

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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THE OPTIMIST

The schoolboy who said that "an optimist attended to your eyes and a pessimist to your feet," was perhaps not so wide of the mark in one respect. The optimist—when he does not confine himself to seeing the bright side of other folk's troubles—does cure a great deal of shortsightedness. The pessimist causes, not cures, but weary, dragging feet that wander in the mire. A pessimist is a person who would look for splinters in a club sandwich. His best years are always behind him.

LIVING NOW

The seer of Patmos beheld in his dreams of a recreated universe many things sublime and terrible, such as eye had never seen nor ear heard. Many present day preachers, too vividly occupied in mapping out future and apertures, are apt to overlook and underestimate the world that now is. Mysticism is a fine refuge for the soul in its exalted hours, but its proper sphere is the symbolic scenery with which we are familiar in the path of every day duty. Dante's excursions into the upper and nether realms of experience were set down in terms that his age and countrymen could grasp. The heavens and hells that excite the hopes and fears of mortals are, for the most part, round about them, being in fact projections of their own consciousness. The spiritually alert and faithful voyager over life's incognizable sea is not shut up to visions and revelations; the heart which is open to lofty impressions and purged from selfish care and lurking grudge feeds on suggestions borne by sight and sound. To the pure mind the world becomes holy. Sea and sky are beautiful as pearly gates and crystal pavements. The sunset makes a golden pathway from the watery waste to the celestial dome. Signs and symbols are transmuted in the crucible of reality. The rhythm of creation blends time into eternity. All things become new in the gladness of that revealing hour.

LAY ACTIVITY

"Layman," says Archbishop Ireland, "are not acquainted in confirmation that they merely save their own souls and pay their pew-rent. They must think, work, organize, read, speak, act as circumstances demand, ever anxious to serve the Church and to do good to their fellow-men." Lay action is to day particularly needed in the Church. Laymen have in this age a special vocation. Says Bishop Hedley: "The laity are bound to interest themselves in saving the souls for whom our Saviour died. These things are not by any means exclusively the business of the priest. No one can be a thorough Catholic who is not animated with this zeal for souls, and ready to make sacrifices in the cause of the Great Shepherd of souls. To wrap oneself up in one's family, in one's comforts and take no share in saving the souls of the children of poverty, is to be a poor and contemptible Catholic."

HOW ABOUT OURSELVES

Some laymen prefer criticism to service. They are willing to take but not to work. They watch life's game, point out the mistakes of the players, but they themselves never get into the game. And yet they can render invaluable assistance to the priest, by cooperating with him in the administration of finances and by giving him the benefit of methods which may conduce to a better system and more definite progress in parish affairs. They can take their share in the shepherding of the young, infuse ambition into the idle and listless, and fashion them in some manner for battle with the world.

It seems to us that this is a most fruitful field for lay effort. It is of no purpose to berate the boys who roam the streets or even to give them good advice. What they need is a helping hand, an organization in which they can be safeguarded from the attractions that seek to allure them into a dangerous atmosphere.

What they need is the sympathy of their big Catholic brother and not colorless pietistic sentimentalism. They are not merely subjects for experiment: they are, if you like, bundles of slang and cheekiness which, however, can be moulded into the beginnings of substantial citizens. Needing amusement and direction, they will, unless we gratify these legitimate demands, obtain them from the non-Catholic. What is the big brother going to do with his little brother who frequents the streets for want of a better playground, and is, immature and undisciplined, exposed to the assaults of the forces that may turn him into a pupil of the devil's school? Does the boy's future mean anything to him? Is the little brother, scampering out of a congested tenement—that boy created for Heaven with possibilities and talents—to be left to sink or swim, to solve as best he may? Are we going to regard it all as something which does not concern us?

TO BE NOTED

"To save those who insist on being saved, is not the mission of the Church." "Compel them to come in," is the command of the Master. To sing lovely anthems in cathedral stalls, and wear copes of embroidered gold while no multitude throng nave or aisle, and while the world outside is dying of spiritual and moral starvation—this is not the religion we need to-day. Seek out men; speak to them not in stilted phrases or seventeenth century sermon style, but in burning words that go to their hearts, as well as to their minds, and in accents that are familiar to their ears. Popularize religion, so far as principles permit; make the people chant in holy exultation canticles of praise and adoration; draw them to God by all the cords of Adam."

BENEDICT XV. AND POLAND

A cable dispatch from Rome, under date of September 20, announces that the Holy Father is making urgent demands upon Germany and Austria to recognize the rights of Poland. It is reported that already much has been accomplished in the way of securing concessions to the Catholic episcopacy and clergy. Promises also have been made to respect the language, religion and usages of the Poles. The dispatch adds that "persons near to the Pope say one of his greatest ambitions is to help in the resurrection of Poland, which he believes will be one of the greatest guardians for the future peace of Europe, since it will act as a buffer State between Germany and the Slav peoples." It would be in harmony with the fitness of things if the Father of Christendom should be instrumental in restoring political freedom to a nation that, by its valor saved Europe from being brought under the Mohammedan yoke.

The sons and daughters of Poland have ever kept in their hearts an undying love for the Catholic Church and for their Fatherland. For them the two are one and inseparable. They have gone through the bitterest persecution rather than be disloyal to either. Their brutal conquerors have tried to wrench them away from their spiritual Mother. They have endeavored to extirpate the Polish language and have striven to make the Poles forget they ever had a country that had the first claim upon their allegiance. But the spirit of nationality survived. And now it looks as if, out of the greatest of wars, there will emerge a redeemed Poland.

In the coming resurrection of this Catholic country Catholics of all nationalities will rejoice. A Polish resident of Brooklyn, Dr. Dubrinski, in an interview which appears in the New York Evening Mail, furnishes us with an intimation of the character of the people in whose behalf Benedict XV. is using his powerful influence with the German and Austrian Governments. We quote: "In Poland the terms Pole and Catholic are practically synonymous. The Poles are an intensely religious people, and, apart from a few unimportant schisms, they have adhered to Catholicism since it was first introduced into Poland under King Meczyslaw in 965. So strong is the religious instinct of the Polish race that in their native country, and even in America, the working people always great each other the first thing in the morning with some pious ejaculation and response."

These thoroughly Catholic people were the first in Europe, as Dr. Dubrinski points out, to grant in their country full freedom of religious opinions. They allowed Jews to reside among them and practise their religion at a time when Jews were persecuted in all the countries

of Europe. The people who thus acted toward the persecuted sons and daughters of Israel were themselves to become, in the course of time, the victims of vindictive religious persecutions. But the day of redemption is now dawning for some forty millions of Poles. After a century and a half of liberties they are now contentedly looking forward to acclaiming in the near future a redeemed and regenerated Poland in whose liberation Benedict XV. will have enacted so conspicuous and so important a part.—N. Y. Freeman's Journal.

CARDINAL GIBBONS

HAD NO PAPAL MESSAGE FOR PRESIDENT

Any reference to the Holy Father's action in favour of peace causes a stir in Rome. Such a stir was caused in the early days of America that His Eminence Cardinal Gibbons had called on President Wilson, had presented to him a message from the Pope bearing on the restoration of peace in Europe and had had a long conversation with the Secretary of State. In conversation with journalists afterwards he was reported to have referred to a plan of his own for peace, to have expressed great pleasure at the excellent result of his interview with the President, to have been optimistic about an early initiative towards bringing the war to an end. All this, of course, was of enormous interest. America, which the Holy Father himself has described as preminent among the neutral nations to which he looked for help in the bringing about of peace. America had, according to newspaper accounts, just escaped the danger of not being neutral any longer: the Holy Father could not but feel thankful that it was still at liberty to work for peace. Cardinal Gibbons' hesitating desire for peace is a matter of world-wide knowledge. There had been a large amount of peace talk in the air, particularly in America; concrete outlines of a settlement had been printed—to be denied, of course, later. That, under these circumstances, Pope Benedict XV. should have sent a message to President Wilson through Cardinal Gibbons meant—but, the Pope had not sent any message.

The Italian press, generally speaking, even in the first flush of the news, had hesitated to believe in any direct initiative on the part of the Holy Father. His Holiness, it thought, is too wise not to see that on one of the contending sides there is a direct refusal to think of peace as things stand; he will not do anything prematurely. Consequently, as soon as it became known that there had been no initiative on the part of the Holy Father, the stir died down as quickly as it had risen. The situation remained as before. His Holiness' desire and prayer remain as strong and ceaseless as ever that peace may come as soon as possible; his intention remains as fixed and his action will be as determined as put the unique moral influence of the Holy See at the service of any effort to that end that may be made; he continues to keep in close touch with all quarters whence such an effort may arise, Holland, Switzerland, America or elsewhere; and he has, too, unfettered communication with all the contending parties. That Cardinal Gibbons should communicate at once to His Holiness the purport of his conversation with the President—indeed, that His Eminence should be in frequent communication, especially at a moment when the position of the United States towards the fighting Powers seemed to be hanging in the balance—this is but natural. But, once again and always, there remains the warning that the thought of the Holy Father is to be gained from his public Acts, not from reports of private conversations, messages or anything else.—Rome.

COLLEGES TO REOPEN IN ROME

OLD STUDENTS WILL RESUME, BUT NEW ARRIVALS WILL BE FEW
As it is the wish of the Holy Father that the Catholic universities and other ecclesiastical schools in Italy should follow their usual course, notwithstanding the fact that the country is at war, every effort is being made to carry out his desire, says a Catholic Press Association cable. The universities and the national colleges in Rome will consequently resume their work at the close of the vacation, and so, too, will the educational institutions of the Christian Brothers and of the Jesuit Fathers, despite the fact that the latter have turned some of their houses into military hospitals.

In other years at about this time the young seminarians from America and the continental countries were arriving to take up their studies. The arrivals these days, however, are practically none. The young students are probably making their studies at home colleges, if they are Americans, and they are bearing arms if they are in European countries.

HEROES OF A GREAT DISASTER

Following the great explosion that occurred in the new Seventh Avenue Subway on Sept. 22, which caused the death of seven persons and injuries to over one hundred, the first alarm brought four ambulances from St. Vincent's Hospital and from the New St. Lawrence Hospital on Washington Heights. St. Vincent's Hospital cared for thirty-one injured. Both these institutions are conducted by the Sisters of Charity and they sent all available physicians and surgeons and nurses to the scene of wreckage.

Another coincidence was that the supervision of all the ambulances, numbering about fifty, was in the hands of Dr. Charles E. Nammack, who was ably assisted by Dr. Daniel J. Donovan and several police surgeons of the City of New York. About one hundred twelve priests on the scene of horror, witnessed the last rites of the Church to the dying and rendered consolation to the injured, Father Higgins and the other priests who went down into the excavation, administered the last rites to many.

"It was an inferno," said Father Higgins. "I heard cries and prayers in many languages. Here and there I could see an arm or a leg moving weakly from underneath the debris. Some of the injured spoke feebly; others cried loudly and bitterly. The priest went into the excavation before ladders were lowered, balanced themselves on the thin stretch of street car rails that hung limply downward from the Twenty-fifth street end of the cave-in. Their example sent a dozen other men down the same dangerous course.—N. Y. News.

A LITTLE "LOCAL" TALK WITH SENSIBLE READERS

Reproduced from CATHOLIC RECORD of Jan. 23, 1915
Two or three weeks ago an account of a religious profession appeared in our columns. Everyone knows that it is not always possible to regulate the affairs of one's own household to one's entire satisfaction. Let us say that the account aforesaid slipped in inadvertently. The fact, however, of its publication did not escape the observant eyes of our highly esteemed religious readers. They probably concluded that the RECORD had decided on a change of policy with regard to local news. Promptly, at any rate, came other similar accounts, somewhat belated because evidently the inspiration to send them was derived from the first published article. It hardly needs to be pointed out to our readers, religious and otherwise, that if from all the convents throughout the broad expanse of Canada such articles poured in our space for reading matter of general interest would become painfully restricted. Closing exercises in convents and colleges, parish affairs of great local interest, special visits, and many other similar accounts, unquestioned religious interest would please perhaps a hundred readers and weary a hundred thousand. The exclusion of purely local matter was the settled policy for many years of the late Senator Coffey. His long and, in Canada at least, unique experience as a Catholic journalist made it plain to him that as a matter of duty to the readers of the RECORD in general, items of merely local interest had to be excluded. One who knew his gentleness and consideration for the susceptibilities of any and every friend—and every reader of the RECORD was a friend—will agree that this duty, however plain, like most duties had its unpleasant side. The good sense, however, of our readers made it comparatively easy once its reason was understood.

THE CRUCIFIX

AT AN ANGLICAN CATHEDRAL

Recently the Chancellor of the Protestant diocese of Newcastle-on-Tyne gave his judgment on an application made by Canon Gough, vicar and administrator of the Cathedral, and his churchwardens, for the substitution of a proper Rood in place of the cross at present surmounting the screen between the choir and nave of the church. Canon Gough had written to the Diocesan Registrar: "All of us who have signed the petition regard the rood screen not as a decoration, but as an aid to devotion, such as the rood has ever been in the Christian Church, and such as is needed more than ever in the present distress." It will be readily understood that the vicar is a man of fairly advanced convictions though we do not imagine that he manifests them by much elaborate ceremonial. The judgment of the Chancellor was a typical example of unintelligent "moderation" and ineptitude—in fact, a typically Anglican deliverance.

CHANCELLOR OR CALVARY

If, he said the object was to remind the people of the great fact of redemption, it was the figure of Christ that conveyed the lesson. Therefore he granted a "faculty" for the erection of the Crucifix, but "agreed" (with whom? certainly not the applicants, but, we suppose, some Puritan busy bodies)—that "the existing figures of St. Mary and John (sic) were out of place and should be removed." Twenty or thirty years ago a Protestant diocesan official would have treated an application for the erection of a crucifix with crude vapourings about "idolatry" and "our Protestant principles." Now the temper of Anglicanism would not tolerate that, but the immaculate Mother and saints are still unpopular in the Church of England, so their statues must be disallowed. The chancellor looks on them as "out of place." But there is a certain book in which it is placed on record that "there stood by the Cross of Jesus His Mother, and the disciple whom Jesus loved." They were not "out of place" on Calvary; but the traditions of Calvary are only slowly winning their way back into Protestant churches. It is the Catholic Church that is the "Bible-loving" and Bible-honoring society of the world. In the meantime we may be thankful that at least the crucifix is becoming a common object of devotion among our Anglican friends. Where Christ Crucified is enthroned, room will be found for His Mother and His Saints.—Edinburgh Catholic Herald.

METHODISM ON THE DECLINE

The Wesleyans have been considered to be the most energetic and aggressive of the dissenting bodies in England, holding closely, as they do, to the methods of propaganda adopted by John Wesley. But they have been troubled of late on account of a marked decline in church attendance and an appreciable increase in the number of "backsliders," a term they apply to the "brethren" who fail to attend "class-meetings" and who are no longer diligent in striving after "holiness" and "spiritual perfection." To bring about an improvement the Wesleyan leaders set on foot a "Come to Church Campaign." The result was set forth in a report presented at the Conference in Birmingham. The effort and experience of the campaign were described as by no means unfruitful. "In the direction in which the eye was looking there were not the visible results which were hoped for, but without doubt the life of the Church had been quickened, its witness revived and extended and the sense of the presence of its deep who cared for the future of the children." The Catholic Church in England is unquestionably making progress. What other Church or Churches are advancing it would not be easy to ascertain. But it is only too clear that the war has done little or nothing to remedy the falling off in church attendance, of which the Protestant denominations had to complain before it began.—The Missionary.

