

# The Catholic Record

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

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1991

## CHANGES

Mourn, O rejoicing heart!  
The hours are flying;  
Each one some treasure takes,  
Each one some blossom breaks,  
And leaves it dying;  
The chill dark night draws near,  
Thy sun will soon depart,  
And leave thee sighing;  
Then mourn, rejoicing heart!  
The hours are flying!

Rejoice, O grieving heart!  
The hours fly fast;  
With each some sorrow dies,  
With each some shadow flies,  
Until at last  
The red dawn in the east  
Bids weary night depart,  
And pain is past.  
Rejoice then, grieving heart,  
The hours fly fast!

—ADELAIDE A. PROCTER.

## EMPEROR'S FUNERAL

KINGS, PRINCES, HIGH OFFICERS  
AND FOREIGN ENVOYS FILL  
ST. STEPHEN'S CATHEDRAL

By Cyril Brown.  
Special Calls to The New York Times.

Vienna, Nov. 30.—Paradoxically, gorgeous and severely simple was the funeral of Emperor Francis Joseph, which I witnessed this afternoon in St. Stephen's Cathedral, crammed in every nook and corner with a brilliant congregation of kings, crown princes, archdukes, diplomats, prelates, statesmen and other personages.

The sombre interior of the venerable fane, dimly lighted only by giant tapers burning at the main altar, candles carried by priests, and a patch of daylight filtering through the open main portal, through which the imperial coffin was borne, was shrouded in acres of black cloth, thickly studded with placards bearing the bright gold and scarlet Hussar coat of arms, with the black superscription, "Franciscus Josephus First."

Immediately in front of the main altar a simple bier had been improvised, and on hard, low benches, immediately to the left of it the royal mourners, arriving by twos and threes, took their places. In the center of the front row was the very young Emperor Charles, wearing the simple field gray uniform of an Austrian Field Marshal, and at his right the girl Empress Zita, a slender figure, heavily veiled. To the left and right of the imperial couple were King Ferdinand of Bulgaria and King Ludwig of Bavaria, Ferdinand's portly bulk in lavish gala Hussar uniform of white, heavily gold laced jacket and red breeches, the gray bent Bavarian King in simple Field Marshal's great coat. On the same royal mourners' bench I noted dapper German-Crown Prince William, fresh from the front, but having exchanged his field clothes for the dark blue, red and gold parade uniform of the Austrian Hussars; the King of Saxony and the middle-aged Crown Prince of Turkey, in khaki and fancy fez.

The benches behind were crowded by practically all the remaining rulers or Princes of States of the German federation, including the Kaiser's son-in-law, Duke Ernest August of Brunswick, and the young Crown Prince of Saxony, whom I had met at the Somme front last August. On the opposite side of the bier was a solid array of Austrian Archdukes, blazing with color, mostly in bright blue Hussar coats with rich beaver collars, rich gold cordage about their necks, and crimson breeches, contrasting against the crepe-draped women members of the royal family.

The benches at the foot of the bier were occupied by the Diplomatic Corps, including the purple-robed Papal Nuncio, the Ambassador of Persia, the special Ambassadors and Ministers extraordinary and neutral royal visitors in parade uniforms, including the Crown Prince of Sweden and Prince Waldemar of Denmark. In the usual seats of the clergy down both sides of the chancel were lined up high military personages and dignitaries of the Church. Heading them was Count Tiza, costumed as a Magyar magnate in small black cape, black knee breeches and Hungarian top boots. Next to him was the new Prime Minister Von Koerber. Across the aisle was Baron Burian, and near him the former Foreign Minister, Count Berchtold, in Dragoon's uniform, while up and down the solid line were the rest of the Cabinet members, the highest court officials, high Turkish, Bulgarian, and German military personages hung with flashing orders, and a score of Austrian Generals carrying cocked hats prodigally plumed with emerald feathers.

This was the setting of the memorable scene which I was able to sweep in entirely from a central gallery seat near the Bulgarian Crown Prince.

Promptly at 3 o'clock a slow procession of the Princes of the Church, Archbishops and Bishops in full regalia of rich gold and silver embroidered vestments and white mitres, with a long retinue of high clergy, entered and lined up from door to altar on both sides of the main aisle in front of a field gray infantry guard, as the head of the

funeral procession, a daylight replica of Monday's nocturnal pomp, which for an hour had been circling through the main Vienna streets for the benefit of the populace, paused at the open portal and the mammoth funeral car drew up.

Black-liveried Court servants lifted out the coffin. They were met at the door by the Cardinal Archduke Dr. Piff and priests bearing lighted tapers, burning censers, and a tall cross of gold. Proceeded by a double file of Austrian and Hungarian halberdiers, moving slowly, while an invisible choir chanted the Miserere, the Imperial coffin of black velvet, richly laid and edged with gold, was borne up the aisle on the shoulders of faithful retainers. It was followed by a double file of Austrian and Hungarian bodyguards with flashing sabres and horsehair plumes, the mitred Bishops and clergy with folded hands falling in line as it passed. The Miserere, chanted with no organ or other instrumental accompaniment, seemed only to intensify the silence of the congregation of kings and princes, statesmen, generals, and diplomats, standing rigid as the casket was borne past and deposited on the altar, the high clergy flocking about it to perform the last simple rites.

Brevity and austere simplicity marked this last service over the Emperor's body—a few Latin prayers by the Cardinal Archbishop, a few responses by the clergy, while Kings and Princes and veiled royal women knelt about the flowerless bier, a short Gregorian chant intoned by the male choir, all lasting not above fifteen minutes.

Then at a signal the coffin was raised to the shoulders of the bearers, and the procession started for the cathedral door again, preceded by pikemen, fantastically garbed Hungarian halberdiers with golden knee-boots, and all the rest of the pageantry—a more impressive train this time, for Emperor Charles and Empress Zita now walked immediately behind the coffin, with the now oldest of reigning monarchs, the venerable King of Bavaria, slightly behind at their right.

Then followed the King of Bulgaria, the King of Saxony, the German Crown Prince, the Grand Duke of Baden, Dukes Philip Albrecht and Robert of Wurttemberg, and a long train of other German Princes; the Crown Prince Gustavus of Sweden, Prince Ibrahim Hilmi, representative of the deposed Khedive of Egypt, the Infant Fernando of Spain, all the Austrian Archdukes, all the diplomats, many Generals, including the Austrian Chief of Staff, Conrad von Hotzendorf, then the statesmen and other personages.

From St. Stephen's the procession walked to the streets for four blocks to the Church of the Capuchins, where, with strict observance of the ancient Spanish ceremonial, Francis Joseph was laid to rest in the crypt, the vault bearing the number 136.

## ELOQUENT SERMON OF FRENCH ABBE

In the Roman Catholic Cathedral of Quebec, the stately and historic Basilica, a special Mass was sung on November 29th for the dead soldiers of Canada. Cardinal Begin was in the archiepiscopal chair. There was a large delegation of some of the most important clergymen and prelates of the arch-diocese, and among those in the congregation were His Honor the Lieutenant-Governor, the Prime Minister of the Province, the chief justice of the Superior Court, the District Officer Commanding and a large number of other prominent citizens.

The sermon was preached by the Abbe Camille Roy from the text, "I will rejoice in the Lord in the land of the living." He said in part: "Our men perhaps did not know the secrets of history and the complications of diplomacy, but they knew that war had been brutally unchained, that treaties had been torn up, that Belgium was plundered and in agony, that France was torn and invaded, that England herself had been sought out beyond the surging frontier of the seas and attacked. They knew that altars had been destroyed, cathedrals profaned, that old men, women and children had been brutally attacked, and that a flood of barbarians had spread themselves in tumultuous waves over the fields of beautiful France, their mother country. They knew that these two nations, to which our political and national life was bound had need of the aid of their far-scattered sons, that they had to fight for sacred interests in a war of endurance, where it was necessary constantly to renew their energies. Therefore, without asking whether or not they were constrained by the laws to go, they answered the more powerful appeal of their consciences. They did the free act of devotion. They have fallen. But they live still. They live not only in the immortality of their souls, but in the immortality of their sacrifice. 'Blessed are they who suffer for righteousness' sake."—Toronto Daily News.

## MILITARY TRAINING

CARDINAL GIBBONS ACCEPTS  
PLACE ON ADVISORY  
COMMITTEE

Chicago, Ill., Nov. 23.—Cardinal Gibbons, of Baltimore, has agreed to identify himself actively with the Universal Military Training League. Word in confirmation of this was received today by Frank G. Logan, chairman of the executive committee of the League, from Howard H. Gross, its president, who wired as follows from Washington:

"Cardinal Gibbons accepts membership on advisory committee and is very enthusiastic. He believes that all churches will help."

Aid from all church organizations is being asked by the officials of the Universal Military Training League. That Cardinal Gibbons is willing to serve on the advisory committee, however, was heard at League headquarters with satisfaction. It was believed that he will enlist the aid of many others and help the cause of military training among the laymen of the Catholic Church.

That the Cardinal has been in sympathy with the idea of universal military training in America has been known for some time. On the occasion of his eighty-second birthday he gave approval of the plan, saying among other things: "This training makes a man stronger, broader. It makes him more patriotic, more fit physically, morally, socially and intellectually. It makes him feel that there is something out there in the nation which demands his loyalty and service. It places the rich man and the poor man on an equal footing and teaches them they owe an equal allegiance."—Catholic Telegraph.

## POPE RECEIVES JAPAN'S ENVOY

The Vatican was the scene of an interesting ceremony recently when His Excellency Jagoro Mura, Envoy Extraordinary and Minister Plenipotentiary of the Emperor of Japan, was received in audience, and handed to His Holiness an autograph letter from the Emperor, thanking him for the autograph which Pope Benedict sent by Monsignor Petrelli, Apostolic Delegate to the Philippines on the occasion of His Majesty's coronation. The Japanese Envoy was in full diplomatic uniform and was received with full honors, the Holy Father being seated in the Vatican room and surrounded by the noble court.

The Envoy spoke the few words necessary to explain his mission in the language of diplomacy, French, and His Holiness, who speaks French as well as he speaks Italian and Spanish, replied in the same language, afterwards inviting His Excellency to accompany him into his private library, where they remained some time in private conversation. The customary visit to the Cardinal Secretary of State followed, and His Excellency returned by His Holiness in the afternoon. His Holiness has bestowed on the Japanese Envoy the Grand Cross of the Order of St. Gregory the Great.—Philadelphia Standard and Times.

## FAITH IN GOD STILL ABIDES

On All Saints' Day a special correspondent of The London Times with the French army wrote from "Somewhere in France," in part as follows:

We are apt in England—or we were—to consider ourselves a religious nation as compared with the French. The war, I think, has taught us better. Any of us, certainly, who has wandered into a French church or cathedral—at Rheims, at Amiens, at Nancy—where you will—and has seen French women and French officers and private soldiers kneeling; side by side before or after a battle on the flagstones in front of the altar, any Englishmen who had visited, on the Jour des Morts, the infinitely pathetic enclosures where row upon row of crosses mark the last resting-place of the dead soldiers of France, must know that the faith of France and the bond between her and our own country are alive as probably they have never been before in her whole history. "Thy people shall be where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

## FAITH AND PATIENCE

And there are the living—a far firmer bulwark, to my mind, against all the doubts suggested by the horrors of the battlefield than even those outward and visible signs of the common faith in the resurrection of the dead, which, after all, might be nothing more than a mere credulous delusion. For the lives of the living cannot be a delusion. And never, I believe, have so many ordinary men at the same time lived lives so unselfish, so patient, so self-sacrificing, so brave, so pure, so far removed from one's old idea of the selfish, book-making and sometimes brutal professional soldier of popular fancy, as is to be seen, to-day, in the lives

of the French and English armies. To a certain degree, no doubt, the same thing may be said—thank God for it—of the armies of the enemy. They, too, are fighting under the impression that they are battling in defence of their homes and families, and their very existence as a nation. But we know—we know—that theirs is a vain and dreadful delusion, and they must know, or they will some day, that not the most sacred of causes—least of all the most sacred of causes—could justify the crimes of which so many of them have been guilty before God and man. With different, if only you people in England could see them as they are in the trenches now, a thousand times no—your faith would not be shaken, even by the untellable horrors of the modern battlefield. "God moves in a mysterious way His wonders to perform." And the inevitable conclusion carried away from the battlefields of France, in spite of all the horrible suffering and waste and destruction, is that never in the history of the world have so many men lived such noble and simple and self-sacrificing lives as the present armies of England and France. If, as George Meredith said, the principal part of faith is patience, then nowhere so much as in the cemeteries and on the battlefields of France is faith to be found.

## FIAR PLANS NEW START IN LIFE FOR EX-CONVICTS

ILLINOIS APPROVES SUGGESTION OF FRANCISCAN FOR ESTABLISHMENT OF HOME

The State of Illinois has accepted the plans made by the Rev. Peter Trumbley, O. F. M., for the amelioration of conditions for discharged convicts of the State prison. Much interest is taken in the venture, for action throughout the country. Father Peter, through his duties as chaplain of the Joliet Penitentiary, discovered that the average convict returned sooner or later to the State prison for criminal acts. Upon exhaustive research he learned that in most cases this situation ensued because the discharged convict received no encouragement; rather that he was an outcast and no one cared for his future.

The State empowered Father Peter to visit prisons throughout the country, investigate conditions and report on his findings. This resulted in the acceptance of his suggestion that a home be established whereby the ex-convicts might be housed, educated and placed in positions, remaining under the guidance of the priest, who after surveillance of a year or two could issue a "recommendation for their meriting it, and thus be better able to secure future success.

In many places during his tour of investigation, Father Peter delivered lectures, his discourse on "The Human Side of Prison Life" at the Catholic University of America especially attracting widespread attention.—Philadelphia Standard and Times.

