## The Catholic Record

LONDON, SATURDAY, DEC. 15, 1917

GIFT GIVING

In the matter of gift-giving at this season almost all sections of society have drifted into extravagance. Want of thought and want of courage to resist are chiefly responsible for a state of things that involves some degree of pretense. The tax on people with a wide range of acquaint. may well be careful that the outances is financially a serious matter, and it is often quite evident that a certain amount of insincerity underlies the present gift-giving that was so obligatory and widespread.

The lull in gifts that is now being experienced makes the time suitable for asking ourselves whether it is advisable to conform to a fashion in this respect. Friendship exults over an opportunity of showing generous warmth in a material way. All through life, what joy can be sweeter than finding out just what some one who is dear to us desires, and supplying it? Happy indeed are they who from a full heart can express affec tion in this form.

But even in the most favorable circumstances there are some drawbacks to costly gifts. They cannot measure intrinsically the value of the feeling they represent. A far smaller gift may express the greater love. Gifts can only be judged truly by the quality of the feeling which produces them and by their effects on the recipient. They may, on the one hand, be wholly delightful in their origin and entirely helpful and stimulating to the receiver, or, on the other hand, they may be a grudging | feel it an obligation of conscience and concession to custom and, if not wise. a duty of citizenship to make plain ly bestowed, corrupting in their influence.

#### GIFTS TO CHILDREN

Take the case of presents to children. We all love to bestow a pleas we are doing more harm than good. The child will begin to expect gifts, and will be disappointed if the routine is not kept up. It may even presently regard the world as offering it, as one of its rights, largess with both hands. But, except in a very few cases, that is what the world will not do for long, and it is a that allits wishes will be granted inevitably through gifts is being deprived suddenness and gratuitousness.

far as their pleasures are concerned, accepts his leadership in this crisis. Yet it will not be denied that every so that they may be able to relish a element opposed from the beginning gift as something fulfilling a desire, to Canada's participation in the War welcome love. Showering of gifts may almost amount to a push towards selfishness and ingratitude. We may kindness. Wise giving should be so arranged as to result in a reciprocal sense of love. It should not be a mere indulgence of feeling on the principles they profess. part of the giver, or tend to a weakening of character on the part of the receiver, young or old.

THE CHARM OF GIFT-GIVING

The greatest charm in a gift is its appropriateness. Of course we are excluding the selfish recipient who thinks first of the value of the article-what it cost or what it might sell for. Such people do not deserve a present from anybody. It is the consciousness that one's tastes or momentary needs have been studied and met that makes a gift so delightful. The study of personality involved is a delicate compliment. Because we have been really cared for, this appropriateness has been attained, and so the present comes as a proof of affectionate

thought. This charming sense that our personality is being specially ministered to must be somewhat impaired where the giving of presents lapses into a kind of seasonal habit. The custom is laudable enough when hearty feeling flows unimpaired all round the circle and the expense is not a tax on straitened means; but

sacrifice to sentiment more honored in its breach than in its observance. Perhaps the most satisfying of all forms of giving is that which flows forth to those who will never be able to make any return except by way of grateful love. The aged, the poor, and all whom the stress of life has left exhausted, appeal to us for duty-gifts which are not one whit less beautiful than those that spring from personal affection. While we pourings of family love or of ardent friendship do not by excess make our presents commonplace or minister to selfishness, and while a following of prevailing fashions in giving is one of the most meagre forms of merit, we must guard against bringing too nice calculations into our general acts of charity. Beyond the family circle and the outer edge of friendship are the many needy whose pressing wants demand our gifts and in whose service we may revive in these money - tainted days the ancient spirit of sacrificial chivalry.

#### RT. REV. M. F. FALLON ON ELECTION ISSUE

London, Ont., Dec. 6.-The following statement was issued to the press tonight by His Lordship the Right Rev. M. F. Fallon, Bishop of London:

I am profoundly convinced that what every one concedes to be a crisis in the world's history has become, by reason of our war-time election, a national crisis in the history of Canada. Therefore, despite the misunderstanding or misrepresentation to which this expression of my views is certain to expose me, I my own personal position and to influence, so far as my words may influence, those who have any confidence in my deliberate judgment.