CONVERT ORDAINED

FATHER EWENS OF PHILADELPHIA WAS AN ANGLICAN MINISTER—SEVEN FELLOW CONVERTS ATTEND ORDINATION

In St. Vincent's Seminary chapel, Germantown, Pa., recently Auxiliary Bishop McCort officiated at the ordination of four Vincentian priests, among them Rev. John S. P. Ewens, a former Episcopalian clergyman. About one hundred former ministers, including seven former ministers of the Protestant Episcopal Church, who were received into the Church at the same time as Father Ewens, who was formerly a curate at St. Clement's Protestant Episcopal Church, Philadelphia.

Father Ewens is widely known among Episcopals. For eighteen years he labored in the ministry of that denomination in different parts of the country prior to April, 1908, when he was received into the Catholic Church. Before coming to Philadelphia as a curate at St. Clement's he had charge at St. Joseph's mission, Queen's, Long Island, N. Y., where he went in 1890, and at Trinity mission, Prairie du Cullen, Wis., 1893-95. Father Ewens was born at Newtown, Ohio, County Tyrone, Ireland.—St. Paul Bulletin.

CATHOLIC NOTES

In all Africa there are 2,000,000 Catholics. In the Army are now 145 priests of the Archdiocese of Westminster, London.

At Moukden in Manchuria, took place recently the first procession of the Blessed Sacrament. In Russia there are 13,000,000 Catholics. Of this number 8,000,000 are in Russian Poland. Of the seven Sees five are in Russia proper. The Church in the United States now has 85 ecclesiastical seminaries, with an enrolled membership of about 7,000 young men studying for the priesthood. Francis Chapman Leete, of Gailford, Conn., a member of the historic Leete family, was on August 16 remaining in the Church in St. Francis Xavier's, New York City, by the Rev. Vincenzo M. Dente, S. J.

The Rev. David S. Phelan, the veteran editor of the Western Watchman, and since 1868 pastor of Our Lady of Mount Carmel Church, St. Louis, Mo., died Sept. 21st. Father Phelan was born in Sydney, Nova Scotia, in 1841. Ordained in 1863, he founded the Western Watchman in 1865 and occupied its editorial chair to the last. Even on his death-bed Father Phelan continued his pungent editorials. For the third year in succession a student of All Hallows Institute, New York City, has won a state scholarship valued at \$400. The honor this year has been attained by Percival E. Cowan, a son of Hon. John F. Cowan, Commissioner of Records, New York City. A scholarship has also been awarded to this student by Columbia University in recognition of his exceptionally high standing at the Regents' Examinations.

Rev. William T. Doran, S. J., has been appointed president of Detroit University at Detroit, Mich., to succeed the late Rev. William F. Dooley, S. J., who died three months ago. Father Doran has been vice president of the university at Detroit and has been acting rector since Father Dooley's death. The appointment was made by Father Ledowski, the General of the Society of Jesus, who is now in Switzerland.

GREAT TESTIMONIES

CIVILIZATION'S DEBT TO THE CATHOLIC CHURCH

By Prof. George Chatterton Hill, an instructor in the University of Geneva, in his "The Sociological Value of Christianity."
"Had the secular power succeeded in its persevering efforts to make of the Papal See a mere fief, then would western civilization have fallen a speedy prey to disintegration and disruption. In the long centuries that separated the downfall of the Roman Empire, in 476, from the dawn of the Renaissance, at the close of the fourteenth century—during all this long period the Church constituted the only basis upon which the fabric of the new civilization, that arose from the dust of the old one, could be reared; during these hundreds of years the Church alone stood between this growing civilization and a return to complete barbarism. Those who talk so glibly about 'Papal aggression' and 'obscurantism' may be exceedingly deep in many things; assuredly they are not deep in history. Any one who is able to form even a remote conception of the tremendous labor required in order to build up a new civilization on the ruins of the old one—the stupendous efforts necessary to impose order and discipline on a wild and barbarous agglomeration of peoples—will understand that, even at the summit of her power in the twelfth and thirteenth centuries the Church had but barely sufficient force for the carrying out of so Herculean a task. When we contemplate the anarchy prevailing in Europe in the fifth century; uncouth and undisciplined nature of the population of Europe; when we see the economic, moral and intellectual conditions prevalent all over the world after the abdication of the last Roman emperor; when we essay to penetrate the depths of economic, moral and intellectual misery to which such conditions had reduced western society—then must we marvel at the extraordinary power, at the incredible perseverance, thanks to which the Catholic Church caused a new civilization, a new culture, to arise out of the chaos—thanks to which the Catholic Church was able to cause the darkness to vanish, after many centuries, and to give place to the pure light of Christianity."—Our Sunday Visitor.

HOLY SEE AND SWITZERLAND

The determination of Holland to send a diplomatic representative to the Vatican has brought up the subject in Switzerland. The Federal Council is considering the desirability of sending an envoy to the Holy See, and the project, warmly supported by the Catholic cantons, is expected very shortly to mature. Swiss Catholics have had difficulties in the past with their government, but are now beginning to come to the front and make their power felt, and the correspondence which the Vatican has recently had with the authorities on the subject of the wounded have helped to mature the present desire.—Church Progress.

At Moukden in Manchuria, took place recently the first procession of the Blessed Sacrament. In Russia there are 13,000,000 Catholics. Of this number 8,000,000 are in Russian Poland. Of the seven Sees five are in Russia proper. The Church in the United States now has 85 ecclesiastical seminaries, with an enrolled membership of about 7,000 young men studying for the priesthood. Francis Chapman Leete, of Gailford, Conn., a member of the historic Leete family, was on August 16 remaining in the Church in St. Francis Xavier's, New York City, by the Rev. Vincenzo M. Dente, S. J.

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It is widely reported that the brilliant writer, Mr. G. K. Chesterton, has entered the Catholic Church. His brother, Mr. Cecil Chesterton, was converted some time ago. Both are confederates of that pronounced and celebrated Catholic writer, Mr. Hilaire Belloc. The Anglicans are very sore about their latest loss. Mr. Didden, whose conversion was reported recently. His late rector, speaking of the occurrence, said some very vulgar things, and seems to think that because Mr. Didden is not a rich man he is no loss to the Anglican communion.

California's most loved and venerable Franciscan padre, the Rev. Joseph J. O'Keefe, passed away on Friday, Aug. 13, at St. Joseph's Hospital, this city, says the Monitor of San Francisco. Father O'Keefe was perhaps the best known Franciscan in California. He was the last link left between the old Spanish mission days and the present. Born in Mallow, County Cork, Ireland, on Nov. 8, 1843, Father O'Keefe came to California in boyhood. His first studies for the priesthood were made at the old and long vanished Seminary of St. Thomas at old Mission Dolores, and it was at Santa Barbara that he was received into the Franciscan order.

John Smith or Wa-be-ne-gew-wos, for more than one hundred years chief of the once powerful tribe of Chippewa Indians, who is one hundred and twenty-eight years old as he reckons it, and whose existence as a boy of one hundred and sixteen years ago is vouched for by government records, is in Minneapolis. The last of the great Indian chieftains of the country, bent and shrunken by age, is still able to walk about. The lines that cross the old man's face have worn so deep and cross lines of great age never seen in the ordinary human countenance have intersected, until the face is like the tracing of a brown net, and purplish color that fades to deepest brown runs through it.

On Wednesday, Sept. 29, was celebrated the Golden Jubilee of one of Loyola University's best known professors, Rev. Charles Coppens, S. J., who completed on the 26th of July last, the fiftieth year of his ordination to the priesthood. This will be the second time within a short period that Father Coppens' friends have had occasion to congratulate him; it is but two years since the keeping of the Diamond Jubilee (sixtieth year) of his religious life, on the 21st of September, 1913. Perhaps few educators of the country have careers so full of remarkable features as that of Father Coppens. Whether we view the length of years or the scope and variety of his work, we find reason for wonder at his toll of more than half a century, in the cause of education. From the year 1857 to 1915 almost continuously Father Coppens has held position in the class rooms of Jesuit colleges.

CARDOME

A ROMANCE OF KENTUCKY

BY ANNA C. MINOUGS

CHAPTER XXI.—CONTINUED

"Yes, honey. When she left here, she lived with her aunt in Georgetown. Mistah Dallas went to hah, shortly afterwards, an' o'fahed hah his han' in marriage. Chloes tole me all about it. But Miss Virginia 'fused 'im, an' when he taunted hah with havin' no home, she tole him that she'd want a home more an' need it more than she did that day a-foh she'd marry 'im. Then she began to work for the Rebel soljurs, she an' the res' of the ladies of Georgetown, sewin' foh 'em an' sendin' 'em money, an' medicine foh the sick ones. So the Union folks 'oided to send those ladies to prison an' make 'em sew foh the Yankee soljurs. But Miss Virginia Dallas had a han' in that work, foh a foh any one heard of the arres being out foh the ladies, he went to Miss Virginia an' tole hah that she an' the o'hab ladies mus' go to prison. An' Miss Virginia asked him how it hah anybody else. An' she tole him that she knew why, 'cause he's the instigatob of the cruel deed. Then he says to hah that if she'll marry him, he'll keep hah and the res' of the ladies out of prison, an' that she can still work all she wants to foh the Rebels. But she tells him, jus' as proud as she always wuz, my poor dabbin': 'No, Mistah Dallas, you an' your base creature mus' see me to prison, yes, kill me, an' I assure you I'd rather see a fate than to be your wife!' Chloes tole me that he got awful white in the face, but Mistah Dallas nevah let any one know what he's thinkin'; so he jus' says to hah, with that smile of his: 'This is the secon' time, Miss Castle-ton, I've asked you to be my wife. I'll ask you once more, an' when I do you'll give your consent.' But she an' the res' of the ladies wuz ap'etled away, an' we don't know where they are. An' when Miss Love was a dyin', foh God's sake, to tell us where Miss Virginia is, foh Miss Love wuz callin' foh hah, day an' night. But he don't give us any satisfaction. When Tom came he went to Mistah Dallas an' ask where is Miss Virginia; an' he tole Tom that he don't know why we folks go to him foh Miss Castle-ton's address, that he ain't runnin' the government. An' so the wuz with us at all, an' when she heard oh, my honey! when she heard that hah dabbin' 'unt she sin't at Cardome a wishin' to welcome hah, home, she'll die! she'll die!"

"O Hal," she cried, clinging to his parting hand, "she days are long! They go by in shadows! But God bless you an' keep you, my dabbin' boy, my precious child! An' if you foh, see ole Charity no more on earth, God will bring us together in Heaven again!"

He stooped and kissed her, then mounted his horse and turned away. As he passed into the lawn he looked back and saw that she was again kneeling in the white yard, with her long arms lifted supplicatingly toward the moon-lighted sky.

CHAPTER XXII

Though Hal rode fast and far that night, the next day was several hours old before he overtook his regiment, which had moved on quickly and cautiously toward Lexington. When almost within sight of it Morgan awaited the return of the scouts, he, with three of his officers, rode leisurely toward the city. They wore long military coats of blue over their gray uniforms, a disguise that often proved useful. On their way they met one of the trusty scouts, who brought the expected information that General Ward had left the town some hours before to surprise and capture Morgan and his men, who, the Federal commander supposed, were encamped on the outskirts of Georgetown. A strong guard had been left, however, in Lexington, one division of which was stationed on the road, a little further down.

"How many men?" asked Colonel Morgan.

"Ten and an officer," returned the informant.

Morgan smiled, and after ordering the scout to keep a close eye on the country, and despatching one of his officers back to camp with instructions to get the men into readiness for an immediate march into Lexington, he, with the other two, continued to ride slowly down the turnpike until he sighted the sentinel leaning wearily on his gun. Morgan put spurs to his horse and galloped toward the soldier who, before he could recover himself, was promptly placed under arrest and ordered to lead the way to his superior.

"How is this, sir?" cried Morgan, in tones that made that gentleman quake as, looking up from his writing at the sound of approaching feet, he saw, as he supposed, three Union officers before him and his sentinel a prisoner.

"That you have let the enemy escape you?" Morgan and his men passed right under your eyes while General Ward was being led twenty miles away by a false report. Is this the way you perform your duty? Officer," turning to one of his own men, "arrest this man and his soldiers. Such negligence is criminal."

"By whose orders?" asked the Union officer, stubbornly, as the command was given to him to hand over his guns.

"Colonel de Courcey," was the prompt reply, whereupon the soldiers obediently stacked their arms and marched up the road before the supposed Union officers, vaguely wondering what fate would be theirs for their terrible blunder. The turn in the road which disclosed to their surprised eyes a Confederate regiment relieved them of that doubt, to fill them with bitter regret that they had been so neatly captured and the door of the town thereby thrown open to the enemy. A laugh went around as the Confederate soldiers caught sight of their captives, and in a few moments the prisoners joined good naturedly. They knew that they were with Morgan, and that they would receive good treatment, followed by a speedy release.

BLACK BOY'S LAST RUN

"I can't talk to yuh, Marse. I kem to see Cu'nel Mo'gan," she said.

"I mus' see 'im right 'way."

"But he is engaged," said Phil.

"Oyan't hep it; I mus' see 'im! Oh, Marse," she cried, "Et yoh jus' sake, tek me to him! Et yoh jus' sake, tek me to him! I'es journeyed, how skeered I've be'n, skeered uv de Yankee ketchin' me an' stealin' mah lettah, skeered uv de Rebels ketchin' me an' stealin' mah hose—oh, I wuz mos' dead, I wuz dat skeered!"

"What is it you want?"

The woman sprang back with a cry; then, as she recognized him, she said, joyfully:

"Oh, Marse McDowell, I'es so glad to see yuh." She threw back her veil, adding: "Don't yuh membah me? I'es Chloes, Miss 'Ginia's woman."

"Come over here," he said, drawing back into the shadow of a tree. "Speak low. Do you come from your mistress? How is she? Where is she?"

"I rather have Black Boy ride me about, Daddy," she sighed, "cause he reminds me so much of Martha. He's getting old, like her, too. You're sending him away, soon?"

"The man's heart melted, and as he held his baby in tight embrace, he promised to should have both of them as they should live. That very day Martha, came back, and Marjorie was quick to regain her health and strength, but she was careful never again to mention her mother's religion. Martha did the best she could with the aid of a little catechism, and prayerfully awaited an opportunity for the child to receive better instruction. This chance came, about a year later, when Mr. Allingham was called to England, and while there decided to tour the continent. During this period Martha and her young charge visited a relation of Marjorie's mother, and she was placed with the Sisters, to enjoy the only year of real Catholic training she ever received. It was during this time that she was confirmed and received her first Holy Communion.

Marjorie grew to be a beautiful, lovable maiden. When she was seventeen, her father took sick with a fatal though lingering illness, and the girl redoubled her prayers for his recovery, nothing could banish the prejudice he held for the Catholic religion. His daughter, with desperate earnestness, pleaded with him to see the priest, but he remained unmoved. The man had been confined to his bed over a year, and was fast approaching the end, when a little later, The life of St. Rita, the Wonder Worker, fell into Marjorie's hands. Greatly interested, she and old Martha prayed with renewed fervor, begging that saint to intercede for the conversion of her beloved parent, promising in return to devote

the balance of her life to missionary work.