## EXIT SANTA CLAUS?

A correspondent pleads in another column of this issue for the abolition of the Santa Claus myth and urges that instead greater emphasis be laid on the fact that every Christmas gift which comes to young and old, though the givers may not realize it, is inspired by the world's desire to celebrate in this appropriate way the Birthday of Our Divine Saviour, His Blessed Mother's priceless Christmas gift to us. As the only Santa Claus in existence, therefore, is the Christ Child; let all our little ones be taught as early in life as possible that it is He who brings their presents, and that it is His spirit which gives the Christmas season all the peace, joyfulness and good feeling that time out of mind has characterized it. For Christmas is preeminently a religious feast. The very word shows by its derivation that the Feast of the Nativity is, in a special sense, the day of Christ's Mass. Moreover all the religious services held that day even by those sects that no longer believe that Christ is really the Son of God are nevertheless a sort of acknowledgment of His Divinity. Nay, the most violent atheists, whenever they write a date, unconsciously pay homage to Our Lord, for His Birthday marks the high, central point of all chronology.

Though he is identified in some European countries with St. Nicholas of Myra, on whose feast, December 6, presents are secretly given to children, he has become in this country a highly mythical creature of the nursery who robs the Christ Child of His due honor on Christmas Day.

The substitution of the Christ Child reality for the Santa Claus fable will do away, moreover, with the necessity of little boys and girls sadly abandoning when they grow older their belief in a benevolent, reindeer-driving, chimney-descending old gentleman, who fills good children's stockings with gifts. It is better far that parents should teach their infant sons and daughters that

the Divine Child is the source of all the happiness of Christmas. They will also help them to keep in mind the glad reality of the Incarnation, a fact which the modern world prefers to forget. For outside the Church, as we know, Christmas has long been tending to become merely a day of merriment and good cheer, the giving of presents often degenerates into a shrewd business practice, or into a thinly disguised imposition against which "spugs" indignantly protest. One of our modern pagans has written a book in praise of "St. Friend" with the object of robbing December twenty-fifth of its Christian character; many a "Christmas card" nowadays has about it nothing whatever to indicate the sacred nature of the feast. To show the drift of the age in this respect a secular magazine records that last year in a certain Protestant church, all the songs and exercises of a Christmas celebration "proclaimed Santa Claus" only, Our Divine Lord's connection with the festival being quite overlooked. All the more need, then, that Catholics at least should keep the public in mind that Christmas is nothing less than the Birthday of "the World's Ransom, Blessed Mary's Son."—America.

## THE CHANGING ORDER IN BRITAIN

Whether yesterday, or next week, or next year, the passing of Asquith and the coming of Lloyd George seemed for months inevitable. And the change is significant in a sense far deeper and more radical than the surface shows. It means more than sweeping changes in the administrative offices that have to do with carrying out the plans of the war's campaign. It signifies also—and this is the radical thing—a social transformation in Britain which goes to the very roots of the whole fabric of British life and thought and institutions. In a very real and very penetrating sense the old British order changeth, giving place to the new.

True beyond all question, the permanent officials in the War Office and in the Admiralty and in the Foreign Office had become a bit stoggy. And the clamor of the British people for more push and more power—the push and the power that not only do things, but are seen to be doing them—was the disturbing spark. But these immediate and surface things were only the occasion, not the cause, of this changing in the British order lay far back of the war, back in the decade which marked, to all the world, the changing of Britain and of the British mind from the old aristocratic ideal of life to the new spirit and ideal of modern democracy. The nation that, without conscription, yielded more than 4,000,000 of fit men for the defence of British freedom at the war fronts will not go back, never, to the remnants of the old order when an aristocracy held sway, whether the residue of the old aristocracy of blood or the more assertive and arrogant newly-come aristocracy of wealth.

For the moment the question of leadership may be problematical. There are those who, despite his constitutional poise and patience, with his aptitude for waiting until the strategic moment has passed beyond recall, still have their minds stayed on Asquith as the one man in the whole British situation able to hold together the divergent forces and make substantial progress at this time of crisis. Those people have confidence in real statesmanship more than in skillful administrative management. And in the whole circle Asquith is the real statesman.

The alternative is Lloyd George. And it would be easier for some of the staid Liberals to follow in the lead were he delivered from the backing of men of the Northcliffe type and of the Curzon temper. But notwithstanding that handicap, the common people, who may not see behind the scenes or read the cryptic signs, are ready to follow the impetuous Welshman, because he cares little for traditions and ceremonies, and drives ahead without too much concern for what may be in the way.

And they will tell you, the men who are very close to the British situation, that Lloyd George, the genuine democrat, will not repeat the fatal reaction of Joseph Chamberlain: that, after the war, he will take up again and make effective the radical measures of social and industrial reform and of political enfranchisement which fired his soul in the great days of his aggressive leadership of the new Liberalism; and that with him and his first colleague, Lord Derby—a Peer with the vision and the spirit of the new Rule and Disestablishment and Temperance and Suffrage will find their radical solution.

But in these changing times leaders may change with startling suddenness. The cause, however, under one or under another, will move forward. Asquith has proved himself one of the greatest leaders in

Britain's history. Lloyd George has given promise of a mastership unique in the annals of democratic effort. But greater than either individual leader is the supreme cause of political freedom, of social reform, and of the rights of humanity. The old order changeth, giving place to the new, and the original impulse of British democracy fills itself in many ways.—The Toronto Globe.

## ADVENT

The approach of the great feast of Christmas is heralded by the season of Advent. The voice of John the Baptist is again crying out from the wilderness—"Prepare ye the way of the Lord; make straight His paths." The sublime personality of Christ fulfils the prophecy of the Messias to such an extent that few of us appreciate St. John the Baptist as Christ evidently did. Jesus said of him that there was none greater among the sons of men. None less worthy could fittingly be the herald of such a Lord and Master. The Precursor of the Most High was sent "to enlighten them that sit in darkness and in the shadow of death; to direct our feet into the way of peace."

If we did but give more heed to the voice of John the Baptist, Christmas would not come upon us, as it does upon many, merely as a day of feasting and merriment. Assuredly, no such herald would have been sent if the Heavenly Father did not know, better than we do, the sort of preparation that His wayward children needed for the coming of His Son. Feasting may be a symbol of Christian joy, and it is, undoubtedly, an appropriate symbol of such joy in the hearts of the innocent. But to the sordid glutton and the sensual worldling it is only one more vain attempt at wooing pleasure. That fickle mistress of their hearts smiles only for the passing hour and fawns upon her victims for a price that grows increasingly burdensome. If Christmas means only what it does to the votaries of pleasure, it brings no message of peace on earth or good will to such men.

Christmas fills with bursting expectancy the hearts of wholesome children. It is anticipated with a longing that may not be always self-explanatory, but it is very real and very constant. It is not given to us to share in such joyful expectation unless we "become as little children." Our whole being needs to be changed. Mental as well as physical auto-intoxication is characteristic of our indulgent age and generation. Never did any people stand more in need of prayer and fasting. And never did any Christian people have less realization of their need of them.

The ancient fathers measured professions by deeds. They measured the love of God by the contempt of what was not God. They measured adherence to God by abstinence from the things of earth. They did not believe that the soul which thirsted after the living God "as the hart panteth after the fountains of living water" would have most of its attention riveted upon "what it should eat and what it should drink" and everything else which heathens seek.

It is the Nazarene who knows how to lead us to the Nazarene. His voice, now as ever, cries in the wilderness and few there are who pay heed to it. If we are, however, to find Christ, we must learn from the Baptist how to prepare the way of the Lord and to make straight His paths. Our hearts clogged with worldliness and pride must be purified. The buried instincts of our wholesome childhood must be revived. We must pray that God "take away the stony hearts out of (our) flesh and give (us) a heart of flesh. That (we) may walk in (His) commandments and keep (His) judgments and do them; and that (we) may be (His) people and (He) may be (our) God."—The Missionary.

## HISTORY AND PROPHECY

When Winston Churchill expresses the opinion that the war will make for a deeper religious feeling, he is expressing a thought that is more a part of history than prophecy. History needs no prophet to teach its lesson.

The reason for the revival of religion is not a mystery. The sorrows of war, overwhelming in their number and falling upon millions, turn them to God for consolation. It has always been so and will be so in the future. Sorrow is the handmaid of religion. When people are happy they are not inclined to meditate upon those things that make for the development of religious life. Out of the depths of misery nations like of individuals look up to God. Because war is one of the greatest scourges, the madness and enthusiasm which send men out to slay their fellow men will soon turn into a realization of its horrors, to penance and contrition. It is only in the face of death that many of us think seriously of God.—Catholic Sun.

## CATHOLIC NOTES

In the Archdiocese of Cardiff Wales are now 20,000 Catholics with numerous churches and chapels.

In Buffalo has been organized a Catholic Young Men's Association. Its quarters contain a library of more than 15,000 volumes.

Of the missions founded by Father Junipero Serra in California 4 are destroyed and 20 are in a fair state of preservation.

At Nazareth in the Holy Land, the Franciscan Fathers have given their new convent and church the name of "Our Lady of America."

Right Rev. Theophile Meerschardt, D. D., Bishop of Oklahoma has been appointed an assistant at the Pontifical Throne by the Pope.

The Belgian canonesses of St. Augustine have opened 26 schools in the Philippines during the last 6 years, and all are prospering.

The Catholic Church Extension Society, Chicago, has erected nearly 1,200 chapels in the Catholic world—building about three every week.

Eighteen of the African missionaries, known as the White Fathers, have been killed in the war, and 3 have died of exhaustion under the flags of the Allies.

St. Bernard founded in his lifetime, 163 monasteries in Europe. When he died in 1155 at the age of sixty-three years the Cistercian monasteries numbered 349.

Rev. Aurelio Palmieri assistant at Holy Rosary Church, Lawrence Mass., has been appointed director of the Slavic department of the Congressional Library in Washington.

Rev. John E. Flood has been appointed superintendent of the parish schools in the Archdiocese of Philadelphia. He succeeds Mgr. McDermitt who is now Bishop of Harrisburg.

Miss Mary Warmack and Miss Emeline Matthews are the first colored girls of Indianapolis to enter a convent. They have gone to Baltimore to enter the novitiate of the Oblate Sisters of Providence.

The United Holy Name Societies of Philadelphia have, acting on the suggestion of the archbishop, organized a Big Brother movement to aid boys and young men who are or have been brought before the courts for transgressions against the law.

October 2 witnessed the opening of St. Joseph's Day College for Women, the first Catholic institution of its kind in Brooklyn. The event marks a magnificent contribution to the cause of Catholic education and inaugurates an era of opportunity for the young ladies of the diocese of Long Island.

The National Shrine of the Immaculate Conception continues to interest the Catholic women of the United States, and up to the present time over \$60,000 has been received for its erection, which was collected mostly in small sums coming from all sections of the United States.

The historic bronze chandelier of St. Remi, an early twelfth century gem of the collection in the arch-episcopal palace at Rheims, France, which was believed to have been destroyed in the bombardment of the city, was found Aug. 26, in a heap of debris. It was somewhat damaged, but can be repaired.

A list of Catholic student organizations in secular colleges and universities, prepared by the Newman Club of the University of California shows that there are 61 associations organized to safeguard the spiritual welfare of the Catholic students in attendance at secular institutions of learning in the United States.

With the incorporation in Illinois last week of the John B. Murphy Memorial Association, the first step was taken toward a \$50,000 memorial to Dr. Murphy. Dr. W. A. Evans, one of the incorporators, said: "The cost of the memorial will be \$500,000. Provision will be made for maintenance. Whatever form the memorial may take, it will be of lasting and practical service to surgery and mankind. It is fitting that such a memorial should be erected in Chicago to Dr. Murphy, because Chicago is one of the greatest surgical centers in the world, and it is largely because of the life work of Dr. Murphy."

Msr. William T. Russell, pastor of St. Patrick's Church, Washington, D. C., displayed to his congregation the most magnificent ciborium, perhaps in the United States. To the smallest part, this ciborium is of pure gold and rare jewels, numbering 350. Of these 185 are large white diamonds of the purest quality. Both the gold and the jewels were contributed by the parishioners, being in almost every instance family heirlooms. Many superb antique pieces of jewelry from which the owners would never part for any money consideration, were given to be melted, with hundreds of other gold treasures, and used in the making of the ciborium. The jewels are all set in symbolic style, indicating the sacred rites of the church and the uses of the ciborium. The names of those who gave the gold and jewels will be engraved on the ciborium. The entire value is \$12,000.





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LONDON, SATURDAY, DECEMBER 16, 1916

PROTESTANT MARRIAGES

A newspaper report of a sermon on mixed marriages contracted before Protestant ministers created a painful sensation in the city of London during the past week. While there is no reason to doubt that the reporter, and the paper he represented, were perfectly honest in the matter, neither is there any doubt that the sermon as reported led to gross misunderstanding of Catholic doctrine as to Protestant marriages.

A faring two-column headline proclaimed that "Marriage is illegal if solemnized by the Protestant Church."

And in the text we find the following:

"The Church has decided," continued the preacher, "that the Archbishop of Canterbury has not the power to administer this sacrament. Marriage by the Anglican Church or other denomination of the Protestant Church is no marriage at all in the sight of God."

From this and other unqualified statements Protestants naturally inferred that the Church regards the marriage of Protestants as no marriage at all. It would be hard to conceive of a more offensive pronouncement or one more diametrically opposed to Catholic teaching.

The preacher, Father Richards, doubtless having in mind the object of his sermon, and that he had said, as reported a half-column farther on, "I am making this statement for Catholics," failed to see how the report, whose substantial accuracy he acknowledged, would mislead the general reader.

That it did so mislead is beyond question, and that the Advertiser so understood its own report is evident from the way it introduced the comments of several Protestant ministers the next day. This is the introductory paragraph:

"An opportunity to comment upon the sermon of Rev. Father Richards, in which he claimed for the Roman Catholic Church the sole right to perform marriage, valid in the sight of God, was given to Protestant ministers in the city to-day."

The occasion, then, is one for stating the plain teaching of the Church which in no sense justifies, indeed unequivocally contradicts, the conclusion drawn from the sermon as reported.

Before doing so it is a pleasure to note one of the ministerial comments which stands out in rather striking contrast with some of the others:

Rev. Dr. Flanders: "I am very sure that sermon does not fairly represent the intelligence and piety of the Roman Catholic Church."