It is no exaggeration to say that the eyes of the world are fixed on Canada to day, and that the ears of the world are listening for the mesure on a child; but if we indulge the sage which will be voiced by the impulse too freely we shall find that Canadian people on the 17th of we are doing more harm than good. to mind the part that Canada has played in the Great War, is it surprising that the anxious attention of the world should be directed to that momentous decision which this country will then be called upon to

make. NO ACCUSATION AGAINST LAURIER

Were I not convinced that the issue, the dominating issue, is far mistake to create a false expecta- and away beyond and above all party tion. A child who is made to feel politics, I should never entertain a thought of breaking silence during an electoral campaign. Nothing, moreover, is farther from my mind of the power of feeling what a gift than to associate myself with any really is, namely, an unexpected en accusation or insinuation of insindowment that creates pleasure by its | cerity or disloyalty that may be made or suggested against the venerable and illustrious Canadian who leads Children should be trained by being the Opposition or against that secleft with an active sense of want, so tion of the Liberal Party which an extra, undeserved, and a sign of every element desirous that Canada should now withdraw from the War. as well as all those who hold it as a principle that Canada is not con cerned in the War, are united in well be warned against this unkind their opposition to Union Government and in their desire to bring back to power, for their own un-worthy purposes, the Great Leader who disclaims all sympathy with the

ISSUE DWARFS ALL OTHERS

In the approaching election the issue which dwarfs all others is Canada's effective continued participation in the War. This is the issue which compels us to disregard all others, however important they might be at another time.

MUST FACE CONDITIONS OF TODAY It is charged that, if voluntary enlistment failed in Quebec from the beginning and can no longer be relied upon elsewhere, its failure is due to the mistakes of the government that directed the War activities of Canada. Be it so. We cannot solve our difficulties of tomorrow by the idle discussion of the mistakes of yesterday

of to-day.
Without special reference to Canada, Sir John Simon, who two years ago withdrew from the British Cabinet because of his opposition to conscription but who now wears the King's uniform himself, thus ac-curately states the issue which confronts Canada in this election:

We must face squarely the conditions

CRIME OF SLACKENING I can imagine only one crime

which is to be compared to the crime of permitting the War to an unnecessary hour, and that is the crime of slacker ing in our purpose, after all the sacrifices we have made.

Shall we commit "the crime or it may be a constraint, ill-afforded, slackening in our purpose after all the

in some measure insincere, and a sacrifices we have made?" Can any Canadian honestly deny that the defeat of the Conscription Government would mean a real slackening of our purpose? Will not the whole world so interpret such a result of our elecdifficulties we are most familiar? We remember with what a thrill of exultation we heard that the great American Republic had joined us in the struggle for the defence and preservation of democracy and Christian commit "the civilization. It has become a our purpose. commonplace to say that modern warfare means the mobilization of all the resources, energies and activi-ties of the entire nation; that everyone may help or hinder; that everyone must do his bit or be a slacker, or, worse still, be an enemy within The vast population of the United States is more heterogeneous even than our own; the consequent lack of national cohesion is an embarrassment which we ought to be able to understand. Even in his

> Wilson is constrained to say: 'I hear the voices of dissent-who I hear the criticisms and the clamor of the noisy, thoughtless and troublesome. I also see men here and there fling themselves in impudent disloyalty against the calm, indomitable power of the

STRENGTHEN FORCES OF DISLOYALTY?

Can we placidly contemplate a verdict of the Canadian people at the polls which will strengthen these forces of disunion and disloyalty in the United States? A verdict which will hamper the efforts and increase the difficulties of the great President of that great Republic on which are now centered the hopes of the Grand Alliance for the successful issue of

PART TAKEN BY CATHOLICS IN U. S. In the mobilization of the resources of the American nation no influence has more loyally or more effectively supported the efforts of the Civil Power than the Hierarchy of the Catholic Church. The part taken by the rank and file is indicated in this statement of Secretary of War Baker, nade Sept. 22nd, 1917

"The Young Men's Christian Association represents the Protestant denominations, which will roughly contribute 60% of our new army. The Knights of Columbus represent the Catholic denomination which will constitute perhaps 35% of the new

In the United States Navy and in the Marine Corps Catholics are estimated to be at least 50%.

PROPORTIONS IN CANADA

In Ontario, under the voluntary system, the proportion of Catholics enlisted is nearly 10% higher than that of the largest Protestant denomination in the Province. In Nova Scotia the Catholic voluntary enlistment reaches the extraordinary proportion of 47% of the whole. I have am absolutely certain that it would done their full duty.

DANGEROUS CLEAVAGE

The purpose of the foregoing apparent digression will become

obvious in a moment. Under voluntary enlistment Quebec has fallen far behind the other provinces. Some who speak for Quebec offer explanations for this state of things: others neither deny it nor apologize for it. I am concerned neither with the one nor the other. What does concern me is that resentment against the province of Quebec has led to indiscriminate charges against the Catholics of Canada; and the regrettable racial division threatens to cause another and more dangerous cleavage along religious lines. This aggravation of an existing difficulty is wholly unwarranted. It is mischievous. It is criminal. I know that it is deplored and reprobated by every honest man who loves Canada and has at heart the great cause for which we are fighting. In the name of justice and right and patriotism I demand that this reproation be openly expressed, that this foul thing which is an ally of the enemy be stamped out.