Coming into his room one morning, Marjorie was shocked to note the change in her father's face. Surely death was hovering very close! Falling upon her knees, she buried her face in his pillow. "Daddy, dear, I could stand to give you up if I knew you were going to God and mother, but I can't, oh! I just can't let you go away as you are."

"Marjorie, darling, I have been thinking that the religion that makes such women as you and your dear mother is a better one than I have ever known. Marjorie, I want to go to your mother. I, too, want to be a Catholic like her."

HIS WISH

It was harvest time, and according to custom the good men of the parish were preparing to give their yearly tithes to good Pere Lacroix, who had been the parish priest at St. Roch for years. The guyseigneur, Sieur Laroche rode from his good domain upon the shores of the broad St. Lawrence, the waving grain had been the envy of all his poorer neighbors, a look of great satisfaction upon his face.

"A good year!" he said to himself. "Almost as good as if I could have made the weather to suit myself. I have a goodly tithe to bear to His Reverence, and so, too, have all the inhabitants upon the country side."

His horse shied at something in the path as he started onward toward the rectory, and Sieur looked up startled from his reverie. A strange figure stood in the path, the figure of a man clad in long blue robes, fair hair curling upon his shoulders, a handsome face with blue eyes of strange and searching glance.

"Who art thou?" demanded the Sieur, surprised at such a stranger in parts where all men knew each the other as their fathers before them had done.

"Peace be with thee," answered the stranger, leaving the question unanswered. "Whither goest thou?"

WHAT SOME FAMOUS FOLKS HAVE SAID OF WAR

Jean Jacques—War is the foulest fiend that ever vomited forth from the mouth of hell.

Thomas Jefferson—I abhor war, and view it as the greatest scourge of man.

Benjamin Franklin—There never was a good war or a bad peace. William Lloyd Garrison—My country is the world; my countrymen are all mankind.

Napoleon Bonaparte—"The more I study the world, the more I am convinced of the inability of force to create anything durable.

Paul on Mars Hill—God hath made of one blood all nations of men for to dwell on all the face of the earth.

Andrew Carnegie—We have abolished slavery from civilized countries—the owing of man by man. The next great step that the world can take is to abolish war—the killing of man by man.

Baroness Von Suttner—What is most astonishing, according to my way of looking at it, is that men should bring each other into such a state, that men who have seen such a sight should not sink down on their knees and swear a passionate oath to make war on war, that if they were princes they do not fling the sword away, or if they are in a position of power they do not from that moment devote their whole action in speech or writing, in thought, teaching or business, to this one end—Lay down your arms.

Victor Hugo—A day will come when the only battlefield will be the mark of open to commerce and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by the universal suffrage of nations, by the venerable arbitration of a great sovereign senate, which will be to Europe what the parliament is to England, what the diet is to Germany, what the legislature is to France. A day will come when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen placed in presence of each other, extending the hand of fellowship across the ocean.

Alfred Lord Tennyson—In prophesy of that day Tennyson sang:

"When the war drums throb no longer and the battle flags are furled In the Parliament of man, the Federation of the world, When the common sense of most shall hold a fretful realm in awe And the kindly earth shall slumber wrapt in universal law."

—Catholic Columbian.

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE SOULS OF CHILDREN

The intention of the League this month is one that everyone can understand as soon as it is mentioned. The spirit which prompted it is identical with the spirit of Christ Himself when He said: "Suffer little children to come unto Me." It appeals directly to our strongest and most elementary feelings, and to our holiest aspirations of Faith. It has a force that is at once natural and supernatural. For the natural love of children is one of the few earthly affections which we can always be sure of sharing with the angels.

We love children for their innocence and sweet, unconscious purity. They are, as it were, the relics and reminders of a Paradise that we have lost, and the dim reflection of a Paradise that we hope to attain. Even in pagan days they kept celestial memories of our origin and destiny from being entirely swamped in our race by the foul flood of pride and passion and their long train of curses. Children were the only missionaries that Paganism knew. In their young eyes it is possible to philosophize, their fathers and mothers, caught fleeting glimpses and faint revelations of mystical and unutterable goodness and loveliness and whiteness of soul. And in his awe at what he beheld therein the Roman satirist was momentarily lifted out of the sickening decadence of his times and wrote down the solemn warning: "Let nothing shameful cross the threshold where a boy dwells."

No wonder Christ loved children. They recognized Him when others were blind, and flung themselves upon Him in the abandonment of their artless attachment. They had never consciously forsworn or denied Him. If their young souls were maimed, it was an hereditary affliction, no vile defacement of their own; and it only made them the more pitifully lovable to the Divine Physician who found in them the best dispositions for His healing power. "You must be like the little children," He told their fathers and mothers. If we are to recognize the Divinity of Christ, we must cultivate the virtues of childhood, simplicity, honesty, purity, general impulse, candor and truthfulness. Because the Scribes and Pharisees had not these virtues they failed to recognize their God in Christ; and the more brightly He allowed the Divinity in Him to shine forth, the blinder they became, the darker and nicker were the clouds that rolled over their spiritual vision. When He healed the sick and preached, as no man ever preached before Him, they said "This man is destroying our influence," and they sought means how they might overreach Him. When He raised Lazarus from the dead, they thought to kill Lazarus so as to destroy a living proof of Christ's Divine power. When He arose from the dead, far from being shocked into belief, they hastened to destroy the natural effect of the miraculous Resurrection by spreading stories, which they knew, from the evidence of their own creatures, were false. They saw in Christ merely a rival and an enemy of their own worldly interests, who had to be defeated by foul means or fair. They were not looking for the Truth, unless it happened to rebuke them, or threatened their ascendancy; and then they looked for it in order to slay and bury it. In a double meaning, self-seeking, impure and vicious population like this—a nest of vipers—a how

gentle and beautiful and refreshing childhood must have been to our divine Saviour!

And if He yearned for the most hardened sinner, how intense must have been His yearning for the soul of the child, as yet unsuspecting of the presence of sin in the world! When we gaze upon them in their light-heartedness, in their gay freedom of the sons of God, as if they trod a stainless planet close to the Gates of Heaven, we are stricken with the sadness of vague fears.

"How will they be allured, betrayed, deluded, Poor little untaught feet! Into what dreary mazes will they wander, What dangers will they meet?"

Christ saw in clear outline and detail what is to us only a formless shadow of the mind. And His attitude of tender condescension towards the children changed swiftly to one of awful menace and severity towards those who scandalized the young. It is inevitable that the child, who survives the age of innocences, will learn the ways of the world and come into a knowledge of the existence of the black spectres that haunt the congregations of men and women. Stern initiation awaits the child entering adolescence. It must needs be that "evil things in robes of sorrow" will assail the young soul and try it in the furnace of temptation. But was to those, nevertheless, by whom that foul initiation comes.

Is there any sadder or more tragic sight on this earth than that of a child who has learned evil, so to say, before his time? At the age when normal childhood looks at you with the straight, fearless, sinless gaze of an archangel, the spoiled child turns upon you eyes in which the knowledge of good and evil smoulders balefully. Some vision of sin has visited him, owing to the carelessness or indifference or depravity of his elders, and it has stricken his soul to the roots. This corruption of a child is a form of perversity which renders the ordinary agencies of grace powerless. How can grace in such a case come? Evidence resumes its sway in the blighted soul of a child? The light of his childish reason is yet only faint and flickering. Sermons, and good books, the philosophic reflections on the wages of sin, and the high appreciation of moral excellence, are beyond the grasp of the infantile intellect. To rob a child of his Divine life is almost tantamount to robbing him of his natural goodness and all those natural aids which dispose straying souls to respond to the gentle stirrings of grace. The child, whose prospect from his very helplessness, Satan takes advantage of the child's feebleness to make his impious conquest all the more signal and complete. That boy, or that girl, is "but a piece of childhood thrown away" and trampled under the hoofs of the world. The Angel of that child, who always sees the face of His Father in Heaven will be a stern accuser of him who did this nameless wrong.

Therefore we cannot be too careful of ourselves in the company of children. No only our own Angels are witnesses of our acts, but the Angels of the children scrutinize jealously every word and movement in its bearing upon their white-souled wards. And happy are they who allow the Beauty and Love of God to shine, through their conduct and works, upon the wide-eyed innocence of children, strengthening them in righteousness and preparing them against the evil days to come, or perchance, depositing in their memories germs of goodness that will at some distant date struggle habit and years of satanic nurture. Wise parents, and wise patient, self-sacrificing teachers of children—these will be in high places when Christ comes to judge mankind.

"If it is not enough," says St. John Chrysostom, "for our salvation merely to live good lives ourselves, but it is also necessary to desire effectively the salvation of others, what answer shall we make to God when we have neither lived well ourselves nor encouraged others to do so? What nobler occupation is there than the guidance of souls and the moulding of good character? To my mind no masterpiece, holds such a position of dignity and importance as one who knows how to mould and shape the souls of the young." And lest this might seem the expression of a truth, too high and mystical to be grasped by any but the most gifted saint, let us add to it the deliberate conviction of a man who, though a Christian, was not a Catholic, and spent his life in the turmoil of the world. "If we work upon marble," said Webster, "the great American temples, they will tumble into dust; but if we work upon immortal souls, if we imbue them with principles, with a just fear of God and love of fellow-men, we engrave on those tablets something which will brighten all eternity."

The organized forces of sin are unfaith in the world know the plastic nature of childhood quite as well as we. They seek recruits mainly in ranks of the young. Else why are grave statesmen and busy politicians and ponderous men of affairs so occupied with the questions of primary education in nearly every nation? Why is there so much money expended, so much lobbying, so much expenditure in formulating and passing educational measures? Why does the little catechism, or the crucifix, or

the black garb of the nun, attract such universal attention and raise such clamorous protests when it appears in a class-room of Catholic children? Why must the religion of the children and the religion of the teachers be considered and declared as non-existent in so many countries by force of established law?

Yes, indeed, the world sees a rich recruiting field in the play-grounds and class-rooms of children. Christ is in danger of losing His little ones. The Church still hears His cry, as did the Apostles, "Suffer little children to come unto Me." And the concern of the Church over the activities that are always arrayed against Christ, and in these latter days have generally to hand Him through the beloved souls of His young children, may be measured by the almost reckless extravagance with which she has thrown away the lives of her noblest and best in the effort to stem the advances of a ruthless and devastating army in the golden kingdom of childhood. In the name of all children, and of their Divine Lover, let us thank those men and women who have thus thrown their lives away in generous and noble response to Christ and His Church, the men and women of those gallant teaching Orders who spend themselves in ordering little children to come unto their Lord and Master. And let us all help them in their Christ-like labors, especially during this month, by our prayers for the unstained souls of its young, so dear to men, dearer far to the Sacred Heart!

JAMES J. DALY, S. J.

POPE'S PLEA FOR PEACE

Leslie's Weekly, in union with all non-Catholics who with unbiased minds can cast aside prejudice and can see the good emanating from sources outside their own particular form of religious belief, has set forth a beautiful tribute to the Holy Father, in an editorial urging universal cooperation with his desire for world peace, as follows:

"Unite." The exhortation of Pope Benedict that all Catholics unite with him in three days of fasting and prayer that the war may be brought to an end leads to the thought that on this issue every creed and religion might unite. The whole world longs for a peace that shall be permanent, because just and honorable. All who believe in a Supreme Being believe in the right and power of that Supreme Being to participate in the affairs of this world, and in the efficacy of prayer. What hinders, then, a day being set apart when Catholic, and Protestant, Jew and Mohammedan, in every nation and in every quarter of the globe, shall unite in one harmonious petition to the God of all nations that the terrible scourge of war may soon be past, that the nations may return to reason in the settlement of their contentions, that peace may come before all their best blood has been spilt, and before economic exhaustion forces them to ground their arms? The universal desire that the war should cease, and the common sense that shows the wisdom of the human family, are unity that might well demonstrate itself also in a common petition for peace.—Church Progress.

UNBELIEF IN A MASK

Under the caption of "The Enlarging Conception of God," a Professor Herbert Alden Youtz of our American universities had recently a volume of essays published which shows the trend of religious, or rather irreligious doctrine, which is being taught in some of our higher institutions of learning. It is deism, pantheism, rationalism, anything you wish outside of a personal God, but it is not Christianity. Dr. Edmund T. Shanahan in the August number of "The Catholic World" subjects the book to a scathing and logical criticism. The object of the essays is plainly stated by the author to be a reconstruction of the concept of God "in terms of the living ideals that control to-day's life." For this purpose he recommends the inductive and experimental method rather than the dogmatic and abstract. He would have God conceived as Dr. Shanahan explains, as being in the stream of social consciousness, "a co-worker, co-sufferer, sharer in human life and work."

Dr. Shanahan administers the following incisive rebuke to the learned professor: "Imagine a professor of 'Christian' theology declaring that supernaturalism means no more than the divine presence and power in the human; mere immanence, in other words. Can he be unaware of the fact that the Christian conception of God is immanence plus transcendence? That in the thought of Christianity from the beginning, but only as distinct without being identical, transcendent without being separate or aloof? And does the author think that in proposing the half-truth of the Divine Immanence, he is helping us to 'enlarge' our conception of God? Why does he not say outright that he is a pantheist, instead of hiding behind an ill-disguised medley of Hegel and Bergson, contentiously set forth as a reconstruction of Christian theology? Giving a Bergsonian turn to the Lord's saying, that He came in order to give men a greater abundance of life, is an anachronistic interpretation of the Scriptures which reflects no credit on the author's scholarship. One may read

anything into a text. The question, however, is whether it is there to be read out of it."

All these modern theories, revamped from the writings of rationalists and pantheists, are subversive of the belief in a personal God—Who is not only immanent, but transcendent. They lead to the pride of intellect which would put itself on a par with God—the mind of Lucifer with his hosts of fallen angels. It is an easy matter to theorize and express vagaries. There is no end to this, as there is no end to the making of these pseudo theologians not to disguise themselves—to be either Christians or unbelievers—fish, flesh or good red herring.—Intermountain Catholic.

A FREETHINKER PAYS TRIBUTE TO CHURCH

DECLARES THAT IN PRESENT UPRERAVAL SHE HAS LOOMED UP TO SINGULAR GREATNESS

In the German free thought organ, Das Freie Wort, published in Frankfurt, Me., Dr. Hugo Kosh writes: "Of all the great international organizations, the Roman Catholic Church is the greatest. What position does she occupy in this great conflict of nations? Is she also on the verge of collapse and are her foundations likewise trembling? No! Indeed, she also manifests the scars and blows inflicted by this terrible war, but there is no indication of any serious catastrophe. The Catholic Church, as the brilliant Benedictine Odilo Rothemann once said, is too old and has experienced too much to lose her poise when the time recurs for the turning of another leaf in the history of the world. Her structure is solid, and the dogmatic principle supporting her is so deeply rooted in the hearts of millions of men that not even the whirlwinds of a world war can seriously jeopardize her existence. Yes, precisely in epochs of the greatest upheaval she looms up to singular greatness and becomes like a haven of rest amid the whirl of events. In such times she sees the harvest ready for reaping and her future expanding. . . . Thus we observe in this war how governments are trying to ingratiate themselves into the favor of the Roman Curia. Not all has been disclosed what has been done in this respect and what has been recorded with satisfaction in Rome, but even that which has been made public is sufficient evidence of the growing position of importance of the Papacy."