In common with others he was quite evidently misled into believing that the sermon branded Protestant marriages as invalid; yet, in spite of provocation and opportunity, Dr. Flanders refrains from attacking the Catholic Church, and speaks with the charity, moderation and restraint of the Christian gentleman.

To understand the marriage legislation of the Church it is necessary to remember that marriage must be considered under two aspects, as a civil contract, and as a sacrament.

As a contract having consequences of which the civil power must take cognizance, it is always and everywhere subject to civil legislation. While people have a natural right to marry, the State restricts to comparatively very few individuals the authority to receive, witness and register the consent to marriage. This is necessary in order to have legal record and proof of marriage. If no such restriction were enforced there would be a chaotic condition of things with regard to legal marriage.

In this country, while all clergymen and some State officials may legally solemnize marriage, there is a further restriction as to place. It is sufficient to note the fact without going into the details of the well known restrictions which the State imposes on its subjects and officials with regard to marriage.

For precisely similar and equally good reasons the Church legislates for Catholics with regard to marriage as a sacrament. She, also, restricts to a few the authority to receive and witness consent to marriage. The Ne Temere decree of 1908 limits that authority to the pastor of one or both of the contracting parties, to the bishop (or Ordinary) or to a priest delegated by either of these. The wisdom of this law is beyond question; the analogy to civil legislation on the subject is evident. What is natural and necessary in the one case cannot be arbitrary and useless in the other. That is no legal marriage which disregards the prescriptions of the civil law; that is no sacramental marriage which defies the laws of the Church.

A papal decree is generally known and quoted by the first two or three words of the decree. Ne Temere may be translated by "Lest rashly." The frequent newspaper references to rash and even bigamous marriages, and the occasional amendment of the civil law in consequence, point to the wisdom of the Ne Temere decree.

To avoid a fruitful source of misunderstanding a very important consideration must here be taken into account. The ordinary minister of most of the sacraments is the priest; of Holy Order and Confirmation the bishop. Yet every Catholic child, instructed in the Catechism, knows that the minister of the sacrament of Baptism may be a layman or woman; Protestant or Catholic, Jew or pagan may validly administer this sacrament if only he have the intention of doing what Christ ordained.

Who, then, is the minister of the sacrament of Matrimony? Whatever controversy there may have been in the past belongs merely to the history of theological opinion. The priest is not the minister of the sacrament of Matrimony; the ministers of this sacrament are the man and woman themselves who contract marriage. And this is clearly indicated by the Ne Temere decree itself.

Article VIII, reads: "If it should happen in any district that neither the pastor nor a priest delegated by either, can be had, and this condition of affairs has already lasted for a month, marriage can be entered into validly and licitly by the formal declaration of consent by two witnesses."

The priest, then, is not the minister of the sacrament but the official witness of the consent to marriage. The Catholic Church certainly does not recognize the Archbishop of Canterbury as an official witness to Catholic marriage. Nor does she so recognize every Catholic priest.

The marriage of two Catholics before a Catholic priest not duly authorized to marry them is no marriage in the eyes of the Church. And in the default of a duly authorized priest, the marriage of Catholics, as provided in the article quoted above, is validly contracted before other competent witnesses. It is lawful in such cases for the couple to go to an official of the civil Government authorized to witness marriage contracts; in fact it may be the only way to legitimize their marriage in the eyes of the civil law.

If there is no other person in the place or nearby who is entitled to witness marriage contracts except a clergyman of some non-Catholic religion, the parties in question may go to such a minister in order that their marriage may be lawful before the civil law. But persons thus forced to go to a minister must not allow him to use the religious ceremonies of his church, but only the formula a justice of the peace or other Government official would use. The civil official or the non-Catholic clergyman do not "administer" the sacrament of matrimony. They are merely the legal official witnesses of the parties' consent to marriage.

While Article XI, includes all Catholics within the scope of the decree, Section 3 of the same Article expressly excludes all others:

"Non-Catholics, whether baptized or unbaptized if they contract marriage among themselves, are nowhere bound to observe the Catholic form of engagement and marriage."

Therefore non-Catholic marriages are in no way affected by the marriage legislation of the Catholic

Church. They are always and everywhere valid marriages unless invalidated by something other than Catholic marriage laws.

Father Richards is a graduate of an English university and a convert from Anglicanism. When he speaks of the Protestant attitude, and especially the Anglican attitude, toward marriage presumably he knows whereof he speaks. Nevertheless without claiming any exceptional facilities for knowing the Protestant mind on the subject, we do not hesitate to express our belief that Protestants in this country when they marry desire to contract Christian marriage; and therefore that the marriages of baptized Protestants are not only valid but sacramental marriages even though they may not think of marriage as a sacrament. Moreover, the Church on receiving married converts from Protestantism never remarries them; her constant and invariable practice is to accept their Protestant marriage as valid and indissoluble.

There is just one case in which the marriage legislation of the Church affects Protestants. And that is the case of a mixed marriage. Since the promulgation of the Ne Temere decree when even one of the parties is a Catholic the marriage to be valid must conform to the law of the Church. Before that time such marriages even if contracted before a Protestant minister, though illicit, were valid.

With regard to the question of mixed marriages it is well known that the Catholic Church regards them with every mark of disfavor. Sincere Protestants, also, recognize that the most intimate human association on earth is necessarily marred by division on a matter so vitally important as religion. And this remains true as a general rule in spite of happy exceptions.

Often the coming of children which should draw closer the sacred bond of union, becomes a source of further division and unhappiness. What should be a signal blessing is sometimes turned into something like a curse.

When for sufficient reason a mixed marriage is allowed the Catholic party knows that for him or her the laws of the Church are binding under pain of invalidity of the marriage. The Protestant about to marry a Catholic knows this also, or should know it. He knows, further, that Catholic marriage fulfils every requirement of the civil law and is, therefore, a legal and valid marriage. It seems, then, no great hardship from any point of view for the Protestant to agree to this. The Catholic, in any case, knows the binding force of the law of the Church, and the imperative necessity of obeying it under pain of nullity of the marriage. Nothing can be gained by attempting to soften this hard truth. Dura lex, sed lex.

SELECTING AMERICAN BISHOPS

The Consistorial decree, published elsewhere in this issue, is a somewhat radical departure in the method of submitting the names of those amongst whom Rome usually chose the one to fill a vacant bishopric.

Hitherto the bishops of an ecclesiastical province met to consider the filling of a particular vacancy when it actually occurred. In the United States, for some time past, the permanent rectors and diocesan consultants, also, had by canonical right a voice in the matter.

The principal result of the new method seems to us to be that Rome will have at all times a list, revised or confirmed every two years, of those priests throughout the whole country whom the bishops after the most mature consideration and exhaustive inquiry and consultation, consider qualified for and worthy of the episcopal office. This gives the Holy See a much wider range of choice while not depriving it of the knowledge, experience and advice of the bishops when making the actual selection for a particular vacant see.

For Canadians the interest in this important decree is very much enhanced by the fact that Canada is in many respects in very similar conditions with regard to Rome as the "far-distant and widespread republic of the United States of America." The question as to whether a similar provision may be made for Canada naturally suggests itself. For the reason of the similarity of conditions Canadian Bishops may be voluntarily influenced, more or less, by the prescriptions of the decree though it has no force in this country. The concluding sentence

which states that the new method will be valid "during the will of the Apostolic See" would seem to indicate that its extension to Canada, and even its continuance in the United States, may depend largely on the results of actual experience.

In an age when democracy is largely a matter of forms and formulas, rather than of realities, it is interesting to note how the Catholic Church which has been, in the best sense of the word, the greatest democratizing force in the history of civilization, while conserving intact its divine authority seeks new means of securing more effective expression of enlightened and competent democratic opinion on matters of great importance in church government.

THE WAR

One hundred days ago Rumania declared war against Austria. This we were confidently told, and with the appearance of sound reason, was the beginning of the end. Bulgaria attacked by Russo-Rumanian armies from the North and General Serrail's great composite army from the South would be speedily crushed; Turkey isolated from her Germanic allies forced to a separate peace; the central empires deprived of the resources in men and supplies of the Balkans, and pressed on all sides could only sustain a last desperate and dying defensive with the inevitable end in sight.

"In that hundred days," says the military expert of the N. Y. Times, "the Teutons in the most brilliant and rapid campaign of the War, have occupied nearly one-half of Rumania, captured its capital and are driving deeper into the territory that remains." And to-day (Dec 9th) the Russian military organ, the Russky Invalid, points out that if the enemy is allowed to support himself on the rich supplies of Rumania, would he not only gain the initiative, threaten Saloniki, but endanger the whole Russian front in the inevitable spring drive.

This is the situation when the apparently impregnable Coalition Government in England without organized Parliamentary opposition topples like a house of cards. The French Chamber of Deputies concludes its ninth secret session. Russia has just issued what is apparently an ultimatum to her Allies—sovereign possession of Constantinople and the Dardanelles as the price of staying until ultimate victory is achieved.

We have been often and dogmatically told that the decision of the War would be reached on the Western front. The long-sustained, desperate assault on Verdun, utterly reckless of the cost in men and munitions, showed that the military genius of Germany, then in the ascendant, agreed that the decision must be sought in the West. There seemed to be no doubt as to that; but Germany changed her mind. Hindenburg, who always held that in the East the War would be lost or won, was called to take supreme command of German strategy as Chief of the General Staff, supplanting Falkenhayn, a Western man. England and France still adhering to the belief that the West was to be the decisive theatre of operations carried on the brilliant and inspiring offensive on the Somme. Here they learned the lesson that Verdun taught Germany.

It has been said that Lloyd George was always an Eastern man; that he strenuously advocated for purely military reasons a supreme effort when Serbia was invaded; that Serbia was sacrificed for political reasons. It has been said also that Sir Edward Carson agreed with him, and left the Cabinet in disgust when they were overborne. If so, the inclusion of Sir Edward in the Cabinet is a foregone conclusion.

The change of Government in England now seems to indicate very clearly a decided change of opinion as to the relative strategic value of the Eastern and Western fronts.

The War news in another column indicates the tremendously increased difficulties of successful Entente Balkan operations since the opportunity of Serbian resistance was let slip, and Rumania has gone the way of Serbia and Montenegro. Now Greece is apparently lost, or worse than lost. It is significant that Viscount Grey, the erstwhile idolized Foreign Secretary is thrown overboard. War, in the final analysis, depends on the resources of the belligerents. The capacity of the Entente in this

respect outmeasures that of the Teutonic Allies. Recent developments mean a greatly prolonged War, and imperatively demand the mobilization of all our available resources if our efforts are to be crowned with ultimate victory, perhaps even to avert ultimate defeat. Stalemate seems less probable than it did six months ago.

SOME SIDELIGHTS ON RECRUITING

Recruiting meetings are still being held throughout the country, in order to raise the quota of men promised by the Government. It is customary in many places to hold these meetings on Sunday evenings, in some public hall, after the close of church services. The pastors of the various congregations are invited by the military authorities to urge upon their people to attend. As a rule the parish priest accedes to this request, and not unfrequently lends his presence to the occasion. This is right and proper; for it is desirable that our people should be well informed as to the military situation, so as to be ready to do their part as intelligent and conscientious citizens. It is fitting that they should be enlightened as to the gravity of the national peril and exhorted to enlist in defence of the flag or to give of their time and money to the cause.

It sometimes happens, however, that at these meetings our people are obliged to listen to statements that are a denial not alone of Catholic doctrine but of the fundamental truths of Christianity. To give an example of this, we heard a prominent speaker from the city of Toronto, commenting on the text "He that loathes his life shall find it," urge upon the young man to enlist, to offer that he should find it again—and we are quoting his very words—in some far off, dim, uncertain, ethereal heaven, but in this world by enriching the life of the nation. Now this sounds very much like sentiments we have heard expressed by a lady who claimed to be a Theosophist. It is a denial of the immortality of the soul, it is a denial of the supernatural, of the existence of that very heaven we are all striving to obtain. We must not forget that materialism and agnosticism is not confined to Germany alone, but that many of our universities in this country are hotbeds of it, and that the public life of the country is inoculated with its poison.

The one thing at these meetings that must strike the man of faith is the materialistic atmosphere of the occasion. This is, in our opinion, the reason why the results are often so meagre. Motives of revenge, of hate, of the uncertain glory of having one's name inscribed in the list of our country's heroes will not induce young men to sacrifice if they offered them at this price. Christian patriotism must be founded upon religion, upon not merely natural but supernatural motives, and must look for an eternal reward. This is a truth that finds its echo not in the hearts of Catholics alone, but in the hearts of all believing people. The Protestant mother who demands that she must be permitted to pray for the repose of the soul of her soldier boy, also demands that the sacrifice of his life shall receive its reward beyond the fitful applause of this ungrateful and forgetful world.

It is time that we put aside cant and hypocrisy and faced the issue fairly. We are told of the righteousness of our cause, that we are fighting God's battle, that we are fighting for the maintenance of Christianity, that it is our duty to slay this hydra-headed monster of State Absolutism, of pride, of tyranny, of hate and infidelity. This is true; but in the name of all that is good let us not hope to succeed unless we are armed with the weapons of the Lord God of battles. Let us send our young Davids forth to meet this Goliath, not with mere material weapons but with the spiritual armor that befits a soldier in such a cause. Put into his sling first of all the rock of faith in God, which is the foundation of Christianity. Add to this the stone of prayerful humility. This is the warning message that was sent only a few days ago to the British people by the Admiral of our fleet: "You cannot hope to win this war unless you have recourse to God in humble prayer." We cannot defeat pride by pride; and the spirit of braggadocio that characterizes some recruiting speeches and many of our patriotic songs is not in keeping with the seriousness of the present situation.

Lastly, let there be put into that sling the precious stone of charity. Quite recently the Chairman of the Toronto Board of Education was severely criticized by a section of the press because he dared to say that there were some Germans that he did not hate. We condemn the Germans for their "hymn of hate" and then we hate more bitterly ourselves. We heard a mother, who had three sons in the trenches, remark when she learned that several thousand Germans had been taken prisoners "I hope they will be kind to the poor boys." That is the Christian spirit. It is not from heroic mothers or from brave soldiers who have spent months in the trenches that we hear such un-Christian sentiments. How true it is "The bravest are the tenderest; the loving are the darest." The ideal soldier hates the German crimes and is keen to win the victory, but he bears no malice to his fellow-being who faces him from across "no man's land" and who perhaps believes that he too is fighting for a just cause.

