lady who was viewing the pictures with keen interest.—Sacred

THE POPE AND PEACE

ROME SILENT AS TO REPORT OF REPLY OF PRESIDENT

TO SOVEREIGN PONTIFF (By Catholic Press Association Cable)

Rome, June 22.—As between the Holy Father and President Wilson and Germany and as regards peace, the uncertainty of the last week has now been practically cleared away. There is Sir Edward Grey's state ment in the House of Commons that the British Government had heard from Sir Henry Howard, its representative here to the Holy See, that the Vatican had not been in communication with any Power con-cerning negotiations for peace, but that it had approached Germany to induce it to abandon the war with

submarines.

That the information should come from London instead of being published officially here first is only in accordance with diplomatic etiquette. The information bears out what has been so often written from here that the Holy Father will make no official move towards intervention for peace until he is assured that efforts on his part in that direction will be at least accepted by all the Powers interested, and being thoroughly in formed of the position of events and

prevent him keeping himself always perfectly informed in order to be able

mother whom you have found at the opportune moment arrives. As regards the other half of the communication, it was stated here that ant with the love of God, overflowing between the United States and in deeds of kindness, of patience and Germany. He has not done so, and consequently the criticism does not nold. What he has done is to use hold. the influence of the Holy See to induce one fighting power to cease employing a method of warfare which is contrary to the laws of humanity and acknowledged interwarmth, guidance and strength, wis- national conventions, and his right to do that has been stated again and again in pontifical pronouncements. Nothing has been said here officially as to the report of a letter from President Wilson to the Holy Father but that there should be such a reply to the Pope's communication to the President is, again, only a matter of diplomatic courtesy.—Catholic Trans

> DEATH OF MRS. DUNCAN MCRAE

cript.

Mrs. Duncan McRae passed to her reward June 2. The deceased was one of the best-known and bestbeloved residents of Thorah town ship. Like her husband she was of Highland Scotch ancestry and lived a life of faith and self-sacrifice worthy of the best traditions of that ancient and sturdy stock. Not only in her own home but throughout the community where for a quarter of a century she held a foremost place, her name breathes like a benedic

For a quarter of a century she made her home a hospice for priest or nun visiting that part of Brock parish; and took a leading part in all the undertakings of the Thorah mission. Hers was a generous dedication of self to the cause of home and Church. She belonged to the school of mothers called by the "new woman," "old-fashioned," but who, unlike the "new woman," have the rare charm of not getting "old." True to the "old-fashioned" ways she made her home the temple of her love and the scene of her flowing the sc love and the scene of her affection and devotedness.

Believing that the strongest virtue home-bred and the strongest character is home-fashioned, she spared no time or pains to inspire her sons with true Catholic ideals of lofty manhood.

Her funeral was largely attended, Father Redmond, the pastor, sang the Mass and Father Cline, of Toronto, delivered the funeral sermon. Fathers Jas. Hays and Kenneth McRae assisted in the sanctuary The deceased is survived by husband and two sons, Fred and Louis, and Mrs. Alex. McDonald, Beaverton.

THE LATE MRS. ELLEN CLEARY

The funeral of Mrs. Ellen Cleary took place from St. Patrick's church, Caledonia, on Saturday, June 24th, at 10.30 a. m. Mass was celebrated by her son, Rev. G. J. Cleary, of Caledonia, with Rev. Father Donovan, of Dunnville, as deacon, and Rev. Father Englert of St. Anne's Church, Hamilton, as sub-deacon. Very Rev Dean Brady, of Brantford, gave the absolution, and addressed a few words also thanked the soldiers of Caledonia who so kindly formed a guard of honor at the entrance to the church and again on the main street, on the outskirts of the town as the funeral passed on its way to Holy Sepulchre, Hamilton.

Rev. Father Dermody had charge

of the choir.

The pall-bearers were: Wm. Doyle, James Keating, P. Fagan, D. Kelly, James Downey and B. O'Rourke.

The service at the grave was conducted by Rev. Fathers Cleary and Donovan. R I. P.

### TEACHERS WANTED

CATHOLIC TEACHER FOR SEPARATE school, Town of Whitby, 2nd class professional, duties begin September 1st. Apply giving

TEACHER WANTED HOLDING 1ST OR 2ND class professional certificate for Public school section No. 1, Bisco. Salary \$700 per annum. Duties to commence Sept. 1st. Apply to W. F. Burke, Sec. Treas., Biscotasing, Ont. 1968-3

WANTED A TEACHER FOR CATHOLIC Separate school, No. 10, Carrick. Apply to Jos H. Schwehr, Sec., Mildmay, Ont 1968-3 TEACHERS WANTED HOLDING FIRST OR second class Ontario certificates for Catholic schools, Fort William, Ont. Salary \$550 per year, chuties to commence Sept. 1st. Apply to G. P. Smith, Sec., 112| Simpson St., Fort William, Ont.