May American Catholic parents show that "prudence of common sense" and adherence to Catholic duty for which the Cardinal pleads! —Catholic Columbian.

DO WE CONSIDER THIS AS WE SHOULD?

"The Mass is the sacrifice of our Lord's Body and Blood," says the Guardian. "In the Old Law we have heard of sacrifices of sheep and oxen. We have read about the sacrifices of Abel, of Abraham and of Solomon. But the sacrifice of the Mass is greater than all these. The Mass is the sacrifice of our Lord's Body and Blood. Here is a sublime truth. Do we give it the reflection it deserves? Our appreciation of the Mass will be shown by our presence at the holy sacrifice particularly on Sunday, even under the inconvenience of coming a few miles' distance or by coming in hot or rainy weather. Our appreciation will be also shown by coming on time, by our reverence in church and by our respect for the priest who, no matter what else he has to do, is specifically 'the man who says Mass.'"

CATHOLIC EDUCATION

CARDINAL MANNING POINTS OUT DANGERS OF NON-CATHOLIC INSTITUTIONS

Parents who have boys and girls that have completed the high school courses and are desirous of further pursuing their studies, are no doubt busily scanning advertisements and college catalogues for the right place to send their children. Too much care indeed cannot be given to such a decision, for in higher education, wrongly acquired, there lurks more danger than is commonly supposed, especially in this day of radical and rationalistic ideas. Catholic parents in this country might in this respect profitably take to heart the words of the great Cardinal Manning on the dangers of non-Catholic educational institutions and on the necessity of a Catholic higher education. The ideas of the Cardinal's great contemporary and fellow-converter, John Henry Newman, on this subject, are well known; but to Manning's expressions such widespread attention has not been given.

In his essay on "The Work and Wants of the Catholic Church in England," originally published in the Dublin Review of July, 1863, the Cardinal takes up the arguments in regard to the establishment of the Catholic University in England, at that time the subject of much discussion. He points out in particular and with great emphasis the insidious errors which are taught in non-Catholic universities in England and which are almost inseparably connected with such places. The idea which he expresses at several times, and which is well applicable to conditions in our own country at the present day, is powerfully stated in the following paragraph:

"One copious and manifold source of danger is the anti-Catholicism which the German world call it the time spirit—or the dominant current of thought and action which pervades the age and society in which we are born. No one wholly escapes its influence; most are deeply penetrated by it. We doubt whether it was so dangerous to Catholics before the Emancipation as it is now. In those days the direct action of persecuting laws ground down or bore down the courage of multitudes. But the allurements of English society and English public opinion had little power. They were hostile, harassing, and repulsive; being bland, insidious, and seducing. Public opinion is Protestant, and Protestantism is formally opposed to the idea of a Church divinely constituted and endowed. The first principles and maxims of Catholic education—such as submission to a teaching authority, fear of error, mistrust of our own judgments—are extinct. This spirit begins in our schools, pervades our

universities, and animates the whole of English society. We cannot draw breath without inhaling it; and the effect of it is visible upon men who do not suspect themselves of any want of Catholic instinct. It has become unconscious; and what strikes and offends foreign Catholics is hardly, or not at all, perceived by those who are born into this atmosphere."

He shows in a clear out manner how this spirit and its logical outcome, "the modern spirit of cultivated unbelief, in the form of criticism and philosophy has not only entered but established itself in the educational institutions, so as to be the predominant intellectual tendency of the more studious members of the Universities." At the conclusion of his work, he says: "And we cannot doubt that every year this unbelief will grow more widely spread, and that the two Universities will be thoroughly pervaded by it. Instead, therefore, of implicating ourselves in a sinking wreck, it is the prudence of common sense as well as the obligation of Catholic duty, to keep ourselves free, not only from all entanglements with it, but as far as possible from the vortex which it makes in going down. We earnestly hope that Catholics, while they manifest to their fellow countrymen the largest social charity and the truest public fidelity, will keep themselves from all contact with the traditions of anti-Catholic society and education. We repeat again that an education deprived of the light of faith and the guidance of the Church is essentially anti-Catholic. Here there can be no neutrality; 'He that is not for Me is against Me.' There is but one safety for us: 'Sicut enim Ecclesia, in the whole extent of faith, discipline, worship, custom, and instincts—the most intimate and filial fidelity of intellect, heart, and will to the living voice of the Church of God.'" (Miscellanies, by Henry Edward Manning, London, 1909, pp. 27-71.)

LOOKING TOWARD ROME

The importance which is attached to every action of the Pope in these troublous times is well shown by the eager discussion in this country and in Europe concerning the possible meaning of Cardinal Gibbons' visit to President Wilson recently. Nothing was known of the nature of the message he delivered, but it was suspected that it had to do with bringing peace to Europe. It was at once surmised that Pope Benedict had asked the cooperation of the President in inaugurating the first steps towards ending the war. According to the latest information the message delivered by Cardinal Gibbons was the Pope's appeal for peace addressed to the world on the anniversary of the beginning of the war, with perhaps special appeal to the United States as a great neutral power to promote peace in every possible way. There is no denying that the world looks to the Pope for the first steps in the direction of putting an end to the slaughter. And there is no doubt either that the Pope will avail himself of the first opportunity to inaugurate a peace movement. But it seems that the opportunity has not yet arrived. When it does arrive the Holy See will use every effort to bring the warring nations together.

Less than twenty years ago the representative of the Holy Father was excluded from the peace conference at The Hague. The very governments that then refused his good offices in the preservation of peace are now engaged in the most destructive war in history, and they are looking toward Rome for help in their extremity. It is a strange turn of affairs within a few years. Yet it was not unforeseen, even at the time of The Hague conference. The Pope has always been the greatest influence for peace, and when the nations excluded him from The Hague they began to get ready for war on each other.—True Voice.

WHAT ARE THEY READING?

No man can shape his fortunes precisely as he wishes. In many ways he is the plaything of agencies over which he has no control. But every man can be the master of his library. He can create for himself a charmed circle, into which no intruders, no bores, no social outcasts may force an entrance, but which shall be made up of the fine flower of both real and idealized human life. For his friends among the books he can choose immortals every one. The book-lover need grant a place upon his shelves no more readily than a place at his family table. With him and him alone, rests the choice and selection of the books which he allows to penetrate the sanctuary of his home. It was Ruskin's boast that he recorded a place among his books only to kings and queens of literature. But every volume that issued from the press, where he forgot his cares. A book had to prove its worth before it was admitted there. Would that we had more book-lovers like Ruskin!

THE WILL OF GOD

At a meeting held in St. James Church hall, Newark, N. J., recently Rev. Dr. John Talbot Smith of Dobbs Ferry, N. Y., expressed his opinions on war and suffrage as follows: "Woman suffrage is of enormous importance," said the priest. "I am amazed at the vigor with which the women are conducting their campaign for the ballot. Fifty years ago a score of women advocated equal suffrage and they were laughed at. It was the source of jokes in the cartoons of all newspapers. In the last ten years the movement has become worldwide. It had a spontaneous inception and is spreading. "We of the clergy never have a doubt of spontaneous things. What is not here in abundance yesterday, is here in abundance to-day. God Himself is having a hand in this wonderful enterprise. Woman suffrage has been inevitable ever since democracy placed the ballot in the hands of the voters. "Woman suffrage is an indication that God is intervening because of the shameful abuse of the ballot and the drink evil. This evil is fastened upon us like a snake and behind it all is that old argument, personal liberty. "In American life men have failed in religion. Religion is not in the government, state, country or city. It is not in the schools, not in the temples of art and not in literature or journalism. Go through the cities; there you will see statues of great men and little men placed in prominent places, in public squares and parks, but never will you see erected in squares or parks the statue of Jesus Christ or His twelve apostles. "I feel for the nation in men voting. No need to delve into that failing. No need to state a single fact, that all Europe is at war. "War, the most terrible and expansive failure of men wielding suffrage. In His disgust with men of the democracies God is going down to drown them in suffrage for women. Women do not argue behind entrenched treachery. They come out in the open and vigorously assert their rights. "The speaker evoked vigorous applause when he declared:

"No nation should ever go to war unless the question of war is first submitted to the vote of the people." "Women may not be logical," went on the clergyman, "because they are human. They would weigh the heart of a boy against all the ambition of Europe."

"War's shot and shell and poisonous gases are so horrible that if an indictment could be brought against them, not only of those who wear an earthly crown could escape hanging or even worse. For the failure of man, God has brought another weapon in woman suffrage to bring about reform.—New World.

A BATTLEFIELD CONVERSION

A remarkable story of a conversion on the battlefield, which has all the dramatic power usually associated with fiction, is sent us by a correspondent who had it from the lips of a priest. A British Catholic soldier was mortally wounded in the trenches. His officer (a non-Catholic) went to his aid, and the dying soldier asked him to fetch an English speaking priest. The officer did his best, but only succeeded in obtaining the willing services of a French priest who could not speak English, and the poor soldier could not utter a word of French. The dying man begged his officer to interpret his confession, which he did, and the soldier received absolution and all the religious comforts the good priest could give him. Then he gave up his soul to God.

Then comes the sequel. This non-Catholic officer was so impressed by the ceremony at which he had assisted that he begged the French priest to make him a Catholic there and then. The priest consented, and the officer made his profession of faith, received conditional baptism and made his confession. Next day he was killed in action.—Catholic Universe, London.

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wanted, in their sacred duties, if they do not supervise and control the reading of their sons and daughters; if they do not forbid an entrance to their households of every evil book. A man is known by the company he keeps; also by the books he reads.—America.

A remarkable story of a conversion on the battlefield, which has all the dramatic power usually associated with fiction, is sent us by a correspondent who had it from the lips of a priest.

A British Catholic soldier was mortally wounded in the trenches. His officer (a non-Catholic) went to his aid, and the dying soldier asked him to fetch an English speaking priest. The officer did his best, but only succeeded in obtaining the willing services of a French priest who could not speak English, and the poor soldier could not utter a word of French.

The dying man begged his officer to interpret his confession, which he did, and the soldier received absolution and all the religious comforts the good priest could give him. Then he gave up his soul to God.

Then comes the sequel. This non-Catholic officer was so impressed by the ceremony at which he had assisted that he begged the French priest to make him a Catholic there and then. The priest consented, and the officer made his profession of faith, received conditional baptism and made his confession. Next day he was killed in action.—Catholic Universe, London.

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AUSTRIA AND THE POLES

"Austria is a rich land in a comparatively peaceful state of dissolution, where there are many kinds of men, but no Austrians."

So wrote a travelled and scholarly Dane some years before the War. In the Dual Monarchy there are Germans and Poles and Slovaks and Magyars and Croats and Greeks and Serbs and many other nationalities; but there are no Austrians in the sense that one is naturally predisposed to attach to that term. There is no Austrian language, nor is there a Hungarian language. Poles and Croats and Greeks and Magyars and Germans and Roumanians and Italians and all the rest have their own languages. The flood of immigration into the United States has brought all these peoples and many more, so that all the languages of Europe and some of Asia are there spoken.

But we are concerned just now with the Austrian Poles. The ancient Kingdom of Poland looms large in this War. Not only because back and forth over unhappy Poland has the tide of battle surged, leaving millions homeless amid the wreckage of their country; not only because it is the tragic fate of millions of Poles to find themselves fighting brother against brother in the ranks of the armies of their despoilers; but because the battle-cry of one side in the gigantic struggle is "The Rights of Small Nationalities." Ringing through the world goes the cry that right might might govern the relations of nations as well as individuals and the heart of the civilized world beats in sympathy. But there arises the spectre of Poland dismembered and despoiled by three mighty neighbors. Might, not right, was the determining factor in that great episode in the history of Europe. A century has not destroyed but rather intensified the living fact of Polish nationality. And in this great crisis the ghost of Poland will not down. Russia proclaims that after the War Poland shall be self governing if not independent; Germany too promises restoration of the ancient Kingdom to which Europe owes so much. But it is not in the promises of Czar or Kaiser that the hope of Poland must rest but on the awakened conscience of the civilized world. And great as the cost may be the War will not have been in vain if in the Peace Conference the principles now so loudly proclaimed are then given conscientious consideration.

Professor Squair gives, in the Toronto Daily News, a translation of an Italian article on "The Three Poland" from which we clip the following interesting extracts:

"The Polish question has always been a great factor in European politics and it is not unnatural that even in the very moment when Germany and Austria are confident of victory and of having secured definite possession of the regions now occupied by them, apprehensions and mutual mistrust should be manifested in the press of the two countries. Just as, more than once, in former times, there were outbreaks of bad temper between Berlin and Petrograd, which were soon restrained,

however, in diverse fashion, because in Russian and Prussian Poland dangerous complications might arise, so of late the Austro-German friendship and alliance has been nearly compromised on account of the complete diversity of view and intention in the manner of treating Polish questions at Vienna and Berlin.

"In Austria Poland, in Galicia, the Imperial Government has followed a policy of conciliation and the seventy Polish members in the Reichsrath of four hundred and twenty members have always been the ones who have stood most firmly behind the Government in times of difficulty. Often, indeed, as happened with Goluchowski and Bardeni, to mention only those whose names rise first in one's memory, the men who had the direction of Imperial affairs were Poles. The Government of Vienna, in exchange for this constant support, has allowed Galicia a large measure of autonomy and has respected national feeling in that Province. The Galician local Parliament conducts its business in the Polish language. Polish is the official language of the law courts, and it is the language of instruction in the universities of Cracow and Leopold.

"In the thought of a part of the politicians of the Dual Monarchy and particularly in that of the assassinated Archduke Ferdinand, Russian Poland, united with Galicia, was to have been after a prosperous war, the third state of the Empire, instead of the Slavs of the south.

"But, still more than Russia, Austria's ally, Germany, has often showed her fear of this policy, and has not dissimulated her dislike of it.

And the reason is not far to seek: "The Prussian Poles have lived for long years under the harshest and most cruel oppression one can imagine. The work of denationalization has been most tenaciously carried on by Prussia. The Polish language is everywhere proscribed. The postman does not deliver letters whose address is written in Polish. The people are not allowed to use their own language in public meetings. And, as if this were not enough, the notorious law regarding expropriation was promulgated, and a fund of a billion francs established for the purpose of evicting the Poles from their own lands and of giving them to Germans. A really systematic form of spoliation it is, an outrage on all sense of law and right, in the carrying out of which all the German chancellors from the least to the greatest have vied with each other, Von Buelow being the most pitiless of them all."

"The Italian writer does not say much more of the Russian Poles than that they can have no confidence in Germany. George Brandes, the Danish author above quoted, who has made a sympathetic study of Polish life and literature, writes: "The Russian rule is not like the Prussian, prudent and uniform; it is incoherent, absurd, and often entrusted to clumsy hands. The pressure upon Russian Poland is so great that it could not be borne for a month if many of the regulations were not obsolete and meaningless, others too trivial to be executed, others easily avoided by bribery, others entrusted to instruments of so little keenness that their effect is destroyed, and others again to such intelligent, cultivated men that they are not put into practice."

This writer considers even the German treatment of the Poles more humane than the Russian. It will be seen, then, that Austria alone of the great powers who partitioned Poland amongst them has treated the subject Poles without harshness, and even with just regard for their national and individual rights.