THE GLEANER.

NOTES AND COMMENTS

THE MANNER in which Presbyterian Scotsmen continue to delude themselves as to the real character of John Knox, their "great Reformer" and the nature and effect of his influence upon the religious and national life of their country remains one of the insoluble problems of the age. We are willing to concede them some excuse for this for the three hundred years following upon Knox's death, but that in face of the revelations of the past half-century they should continue to adhere to the manifest fables with which a vicious tradition has so long associated his name is simply inexplicable. For we venture to assert without qualification of any sort whatsoever, that no single attribute with which the fawning sycophants of the sixteenth century or his Presbyterian eulogists of a later time have clothed him, has any basis in fact or will stand the test of honest investigation. And yet St. Andrew's Day orators of the Rev. Dr. Bruce Taylor type continue to laud him as "all on fire for God," "the creator of the common people," and the "founder of a new vital power."

IF THERE IS any one quality upon the possession of which Scotsmen particularly pride themselves it is their patriotism. It is the theme of every Scottish gathering on St. Andrew's Day, or any festival commemorating the past glories of their country. Their orators have acclaimed it; their poets have sung of it, and their soldiers have maintained it on many a hard-fought field both in the old days and in the new. In the battles of the present War that honorable distinction has suffered no diminution as the blood-soaked soil of France and Flanders so eloquently testifies. But it never seems to occur to our Presbyterian friends that the greatest and most glorious manifestations of the spirit of patriotism of which the nation can boast, and those which they most vigorously proclaim in the fervid Scottish way, relate to the old days when Scotland was Catholic—the days of Wallace and Bruce and the heroic men of Moray, who from generation to generation, against almost overwhelming odds, maintained the integrity and independence of their country against every aggressor. It was not until the sinister figure of Knox stalked across the land that that dauntless spirit suffered any diminution.

THERE ARE three paramount virtues claimed for Knox by his indiscriminating admirers, viz: patriotism, bravery and godliness. It may not be amiss to examine briefly in the light of modern research his title to any or all of them. For three centuries it has been dinned into our ears that Knox was the very incarnation of patriotism; that in him love of country followed close upon love of God, and that had he done nothing else, the fact that, as they claim, he was the chief instrument in freeing Scotland from the domination of a foreign power, viz. the Papacy, is in itself sufficient title to the gratitude of his countrymen. Tomes of panegyric, however, count for nothing in presence of concrete facts, and the facts of history are against the claim.

beth of England and her minister, Cecil, may be traced working for the subjugation of the northern Kingdom to the English Crown. Knox knew this and connived at it. Earlier in his career he had had the misfortune to offend Elizabeth by his ill-advised denunciation of female rule, directed primarily against his own lawful sovereign, Queen Mary. This proceeding on Knox's part was a greater crime in the English Queen's eyes than even the Reformer's Calvinism, detestable as that was to her. And she never forgave Knox for it. But as events progressed and the Lords of the Congregation came to realize more and more that the success of their foul plot depended upon English support, Knox is found in the forefront cringing to Elizabeth and eating his words in the vain attempt to recover lost ground. He wrote to Cecil begging his intercession with Elizabeth, and declaring that her displeasure was so grievous and intolerable to his wretched heart that only the testimony of his clean conscience prevented him from sinking in despair. The upshot was that he was dispatched to Berwick as the envoy of the Lords, and there we find him undertaking that the Congregation would seize and garrison Sterling, provided that the English would supply them with the much-needed funds for their "comfortable support." Can he be called a true patriot who thus accepted pay from his country's traditional foe for treason to his own Government and the basest sort of betrayal of his lawful Sovereign?

KNOX'S VAUNTED bravery has been a theme to conjure audiences with so long that it seems almost a pity to disillusionize them. "Reformed" history has it that the Regent Morton, standing at Knox's open grave, said of him: "Here lies he who never feared the face of man!" A brave saying, were it true, and a wonderful tribute to the spirit of the departed! But, is it true? Was Knox really the dauntless spirit that Morton proclaimed him to be, and were there gathered together in him all those heroic qualities which especially distinguish the Scotland of the pre-Reformation age? It should not be difficult to determine whether it is so. There is one simple test to which the whole question can be submitted and the truth arrived at: Did Knox stand his ground when the ebb and flow of events left his precious carcass temporarily in danger, and did he, like the brave man we are asked to believe him to have been, share the peril as well as the "glory" of his fellow-conspirators?

THERE WERE at least two occasions in Knox's life when he had the opportunity of showing whether or no he possessed the courage of the true patriot, or the steadfastness of the martyr. Following upon the death of Mary of England and the accession of Elizabeth a vigorous effort was made by the people of Scotland to throw off the yoke of the "Reformed," and to evade the outstretched clutches of the new Queen. Knox, we are told, was surprised to find the friends of the Protestant opinions unresolved upon the great question as to whether it was their duty openly to separate from the Catholic Church. Tumult broke out in Edinburgh and Glasgow and it became apparent to the Reformation leaders that prompt and stern measures were necessary to head this off. Consequently Knox was employed to make use of them, and he applied himself with that capacity for foul and abusive language with which his name is inseparably associated.

VIOLENT LANGUAGE had not the desired effect, however, and this "brave man" found it necessary to appeal to the Queen Regent whom he had previously endeavored to browbeat and intimidate, to protect the reformed preachers from the violence of the mob. He found himself denounced to the magistrates as a traitor and seducer of the people. Now, if ever, would have been the time to stand his ground in face of the turmoil which he himself had been mainly instrumental in creating. But not so. Opportunely for him an invitation suddenly arrived to become pastor of a congregation in Geneva, and without further ado he accepted it and departed. And he did not return to Scotland until all danger was over. This is the apostle who is emphatically declared "to have never feared the face of man." Tytler, the historian of Scotland, who tries at all times to defend him,

is compelled very reluctantly to acknowledge that "judging with all charity, it must be admitted, that whilst his writings at this season had all the impassioned zeal, his conduct betrayed some want of the ardent courage of the martyr."

FINALLY, KNOX in the estimation of his disciples, wears the aureole of "godliness." Space forbids following him through all the acts of his career. But modern historians who have thrown aside the false traditions of three centuries and gone back to the original sources of information, have dissipated that impression.

Some further remarks as to the condition of Scotland during Knox's time, and of the dark years which followed, must stand over until next week.

ON THE BATTLE LINE

THE BALKAN MENACE

The report that the Government of Greece has been offered help by Germany and Austria if it is decided to declare war on the Allies in retaliation for the blockade of Greek ports begun yesterday is not to be dismissed lightly.

The menace to Suez Canal traffic would be almost as great as to Sarraïl's army were the Germans to secure a number of naval bases in Greek waters. For a time a year ago, when Austrian and German submarines were obtaining secret supplies of oil fuel from Greek sources, they cut traffic through the canal down to small dimensions.

It would seem essential, therefore, that the grave situation in Greece be faced at once and dealt with vigorously. If King Constantine is preparing to join hands with the Germans and use his army to break the lines of the Allies in Southern Albania a peaceful blockade of the ports of Greece will not stay his hand.

disarmed before von Mackensen is in a position to come to their aid. Will the new British government be bold enough to take effective measures to meet the grave danger confronting the Allies in the Levant?

IN ROUMANIA

The German reports regarding the situation in Roumania state that the pursuit of the garrison of Bucharest continues. The remnant of the Roumanian troops that made such a gallant fight in the retreat from Orsova has been forced to capitulate after an eastward march as far as the River Al. Berlin states that 8,000 men laid down their arms and surrendered 26 guns.

T. P. O'CONNOR'S LETTER

LONDON GIVEN TO FRIVOLOUS AMUSEMENTS

DEPRESSION NEVERTHELESS BENEATH UNDERLYING ALL A UNIVERSAL AND FIRME DETERMINATION TO WIN THE WAR

Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News) London Dec. 9.—I will put down carefully and dispassionately what life is now in London to an old Londoner; it may be a useful record to others and to myself of what war means to the ordinary citizen.

But on the other hand, there are a good many inconveniences—especially at nights. The Zeppelin raids made no impression on London generally. London is a little like the Chinese Empire—it is so big, that when you touch one part of its huge body there is no penetration—or even realization—to any part of the rest of the body.

The sumptuary laws, if I may so call them, have really made little difference. It is true that you cannot order a drink, even in a club after 9:30 in the afternoon and after 9:30 at night; but man accustoms himself easily to changed conditions; and this difficulty is met by ordering the drinks in time.

It is astonishing what a number of men and women who enjoyed their glass of wine or Scotch and soda before the war, have never touched alcohol in any shape since the war. Rufus Isaacs—Lord Reading the Lord Chief Justice—has not touched wine since the war began; nor Lord Robert Cecil, the assistant of Lord Grey at the Foreign Office; nor Dr. Macnamara, the Secretary to the Admiralty; nor Lloyd George who, though not a teetotaler, is almost one.

The dinners, it is true, are a little shorter; but this is simply a continuation of the tendency towards the disappearance of the Early Victorian stodge meals which had begun years before the war. All that can be said as yet is that the war has furthered and accelerated that approach to the Simpler Life which had already begun to be fashionable among sane and temperate people in all classes.

Of course I have been speaking only of the middle classes. Among the poor there is a good deal of stress; and in Dublin where wages are bad and have remained bad, the big rise in the price of potatoes has caused widespread hardship.

Another sign of the times, as I have said, is the full attendance of theatres; and as characteristic and symbolic of the time, is the character of the performances. They are for the most part of the lightest and most frivolous character; the revue has been so completely transferred to London that people forget it was, but a short time ago, almost confined to Paris.

It is perhaps this feeling also which accounts for a singularly changed attitude of society towards the frailties of men and women. The phrase "The unmarried wife" has passed actually into the official language of the War Office; and when the words are used, nobody laughs. When a somewhat excitable member of Parliament proposed a great subscription for the war babies, people did not protest because they did not sympathize with the object, but because it was found that the figures were not so high as Mr. Ronald McNeill—he was the member—set forth.

Moreover it does not seem wise that the matter, though hardly any other in the Church can be regarded as more important, should be treated in a hurried manner and only under the spur and impulse of necessity; while on the other hand, seeing that the vacancy of dioceses is certain to occur, even though the time of its occurrence is uncertain, it would be better to provide for it in due season, and to present to the Apostolic See, at least generically, in anticipation the names of those whom the bishops consider to be worthy and suited for the pastoral charge.

Therefore, to obviate these and other not unimportant inconveniences to which reference has been made on other occasions, and to proceed more satisfactorily and with great tranquility of mind in a subject of the utmost moment, it has been deemed expedient to lay down a new and more suitable method for proposing to the Apostolic See candidates for the episcopal office, in accordance with what has already been introduced with profit elsewhere.

IMPORTANT DECREE

NEW METHOD OF SELECTING BISHOPS IN THE UNITED STATES ORDAINED BY THE CONSISTORIAL CONGREGATION

The method prevailing in the United States of America for proposing candidates for the episcopal ministry, known as that of the terna, although it has gradually been improved by the repeated efforts of the Baltimore Council and by the provisions made by the Holy See, seems no longer to answer fully to the present needs of the Church.

For as things stand at present, when a see becomes vacant, before a terna can be proposed the diocesan consultors and permanent rectors must first meet, and after them the bishops of the province; and in the case of the selection of a Metropolitan, it is the custom to hear also the various Metropolitans. In a matter of such great importance such precautions are most prudent; but in order to carry them out a considerable period of time is necessary.

But as the question is finally to be submitted to the Church—to which by reason of its more powerful principality all the churches must come," according to the famous phrase of St. Irenaeus—further delay in the selection of a Metropolitan, or of an episcopal see, the very fundamental law of the Church requiring it. For the Supreme Pontiff can give his verdict only after having examined the matter, dispelled any doubt that may exist, and very frequently after having sought fresh information. This requires always and everywhere a suitable period of time and cannot be at all avoided in the case of the far-distant and wide-spread republic of the United States of America.

Owing to these causes the vacancy of dioceses is unduly prolonged, to the hurt of the faithful, and the detriment of ecclesiastical discipline and of the condition of the dioceses. Moreover it does not seem wise that the matter, though hardly any other in the Church can be regarded as more important, should be treated in a hurried manner and only under the spur and impulse of necessity; while on the other hand, seeing that the vacancy of dioceses is certain to occur, even though the time of its occurrence is uncertain, it would be better to provide for it in due season, and to present to the Apostolic See, at least generically, in anticipation the names of those whom the bishops consider to be worthy and suited for the pastoral charge.

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The several bishops of the United States of America were first consulted on this matter, and when it was ascertained that the great majority of them were in favour of the new discipline, and that some of them proposed certain emendations which the Supreme Pontiff, on the advice of the Most Eminent Fathers of this

Sacred Congregation, and as far as was just, allowed, Our Most Holy Lord Pope Benedict XV., having maturely considered all the circumstances sanctioned and ordained the publication and promulgation by the present decree of the S. Consistorial Congregation of this new method or law according to the following articles for proposing candidates for the episcopal office.

1. Towards the beginning of Lent next year 1917, and thereafter every two years, at the same time, the Bishops all and several shall indicate to the Metropolitan the names of one or two priests [unius vel alterius] whom they each consider worthy and suited for the episcopal ministry.

2. Both Archbishops and Bishops, before deciding on whom they shall propose, shall ask in the manner prescribed below, the diocesan consultors and permanent rectors to indicate some priest whom they consider before the Lord worthy and fitted beyond others to have the care of the Christian flock committed to him in a diocese.

3. The Bishops may also interrogate other prudent men even of the regular clergy both for the proposal of a candidate and for obtaining information concerning his qualifications; but observing rigorously the rules given above under (a) and (b) of Article 2.

4. The advice obtained in both cases mentioned in Articles 2 and 3, the Bishops may but are not bound to follow, and they shall have to render account to God alone in this matter.