TWO CATHOLIC TEACHERS WANTED FOR Hanover Separate school, qualified teache for junior classes. Salary \$50, also qualifie teacher for senior classes. Salary \$500. Duties t commence Sept. 5. Apply to Wm. Bohnert, Sec Treas., Hanover, Ont.

TEACHER HOLDING SECOND CLASS Normal certificate for South Gloucester Normal certificate for South Gloucester atholic school, Salary \$500 per annum. Dutie begin Sept. 4th, 1916. Apply to Rev. Geo. D rudhomme, P. P. Sec. Treas., South Gloucester

for Catholic Separate school, Charlton Duties to begin after summer holidays. stating experience and salary to A. F. McDo-Sec. Treas., Charlton, Ont.

NORMAL TRAINED TEACHER WANTED

FOR CATHOLIC SEPARATE SCHOOL NO. 3 March, holding 2nd class certificate. Salary \$600. I uties to commence Sept. 1st. For further particulars apply to Ambrose Carroll, Sec. Treas. R. R. No. 2, Dunrobin, Ont. 1968-4

WANTED TEACHER, 2ND CLASS CERTIFI: cate for Public school, Hagar. Salary \$600. Duties to commence after holidays. School in village of Markstay on main line C. P. R. Apply to J. Brown, Sec. P. S., No. 1, Hagar, Markstay, Ont.

QUALIFIED TEACHER WORLD AVERAGE Public school, Section No. 3, Greenock Township, Bruce County, (South:) Average attendance about 18, Rural mail. Salary \$500 per annum. Duties to hegin Sept. 6tt. 1910 Apply to Daniel Madden, Chepatowe, Ont. 1967-4

SALESMAN WANTED FOR GENERAL STORE. APPLY GIVING experience, references and salary expected to P. & J. Shannon, Biscotasing, Ont. 1968-1

HOTEL A MERICAN HOUSE, LAKE MUSKOKA. Good boating, bathing, fishing, Catholic church close by. For further information address Mrs. M. A. Walker, American House, Lake Muskoka, Ont.

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 \$ 117,376 63

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for note circulation
Notes of other Banks
Cheques on other Banks
Balances due by other Banks in Canada
Balances due by Banks and banking corporations
elsewhere than in Canada
Canadian Municipal Securities and British, Foreign
and colonial public securities other than Canadian

Dividends unclaimed
Dividend No. 38 (quarterly), being at
the rate of 5% per annum, payable
June 1st, 1916.
Balance of Profit and Loss Account.....

# THE HOME BANK OF CANADA

Statement of the result of the business of the Bank for the year ending 31st May, 1916.

> Submitted at the Annual Meeting of the Shareholders held at the Head Office, Toronto, Tuesday, June 27, 1916.

### PROFIT AND LOSS ACCOUNT.

Balance of Profit and Loss Account 31st May, 1915... Net Profits for the year after deducting charges of management, interest due depositors, pay-ment of all Provincial and Municipal taxes and rebate of interest on unmatured bills ..... Transferred from Rest Account

\$259,696 53

CAPITAL PROFIT ACCOUNT. 333 74

Premium on Capital Stock received during the year.

per annum \$24,317 01
Dividend No. 36, quarterly, at rate of 5 %
per annum 24,317 17
Dividend No. 37, quarterly, at rate of 5 %
per annum 24,317 17 

24,325 47 

GENERAL STATEMENT. Liabilities.

\$ 97,279 88 17,259 79 2,700 00

\$260,030 27

...\$1,530,502 49 \$ 1,977,635 00

500,000 00 58,159 **6**0

100,000 00 42,790 60

adian
Railway and other Bonds, not exceeding market
Value
Call and Short (not exceeding 30 days) Loans on
bonds, debentures and stocks Overdue debts, estimated loss provided for Real Estate, other than Bank premises Bank premises at not mere than cost, less amounts written off Mortgages on Real Estate sold by the Bank Other assets not included in the foregoing 740,087 25

12.807 30 M. J. Haney, Vice President,
JAMES MASON, General Manager.

AUDITOR'S REPORT TO THE SHAREHOLDERS.

In accordance with sub-sections 19 and 20 of Section 56 of the Bank Act, 1913, I beg to report as follows. The above balance sheet has been examined with the books and youchers at the Head Office, and with the certified returns from the Branches, and is in accordance therewith. I have obtained all needed information from the Officers of the Bank, and in my opinion the

transactions coming under my notice have been within the powers of the Bank.

I have checked the cash and verified the securities of the Bank at its Chief Office, both on the 31st May, 1916, and also at another time during the year; the cash and securities of one of the Branches have also been checked, and in each case they have agreed with the entries in the books of the Bank with regard thereto. In my opinion the above balance sheet is properly drawn up so as to show a true and correct view of the state of the Bank's affairs, according to the best of my information and the explanations given to me, and as shown by the books of the

SYDNEY H. JONES, Auditor.

73,793 06

2,314,862 09

\$15,562,032 62

\$2,816,573 63

89,600 00 119,051 03 439,854 46 7,866 88

207.689 71

551,067 82

270,459 79

2.271.634 47