Just thirty years ago Brandes wrote these words which at the present time take on a deep significance: "The future fate of Poland is wholly dependent on that of Europe; for if the idea of the right of the people to independence, and the right of every nation to full political freedom continually gain ground in the world, then the hour is drawing near when the resurrection of Poland shall be something more than a hope."

READING THE BIBLE

In this country our Roman Catholic friends cannot bear to be told that they are opposed to the reading of the Bible, and they stoutly insist that the reverse is true. Recently the CATHOLIC RECORD, discussing the matter, declared that what the Church objected to was the "Protestant" Bible, and it says: "As every honest man knows, the reading of the true Bible is encouraged and blessed by the Church. And if it come to a test, we will hazard the assertion that, man for man, the Catholics of Italy, or of Spain, or of Canada, have a truer knowledge of and greater familiarity with the essentials of the Scriptures than the general run of their Protestant neighbors." But if that be true, then the colporteur who is trying to sell "Catholic" Bibles should have the blessing of the priest in whose parish he works. The truth is that there is no book whose free circulation the Church of Rome dreads more than the Bible, whether the Douay version

or some other version. The man who publicly burn the "Protestant" Bible are not apt to assist the circulation of the "Catholic" Bible.—The Christian Guardian.

The truth is that the Christian Guardian writer is not honest and not well-informed. "Protestant" in quotation marks may pass for sarcasm with his readers; but the well-informed know that there is an essential difference between the "Protestant" and the "Catholic" versions, whether we put them in quotation marks or not.

Does the Guardian know where it gets the Bible from? What guarantee has it to offer that the books rejected in the Protestant and retained in the Catholic version are not the Word of God? What right have fallible men to decide in the premises?

Does the Guardian not know that the colporteur who is trying to sell "Catholic" Bibles is guilty of fraud and hypocrisy when he offers a translation of the Bible bearing the imprimatur of a Catholic Archbishop with the books which the Protestants presumptuously reject left out?

Finally is the Guardian forgetful of the fact that the Superintendent of Education in Ontario said a year or so ago that the ignorance of the Bible in Ontario is phenomenal? And that a Public School Inspector amended the verdict by saying that "phenomenal" is not the word, "appalling" is more appropriate? Is there not work to do at home? There is a principle at issue between Protestants and Catholics in this matter. And we cannot allow the Guardian or the colporteur or the Bible Society to usurp the functions of the Church of God in a matter so vital as the determination of what constitutes the Bible.

We would ask the Guardian one further question: Would the reading of the "Catholic" (with or without quotation marks) version of the Bible be acceptable in the Public Schools of Ontario?

INDULGENCES

Some of our people no doubt have wondered what a Roman Catholic "indulgence" really means. The Ave Maria essays to tell us. It says that mortal sin implies three things: (1) The affront to Almighty God; (2) The eternal punishment merited by every such sin; (3) The debt of temporary punishment which still remains due even after the guilt and the everlasting punishment have been remitted. The editor says: "This temporary punishment must be expiated either in this life by sickness, trials, adversity, temptations, persecution and voluntary works of penance, or in the fires of purgatory." Now the indulgence means "the remission or pardoning, through the merits of Jesus Christ, of the whole or part of the debt of temporal punishment due to those mortal sins whose guilt and everlasting punishment have already been forgiven in the Sacrament of Penance." This is not very clear, but it seems to mean that after our sins have been forgiven by God we still need a few years of suffering or purgatory; but from these sufferings the indulgence will save us, and it can be had over in Spain for about fifteen cents. This is surely cheap enough. We wonder, though, that the Apostles had not heard of this easy road.—The Christian Guardian.

"Some of our people" no doubt have wondered. Intelligent people, not blinded by self-sufficient conceit and pharisaic self-righteousness would try to find out what a Roman Catholic "indulgence" really means. The Ave Maria gives very succinctly the Catholic doctrine on the matter. "Expiated," of course, should be "expiated." It is not very clear to the arrogant self-sufficiency of the Guardian. Of course not. After our sins are forgiven we still have a few temporal punishments to undergo either in this life or the next. That is all, but it seems quite absurd to the Guardian writer, and the fact goes to prove the justice of Dr. Seath's remark about the ignorance in Ontario of the Scriptures.

In II. Samuel XII. we read that Nathan accused David of the great sin of murder and adultery. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord hath taken away thy sin; thou shalt not die." Following the humble acknowledgment of David, Nathan assures him of the forgiveness of his sin, but mark what follows:

"Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born to thee shall surely die." This may or may not be clear to the Guardian. We have quoted from the Revised Version. In the Douay Bible the reference is II. Kings XII. One thing is very clear, namely, that after God had forgiven David's

sin there was still a temporal punishment that David had to suffer. "It (an indulgence) can be had over in Spain for about fifteen cents." Is this crass ignorance or wilful misrepresentation?

"We wonder, though, that the Apostles had not heard of this easy road." Setting aside for the moment the pitiful misrepresentation in the terms used, we can again point out to our Evangelical friend scriptural warrant for indulgences that was quite familiar to the Apostles:

"And Jesus answered and said unto him, Blessed art thou Simon Bar-Jonah; for flesh and blood hath not revealed it to thee but my father which is in heaven. And I also say unto thee, that thou art Peter and upon this rock I will build my Church; and the gates of Hades shall not prevail against it. I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven."—Revised Version.

At that time from the lips of Jesus the apostles heard all that the Catholic Church believes and practices with regard to indulgences. Let the Guardian search the Scriptures, and not worry so much about the mote in its Catholic neighbor's eye.

MR. RIDDIFORD'S "GLORIOUS WHOLE"

"What we need in Canada to-day is not separate schools but national schools, where everyone can sit down together and be unified into a glorious whole. Let us teach religion in the home and in the church, but leave the Public School, as representing the state, to do its part in the nation building untrammelled with the necessity of laying awake all nights in an effort to split theological hairs." Such was the statement made at this morning's opening session of the East Middlesex Teachers' Association at the county buildings by Rev. W. C. Riddiford, pastor of Egerton Street Baptist Church, in an address on "The Contribution of the Public School to the State and the Church."—The Free Press.

Well, we have Separate Schools, we are satisfied with them and we are going to keep them. If, however, the Separate Schools should ever accept Mr. Riddiford's standards of taste and English their days would be numbered. It is an excellent thing that teachers should meet and discuss ways and means of more effectively fulfilling their important mission; it is not a bad idea to have them addressed by a clergyman. But it might be well if teachers' associations would suggest to the privileged clergyman that if he has nothing to say "when everyone sits down together to be unified into one glorious whole" he might at least try to say it gracefully and without offense against good taste and good English.

"BECAUSE THE SALARY IS POOR"

Before us is a newspaper article stating (with startling headlines, of course) that a Methodist minister withdraws from a church because the salary is too meagre to justify him in incurring the expenses incident to the service. "Such a starvation policy," the minister is reported to have said, "can only be ruinous to the church." The whole article seems to indicate unworthy and mercenary considerations on the part of the minister. "A prominent Methodist minister of London" informed the Free Press that "never in his history had he heard of a similar case." Apparently the "prominent minister" is shocked. Doubtless the question of stipend does not bother him. If the prominent minister had the moral courage to say that the Rev. Mr. McKibbin treated the mean and mercenary crowd of cheap Methodists as they well deserved we should have a more robust respect for Methodism.

If the reporter had not shown a sneaking delight in pillorying the clergyman as governed by sordid considerations we should have more respect for the press. Why should those Methodists expect the service of a minister while too mean to guarantee him a living salary? The laborer is worthy of his hire." The clergyman tells us that he should have to incur the expense of keeping a horse "which is about \$100 a year." Well he can keep a horse cheaper than the writer ever did. No, we are not very much concerned about the support of Methodist clergymen. But there are Catholics, not a few, who are meaner in the matter of the support of their pastors than any Methodists we ever knew or heard of.

"You could scarcely expect me to go to this expense without some promise of support. If I bought hay or oats from any of you I have no reason to believe that you would be willing to take chances on the collections for your pay."

Do Catholics not expect prompt payment also? Catholics as a rule are just if not generous in the support of their pastors. Methodists, we believe, in keeping with their means and number are even more so. But we refuse to draw the conclusion suggested by the article in question that clergymen, whether Protestant or Catholic, are governed by sordid motives; while we know that there are laymen, Protestant and Catholic, whose record in the matter of financial support is one that should make them rather redder with shame than sneer at the mercenary motives of their pastors.

THE ROSARY AND HOME LIFE

As the October shadows lengthen we have visions of a land far over the seas where, in lowly white-washed cottage and spacious mansion, the Rosaries are being taken down, and all kneel together to "tell the beads." Much of the charm of Ireland centres around its home life, and this beautiful custom of family prayer explains much of the charm of that home life. It is the strongest link in the chain that draws the thoughts of the absent ones back across the years. And when the ways of the wicked world lure to sin, there is a light that burns in the window of memory that warns against the pitfalls, and the urgings of the tempter are drowned in the swelling chorus of "Aves heard in Irish homes" in the long ago.

We hear much about the decay of home life amongst ourselves. The young people, whist yet in their teens, desert the family circle for the streets, the theatres, and the dance halls. And when, afterwards, their wings are pruned for flight afar, they soon learn to forget the aching hearts whose every thought centres in them. Does not the knowledge of this incline us to the belief that there must be "something rotten in the state of Denmark?" Perhaps the reason lies in this neglect of family prayer? If we make the home simply a place to eat and sleep in why should it appeal to us any more than any number of similar places where we eat and sleep?

The home should be a sanctuary. And whether it be great or small, grand or lowly, it will then appeal to us as no place else in all this wide world ever can. Love it is that sanctifies, and love thrives best in an atmosphere of faith. Nazareth was only a lowly cottage. And yet who will say that Jesus did not often look back to that lowly home with yearning love during those weary years when He had not so much as a place to lay His head? If we would force a strong chain of home memories let us not omit the link of family prayer. It is the one memory that will survive the wreck of the absent years. Let us begin now in this sweet month of the Rosary by gathering together at our Mother's feet to "tell the beads." COLUMBA.

NOTES AND COMMENTS

A REVIEWER of Mr. A. C. Benson's affecting memoir "Hugh: Memoirs of a Brother," in the Canadian Churchman, ventures the assertion that Robert Hugh Benson "would never have been heard of if he had not been the son of an Archbishop of Canterbury and had gone over to Rome." This may or may not be true, but it is hard to imagine the author of "The Light Invisible" or "The King's Achievement"—both written in his Anglican days—remaining forever in obscurity. In the estimation of competent judges Mr. Benson was much the most gifted of the three brothers, and while it is quite true that in the light of the Catholic ideal fame has no essential bearing upon real eminence and mere publicity was not the goal at which Hugh Benson aimed, the plaint of the Canadian Churchman's reviewer is, looked at from any point of view, the merest cavil. Circumstances give to it also more than a suspicion of sour grapes.

THAT WAR has had no unifying influence upon the Lodges in Ireland is evident from a somewhat belated paragraph in an Old Country contemporary. While the Nationalists have put aside old antipathies in the presence of a common enemy the brethren seem to have taken a new grip upon their heritage of hate and intolerance. At Greystones they

celebrated the twelfth of July by sallying forth at night and breaking all the windows in the convent of the Sisters of the Holy Faith, and frightening the inmates by shouting that the Germans had arrived and were bombarding the town. It is to be regretted that the scope of Lord Bryce's Commission was not extended to take in North East Ulster. It might then have demonstrated that Belgium is not the only land that has felt the heel of the oppressor.

IT IS NOW four weeks since the Canadian public were informed through the press that Sir Edward Carson had cabled the Minister of Militia of the "successful review" the Ulster Volunteers had had before the King and Lord Kitchener. They were both very complimentary ran the cablegram, "the weather was fine, and the work and the appearance of our troops was all that could be desired." What the message failed to convey, however, was that the Volunteers, after thirteen months of war, are still in Ireland, whence, according to the best informed observers, there is no intention they should depart. The Empire may fight and win the war but Carson's troops prefer the review.

A PRESBYTERIAN pastor in New Jersey has devised a new expedient for stimulating church going in his parish. The Rev. Dr. Herring of Plainfield, confronted with a falling attendance in his congregation, set out to ascertain the cause. Church officials were asked to take note of the young married couples with children who strolled past the church on Sunday, and to enquire the reason for their not entering. Restless children who could not sit quietly through the service was the principal excuse advanced, and the resourceful pastor, putting on his thinking cap, was not long in contriving a remedy. Why not entertain the children? he asked himself. On the following Sunday, therefore, the announcement was made from the pulpit that thereafter each family pew would be supplied with toys, so that while the pastor preached or the parents sang, the children might play at jumping jack, dress dolls or otherwise amuse themselves. A rather unkindly critic asks that, since grown people too grow weary sometimes, why not provide lemonade and ice cream for the women in the hot weather and cigars and mint juleps for the men? Religion with some people is scarcely more serious a matter than that in these go-go-you-please days.

IN THE EAST

The offensive movement of the Germans in the region between the Baltic and the Pripiet marshes has been arrested, according to despatches from Petrograd. The enemy are now being forced back to the Vilna-Dvinsk railway, and the Russians are striving to bring them to a halt south of Dvinsk and west of Vilska. The German official report admits that the Russians are attacking near Smorgon, which is only 40 miles east of Vilna, but claim that the attack broke down with heavy losses. The total of Russian prisoners taken by the German troops during September is stated at 421 officers and 95,464 men, together with 37 cannon, 298 machine guns and 1 aeroplane. The period embraced in this return was that in which Grodno and Vilna were evacuated.

In Galicia the Austrians in the Lutsk region claim the capture of 10 officers and 2,400 men in two days. They have been greatly reinforced, but are making little progress, and at Novo Alexinec, some fifteen miles north of Tarnopol, are still under Russian attacks. The autumn advance upon Kiev is now a vanished dream.

THE BALKANS

Affairs in the Balkans have become suddenly serious. Sir Edward Grey's announcement that Austrian and German officers are arriving in Bulgaria to direct the Bulgarian army proves that Czar Ferdinand's talk about armed neutrality was intended to deceive the Allies until the Bulgarians were ready to strike in conjunction with the Austro-German army on the Danube. Despatches to Athens from Sofia the Bulgarian capital, state that German influence is gaining ground daily, and that the chances of maintaining peace in the Balkans is remote. The Serbs are concentrating an army on the borders of Macedonia to resist a Bulgarian attack, and the patrons of the hostile forces are already coming into conflict.—Globe Summary, Oct. 2.

ON THE BATTLE LINE

VICTORY ON THE WESTERN FRONT

The monotonous and discouraging marking time on the western front has been during the past week broken and justified. The smashing gains by the British and French were made possible only by the accumulation of munitions for the terrific bombardment which destroyed the earthwork fortresses of the enemy and demoralized his men. Then with the field artillery dropping a fiery iron curtain between the advanced trenches and the supports the allied infantry made their irresistible charge advancing in some places as far as five miles along a twenty-mile front. Both British and German papers consider that on the success or failure of the great drive may depend the issue of the war. Already the enemy defensive has hardened but the allied gains have been held and consolidated.