5. The Archbishop after receiving from the suffragans the names of the candidates shall add his own; and he shall draw up a list of them in alphabetical order, making no mention of the persons proposing them and this list he shall transmit to the different suffragans so that they may be enabled to make the necessary investigations concerning the qualifications of those whom they do not know personally and with certain knowledge.

6. The investigations are to be conducted with the utmost secrecy, as has been said above in article 5. The Bishops may conceal the reason of their investigations and prudently hide it. Should they fear that the thing is likely to become public they are to abstain from further inquiries.

7. After Easter, on a day and at a place to be appointed by the Archbishop, all the Bishops of the province are to come together with their Metropolitan for the selection of those who are to be proposed to the Holy See for the episcopal ministry.

8. At the meeting, after having invoked the Divine assistance, everyone including the Archbishop shall swear with his hand on the Holy Gospels to observe secrecy so that the bond binding all may be the more sacred; and the rules for making the selection shall be read.

9. Then one of the Bishops present shall be chosen as Secretary. 10. After this, an orderly discussion shall take place so that from among all the names presented the more worthy and suitable shall be selected. The importance of the matter urgently requires that the discussion be carried on and all things done as if in the very presence of Christ and under His direction, to the exclusion of all human considerations, with discreet and charity for the supreme good of the Church, and exclusively in view of the Divine glory and of the salvation of souls. The known piety and the religious spirit of all the Prelates certainly require that the subject be treated in this way.

(a) Those who, in the unanimous opinion of the bishops as revealed by the discussion, are recognized for one reason or another as persons to be excluded from the list of those proposed, are not to be voted on; the others, even those most highly approved, shall be submitted to the vote.

(b) The scrutiny is to be made by secret ballot for each one, beginning with the first of the candidates in alphabetical order.

(c) All the Bishops, including the Metropolitan himself, shall be given for each candidate three balls or pebbles, one black, one white, and the third of some different colour. The first shall be the token of approbation, the second of disapprobation, and the third of abstention from voting, whatever the cause.

(d) Each Prelate, beginning with the Archbishop shall drop into an urn suitably provided the ball which before God, under a grave obligation of conscience, he believes to be the just one for the priest who is being voted on; the other two balls shall be put into another urn similarly provided for the purpose.

(e) When all have voted, the Archbishop with the assistance of the Secretary Bishop shall count before all the number of balls, black and white, and write down the result.

13. The voting on all having been concluded, it shall be open to the Bishops, if they like, or if anyone among them asks for it, that of those who have been approved with full votes or with an equal number of votes, the one to be preferred shall be decided by a fresh scrutiny. The Prelates shall write on slips the name of the candidate they respectively prefer, and put them in the urn and these shall be examined as is decreed above in Article II, c.

14. Although Our Most Holy Lord when a diocese or archdiocese becomes vacant, reserves to himself to ask timely counsel from the Bishops and Archbishops either through the Most Reverend Delegate Apostolic or otherwise, so that he may select the person who seems to be most fitted, among those that have been approved, for governing that diocese; still it will be lawful, may it will be well, for the Bishops at their meeting to furnish some indications, at least of a generic kind, as for which particular dioceses they consider the candidate best suited, for example, for a small, organized and tranquil diocese, or for one of greater importance, or for one in which many things have to be organized and created; whether for a diocese situated in a mild climate and in the plain, or one of a different kind, and the like.

15. The Secretary Bishop shall during the discussion carefully note down the opinions of the various matters expressed by the different Prelates; what was the conclusion arrived at in the discussion; and finally the result of the first scrutiny, and of the second if a second has been held, and whatever else of a special nature has been said, according to Article 14.

16. Before the Bishops separate, the report drawn up by the Most Reverend Secretary concerning the names proposed, the qualifications of the candidates, the votes they have obtained, shall be read for approval. 17. A copy of the acts, signed by the Archbishop, the Secretary Bishop and the other bishops present, shall be sent in the safest way possible to this Congregation by the Apostolic Delegate. The acts themselves shall be kept by the Archbishop in the most secret Archives of the Holy Office, but to be destroyed after a year, or even before should there be danger of the violation of secrets.

prosperous as they are at this moment. Many of them occupy positions of business and social importance. They have comfortable homes, spend large sums of money in entertaining, and give their children expensive educations. Their library tables are loaded with the newest magazines and the latest best sellers, but the Catholic paper is, alas, conspicuous only too often by its absence. And yet the Catholic paper is an integral part of a truly Catholic home."

T. M. KETTLE'S POLITICAL TESTAMENT

Had I lived I had meant to call my next book on the relations of Ireland and England "The Two Fools: A Tragedy of Errors." It has needed all the folly of England and all the folly of Ireland to produce the situation in which our unhappy country is now involved.

I have mixed much with Englishmen and with Protestant Ulstermen, and I know that there is no real or abiding reason for the gulfs, saltier than the sea, that now dismember the natural alliance of both of them with us Irish Nationalists. It needs only a Fiat Lux of a kind very easily compassed to replace the unnatural by the natural.

GOD'S SCHOLAR

Be taught of God. He is deep wisdom's well; He is of love the eternal fountain-head. The truth, with which the highest thought is wed; With Him pure faith and hope must ever dwell.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1916. 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 I 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 myself and curate, 30 catechists, 7 chapels, and free schools, 3 churches to different cities with caretakers supporting two big catechismates of men, women and children during their preparation for baptism and building a church every year.

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged, \$8,476 65', 'Peter Donovan, Poltimore, 1 50', 'Friend, Lance Cove, 1 00', 'Subscriber, Chatsworth, 1 00', 'In thanksgiving to "Little Flower", 2 00', 'From Ottawa for deceased relatives, 3 00', 'J. & E. Mc., Guelph, 5 0', 'G. N. Gales, Sunburst, 1 00', 'E. Tufty, Cobden, 5 00', 'A Friend, Picton, 1 00', 'Angus O'Handley, Barabois Harhour, 3 50', 'Alonso Fottor, Zurich, 1 00', 'Ig. G. Schmidt and family, 1 00', 'Annie D. Griswold, Ottawa, 1 00', 'Angus Macdonald, Bristol, 60'

Merchants' Bank of Canada ESTABLISHED 1864 Paid-up Capital \$7,000,000 Reserve Fund and Undivided Profits 7,209,844 GENERAL BANKING BUSINESS 206 Branches and Agencies in Canada Savings Department at All Branches Deposits Received and Interest Allowed at Best Current Rates Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.

FIVE MINUTE SERMON

By Rev. N. M. REDMOND

THIRD SUNDAY OF ADVENT

MEANS TO "MAKE STRAIGHT THE WAY OF THE LORD"

"He said, I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaiah." John 1, 23.

The sacred words of the prophet of old with which the hallowed voice of St. John made the wilderness ring, reminds us of the work that becomes us in this holy season.

Whatsoever we do by far the best means "to make straight the way of the Lord" is a sacramental confession, having all the requisite conditions of true penitence. We owe our best service to God. In this sacrament we are enabled to perceive the extent of our unfaithfulness. Hence, when the gravely sinful, but truly penitent, behold the dark picture of the past, they earnestly resolve on a life of grace for the future; when the tepid, but truly penitent, behold their sloth of the past, they resolve to be fervent in the future; and when the good behold the contrast between what they have been, and what they should have been, they resolve to be better in the future. This resolution, which is the soul of true repentance, is the effect of divine grace, and the influx of the justifying grace of the sacrament gives it a sacramental character. But the sacrament of penance ends not with this. It has yet to be completed in the life of the penitent. Satisfaction to God has yet to come. In its strict sacramental sense, this is the penance enjoined by the priest. In its wider sense it embraces all other spiritual means appropriate to this, or any other holy season. Only those, however, whatever may be our spiritual standing before God, who are contrite and who confess during Advent, will make the best and most fruitful use of these means. By contrition and confession we are stimulated with a hearty desire, strengthened by sacramental grace, to satisfy God's justice "by worthy fruits of repentance." The view which we get in the sacrament of the dark side of the past, teaches us the necessity of the satisfaction which should be made in the future. The truly penitent sensibly deem their whole future lives too short in which to make satisfaction to God. The justice of God is as great as His mercy. His mercy has never failed to proportion divine succor to the ordinary needs of each, neither will His justice ever fail to exact a portion between sin and satisfaction. The terms of this proportion are shrouded in mystery. The truly wise, therefore, are those who dedicate their whole lives to works of satisfaction. They walk in the footsteps of their models of the past, who marked their lives with daily works of satisfaction, which bespeak their latent determination to be on the safe side, when justice would sift their lives. But to descend to particulars, let us see what should be the works of our lifelong satisfaction.

All, who have a feeling sense of the injustice which they have been guilty of toward God by the commission of mortal or venial sin, will not fail to recognize that, after they have reached the happy point in their lives, in which, under the influence of God's grace, they resolve to lead better lives, that it is both reasonable and practical that they faithfully discharge all their duties as Christians. Sin, as we suppose, they have renounced. But if any affection for it remain, they should be prompt in stamping it out. Occasions of sin, they should dread and avoid, even though they be as dear to them as the right hand is to man. The observance of the commandments of God and the precepts of their lives. Trials they ought to receive as coming from God for their spiritual betterment. The discharge of the duties of their respective states in life, should be exact and conscientious. All ought to be done in a spirit of true Christian penance. Many, indeed, start out determined to fully comply with all these duties, but alas, not a few fall for want of that which we have yet to consider.

When we resolve on attaining an end, we ought also to lay hold of the means requisite to do so. Those who have failed in the present instance have fully verified the axiom. Determined on the end, they have neglected the means. The practice of the Christian duties to which we have adverted, supposes by the way of means, a regular and uniform devotion. As the duties adverted to, are essential in the service of God and the salvation of our souls, a regular and uniform devotion is of indispensable obligation. Through this channel must flow into our souls the graces, without which it will be impossible for us to execute our resolutions in the practice of those essential Christian duties. You may ask, what is meant by this regular and uniform devotion? We cannot enter into all its details. The chief branches of it are devout morning and evening prayer. Oh, that we had language sufficiently strong to emphasize the importance of this branch! It is woeful that it is made light of by so many. A conscientious observance of Sunday and holy-days. Comment is unnecessary regarding the importance of this branch. To have for a daily companion some good book. Oh, what golden half hours these spent in sweet converse with such a book! Finally, to frequently refer-

to ourselves by the grace of the sacraments.

Oh, dear people, happy will it be for us, if in this manner we make the present Advent memorable as the season of our conversion to truly earnest Christian lives. Thus we will faithfully comply with the request of St. John in the holy words of Isaiah: "Make straight the way of the Lord."

TEMPERANCE

TOTAL ABSTINENCE OFFICERS

I note with interest that the officers' mess of the American Legion in the Canadian Army, otherwise known as the 97th battalion, is made up solely of total abstainers. The colonel, Rev. C. Seymour Bullock, sometime Unitarian minister in Ottawa, holds the contingent resignation of every officer, to become operative automatically if that officer takes to drink or immorality. Every man in the whole battalion of 1,200 is an American citizen, and four other battalions are now forming. The badge is a maple leaf bearing the arms of George Washington. It is to be remembered that during the Civil War 48,000 Canadians crossed the line to fight in the Union army, of whom 18,000 died in service. —Presbyter Ignatius, in the Living Church.

KEEPING OUT THE CAUSE

Nederland, the new boom town of Colorado, made famous and prosperous by the wealth that tungsten mining has been turning out, is the first of the Western boom towns to be without a saloon. And the Denver Catholic Register remarks: "No matter whether one likes prohibition or not, he must agree that it is an excellent thing for Nederland. Imported intoxicants are common enough there, and drunken men are anything but rare, but the saloon is absent, and the murders that would inevitably result from such establishments in the high-tensioned boom city have not been occurring. Nederland is one of the most interesting spots in America at the present time, and will undoubtedly have 50,000 to 100,000 tourist visitors this summer."

PROBABLY HAD RIGHT IDEA

A traveler entered an inn where a Quaker sat by the fire. Lifting a pair of green spectacles and rubbing his eyes, which looked very inflamed, the newcomer, in one breath, called for some brandy and made a grievous complaint about his eyes. "They are getting weaker and weaker," he said. "And now even the spectacles appear to do no good." The Quaker looked first at him and then at the brandy.

SOME BRITISH TESTIMONIES

"Alcohol produces progressive paralysis of judgment, and this begins with the first glass."—H. Lander Brunton. "Health will always be injured even by small doses of alcohol."—H. Allen Clark. "Alcohol even in small quantities perverts the judgment and weakens self-control."—Dr. James Ritchie of Edinburgh.

"I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which have come under my notice (during more than twenty years of professional life), as well as those which every medical man has to treat, to the ordinary and daily use of fermented drinks taken in the quantity which is conventionally deemed moderate."—Sir Henry Thompson.

"Alcohol is a poison. In chemistry and physiology, this is its proper place. Many readers may receive this dogmatic assertion, therefore, with a 'Pooh, pooh! Fanaticism and folly! We know better!' Let me support the assertion therefore with authority. The sedative action of alcohol on the brain," says Christianson—and we know no higher authority either as regards poisons than the article of the materia medica—constitutes it a powerful narcotic poison."—The late Professor Miller, Edinburgh University.—St. Paul Bulletin.

REFORMATION WAS INTRODUCED BY FORCE

Froude (in "History of England," Vol. iv, p. 297.) Describing the manner in which the English people rejoiced when Catholicism was restored to them under Queen Mary, Froude writes: "The glad news spread like lightning through London, and the pent-up hearts of the citizens poured themselves out in a torrent of exultation. Above the human cries, the long-silent church bells clashed again into life; first began St. Paul's, where happy chance had saved them from destruction; then, one by one, every peal, which had been spared, caught up the sound, and through the summer evening, and the summer night, and all the next day, the metal tongues from tower and steeple gave voice to England's gladness. The lords, surrounded by the shouting multitude, walked in state to St. Paul's, where the choir again sang a Te Deum, and the unused organ rolled out once more its mighty volume of music. As they came out again at the close of the service, the apprentices were heaping piles of wood for bonfires

at the crossways. The citizens were spreading tables in the streets, which their wives were loading with fattest cappons; there was free feasting for all comers, and social jealousies and religious hatreds were forgotten for the moment in the ecstasy of the common delight." (This shows that the Reformation had been inflicted on the people by force.)—Our Sunday Visitor.

WHAT CATHOLIC EDUCATION DOES

Those unappreciative Catholics who do not properly value the parish school will profit by reading the opinion of the editor of a New England publication devoted to education. He says:

There is one Church which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardest glass. They engrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. If our Puritan fathers were wise, then we are foolish; looking upon it as a mere speculative question, with their policy they will increase; with ours, we will decrease.

The writer then makes this forecast: "We are no prophet, but it does seem to us that Catholics, retaining their religious teaching and our heathen schools, will gaze upon cathedral crosses all over New England when our meeting-houses will be turned into barns. Let them go on teaching their religion to the children, and let us go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grapevines on the unknown graves of the Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

ACCESSIONS TO THE "ONE FOLD"

The publishers of the Official Catholic Directory are making a special effort to obtain from the diocesan chanceries reliable statistics regarding the number of converts annually received into the Church in the United States. Sixty-nine dioceses with a Catholic population of 8,082,900, reported 19,009 converts. At the same ratio, the remaining 32 dioceses, with a Catholic population of 8,481,500 should show a larger number, making a total of approximately 39,000. This is a matter of so much importance—as an evidence of the healthy growth of the Church and the vital appeal which her teaching makes to the non-Catholic world—that it is surprising how meager is the accurate information we have about it. We all know in a general way that no inconsiderable accessions to the ranks of the Church, through conversions, are made every year; but how great these accessions are we have no means of knowing with any degree of definiteness, because no concerted effort has been made throughout the country to gather reliable data on this point.

The Apostolic Mission House in Washington has tried for several years to secure information from its missionaries and others about the number of converts to Catholicity. It places the average yearly number of those who enter the "one fold" at about 40,000. An estimate made by the editor of the Catholic Converter places the number of converts received into the Church in the United States during the year 1915 between 40,000 and 45,000. The pastors of parishes who are actively engaged in the work of the ministry on the firing line and who are brought into immediate and personal contact with those outside the Church, do not hesitate to say that this number falls far short of the reality. They judge from the number of converts made each year in their own and the neighboring parishes.

For many reasons it would be interesting to know just how many non-Catholics are received into the Church annually in this country. It would be invaluable as an indication of the "pulling power," so to speak, of Catholicism and a measure of the spiritual attraction which it has for the average Protestant. It would stimulate to greater effort the priests and people who are now striving with more or less success to place the claims of the Church, as a religious organization, more clearly before the non-Catholic world; and it would be an incentive to others to co-operate with them and add their mite to the work now being done along these lines.

Every Catholic is, or ought to be, a missionary to his non-Catholic friends, an apostle, or "one sent," to those who do not worship before his altar. This is especially true of the intelligent Catholic who cannot dissociate himself from the work of evangeliza-

APPLES, ORANGES, FIGS AND PRUNES

Are The Four Fruits Used in Making "Fruit-a-tives"

"FRUIT-A-TIVES" is the only medicine in the world that is made from the juices of fresh ripe fruits. Thus, it is manifestly unfair to say, "I won't take Fruit-a-tives because I have tried other remedies and they did me no good." On the other hand, the fact that "Fruit-a-tives" is entirely different from any other preparation in the world, is just why you should give it a fair trial, in any trouble of the Stomach, Liver, Bowels, Kidneys or Skin. "Fruit-a-tives" is composed of the active principle of fruit and the greatest nerve tonic ever discovered. 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

tion which is the essential feature of the divine charter—given to the Church when the Saviour said to the Apostles: "Going, therefore, teach ye all nations." The work of the Church is to sanctify and save souls and that she cannot do unless they are brought under her immediate jurisdiction by submission to her spiritual sway.

In this diocese throughout the country the Bishop, on his confirmation tour, keeps a record of the number of converts in the classes presented to him for confirmation. Wherever confirmation is given each year this will show the yearly accessions to the True Fold in the territory from which the class is drawn; and in other cases it indicates the number of converts made since the previous confirmation. But even this is valuable as an index of the Church's growth.

In this diocese the Most Reverend Archbishop and Bishop Trober, who assisted him in his confirmation last spring, kept a record of the converts in each class and it is consoling to know that the number in each parish is not inconsiderable. By this means it is possible to obtain a good idea of the average number of conversions each year. The record would be more complete and accurate if each pastor were to send to the diocesan chancellor the number of non-Catholics brought into the fold during the year in his parish. This is the only way in which reliable information on this point can be obtained and it is safe to say that if this were done in all the dioceses throughout the United States the result would be gratifying to priests and people and would be a glorious tribute to the power and influence of the Church as a spiritual force. It would stir up Catholics to greater activity along these lines and would encourage them to qualify themselves to be "ministers of the gospel" to those who are not of "the household of the faith."—St. Paul Bulletin.

INFALLIBILITY SCORED BY IGNORANCE

In nothing less than the New York Sun, we have this period which is an insinuation that infallibility means omniscience:

"We recognize the scope and comprehensiveness that may be ascribed to the doctrine of infallibility, but the unaided imagination cannot compass how it is that the most conspicuous of our unpunished felons are welcomed now and then to special audience by the Holy Father."

We beg to differ with the Sun's seer. If he knew the scope he would not have any opportunity to have his imagination play on the domain of infallibility.

"Unpunished felons" are not supposed to go to the Vatican to be tried for their crimes. The Holy Father knows nothing about the characters of thousands who kneel for his blessing. To the good he imparts his benediction to improve virtue still more, to the bad that they may become good. Infallibility has nothing to do with estimating passing characters. In admission to the Pope's presence, infallibility plays no part; this is a mere question of ordinary prudence, and certainly here the papacy has the advantage of more than a thousand years as precedents for guidance. The Holy Father does not give audience to men in order to set his seal of approval on their course, of which he oftentimes knows nothing.

He is infallible only in declaring doctrine and practice that lead men to Him of whom he is the Vicar. In the estimate of character, he neither poses as an authority nor desires to be one.

Of course, a man known to be flagrantly impious or notoriously criminal will be denied admission to the Pope's sacred presence, but in the great number received in audience there are doubtless many "unpunished felons," whose cases belong to the civil courts and not to Rome's tribunal, and whose visit to the Eternal City gives them no particular prestige.

The Sun reminds us of the hypocrites of old who charged the all-holy Christ with "receiving sinners and eating with them." The Vatican, O Sun! is not the valley of Jehosaphat.—Catholic Columbian.



Advertisement for O-Cedar Mops and O-Cedar Polish. Text includes: 'One Practical Present', 'Here are Two O-Cedar Mops', 'Have You Tried O-Cedar Polish', and 'Channell Chemical Co., Limited, 369 Spadina Ave. Toronto.'

Advertisement for The Walker House. Includes cartoon of two men talking and text: 'W. HO WOULD EVER have expected to see you here? I thought you left Canada some years ago. My, Bill! You look just as natural as ever. Let me see now, it must be thirty years since I saw you before. That was the time that your father and my father were attending a meeting in Toronto and were staying at the Walker House. Gee! Those were the happy days. I will never forget. My! How you laughed at me when I fell sliding on the clean floor of the Office of the Hotel. My Dad thought that everybody is attended to. I doubt there will be lots of other Hotels in Toronto, and many of them pretty good ones, Billy, but there is only one WALKER HOUSE for mine. Well, Good-Bye Old Chap! All right, that's a Go! Walker House next Tuesday. Mind your Step, you are getting old now, Bill. Good-Bye! TORONTO'S FAMOUS HOTEL The WALKER HOUSE Geo. Wright & Co. - Proprietors'

Advertisement for Penmans hosiery. Includes illustration of a man reading a newspaper and text: 'THE man who buys Hosiery finds exactly what he wants in Penmans. Liberal weight, even knit, smooth and rich. Nothing so satisfying to those pampered members, the feet,—look right, feel right and priced right. The name is Penmans'

Advertisement for Hunt's Diamond Flour. Text: 'Your interest in better bakings should induce you to use only HUNT'S DIAMOND FLOUR Always the same'

Advertisement for Eddy's Matches. Text: 'Buy Matches As you would any other household commodity—with an eye to full value! When you Buy EDDY'S Matches you receive a Generously-Filled Box of Sure, Safe, Lights. Ask for EDDY'S "Silent Parlor" Matches'

Advertisement for Catholic Home Annual for 1917. Text: 'CATHOLIC Home Annual FOR 1917 BETTER THAN EVER CONTENTS Contains a Complete Calendar, also gives the Movable Feasts, Holy Days of Obligation, Fast Days and Days of Abstinence. The Festivals of the Blessed Virgin Mary, by Rev. John E. Mullett. The Day of Reckoning, by George Barton. Rome, by Cardinal Gibbons. Catholic Maryland, by Ella Loraine Dorsey. Ecclesiastical Colors. The Wings of Eileen, by Mary T. Waggaman. South America, by James J. Walsh, M. D., Ph. D. Fount of Divine Love, by Lady G. Fullerton. A Chain of Circumstances, by David A. Driscoll. Helena Desmond's Marriage, by Marion Ames Taggart. Saint Philip Neri, by Rev. James F. Driscoll. Christie is Called, by Jerome Harte. Charity. Should be in Every Home Price 25c. Postpaid ORDER NOW The Catholic Record LONDON, CANADA'

Advertisement for 'I earn \$2 a day at home'. Text: 'You may say that, too—if you want more income. Easy to learn. Steady work at home the year round. Write Axtos-Knitter Hosiery (Canadian) Co., Ltd. Dept. 215 F. 257 College St., Toronto'

Advertisement for Don't Use Dangerous Antiseptic Tablets. Text: 'It is an unnecessary risk. Use the safe antiseptic and germicide, Absorbine, Jr.—it kills germs quickly and surely without any possibility of harmful results; made of pure herbs, non-poisonous, and there is no danger whatever if the children get hold of the bottle. It retains its germicidal powers even when diluted one part Absorbine Jr., to 100 parts of water—and its antiseptic powers one part Absorbine, Jr., to 200 parts water. The germicidal properties of Absorbine, Jr., have been tested and proven both in laboratory and actual practice. Detailed laboratory reports mailed upon request. Absorbine, Jr., \$1.00 and \$2.00 per bottle at druggists or postpaid. A liberal trial bottle postpaid for 10c. in stamps. W. F. YOUNG, P. D. F., 299 Lyman Bldg., Montreal, Can.'

Advertisement for RAW BIG MONEY IN TRAPPING FURS. Text: 'Mink, Beaver, Skunk, Weasel, Coon, Lynx, Muskrat, Fox or Wolf—biggest money is made by shipping to us. We pay all express charges, and refund postage on mail shipments. Write for our market report and price list, sent FREE. CONSOLIDATED FUR CORPORATION, Dept. 34, 168 King St. East, TORONTO'

CHATS WITH YOUNG MEN

SUCCESS AND SELF-DENIAL

"Much of what men term misfortune is absence of self-control," says the Catholic Citizen. "The men do well complain that he 'never had a fair chance.' The loafer 'hasn't had an apology for his own dereliction. This is a hard world, merciless and obdurate in its unchangeable laws which, whose violates, pays to the full limit, the penalty. There are attractive paths and by-ways, all along the route of years, which invite self-gratification. There is not a day that passes but has its temptations to weaken the character and affect the moral perpendicular. Success in the highest meaning of the word is a history of rational self-denials."

KITCHENER ADMIRER

The late Earl Kitchener was a tremendous worker. His latest achievement in reorganizing the British army, increasing it from a comparatively insignificant force to an army of 5,000,000 thoroughly equipped and efficient men, even if it stood alone, would make the reputation of any man as a commanding spirit, an organizer and worker of the first class.

It is quite natural that such a man should respect and admire grit and energy and the capacity for hard work wherever they were manifest. It seems that he had a special admiration for the American brand of grit and industry exhibited by young American engineers and others who had worked for him in the Sudan.

In a republished interview of Richard Barry with Lord Kitchener, when he was commander-in-chief of the Indian army, the great tactician British war lord expressed himself with unusual freedom on this subject.

"I'd sent these chaps out into the desert on a job," he said to Mr. Barry. "Blessed hard jobs they were, too, sometimes, and they always went off without a whimper or question. I remember once I was sending a young chap out, a railway constructor. I think he came from Pittsburgh; a slight wiry youngster, all nerves and sinew, quite different from any of the English chaps. It was about the worst job I'd had up to that time. I remember as he left I said to him, to show he was going with my sympathy:

"That's a had billet you've got there!" "So," said he, "but you want it done!" "It must be done," said I, "some how." "I'll do it, then," said he, and started. I liked the way he spoke, and called after him: "How are you going to work it off there in the desert without any communication?" "He hardly stopped, but said over his shoulder, 'Oh, I guess we'll put the whistle up first, and tie the engine to that!'" "I never forgot him. He appealed to me." "That is the sort of young man, who appeals to every employer, to every earnest man. The man who enjoys his work who, goes at it with a will, who concentrates on the job in hand, whatever it is, cannot be held back.—Catholic Columbian.

AMBITION

Ambition is the spark plug that ignites the oil of effort. No man ever succeeded without ambition and some have failed because of it. Be ambitious, but don't be too lazy in that ambition. Focus ambition and it will turn defeat into victory. The man who vaguely imagines that he wants to succeed—to own a business, to be rich, to get on—will never find the fabled Castle of Achievement.

Men who travel, if they wish to reach a destination, know in advance where they are going. We live in a practical world; we aim to eliminate waste and lost motion; we want results—quick! Therefore, know where we are going. Brutus was ambitious, but his ambition was not tempered by a desire to serve and benefit. Brutus was the original Wallingford. He wanted to get rich quick, to become Caesar overnight. Brutus' ambition led downward.

If a man would grow big in life, let him never lose his ambition. When one goal is reached, let him marshal all his armies and resources to win again on the morrow. Be up and doing! Never let the sun go down at night with your ambition dead and your ardor cooled. Men who are ambitious never grow old, for they have found Ponce de Leon's magic fountain. Ambition leads men on and on, through every adversity. When success has crowned our efforts, we find that ambition has taken wings again and on the morrow we break camp to follow.