John Buchan, the official War Historian and military expert of the London Times, utters a word of warning which it may be well to bear in mind lest the inevitable, delays and reverses should beget an unduly pessimistic view of the progress of the allied offensive:

"The great movement in Champagne has an immense strategic significance obvious to any one who looks carefully at a map of the western front. I believe the full story of the British fighting will be one of the great pages of their military annals, especially as it will give new dimensions a record of which the most veterans of regiments may be proud. "A word of caution may be spoken to those who look for too speedy results. A great strategic plan takes time for working out. It was three months from Mackensen's first assault till Warsaw fell. These three months included temporary reverses such as those on the Dnieper, at Wiazra and at Lublin. "The great movement of the allies in the beginning, but at best must have slow hours. They not only have to win victories but to follow them up. This will need tremendous sustained effort. Large numbers of men will be required to supply the wastage, and a steady stream of munition."

Yet this description of the balanced strength and coordination of the various services is encouraging in the extreme. There is every reason to believe that henceforth this condition so essential to success will be maintained:

"One of the most significant features about the allied effort is the complete co-ordination of the different services. The great artillery bombardment was a performance which no man here ever will forget. The Germans boast of their motor transport, but the British is better. The whole business of moving troops and supplies and bringing back wounded was admirably managed. There never was a moment of congestion, though it was by far the biggest movement the British ever undertook. As usual, the work of the armies was brilliant in courage and efficiency."

THE OLD QUESTION

At the annual convention last month in Toledo of the American Federation of Catholic Societies the Committee on Public Morals reported among other things that: "The divorce mills still grind steadily in all the states except South Carolina. The supply of girls seems to be inexhaustible. One of our judges recently stated in court that the cheapest thing in the market is a divorce. From what I read in the newspapers the swapping of wives is not a rare incident. Legalized prostitution is growing. Polygamy in Utah is denounced by many good people, while nearby, Nevada, polygamy by law is handed out for the asking. "Polygamy by law," is a phrase that should not find justification by fact in a Christian country. But is America Christian? We are concerned, and rightly with the pagans in foreign lands. But the pagans at home, what of them? Have they no souls to be saved.—N. Y. Freeman's Journal.

RECENT CONVERTS

Mrs. Guy Darrell Berry, daughter of the late Edward Sanderson, Milwaukee, Wis., and sister of the Rev. Harry B. Sanderson (also a convert)...

Miss Mary Pickford, the famous moving picture celebrity. Alton B. Kocham, Oklahoma City, father of the Very Rev. Dr. Kolchak, of the Catholic Indian Bureau...

SIDELIGHTS ON THE GREAT WAR

A brilliant young officer, writing to his brother, gives some vivid accounts of the fighting in Lorraine during the last days of June, from which we take the following:

The Germans and French prisoners. A Frenchman, who has returned from imprisonment in Germany, writes in the Paris Journal:

A remarkable provision of the war in a letter written by General Gordon in 1882 to Mr. James R. Purdy has been sent by a correspondent to the Morning Post. General Gordon wrote:

as a sea and a land Power, and all her dependencies, including India, will fall into Germany's clutches.

OUR PROSPECTS IN THE DARDANELLES. An encouraging account of our prospects in the Dardanelles is given in a letter received by the Marconi Company from Petty Officer L. Sanderson...

THE GENERAL OPINION IS THAT THIS campaign will be over soon now. I hope it will. I shall be very glad when the whole thing is over.

THE OFFICERS' MESS OF THE Northern Ireland Fusiliers has received two notable additions in the persons of Sergeant Michael O'Leary and Private Dwyer.

A WIDOW AND HER SON. A poor boy of nineteen years of age had to have his leg amputated in the hospital as the only chance of saving his life.

THE BISHOP OF COLUMBUS confirmed ten adult converts at Mount Vernon, Ohio, on June 6. On Corpus Christi the Archbishop of St. Louis confirmed thirty-three adult converts at St. Vincent's Church, St. Louis.

NEWS FROM ROME

THE SACRED COLLEGE. Correspondence of the Philadelphia Catholic Standard and Times.

Rome, September 7. So quickly and violently has the world moved since Archbishop Della Chiesa, of Bologna, was created a Cardinal by Pius X. in May, 1914, that it is with difficulty one realizes only sixteen months have gone by since the present Pontiff entered the Sacred College.

THE SACRED COLLEGE IS NOW AS reduced in bulk as it was in 1911, when Pius created seventeen or eighteen members, including three Americans, straight away.

THE LATE EX PRIMATE OF HUNGARY. The latest historic figure to pass away from the Sacred College is the ex Primate of Hungary.

POPE'S RELATIVES IN WAR. The Pope has two nephews at the front, the Counts Pustio of Venice, the one a captain, the other a lieutenant of cavalry.

DEATH OF FATHER BRANDI, S. J. In the death of Father Brandi, S. J., the Society of Jesus has lost a famous member and Catholic journalist.

took hold of the huge frame two years or so ago. Father Brandi, on the advice of his doctors, lived in Naples. But he never realized the gravity of his condition, and he always dreamed of his return to the editorial chair of the Civiltà Cattolica...

EXTRAORDINARY DEVOTION. IS SHOWN BY ROMANS ON THE ANNIVERSARY OF PIUS X.'S DEATH. Catholic Press Association.

ROME, Sept. 2.—The first anniversary of the death of Pius X. was in many ways wonderful. The devotion of the Romans to the late Pope is no secret for anyone. Here in Rome one can not but be aware of it from the great number of Masses said at the altar by the tomb in the crypt under St. Peter's...

RUSH OF THE FAITHFUL. Still, one was not prepared for the rush of the faithful on the anniversary. It was announced that the crypt would be open to the public from 9 o'clock till noon.

TEN HEROIC SONS. AN IRISH FAMILY'S WONDERFUL RECORD. Mr. James Douglas, in the Daily News, pays a glowing tribute to Mrs. Fury, of Loughrea, and her ten sons, five of whom have sacrificed their lives in the great war.

COMING OF BETTER THINGS. "For men may rise on stepping stones of their dead selves to higher things."—Tennyson.

CONVERSIONS OF ANGLICANS. The Universe is able to announce the reception into the Church of England, in the person of the Rev. George Watta Diben.

ENTRY OF JEWS INTO SPAIN. An event of great historical interest occurred quite recently, namely, the repeal of the law against the entry of Jews into Spain.

THE HOMEWARD TREND. Not so very long ago we took occasion to refer to the sprightly Bishop Matthew, who was consecrated by the continental "Old Catholic" circles.

AN IRISH ROSARY. 'Tis Rosary time in Ireland, and looking across the years, a picture unfolds before me.

FATHER FRASER'S CHINESE MISSION. Taichowfu, March 22, 1916. Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowfu.

appointed brandishes, the boy contenting with a bad grace. When he had an audience of the Pope he told his uncle of this disappointment and said it was his wish to go to Turin to train as an officer.

PHILIPPINE JESUIT IS STRICKEN WITH LEPROSY. The Mindanao Herald, Mindanao, Philippine Islands, of July 10, 1915, has the following item: "In our last number we stated that telegraphic information had been received that Father Tarrago, chaplain of the leper colony, Island of Cullon, Philippine Islands, had contracted that dreadful malady, leprosy."

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by taking alcoholic beverages for the stomach's sake. The theories on whiskey as a panacea for all the ills of middle life, inflicted upon kind doctors by otherwise intelligent gentlemen, are positively innumerable. But it is a stern fact that no person has ever yet taken habitually two or three drinks of whiskey daily, or a pint of ale, or a quart of ale, and escaped chronic alcoholism; and when such a patient comes to a physician and prates about a 'break down from overwork' or 'the will of God,' and the like, he is either a hypocrite or a fool.

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Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remain only one course . . . to diminish our expenditure and increase our savings."

What are you going to do with YOUR SAVINGS? You cannot keep your cash in a stocking. You must either put it in a Bank; invest in a Bond or Stock; or purchase Life Insurance with it.

By Putting YOUR SAVINGS INTO LIFE INSURANCE

You will be practicing Thrift in its best form. You will be making definite provision for your family. In the event of your early death, they will receive many times more than you have paid in. If you live, you will be adding each year to the value of your security.

Let us sell you a Policy in the Capital Life Assurance Company. We have all kinds, at all prices, with valuable privileges and perfect security always.

The Capital Life Assurance Company of Canada

Head Office - Ottawa. Succor, Hunstanton, Norfolk. Lady Sibyl is a daughter of the third Earl of Verulam, and was married last year to Captain the Hon. Alastair Fraser, First Lovat Scouts, a brother of Brigadier General Lord Lovat.

THE HOMEWARD TREND

Not so very long ago we took occasion to refer to the sprightly Bishop Matthew, who was consecrated by the continental "Old Catholic" circles, but who subsequently had a falling out with them and has since acted as a sort of ecclesiastical free lance.

In a letter to The Lamp Bishop Matthew goes to some length to explain his position. Truth to tell, his explanation adds very little to our stock of knowledge, but when the Right Reverend gentleman tells us of the seven persons who have received episcopal consecration at his hands four have made their submission to the Holy See.

The "Old Catholic" schism is frankly a failure, in spite of the fact that it was favored at its inception with a greater degree of encouragement by the civil authority than any other religious movement of its generation.

The foundation of all these schisms has been built upon the shifting sands of personal pride, rather than on the solid ground of faith. Anglicans whose watchword is "Catholic But Not Roman" we recommend a return to the Rock whence they are bewed.

ENTRY OF JEWS INTO SPAIN

An event of great historical interest occurred quite recently, namely, the repeal of the law against the entry of Jews into Spain, remarks a correspondent of the London Tablet.

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FIVE MINUTE SERMON

BY REV. F. PAPPAS TWENTY-SUNDAY AFTER PENTECOST

"Jesus saith to him: 'Go thy way, thy son liveth.'"

In to-day's Gospel Christ is again brought before us as comforting and helping mankind. Just as He restored bodily health to the ruler's son when lying at the point of death, so does He restore the life of grace to souls dead in sin.

Jesus was alone in the wilderness, and even then the tempter dared to assail Him, but sin had no power over Him, because He was always most holy both in solitude and in society.

Solitude has, as I have said, its own temptations, and woe to him who is not armed with holy fear of the Lord even when alone.

David, a great king and the sweetest singer of God's glory, once went alone up to the roof of his house; one glance was enough to allow sin to find admission to his heart.

Let us never forget instances such as this and avoid solitude as much as possible whenever a foul thought takes possession of us, or when being alone gives encouragement to our passions.

Let us then learn this practical lesson: Solitude is most beneficial when we withdraw into it in a Christian spirit and for love of God, and spend our time in prayer and meditation; it is, however, harmful if no call of duty, but our own foolish dreams and fancies make us seek it.

A LIFETIME OF SICKNESS

Worn Out, Thin and Miserable Until She Took "Fruit-a-lives"

PALMERSTON, June 20th, 1914. "Stomach Trouble and Distressing Headaches nearly drove me wild. Some time ago, I got a box of 'Fruit-a-lives,' your famous fruit medicine, and they completely relieved me.

Mrs. H. S. WILLIAMS. One a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-lives Limited, Ottawa.

should avoid being alone, and make it a duty to find distraction in the company of others, for speedy flight, without a moment's delay, is the only means of escape from the dangers of this kind of solitude.

TEMPERANCE

A GENTLE HINT

The Catholic Church does not condemn temperance with total abstinence, and she has no countenance for the man who preaches that all who use alcoholic liquors, even moderately, are living in deadly sin.

Would that it were so! The editor of the Baltimore Catholic Review, whose memory goes back to another generation, says the Catholic Total Abstinence Union has not larger numbers now in its ranks because the evil it fought has lessened.

There is something in this view. But "pity 'tis, 'tis true," that the need of a total abstinence society is still felt in many a parish.

Woodwork made really clean with little effort by Old Dutch Cleanser.

the same. Shall the toper be allowed to go to ruin because his is an isolated case? Indifference toward an evil is a poor way to remedy it.—True Voice.

BUSINESS AND DRINK The advertising man who recently met in Chicago rallied round the standard of "Truth." In so doing they exalted several other virtues, among them temperance.

Signs are multiplying that the liquor business in the future has a hard road to travel. It is time for the whole world to get onto the water wagon.—Standard.

AN OPINION

That the charges and objections made to-day against the Catholic Church by the average Protestant are, for the most part beside the point and worthless is the conclusion reached by the Rev. Henry Preserved Smith, writing in the American Journal of Theology under the caption: "Protestant Polemic Against Roman Catholicism."

THE THOUGHT OF THE DEAD There is hardly a sight more common in our streets, even in time of peace, than the sight of death.

THE NAME OF MARY "When the holy name of Mary sounds in our ears," says the Canadian Messenger, "there rises before the eye of our mind the dignified, honored, sweet and gentle person of Mary whom the name represents."

THE THOUGHT OF THE DEAD (continued) This is a sight more common in our streets, even in time of peace, than the sight of death. Daily we see passing before our eyes the slow hearse, followed by a train of sombre carriages with their shades drawn, and black-velled figures we know are sitting inside and weeping.

But the souls of the dead are crying loudly, more loudly every day of the war, for the help of the living, and sympathy for them should be still strong, as was the sympathy of the heart of Christ.

Church of Christ, the author writes: "If the Roman Church is not the Church of the New Testament, no more is the Lutheran, Baptist or Presbyterian. Our historical sense tells us that the Reformers were mistaken in thinking that they could revive the primitive Church in its purity."

When our author comes to speak of the Protestant objection to the sacramental system; to an absolving and sacrificing priesthood; to the "worship" given to Mary and to the "dense cloud of saints hanging between the soul and Christ," Dr. Smith says: "Here the Protestant is sure of his ground."

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the priests of all the world of celebrating three Masses on All Soul's Day. God's blessed in Heaven will see and marvel at the fruits of this holy exercise of the Communion of Saints and the holy souls in their happiness will praise the work of God, just as the people did who saw the miracle of the widow's resurrection.

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Virtue is bold, and goodness never fearful.—Shakespeare.

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BELLS, PEALS, CHIMES. Send the catalog. One penny only of best selected songs and hymns.

CHATS WITH YOUNG MEN

DO YOUR WORK

This world wants its work done and does not want excuses to explain why it is not done.

Make good! Don't explain! Do the thing you are expected to do! Don't waste time in giving reasons why you didn't or couldn't, or wouldn't, or shouldn't!

If I hire you to cook for me, I expect my chops and baked potatoes on time, done to a turn and appetizing; I am not interested in the butcher's mistake, nor the stove's defect, nor in the misery in your left arm. I want food, not explanations. You can't eat explanations.

If I hire you to take care of my automobile, or factory, or shirt waist cutter, I do not want to hear why things are half done; I want results.

So also if you come to me and hire me to do a job of writing by the fifteenth of the month, you do not want me to show up on that day with a story describing how I could not do what I was paid for. You want the writing, and you want it first class, all wool and a yard wide.

This is cold, cruel, heartless talk. It is to all second-raters and shirkers. But to real men it is a joy and gladness. They rejoice to make good themselves; they expect others to make good, and they like to hear preached the gospel of making good.

A city librarian, in his report some time ago, spoke of the parable of the talents, in which we are told of the three servants who had received talents, five, two and one, respectively. On the Master's return they all rendered account of their stewardship. The first two had doubled their capital. Each of them said so in fourteen words, and their work was pronounced, "Well done, good and faithful servant." Servant number three had accomplished absolutely nothing, but he made a full report in forty-two words, three times as long as the other reports.

There you have it. The less you do the more you explain.

Efficiency. Learn that word by heart. Get to saying it in your sleep.

Of all the joys on this terrestrial sphere there is none quite so soul-satisfying and one hundred percent as making good.

Do your work a little better than any one else could do it. That is the margin of success.

Make good needs no foot notes. Failure requires forty-two words. —Frank Crane.

CHARACTER

The building up of a good character may be counted real success. Our young men should strive for success but it should be the genuine article and not the sham that the world is apt to label "success." Better be termed unsuccessful, or even a failure than to subscribe to some of the popular ideas as to the winning of the great boon. If success and character cannot both be attained, character can, though the world may decide you, you will hold a precious possession that will be more to you than all ephemeral glories that you might gain through doubtful means. But to strive for success, even as the world knows it, may be permissible, if carried on under proper restrictions.

KNOWLEDGE IS POWER

A man who could read, write and speak ten different languages was arrested recently in a town in New Jersey for begging. When brought before a magistrate on a charge of vagrancy his defense was that he could find nothing to do, and he said it was very strange that economic conditions were such that an educated man like himself could not earn a living.

Now, the chances are that although this man was proficient in ten languages he was not really educated, that is, not trained in a practical way. If he had been practically educated he could certainly have earned a living.

Knowing a lot of things is not education. Merely learning more and more facts, piling up knowledge, making the brain a great cluttered memory chamber, doesn't necessarily make one an educated man or woman. Real education is power—power to influence and develop character, power to effect action and make the possessor of use in the world to his fellow-men.—Catholic Columbian.

OUR BOYS AND GIRLS

THE GUARDIAN ANGEL

A TRUE STORY

Truth is stranger than fiction. Yet, when truth touches on the spiritual, the supernatural, this generation—ever seeking strange things, strange gods—passes it by, as it does the lovely legends and old fairy tales that used to bring truth to men's minds when the world was young. In these our days, our worldly-wise days little is believed of anything outside the limitation of the senses. But truth is not confined within such narrow bounds, nor imprisoned in material things. She dwells, unfettered, in the limitless space of the infinite and immortal; and because truth is free, and soars above and beyond the visible and tangible, and cannot be driven into the slavery of making money, she, the beautiful is derided and neglected.

So the Holy Scriptures have been cast aside with the old fairy tales;

and the daily newspapers have taken their place. A thoughtless public that doubts the word of God and facts in the lives of His saints readily accepts any inventions the daily journals print; and has, unthinkingly grown so familiar with coarse details of every sort of crime, that things delicate and ethereal seem strange, unreal. The material has crushed the spiritual, though it is the only enduring reality; the sensational has slain the sense of the supernatural.

Well, this is not a newspaper story although it was published in France, when the event happened there. It is only a poor attempt to show, by an actual occurrence, how well God's angels guard the creatures He has given into their charge.

The great forest was shadowy with the twilight of centuries; and, like all things on which age lays its heavy hand, the forest was still. It was one of the old forests of the Old World: full of science, of secrets, of allurements, of fear, but also full of peace. The great trunks of the walnut trees were grey; the moss covering their mighty roots was ancient. Majestic was the forest in its hidden strength. Even the audacious summer breezes grew timid when they found themselves within its still borders, and scarcely stirred. Like some impregnable fortress, for untold generations, it had withstood the attacks of time. The steady siege of ever-changing seasons, the fierce assaults of sudden storms, the tempests that broke upon it, raged and rolled away and left it as before.

In the open country, near the edge of the forest, stood a large comfortable house. Everything about it bore the impress of good management and simple means. The broad fields were well cultivated, the orchards flourishing, the vineyards full, the barns full. The children were so tenderly cared for, so lovingly protected, they did not know anything of evil or sadness, and their parents were blessed in them.

When the youngest child was in his third year, an unexpected blow shattered the happiness of the household, with the appalling suddenness of a thunderbolt from a clear sky. The day that was to end darkly in grief began brightly, and as she had done on many other days, the nurse took the children to the edge of the forest to play. To those, in its cool shade, she found a variety of amusement, while she sewed or knitted undisturbed. When the hour came for returning home, and she called her charges, Paul, the baby, who was always the first to come to her running and laughing, neither came nor answered; so, she supposed he was asleep behind one of the giant oaks.

When she did not find him she grew anxious, and made the other children join in her hunt for him. With shouts and cries they looked behind the great trees, among their mighty roots, in their hollow places, under the bushes, anywhere the little one could have hidden. But nowhere could they find their baby brother. When they realized it, the tired children clung to the nurse sobbing and begging to go home.

Dusk was creeping into the forest with stealthy swiftness bringing deeper mystery and awe; and the distracted girl, dazed and unstrung, gave up her vain search and took her frightened, hungry charges to the house. As soon as she had told her tale, the father, with men and lanterns, was ready to follow her to find his little son, knowing full well the quest would be no easy one, even though the child of three years could not wander far. For numberless paths traversed the ancient forest, and expert indeed that woodsman needs be who could find his way among them.

The search party lit a fire, where the children had played that afternoon, and began with order and thoroughness to look for the lost baby. And his mother prayed. All night long they searched in vain; all night long she prayed. Even if death had not taken her loveliest and best loved child, it was agony to think of him cold and hungry and in terror, out there alone in the great black forest. And from her tortured heart, she begged God, who had given her the charge over the children of men, to remember her helpless baby.

For two anxious days, and through the long dark hours of three weary nights, they sought for the lost one; but neither the mother's untiring love, nor the father's resolute will, nor the patient, persevering devotion of friends and servants availed. They knew now, without doubt, that he was dead, and their best hope was to rescue his little body. For a ghastly, unspoken fear stalked beside them through the shadows. Late in the afternoon of the third day, the strange thing happened. Some of the sad searchers, with the grief-stricken mother, were wearily making their way through the gloom and silence of the forest when, suddenly, they stopped, amazed and awed. There, before their incredulous eyes, between the great roots of a mighty oak, on a bed of deep soft moss, lay little Paul, not pinched and white and stiff in death, as their last forlorn hope had pictured him, but dimpled and rosy, and smiling in happy slumber. It was scarcely to be believed. In this immense tract of ancient woodland wild beasts roamed, and terrible tales were told of them. But there, unharmed, with glowing cheeks, he lay, curled up in his mossy nest sleeping as peacefully as in his mother's arms.

When he saw them, he was neither surprised nor overjoyed. And they wondered at it. His eyes were as unafraid as ever, and his strong,



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straight body as plump, his laugh as merry as if he had not been out of his father's house. They asked him if he was not hungry, but he said "No." They asked if he had not been frightened, but he said, "No." They asked why he was not hungry, had he had food, and he said "Yes." They asked him if he had not been cold and afraid to be alone in the dark forest. He said: "It was not cold; it was not dark; I was not alone."

His mother asked: "Who was with you? Who kept you warm and fed you, and took care of you, and played with you?"

And the child answered: "A big beautiful lady with wings. A kind lady—like my mamma—but big—oh, so big! And all white and shining, with great big wings, nice, soft, warm wings! Such a beautiful lady, with such beautiful wings, all white and shining!"

The mother knew that God had heard her prayers, and her baby had seen his Guardian Angel.—V. B. Wallis, in American Messenger.

FUNERAL PAGANISM

A writer in The Churchman (Episcopalian) finds fault with the paganism of the modern funeral. "The modern conventional idea of death," he says, "is saturated with Paganism, and mixed with non-Christian ingredients. This has so entrenched itself in our Christian civilization, permeated our Christian ideas, crept into our customs, manners, symbols and habits of thought, that what we often label Christian is nothing but a masquerade of paganism."

"Paganism, as practiced by commercialism, has continued in our midst and perpetuated in our cemeteries the pagan symbols of death—the scythe, the broken column, the broken wheel, the inverted torch, the empty vase, the hourglass—all non-Christian in every sense. You can walk to-day in the pagan catacombs of Rome or along the roads that enter Rome or Athens, and behold on the funeral tablets and monuments which mark the graves of an age that knew not Christ precisely these same symbols of death. Have we advanced no further in our conception of death than that of Socrates and Seneca?"

One will note that there is some exaggeration in this writer's statement of the case. The use of such symbols, which may be called classic, do not quite express the sentiment of our Christian people in regard to death. They hardly avert to the meaning of these pagan symbols of death. The Catholic at any rate has not allowed paganism to color his views of death. One needs only to know the Requiem Mass, the continual insistence of the Church that prayers should be said for the faithful departed to see that death does not signify a mere sleep.

Actress Tells Secret

A Well Known Actress Tells How She Darkened Her Gray Hair and Promoted Its Growth With a Simple Home Made Mixture

Miss Blanche Rose, a well-known actress, who darkened her gray hair with a simple preparation which she mixed at home, in a recent interview at Chicago, Ill., made the following statement: "Any lady or gentleman can darken their gray hair and make it soft and glossy with this simple recipe, which they mix at home. To a half pint of water add 1 oz. of bay rum, a small box of Orles Compound, and 1 oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until it becomes the required shade. This will make a gray haired person look 20 years younger. It is also fine to promote the growth of hair, relieves itching and scalp humors and is excellent for dandruff and falling hair."

RELIGION IN FRENCH ARMY

Cardinal Amette, Archbishop of Paris, has made a statement of the facilities afforded to the soldiers of France for their religious duties and the manner in which they avail themselves of these facilities. Each army division has its official chaplain, assisted by many temporary chaplains. Holy Mass is celebrated wherever there are priests, officially acting in their sacerdotal capacity, or soldiers in the rank and file, combatants, stretcher bearers and infirmarians, so that in the trenches themselves, and in the open air the Holy Sacrifice is always going up. The soldiers wear the badge of the Sacred Heart and the miraculous medal of Our Lady, and they join the liturgical chants or recite the rosary in common. In every hospital there is a chapel where the soldiers can attend, and throughout the army there has been a wonderful religious awakening.—Church Progress.

THE HOLY EUCHARIST

PROOFS OF THE DOCTRINE

As the doctrine of the Real Presence of our Divine Lord in the Eucharist is a difficult one, there have been many who have at different times opposed and impugned it. Our reason for believing it is because the Church, which cannot err in her teaching, declares its truth. But it may be of some use to consider the proofs of it that are given in Holy Scripture. When our Lord was on earth He worked two or three miracles with this that is done in the Holy Eucharist. His first miracle was the changing of the water into wine at the marriage feast of Cana. On more than one occasion He fed great multitudes of people by multiplying loaves of bread and fishes. And after working the first of these miracles, He discoursed to His disciples on "the food which the Son of Man will give you." Upon this some of them asked Him for a sign, i. e. a miracle from the Holy Scriptures. "What dost thou seek? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." Our Lord answered them "Moses gave you not bread from heaven but my Father giveth you the true bread from heaven; for the bread of God is that which cometh down from heaven, and giveth life to the world." "I am the Bread of Life. Your fathers did eat manna in the desert, and they died. This is the Bread descending down from heaven, that if any one eat of it he may not die. I am the Living Bread that came down from heaven. If any man eat of this Bread, he shall live for ever, and the bread that I will give is My Flesh for the life of the world." The Jews did not understand Him to be speaking in any mystical or figurative sense, for they said among themselves, "How can this man give us His flesh to eat?" But our Lord instead of explaining the words and showing (as the Jews thought he should) that they were to be taken literally, reasserted them. "Amen, I say to you, unless you eat the flesh of the Son of Man and drink His Blood, you shall not have life in you." We have then, very clear proof of this doctrine. (1) Because our Lord prepared His disciples beforehand by miracles of a similar kind, and because He himself led His disciples from the consideration of one of these miracles to the greater miracle of "the bread from heaven which the Father giveth you." (2) Our Lord referred to the manna as a type of the true bread from heaven.

HAPPY IN NEW FAITH

CONVERTS NOT DISAPPOINTED BUT FIND PEACE OF SOUL IN THE CATHOLIC CHURCH

We are so used to being told that converts to the Catholic Faith are very soon disappointed with their new surroundings, that we are not surprised to hear the old story being repeated in the Anglican references to the death of Father Maturin. He is spoken of as a restless spirit who found no peace, not even in that Church which he entered at so great a cost. To this criticism of his life, which has been continuously made for the past twenty years, his own book, "The Price of Unity," ought to be a sufficient reply. But many people will never read it, and even those who do so will be ready to misinterpret the kind spirit in which it was written, writes E. H. in The Lamp.

It is only natural that those who never ceased to love and respect him, should try to find some way of explaining why they themselves could not take the step that he had taken. It is practically imperative that they should insist that all converts to the Roman Church are misguided, and that if they are honest men, then a day must come when they will realize that they have made a great mistake. An attempt will also be made to classify these converts, just as we try to classify those who decide to remain where they are. For each class there will be a different explanation to account for the way in which it is supposed that they think and act.

SILENCE AND ASSERTIVENESS

If a convert refuses to speak of the feelings of his heart, if he silently adjusts his life to his new surroundings and relies upon prayer and example as the only means of leading others to the faith, then it will be said that he is unhappy, that he realized his mistake that he is disappointed and disillusioned, that he is still searching for the truth, doubtful whether it is his duty to retrace his steps, or else to seek some ideal esoteric interpretation of Catholicism which will supply the necessities of his soul, while he outwardly conforms to the conventional orthodoxy.

If, on the other hand, he becomes an active propagandist, then, since it is certain that his innermost feelings really belie the boldness of his words, he must be regarded as lacking in charity—as one who finds at least some comfort in endeavoring to drag others into the difficulties into which he has placed himself.

This way of reasoning is perfectly natural, and it is, in a measure, a sign of good faith in those who make use of it. But is it true? Is silence a sign of regret? Is assertiveness a sign of dishonesty?

Surely the exaggeration is evident. Every good man who leaves the religion that he once believed to be true must suffer; but his suffering is no evidence that he has made a lesser step. If he has exchanged the less for the greater good—may the greatest good; then the new birth will mean mingling of pain and joy—of regrets and consolations. Different temperaments will manifest their feelings in different ways. One will shout psalms of victory; another will bow his head and say "Domine non sum dignus"; and both will be honest and true men.

FATHER MATURIN IN LONDON

The writer well remembers meeting Father Maturin in London in the summer of 1909. He was the bearer of a letter from an old friend, who belonged to the Catholic movement in Philadelphia when St. Clement's Church was the centre of ecclesiastical attraction.

The priest had just finished his breakfast; and on reading the message, at once sent for the bearer, who was ushered into the study. The warmth of the reception was a surprise, for so much had been said by Anglicans about the disappointments that his conversion had brought, and the writer expected to see an aged and broken man. Instead of this, one full of vigor and soldierly bearing was discovered, upon whose face and figure the ravages of time had left few marks. He looked almost the same as he had years before when he was seen in the pulpit of the Anglican Church where his caller used to worship.

"I am so glad to meet you because you have come from one of my oldest friends, but, especially, because you come from that Philadelphia. You will be able to tell me a great deal about those I know there. Sit down at that chair and talk as fast as you can about everyone."