Ambition has built cities, filled the fields, populated the waste places, drained swamps and dug graves. Ambition is the child of Eternity. Eternity is the distance between the Sunrise and Sunset. We are in the Now; we are fighting for our ambition—and we are winning! There is no other way to win. Ambition is power.—St. Paul Bulletin.

The men at the summit were not pulled into their positions—they pushed their way there.

OUR BOYS AND GIRLS

LITTLE THINGS

"No, thank you, Miss Mallory; I can't stay a minute," Jean said hurriedly, as she entered the sitting-room and placed a glass of jelly on the table. "I'm on my way to school. I did want to bring you some flowers, but there weren't enough in bloom, so I brought currant jelly."

"I'm very glad to have the jelly," Miss Mallory smiled. "You see I have flowers—and I have been longing for some jelly. Thank you, dear."

Jean went on her way, saying to herself:

"How appreciative, Miss Mallory is! I sometimes think she is the dearest friend that ever was. I shall be glad when she is well."

Miss Mallory watched Jean's trim, girlish figure go down the walk and murmured:

"What a thoughtful girl she is—always doing the little things that give such pleasure."

Grandmother Ackerman bent over her pansy bed while she admired their lovely little velvet faces turned to her, and breathed a thankful prayer that on her eightieth birthday she was able to "tend to her garden."

"I wish you much happiness on this special day, grandma, dear!" exclaimed the fresh young voice of Rhoda Dumary, as her smiling face appeared over the fence. "I'm coming in for a second."

The next moment Rhoda stood beside grandmother and placed a compact little bundle in her hand, adding:

"With my love for your birthday, I was going to make you an apron, but I've been kept so late in the office the last week I haven't had a minute to myself, and I happened to think of the tea."

"You couldn't bring me anything I'd like better, dear," grandmother said gratefully. "I'm all out of tea, and I was thinking I'd have to wait till grandpa could get into town to buy my special brand."

"I'm glad I happen to know the brand," Rhoda replied. She turned to go, adding:

"Be sure to brew an extra good cup for your birthday supper."

As she walked away, she thought: "Grandma is the most grateful old lady—I'm glad I didn't wait to make the apron."

And grandmother said to herself as she hurried indoors to put on the kettle:

"It was like Rhoda to bring the tea—she is such a comfortable neighbor to have."

Mrs. Brackett opened the door and stepped out on the porch to meet the postman.

"I trust you are bringing the letter I want," she said hopefully, adding as she placed an oblong white envelope in her hand: "Yes, this is the one! Thank you."

Turning indoors she broke the seal and read:

"Dear Auntie—My long promised letter to you must still wait—I have only time to send you the name and address you desire—"

Mrs. Brackett read no further, but said in relieved tones to her husband: "Here is Edie's answer on the first delivery to my letter; her promptness has relieved an embarrassing situation for me. I am so thankful she did not wait till she had time to write a long letter."

During a long and tedious confinement to her room Miss Ann Lesley found her chief diversion in writing delightfully entertaining letters which her friends rejoiced to receive. One rainy Saturday afternoon, Miss Ann discovered to her dismay that while she had plenty of envelopes, she had no paper, and she had received two really important letters on the noon mail which she desired to answer at once. At first, she thought to send Nora, the little maid, to the nearest stationer's shop, then remembered a package was expected by express, and Nora, must be on hand to answer the door. While she was cogitating about the difficulty, she heard light footsteps running up the stairs and a tap sounded on the half-open door, followed by a clear, girlish voice asking:

"May I come in, Miss Ann?" The door opened wider and a smiling face appeared as the owner added: "I've brought you a queer gift, Miss Ann. This morning, after Mr. Kelly finished dictating, he said: 'Miss Nina, if you can use the paper with the old postman, you are welcome to it.' Instantly I thought of you and all the writing you do, and I thanked him. On my way home I took the paper to the printing house where we have had work done, and had the business heading, which, fortunately, was not deep, cut off." As Nina spoke she unfolded the bundle she had dropped on the table, and taking out a sheet folded it.

"You see how well it can be used this way, Miss Ann! I folded twice it will just fit into an envelope, and it is really beautiful paper."

"You dear, dear, thoughtful girl," Miss Ann cried gratefully. "You'll scarcely believe that I was sitting scowling when you came just how I could get some paper to use this afternoon."

"How fine that I brought it today," Nina cried delightedly. "At first I thought to bring it next week, but you know I like to do things as quickly as I can, after I think of them. But I mustn't stay—mother is expecting me."

Jean, Rhoda, Edie and Nina have all learned the beauty of doing little things, without waiting to find time to do big things.—Catholic News.

THE CHURCH

WRITERS OF FIRST CENTURIES AND PROTESTANT MINISTERS DEFEND CATHOLIC "IDEA"

The testimony below is taken from Father Nell's "The Farthest Argument," now undergoing a third revised edition.

ST. IGNATIUS (First Century.) "Do you all follow your Bishop as Christ did His Father? Without the Bishop let not man presume to do any of those things which belong to the Church." (Ep. ad. Smyrna.)

ST. IRENAEUS (Second Century.) "The teaching of the Church is true and stable, showing to all men the same one path of salvation." (Irin. Book V.)

TERTULLIAN (Third Century.) "It is not lawful for us to introduce anything of our choice, or even to choose that which anyone may have introduced of his own choice. We have as our authorities the Apostles of the Lord, who did not even themselves choose anything by their own will that they might introduce it, but faithfully delivered over to the nations the doctrines which they had received from Christ." (Apid Marcion, Bk. 4, Chap. 5.)

ST. CYRIL OF JERUSALEM (Fourth Century.) "Guard the Faith, and that Faith alone, which is now delivered to thee by the Church, confirmed as it is by all the Scriptures." (Catech. 18.)

LACTANTIUS (Year 325.) "The Catholic Church is therefore the only one that retains the true worship. This is the source of truth; that is the temple of God, which whosoever enters not, or from which whosoever departs, he is an alien from the hope of life and eternal salvation." (Inst. Book 4.)

ST. ATHANASUS (Fourth Century.) "But let us nevertheless, in addition to the above, see the tradition which is from the beginning, and the doctrine and faith of the Catholic Church, which the Lord indeed communicated, but the Apostles proclaimed, and the Fathers guarded, for on this has the Church been founded, and he who falls away from this, would not be, nor would he even be called, a Christian."

ST. JEROME (Fourth Century.) "My resolution is, to read the ancients, to try everything, to hold fast what is good, and not to recede from the faith of the Catholic Church. What is his belief? that of the Roman Church or that which is found in the books of Origen? If he answers the first, then we are Catholics." (Apl. Adv. Ruf., 50, E.)

ST. CYPRIAN (Fourth Century.) "You have requested me to transmit a copy of your letters to (Pope) Cornelius, that he may know that you are in communion with him, that is with the Catholic Church." (Ep. 52.)

ST. AUGUSTINE (Fifth Century.) "Many are the considerations which justly hold me in the bosom of the Catholic Church: the assent of nations; the name itself of Catholic; the succession of pastors from the chair of Peter down to the present bishop." (Contra. Epistol. Fundam. c. iv. Also Serm. 131, alias 11, de Verbis Domini n. 10.)

REV. SELDEN P. DELANEY, D. D. (EPIS.) (New York, May 4, 1916.) "The proper method of arriving at the true interpretation of the Bible is not through individual conclusions with regard thereto, but through the conclusion that has been arrived at by the whole Church, because Christ has promised that the Holy Spirit will guide the whole Church into the truth."

REV. EDWIN F. SNELL (Congregationalist, Winnetka, Ill. May 24, 1914.) "It is the old mother church. Let me emphasize that. Our churches are all the offspring of that church. A few ultra Protestants will try to claim that they trace their genealogy through some stray erratic movements back to the Apostles, without touching the Church of Rome, but this is largely imaginary."

"For more than a thousand years Rome preserved the integrity and transmitted the continuity of the Christian gospel before ever anything like Protestant secession was dreamed of; and when the Protestant movement came it was made possible as a branch is made possible on the vine; it grew out of the strong vitality of the mother church."

BISHOP CHARLES P. ANDERSON, (PROT. EPIS.) (Chicago, April 9, 1915.) "Our Episcopal church is more akin to the Catholic Church than to the Protestant churches. I cannot find modern denominationalism in the New Testament. You speak of the oneness of the churches of Jesus Christ. I do not believe in that for one moment. The love in the oneness of the Church, not the oneness of churches, though there were many Christs."

REV. F. J. HALL, (EPIS.) (At Norfolk, Va., 1916.) "In the Apostles' Creed we say that we believe in the Holy Catholic Church; and in the Nicene Creed each of us says, 'I believe in One, Holy, 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, an authority notoriously designed to be permanent and Christian-wide."

REV. E. W. AVERILL, (EPIS.) (Ft. Wayne, Ind., March 5, 1916.) "If we go back 500 years in the history of our religion we will find many perplexing problems, but not the one which confronts us now. There was then no Episcopal church, no Methodist church, no Presbyterian church. There was but one Christian church in the world, which went by the name of Catholic."

Going back 100 years more, we pass beyond the great schism of the Greek and Latin churches, and find one undivided, unbroken Christendom which had lasted from the days of Christ for a thousand years. If we believe that Christianity is always the same in its truth and essence, that the presence of Christ abides in His Church, then for the first thousand years of Christianity we find exactly that which St. Paul describes, and we find that convincing appeal to unbelief for which Christ prayed."

REV. R. W. BOYNTON (UNITARIAN) (Buffalo Courier, March 6, 1916.) "It is well to remember that some four centuries ago your ancestors and mine were Roman Catholic believers."

REV. A. LEFFINGWELL (New Albany, Ind.) "Am I not well aware that members of the Jewish church wrote nearly all of the Old Testament; that members of the Christian church wrote the entire New Testament? Do I not well know that the Primitive Church was the mother, or author of the Bible; and not the Bible the author or mother of the Primitive Church?"

GLADSTONE (Newby's Life of Gladstone.) "I had previously taken a great deal more of teaching direct from the Bible, as best I could; but now the figure of the Church rose before me as a teacher too, and I gradually found in how incomplete and fragmentary a manner I had drawn divine truth from the sacred volume. Such, for I believe that I have given the fact as it occurred, in its silence and its solicitude, was my first introduction to the august conception of the aspect in which I had not yet known it. Its ministry of symbols, its channels of grace, its unending line of teachers joining from the Head."

RELIGION SHOULD OFFER THE PEOPLE DEFINITE CONVICTIONS (By Rev. Dr. Chas. H. Parkhurst (Presby.), in the Los Angeles Herald, Oct. 17, 1916.) "Nebulous-minded people make the claim that an unsettled state of mind is a symptom of intellectual breadth. On the contrary, it denotes a condition of vacuity, which has no dimensions, neither breadth, length nor thickness, and such prevents one from being a producer."

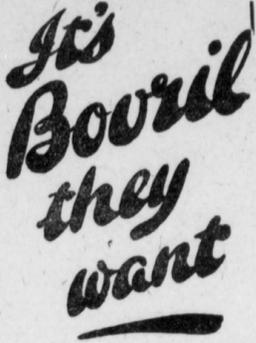
"Were we to apply the principle we are urging to matters of religion we should have to acknowledge that the Roman Catholic Church shows much sounder sense than do very many of our Protestants. It gives its children something definite to believe and the belief accomplished in them by faithful tuition fits the child to grow up a Catholic conscientiously."

"Men who are unsettled can never help to settle anything."

MEXICO

LATEST WORD FROM STRICKEN COUNTRY REPEATS TALE OF STARVATION, PLAGUE AND CONTINUED PERSECUTION

Vera Cruz, Nov. 2, 1916.—Following this introduction, the American Catholic readers are once more presented with evidence of the overwhelming religious persecution of the Carranza government in Mexico. Mexico is Catholic; to such an extent that the women of Mexico braved the storm of public notoriety and faced the first chief in his palace, to protest in the name of Catholic Mexico against his abuse of Catholic rights and property. A machine gun was turned against them; they confronted it boldly; threats made no difference to them in their spirit of exaltation which had carried them thus far. Only one who knows Mexico intimately as does the writer can appreciate the seclusion and protection thrown around the Mexican women. They rarely go out alone; the girls who do not have to, never do. But when their churches were desecrated they met and marched through the streets of their native city amid the jeers and insults of the citizen soldiery, and Mrs. Carranza received the ladies the first time they called on her; a commission composed of one thousand



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members is rather formidable. Then, on to the palace, and through the crowded business and shopping districts marched the women intent on their mission. The grand salons of the palace were filled to overflowing; and seeing that more still came, the aides of the chief closed the doors. The machine guns are still kept in the palace windows as an indication of the improved conditions of the Conferencistas in Atlantic City are discussing, no doubt, and one was turned around to intimidate the ladies. But it was not used and failed of its purpose.

CATHOLICISM SURVIVES

The protest undoubtedly did little good at the palace, but it roused general rejoicing throughout the republic wherever the facts of the protest became known. It has no precedent, but it speaks well for the spirit of the women here. And if the Carranzistas only knew it, it would be a thousand times easier to level every mountain in their country, to make Mexico one vast plain, than it will be to blot out Catholicism. I—an American Catholic—rejoice in spite of all the suffering, that I am here to witness Mexico's intense Catholicity. There have been abuses in the Mexican Catholic Church—no one denies it—but today the nuns, the priests, the people, are unconsciously purifying and sanctifying their religion by their fortitude under persecution and their resignation in unpeppable suffering and trials.

The new Mexican Catholicism will not tolerate abuses; but will be born again, stronger and better for this period of misery and anguish. But God pity the sufferers. Only one present can know what is happening today throughout the entire country. Few nations of the world possess the riches, natural and mineral, of our beautiful neighbor country; and there is not one today so terribly destitute, so terribly stricken, as Mexico.

Is it true that there is no hope from humanity any longer? That only the Divine may give aid now? Beautiful resignation; but sadder than any other quality of these patient people: the faith that enables them to console their sick and bury their dead and see only the goodness of God over all. When the truth of all Mexico's trouble is really known and believed, all will not be left to the Divine agency. There is enough of the Church militant left in the world, enough of human kindness and Christian charity in the heart of mankind, to save Mexico. When humanity recovers from the idea that Mexicans are not worth saving (nothing was ever created that was not worth at least the effort), and full realization of a country dying reaches the heart of mankind—God will only be leader—men will help Him do the rest.—New World.