DELIGHTFUL CHAT WITH PIPES

The writer was forced into an arm-chair and supplied with an orthodox English "brier." Father Maturin filled his pipe also, and the air was

CRIMINAL, ON THE CROSS. GOD, WHO IS INFINITELY GREAT, DOES NOT DEMEAN OR DEGRADE HIMSELF, AS EARTHLY SOVEREIGNS MIGHT DO, BY SUCH AN ACT. HE IS GREAT AND HIGH, BUT HE IS ALSO, AS WE SHOULD SAY IN SPEAKING OF A MAN, HUMBLE AND SIMPLE, AND WITHOUT THE PRIDE OF HUMAN GREATNESS. AND HE DOES NOT THINK IT BENEATH HIM TO COME DOWN TO THE SIMPLY NOTIONS, AND CAPACITIES AND WANTS OF THE CREATURES WHOM HE HAS MADE AND LOVES SO MUCH. TO GIVE HIMSELF TO US AS OUR FOOD IS OF A PIECE WITH THE OTHERS WHICH HE HAS DONE FOR US. IT IS A MIRACLE THAT TRIES THE FAITH OF IRRELIGIOUS MEN, BUT IT IS THE INWARD SUPPORT AND CONSOLATION OF THE SERVANTS OF GOD.—Sacred Heart Review.

criminal, on the Cross. God, who is infinitely great, does not demean or degrade Himself, as earthly sovereigns might do, by such an act. He is great and high, but He is also, as we should say in speaking of a man, humble and simple, and without the pride of human greatness. And He does not think it beneath Him to come down to the simply notions, and capacities and wants of the creatures whom He has made and loves so much. To give Himself to us as our food is of a piece with the others which He has done for us. It is a miracle that tries the faith of irreligious men, but it is the inward support and consolation of the servants of God.—Sacred Heart Review.

ANGELICAN CHURCH IN UNITED STATES

He then fell to talking of St. Clement's and the many old friends there. He spoke of his despair for the Anglican Church in the United States.

"I have always had very strong doubts about the position of the Protestant Episcopal Church. Things were tolerable in England, where there was a semblance of a traditional status, but in America the situation was extraordinary to say the least. What possible justification could there be for building up an Anglo-Catholic Church there? American Episcopalianism was a sore trial to me at all times. I never could reconcile myself to it."

It was characteristic of Father Maturin that he disliked to speak of himself. He made no attempt whatever to defend anything he had ever done. He was a Catholic. That was enough. No one can be a Catholic without the conviction that the faith needs no justification. He asked the writer to look in his face and that was sufficient.—Boston Pilot.

EAST PRUSSIA GETS AID FROM VATICAN

The Holy Father in his capacity as benefactor of all the afflicted, has sent through the Papal Nuncio at Munich a sum of 10,000 marks to the Bishop of Frauenberg, to be distributed for the relief of the sufferers in East Prussia. The Papal Secretary of State in sending the amount says:

DRUNKENNESS CAN BE CURED

It is a disease—not a habit

"Some years ago I was a heavy drinker. Demon drink had me in his grip. Friends, business, family, were slipping from me. Ruin stared me in the face. But one friend remained, a physician. Through his efforts

I WAS SAVED

This man had made a scientific study of drunkenness as a disease. He had found a cure for it. It was a case like this that made me realize how many others were in need of aid, and determined me, if possible, to offer Samaria Prescription to the world. The treatment is absolutely different from others. It can be given without the patient's knowledge if desired. Thousands of wives, mothers, daughters and sisters have saved their men-folk from the curse of alcohol through it.

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Just send me your name and address, saying: "Please tell me how I can cure drunkenness," that is all you need to say. I will understand and will write you at once telling you all about my wonderful cure for DRUNKENNESS, and will also send you a TRIAL PACKAGE, which will show you how the treatment can be given without the patient's knowledge. All this I will send you ABSOLUTELY FREE in a plain, sealed package, at once. Do not delay; send me a post card, or write me a letter to-day. Do not be afraid to send in your name. I always treat correspondence as sacredly confidential. E. R. Herd, Samaria Remedy Co. 1421 Mutual Street Toronto, Canada

Advertisement for Safford Boilers and Radiators. Includes a diagram of a boiler with labels: 1 Top Section, 2 Middle Section, 3 Bottom Section, 4 Fire Pot, 5 Push Nipple, 6 Push Nipple, 7 Push Nipple, 8 Right Bolt, 9 Left Bolt. Text: 'Only 9 Main Parts Above the Base'. 'DON'T buy a boiler with a lot of parts. The more parts, the more chances of it getting out of order; the more repairs to pay for.' 'The Safford boiler has NINE (count them in the sketch) main parts above the base. Ordinary boilers have nineteen main parts. Ordinary boilers thus have 111% more parts, and are that much more likely to get out of order. On the Safford there is not even a rubber gasket to wear out. If it had rubber gaskets, they would have to be replaced every year or two. And if the rubber gaskets were not replaced accurately (and this is most difficult to do) the circulation of the water would be to the rooms. But the absence of rubber gaskets and the few parts in the Safford boiler ensure a wonderfully rapid circulation of water through it. And this rapid circulation of water is one of the causes of the Safford's economy of fuel, fully one-third less coal being required.'

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LATE MR. C. COUGHLIN

Montreal Daily Mail, Sept. 17, 1915

Mr. Cornelius Coughlin passed away at his home Tuesday last at the age of sixty-seven years. He was stricken by paralysis in February, 1914, and since then he has been confined to his home.

Coming of an Irish ancestry that settled in this country many years ago, Mr. Coughlin was born in Yorkmouth, Ontario, in 1847. In 1886 he came from London, Ont., to Montreal and made his home here. He was engaged in the live stock trade practically throughout his career and few in Canada knew more about the business than he did.

In 1885 the late Mr. Coughlin married Miss Christina M. O'Neill of Montreal who survives him. There are eight children of the marriage, all of whom survive him. The children are: Rev. Patrick Coughlin, S. J., professor at St. Boniface College, Manitoba; Gerald, barrister, in Montreal; John, at business in Alberta; Edmond, law student at McGill College; and Cornelius student at Loyola College. The daughters are Margaret, Mary and Christina.

Referring to the death of the late Mr. Cornelius Coughlin, Father Donnelly said:

"I may not allow this occasion to pass without paying tribute to the memory of a truly good man. The late Mr. Coughlin was a splendid type of the real Catholic gentleman.

Successful from the viewpoint of the affairs of this world, he never found it necessary, as too many do, to divorce himself from the practise of his faith, as a consequence of prosperity or a condition for success. He ever felt, and acted up to the belief, that religion, honesty and commercial ability could well go hand in hand.

A true Catholic parent, contrary to the generally accepted ideals of the day, he blessed that kind Providence that watches over the destinies of men, as the number of his children, the riches of God, increased around his family hearth. He refused not to God the portion he asked, and rejoiced to see his first-born an earnest worker in the ranks of the sons of Loyola. Charitable but unostentatious, which is the truly evangelical precept, he gave generously of his ample store and many a needy brother will miss his timely aid.

Such men are few and they serve as an inspiration to others. To have known them is to have enjoyed a blessing, to be accounted their friend is a privilege, to cherish their memory is a sweet consolation and an incentive to duty better performed."

CHANGING POINTS OF ATTACK

Not so very long ago a certain class of non-Catholic writers used to attack the Church for so exalting virginity as to induce young women, who would have made excellent wives and mothers, to withdraw from the world into convents. "Marriage and motherhood" was then the watchword of the Church's critics, and how many millions of apparently sincere words they wrote bemoaning the sad fate of nuns deprived of the wonderful happiness producing gifts of marriage and maternity! Well, now, if our reading of current "views" does not mislead us, marriage has fallen somewhat into disfavour. Our progressive friends have had a new revelation. What was once the "be-all and the end-all" for woman has been cast again into the experimental melting pot, and as for motherhood—that, it has been discovered, interferes with the happiness which, a while ago, was supposed to inhere in it especially. It is now decidedly old-fashioned and bothersome. It prevents a woman from living her own life, as the phrase is. If a woman is well-to-do and clever, it interferes with her career. If she is poor and not too bright, it adds to her burden of sorrow. The thing to do now is to prevent too much motherhood. But the biggest stumbling block in the path of this new movement is the Catholic Church, the same Church which exalts virginity. And so she is attacked today because she teaches and preaches (as she has always done) that practices tending to limit the family are abominations and not to be tolerated among Christians.

"Thus during the ages since Christ first founded His Church, now this and now that one of her teachings has been the subject of attack. Some of her own children are often misled, because these attacks are made in the name of progress, humanity, mercy and so forth. But to whom shall we go but to her who has the assurance of Christ that the gates of hell shall not prevail against her? Our Divine Lord did not in-

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sure His Church against criticism and attack. Indeed He expressly stated that His Church would be criticized and attacked. But He did insure her against defection. She can not do other than teach and preach what is true.

SOME OCTOBER HINTS CONCERNING THE ROSARY

IT IS NOT THE CORRECT THING To buy a rosary and neglect to have it blessed at once.

To neglect to obtain certain indulgences when the opportunity offers. To neglect or refuse to become a member of the parish rosary society.

To omit the daily recitation of one decade if a member of the rosary society.

To neglect to repair one's rosary, or to get a new one when broken.

To omit to carry a blessed rosary on one's person.

To barter one's indulgenced rosary for money or valuables.

To say the rosary without devotion or in a hurry.

To omit reflection upon the mysteries while saying the rosary.

To be ashamed to carry a rosary or to recite it with others in common.

To imagine that the rosary is a form of prayer for the use of old people or those who are not able to read.

To be satisfied on occasion to say the rosary on one's finger's; this, however, is better than nothing.

To borrow the rosary of another when one can easily get his own.

To ask the use of a rosary which is known to have special indulgences attached to it.

To buy from peddlers what they falsely assert are indulgenced rosaries from the Holy Land or elsewhere.

To have one's rosary blessed by every strange priest one meets.

To think that there is any special merit for a lazy Christian to hang a rosary upon the bedpost when he might keep it in a more accessible place, such as his pocket.

To exchange rosaries in order to exchange the indulgences attached to each. (Both rosaries lose any indulgence they may have when this is done.)—Correct Things for Catholics.

ADVOCATES SPIRITUALITY IN EDUCATION

In a recent address before the National Educational Association at Oakland, Chancellor Strong said:

"American universities must revive true religious and spiritual ideals. The war has shown that culture as the sole foundation of civilization is a failure. Culture counts for nothing if its flower must be the production of great fleets and armies and the establishment of militarism as the guiding principle in civilization."

We have been trying for many months, says the Ohio State Journal, to impress the educational outfit of this State with this doctrine, and yet it goes on talking about little but building textbooks, salaries, supervision, statistics, examinations, and a lot of other things that ought to be subjects of secondary consideration. The very first thing is the standard of education—shall it be spiritual or materialistic?

The development of the personality is the chief object in education. This means putting spirituality into the schoolroom, and spirituality means purpose, impulse, intuition, aspiration, interest in life and real things, a desire for truth and a practice of the graces of the spirit. Produce the proper environment and these things will come into the child's life. The fruits of the spirit constitute education, not partial payments, the subjunctive mode, nor the battle of Ansterlitz. These will not make the child pure, unselfish, helpful, temperate, patient, faithful. And there is no education without these, all the school magnates to the contrary notwithstanding.—Catholic News.

WAR AND RELIGION IN ITALY

An Italian priest, until recently superior of a Mission Seminary in northern Italy, writes to the American Foreign Mission Seminary at Maryknoll, Ossining, N. Y., about the war.

"We in Europe are able to do nothing now but kill each other. If you were here you would see how terrible the war is. In our little city all the colleges and seminaries are converted into hospitals for the wounded soldiers. We are expecting some of these to day and all the people are ready with automobiles or horses to meet them at the station. I am assigned as chaplain for the Austrian prisoners, as I am perhaps the only priest in the city who knows how to speak German. I have not yet been called to the front, because I am forty-two years old, but it may be that I shall be summoned soon. It is consoling to see how all parties are united now by the war. The soldiers are friendly and respectful to the priests. War is purifying. You know the news perhaps better than I do, as we have a very severe censorship. Oh pray, pray hard, then we may get out of this conflict soon. Salandra is a good Catholic, as are also Cadorna and Porro. Cadorna's father, commander of the troops which entered Rome in 1870, was also very religious. He was a great benefactor of the Sacramentine nuns of Turin, and used to make the hour of adoration in their church every day.

"I fear this letter will be opened by the authorities, but I do not think they will retain it, as it does not contain compromising news of the war.—The Missionary.

CHURCH BEFORE BIBLE

Now and then non-Catholic congregations bear things from the pulpit that must cause them to sit up and listen, whatever they may think or say afterward. For instance, the Rev. F. A. Russell, president of the Lancashire (England) Congregational Union, declared on a recent occasion that "there was a Church before there were any Epistles or Gospels; and when the Gospels were written the Church chose those which most truly recorded her experience. The Catholics were wise in insisting that the Church came first. In their view the literature of the Church, did not authenticate the Church, but the choice of the Church authenticated the literature. Taking that standpoint, the importance of regimens became paramount; the very existence of the churches depended upon honoring it." Here surely is food for all thoughtful Protestants.—St. Paul Bulletin.

WORK OF A NOTED CONVERT

The Benedictine Sisters of St. Gertrude Convent Richmond, Va., have been presented with a remarkable life-sized figure of our Lord on the cross. It is wonderfully realistic, and is hand carved from one piece of seasoned oak, which is left in its natural color. It is the work of Rev. Theodore Petersen, C. S. P., Ph. D., professor of Scripture at the Paulist Novitiate, Catholic University, Washington, D. C. In making the figure Dr. Petersen spent all his spare moments for five years. Dr. Petersen is a convert to the Church, having studied for the ministry of the Lutheran Church. He was first drawn to Catholicism during a course of study in religious art.—Church Progress.

MARRIAGE

REID SMITH.—At St. George's Catholic Church, Bayville, Sept. 23, 1915, Mr. Charles Reid of North Bay, son of Mr. and Mrs. Henry Reid of Bracebridge to Miss Emily Smith, daughter of Mr. and Mrs. James D. Smith, Bayville.

DIED McDONALD.—In Victoria Harbor, Ont., August 10th, 1915, Mrs. Patrick McDonald. Interment in Midland. May her soul rest in peace.

NEW BOOKS

"The Heart of a Man" By Richard Auerle Maher. This is the same story that ran serially in the "Ecclesiastical Review," under the title of "Socialism or Faith." Published by Benziger Brothers, New York. Price \$1.35 net. "The Spiritual Life: Experiences and practice of Christian perfection." By Rev. Walter Elliott of the Paulist Fathers. Published by the Paulist Press, New York. Price \$1.50 net. "The War and The Prophets" Notes on certain popular predictions current in this latter age. By Herbert Lawson, S. J. Published by P. J. Kennedy & Sons, New York. Price \$1.25. "Little Communicants' Prayer Book." By Rev. Patrick J. Sloan. Published by Benziger Bros., New York. Price 25 cents. "Little Manual of St. Rita." Prayers and devotions, with the story of her life. By Rev. Thomas S. McGrath. Published by Benziger Brothers, New York. Price 50 cents. "The Red Circle." By Gerard A. Reynolds. Published by P. J. Kennedy & Sons, New York. Price 75 cents net. "A Premier of Peace and War." The principles of international morality. Edited for the Catholic Social Guild by Charles Plater, S. J., M. A. Published by P. J. Kennedy & Sons, New York. Price 80 cents net.

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