Happiness is seldom found among the over-rich. It is found among the lowly, among the most humble and obscure. Wealth can buy pleasure which affords satisfaction for the moment, but cannot buy happiness which is the security of the morrow. The only possible happiness that wealth can procure is the good it can do in helping others to be happy. There is no happiness in eating and drinking, only pleasure, and not even the always. There is no happiness in luxury, only comfort. There is happiness in love bestowed and love received, but wealth cannot buy it and has nothing to do with it.

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**INSURING THE SOLDIERS**  
THE CANADIAN PATRIOTIC FUND HELPS TO KEEP MANY POLICIES ALIVE

The vast amount of work undertaken by the Canadian Patriotic Fund for the relief and assistance of soldiers' dependents will probably never be fully appreciated. In most cases this work is carried on by voluntary effort, and as the organization extends into almost every town and hamlet in the Dominion but few deserving cases can be overlooked. In the Department of Insurance, for instance, the Montreal branch last month saved for twenty-two families policies which would otherwise have lapsed and been lost to the beneficiaries. These policies represented insurance to the value of about \$30,000, the annual premiums being over \$800. In all this branch is looking after insurance representing not less than \$60,000. In other words, through carelessness or fancied inability to pay premiums, this amount of protection to soldiers' dependents would have been lost if the organization had not financially assisted in keeping the policies alive. In addition to what the organization is directly financing, the total amount of insurance saved to dependents within two years by the Committee's advice and counsel is in excess of \$200,000.

The experiences of the committee in these matters is a revelation in human nature. One woman preferred to buy a new skirt rather than renew a policy on the life of her husband, who was battling in a Flanders trench. Another woman, whose husband is daily facing German bullets, would have allowed her policy to lapse rather than take the amount of the premiums out of the saving bank. Another instance worth recording is unfortunately typical. The woman had an idea that insurance was all right for the rich, but that in her straightened circumstances she should not be expected to make any sacrifice to maintain her husband's insurance, in this case amounting to \$1,000. After an hour's argument with her on behalf of herself and baby boy, she reluctantly consented, to accept a loan of \$50 from the Fund to cover the premium, this amount to be repaid in monthly instalments. The husband was consequently killed in action, and the wife received the full face value of the policy. It was a grateful mother who called a few days later and tearfully thanked the committee for their advice and assistance.

Since this branch of the work was organized practically every woman interviewed has acted on the committee's advice. In many cases the committee has had to act quickly and without consulting the woman, and here again there was little friction, matters being afterwards satisfactorily explained to the dependents.

In this connection it is gratifying to note that the insurance companies have generally dealt liberally and sympathetically with relief committees.

**LETTER FROM FATHER FRASER**

Taichowin, China, Oct. 26, 1916.  
Dear Friends,—This province has been called "The Paradise of Protestants." They have churches, schools and hospitals in all the big centers and chapels in the villages. English-speaking priests should come to China if for no other reason than to counteract the evil done by English-speaking missionaries. The latter can be counted by the thousands, whilst English-speaking priests can be counted on your fingers.

The Anglican Archdeacon Moule of this province, in his book, "The Chinese People," estimates at eighty the number of Protestant sects working in China. To this motley collection Father Boisard, one of our missionaries, tells us another has to be added. It came into being recently in his parish. Some of the members of the China Inland Mission rebelled against their minister because he was not condescending enough to them in their disputes with pagans and formed a new sect to which they gave the name of "Independent Church of Jesus."

The leader of this little reformation within the "Reformation" was a Chinese by the name of Wang, the Inland Mission's chief catechist. He had been raised from extreme poverty by the minister and became by degrees his right hand man. Whilst preaching justice and honesty he managed to amass a little fortune. But how? The Chinese have a typical saying to explain his way of getting rich: "The hand behind the back." The right hand refuses tips in front, whilst the left takes offerings more or less voluntary behind. Perhaps being a believer in private

judgment it was thus he interpreted: "Let not thy left hand know what thy right hand doeth."

Having made his little pile he resigned his office of catechist and purchased the best business store in the city. Another man was hired to take his place, the Inland Mission and the man became just as influential, whilst Mr. Wang was now ignored. Enraged at this he resolved on revenge. Taking with him a number of malcontents like himself he entered into dispute with the minister. "When a child is born," he said, "he needs a father and mother to care for him, but when he is big he has no more need of them, he can take care of himself. We are now full grown. We know our religion well. We have no more need of you. We hereby declare ourselves chiefs of the 'Church of Jesus' (Protestants call themselves thus in China) and administrators of its property." The minister, however, was not of the same opinion and refused to cede his place.

Many deserted the old religion for the new, quarrels were frequent and finally it was resolved to drive the minister from his house—a queer way for children to practise filial piety towards their parents. They could not throw the minister bodily into the street, but by continual insults and annoyance they made his life so miserable that he was forced to leave the place. The new sect, however, was afraid to move in immediately and after holding a council and electing directors for each district they resolved to take up a collection to meet the expense of administration and open a new chapel. Donations were generous and soon a house was rented, repaired and whitewashed and a sign board with large letters hung over the door: "Independent Church of Jesus."

Afterwards other chapels were needed and money to fit them up, but to take up another chapel seemed impossible. To give once is passable, but to give always does not please the Chinese, even Protestant Chinese who prefer to receive, in spite of St. Paul's declaration that "it is more blessed to give than to receive." But some means must be found and they were not long in devising one. "We have no chapels," they said, "it's our own fault. All we have to do is to take them for they are there for the taking." This solution of the difficulty appeared to them to be the right one. The first illumination began in earnest. Last June the chapel at Nisa was invaded by the Independents to the great consternation of the faithful sheep. The foreign minister was sent for in haste and came accompanied by his new catechist Ging, who took Wang's place. Ging began to give a little exhortation to the rebellious, but his voice was soon drowned by the crowd. "Oh! it is you," they shouted, "who come to preach to us, the pure and faithful followers of the Gospel, you who do not know how to conduct your own family? What about your sons? You know what they are, opium smokers and corrupt high-livers. Go and convert them and leave us in peace." The minister now thought it his time to intervene. "This chapel," he said, "does not belong to you; it belongs to the China Inland Mission. Have you forgotten that it is written in the Bible, 'Thou shalt not steal'?" "What you call us thieves?" shouted the Independents. "The chapel is ours. We built it. Did we not contribute \$200 and all you gave was two cents? Do you dare to call us thieves? And didn't you yourself see the temple of the bonzes at Zeitsa in spite of their protestations? And aren't you the man who took possession of the ancestral hall at Sengie at the expense of the rightful owners? Why is the same act for you lawful and meritorious and for us a theft?" The minister was put to silence and left the scene. But a few days after the local magistrate received orders from the governor to expel by force the Independents from the chapel and hand it over to the Inland Mission. The dissenters were vanquished, but the new-born sect continued its existence.

When a Protestant in this region is asked to give a clear and precise exposure of his belief he is embarrassed for a reply. His only recourse seems to be a collection of objections against our belief, imparted by foreign missionaries against catholicity, the real Presence, the Pope, confession, etc. "One day," says Father Boisard, "a Protestant catechist came to the mission and immediately put me the objection: 'Father, you do not marry; if people imitated you marriage the human race would soon disappear.'" "Do you believe in the Bible?" said I. "Certainly," he said, "we Protestants live according to the Bible alone." "Well then, what does St. Paul say on this point?" I said, showing him the 7th Chapter to the Corinthians. He read it through carefully and was obliged to admit that virginity was superior to matrimony.

The Independents, besides retaining the same objections as their parent church, are very loose in doctrine, so loose indeed, anything seems to pass. At Sudeo, members of this sect were seen to adore the remains of a dead friend and offer heathen sacrifice to a slab bearing his name. One of their leaders asserts that if his mother orders him to call in the pagan priests and offer sacrifice to her shade after her death, he is obliged in conscience to obey, or else he would be breaking the fourth commandment: "Honor thy father and thy mother!" In this new religion, it seems, the creature comes first and God after. On Sundays their cult consists in chanting hymns and listening to a sermon. To propagate their tenets they wished to go one better than the Inland Mission, which strives to secure an audience by playing an accordion. The Independents had an immense portable platform carried to the place of attack, a town pagan to the core. Gongs were sounded and trumpets blown and a crowd of curious people came running from all quarters to see what was up. The preachers began, but not being adepts in oratory they soon had their little speech run off and could not continue. They tried to extemporize but in making certain comparisons gave offence to the audience. Some began to laugh and others to insult. The Independents retorted with similar vituperations and in the end a free fight ensued, the preachers being ejected with bag and baggage. It was their first and last time to try that sort of propaganda. They are now content to increase their list of membership by aiding pagans who have lawsuits, the men with an axe to grind.

Yours faithfully in the Sacred Heart,  
J. M. FRASER.

**WHAT THE TEACHER NEEDS**

At a school teachers' convention recently, in Worcester, Mass., the Rev. Robert Swickerath, S. J., said in part: Teaching is an art which is criticised by everyone. In almost all other matters people act differently; they implicitly rely on the judgment of professional men—lawyers, doctors, brokers, even dress-makers. Only in teaching it is different. Here everyone considers himself an expert and entitled to be heard as competent critic. What has all this to do with our subject, "Inspiration and Education?" Very much indeed. For it proves that teachers have less to expect from the outside than members of any other profession; that if they want to be real teachers they must have the motive power, the source of their zeal and enthusiasm in themselves. What, then, is inspiration? It is a high degree of mental and moral power, an eagerness, an impulse to communicate to others the best and highest things in life. All great men and women of history possessed this quality. The Crusaders were inspired, so was the poor man of Assisi; so was Joan of Arc, the heroine of France; so was Columbus. Inspiration is the soul and essence of leadership. Its importance for teaching is evident. Teaching is essentially leadership, as is expressed most strikingly by the world pedagogy, i. e., guiding or leading the child.—Catholic Transcript.

**SOME RECENT CONVERTS**

Rev. Albert L. Ott, a clergyman connected with the P. E. diocese of Milwaukee; graduate of Nashotah Seminary; until recently one of the clergy of the P. E. Cathedral, Chicago.

Mr. William Fink, Chicago, a candidate for the Protestant Episcopal ministry has been received and is now studying for the priesthood with the Victorians at Bourbonnais, Ill.

Miss Alice Payne, a prominent Episcopalian lady; choir singer, etc., Waukegan, Ill.

Mr. Val Blatz, Jr., president of the Val Blatz Candy Co., Milwaukee.

The Rev. W. B. Black, of St. Columba's Anglican Episcopal church, Grandtown-on-Spey, Scotland, and also his lay reader and assistant, Mr. H. B. Easter. They are at present working with the French Red Cross on the firing line, and it is said they were converted by the example of Catholic soldiers.

Miss Dorothy Cushman Ritter, daughter of the late Frederick W. Ritter, New York; graduate of Rosemary Hall School. Now the wife of Dr. P. J. Flagg; Episcopalian.

Spencer N. Johnson, Astoria, Oregon; received shortly before his death, his conversion having been brought about through the reading for some time of Catholic papers.

Captain Ki-Fong-Ling, commandant of the Military Post of Eul-tau, China, and his assistant, Sergeant Kion.

For over forty years, Dr. William Henry Johnson, of Albany, N. Y., was one of the most prominent Colored men in the United States. He helped buy the freedom of Frederick Douglass; he was brought into contact with Abraham Lincoln, and became a firm friend of the martyred President; he was on intimate terms with the great statesmen of the latter half of the nineteenth century. As an orator he was in great demand for many years, not only at gatherings of men of his race, but on other occasions in which Americans of all

creeds and races were represented. His autobiography, written in 1900, contains letters to the author from distinguished friends and many newspaper tributes. "The Colored Missions" states that Dr. Johnson, recently deceased Catholic, Dalmoro C. Reeves, Camp Verde Texas, a Campbellite; received by Rev. Dr. Kemper, at Kerrville, Texas. Mr. Reeves was obliged to travel twenty-eight miles for instructions. Mrs. Frederick F. Nye, Kerrville, Texas, received by Rev. Dr. Kemper; the wife of Dr. Frederick F. Nye, secretary of the Public School Board and assistant cashier of the local bank. She had been a Baptist and a member of the Eastern Star Masonic Auxiliary.

The Colored Harvest reports the reception into the Church recently of over 263 colored converts.

The Archbishop of St. Louis confirmed thirty-six adult converts at Holy Ghost Church, St. Louis, on September 24.—Scannell O'Neill.

**"THE CATHOLIC CONVERT"**

The December number of the Catholic Convert opens with the first of a series of articles by Dr. Jesse Albert Locke, former Episcopalian minister and until recently headmaster of the Newman School, under the title of "Some Stories of Conversion." Dr. Locke tells his own experience and commences his reminiscence of converts he had known.

Miss Mabel Judd of Holyoke, Mass., who was a Congregationalist, compares her new religious life with the old and tells what Catholicism has meant to her. Miss Marion Pharo Hilliard, student of history and for-merly an Episcopalian, contributes a most convincing article on "The Search for the true religion." Miss Elizabeth Kite concludes the story of her conversion from Quakerism, and Mrs. Mary White of Spring Hill, Alabama, who was a Baptist, writes on "Two Years in the Church." The current number is filled with news and data of the progress of the conversion movement during the last quarter.

The Catholic Convert is issued four times a year at a charge of 50 cents per annum, by the Catholic Converts' League of New York City, 117 West 61st Street.

What men think of thee is unimportant—give heed to what thou thyself thinkest and sayest.—Archbishop Spalding.

**DIED**

MAHONEY—At Dawson City, on Friday, November 17, 1916, John Thomas Mahoney, son of Mr. and Mrs. James Mahoney, Athlety, in his forty-third year. May his soul rest in peace.

HANLON—At Toronto, Ont., Miss Mary Josephine Hanlon. Funeral took place from St. Mary's Church, on Monday, December 4. May her soul rest in peace.

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