APPEAL TO FELLOW-CATHOLICS And I ask my fellow-Catholics not to be misled either by mistaken sympathy with a province whose religion must not be confounded with its politics, nor by natural resentment at any insults based on such con-

fusion. AND TO PROTESTANTS ALSO

In the isolation of Quebec we are told there is danger to Canada. I admit it. But the isolation of Quebec is of her own choosing. will have to cure itself. There is graver danger in needlessly confusing religion with a question purely To avert this graver danger appeal to my fellow countrymen, Protestant and Catholic alike.

DISASTROUS MORAL AND POLITICAL EFFECT

The great issue in the forthcoming

election is neither racial nor relig- Martyrs for the gifts of Christian to face with the realities of life by ious. It is the vital question of the hour and of the age, the question of cessation of the agony of the War. the War. Some openly say that Canada has done too much. Canada has done too much. Canada has done too much, if you will, all the world, whose intention was interpret such a result of our election? Will it not bring aid and comfort to our enemies? Can we pretend to consider it a message of encouragement to our friends and allies? What will be its effect on that one of our allies which is nearest refusal to send it would be a mistrefactor. refusal to send it would be a misfortune. But far and away greater
than any purely military consideration would be the disastrous moral
tion would be the disastrous moral and political effect of such refusal. we had done nothing, than now to commit "the crime of slackening in

APPEALS FOR SUPPORT OF

For the reasons here outlined or indicated I make the definite and unequivocal appeal to my fellow-countrymen of the Catholic Faith to support the Union Government and the cause for which that Union was effected. And I make this appeal fully conscious of the vile and in defensible anti-Catholic propaganda that certain supporters of Government are conducting in its latest message to Congress, President name; for I am confident, if Catholics do not play into their hands, that the bigots will in the long run injure no one but themselves. Let us meet sectarian malevolence with Catholic good will. To slanders, the conduct and numbers of our Catholic soldiers offer a definite and concrete refutation. Be ours the duty and the privilege of worthily supporting them at the polls.

M. F. FALLON Bishop of London.

#### THE POPE AND PEACE

The subjoined synopsis of an article in the current number of the Razon y Fe reflects Spain's ideas about the Pope's neutrality and gives an excellent summary of the Holy Father's work. Two days after the Pope had been crowned he addressed his first letter "Ubi primum," dated September 8, 1914, to the Catholic ectacle of the awful misery into which the War had plunged nations. an exhortation to Catholics to pray earnestly that God might lay aside His scourge, and an entreaty to the heads of the belligerents to enter paternal solicitude for all his children, are a plea for peace. Two months later, on November 1, he reothers, and that in due time I shall alluded to his fruitless efforts to primitive rule of St. Benedict.

obtain a cessation of hostilities for "The special association of Bene-

alike to practise penance as a means recently; the deepening interest in of appearing God's anger, and apcorrect and beautiful liturgical seen no analysis of the official figures | pointing February 7 for Europe and | matters, are all favorable signs of the for the other English provinces, but | March 21 for the rest of the world as | times. Even more favorable, and a day for public and united show the Catholics have everywhere for peace by all the many millions of Catholics in all parts of the earth. On January 22, in an allocution addressed to the Sacred Consistory, the Holy Father reproved the violations of justice that had taken place, and insisted on his strict duty of pre- All sorts of strange cults and stranger serving a strict impartiality toward freaks of the spiritual life are very all the warring nations. On May 25 he bade the Catholic world turn in these aberrations are signs of its distress to the sorrowing and growing hunger and thirst of the immaculate Heart of Mary, and to implore her to use her powerful in- only within the Catholic Church may tercession in behalf of her children and to obtain for them the cessation of war and the restoration of peace and tranquillity. Two months later and, here as well as in Europe, will on the first anniversary of the outbreak their work be newly appreciated. of hostilities he again expressed his So I hope that the time will speedily anguish of heart and his desire that the nations at war might again become brothers and settle their difficulties, not by the might of the sword, but by calm considerations of equity and justice. On September 6 he again exhorted all Catholics to work for the re-establishment of a and training war vocations to the peace based on justice and in accord | priesthood. with the dignity of all the nations of the invocation "Queen of Peace, Pray for us" in their respective dioceses during the war. He could not let the year close without again pleading for peace. Recalling his position as the successor to the to how they may carry on their Prince of Peace, he alluded to his religious work. well known efforts to alleviate the horrors of War and his purpose to use every endeavor to prevent such horrors in future. For this purpose he declared that a way to a clear formulation by the respect ive parties of their aims and purposes, to be followed by a conference in which, injustice being set aside, mutual concessions and compensa tions should be made in the spirit of

equity. In the year 1916 the Holy Father, in a letter dated March 4, urged all every vocation to the families of the belligerents to the religious life. practise penance during Lent, and to pray earnestly to the Queen of has also brought our young men face wounds.

cessation of the agony of the War. cause, not of any set of men, but for Better we had done too little, or that humanity itself. On December 4 he again expressed his desire that civil society might be restored to order, with respect for right and justice, and that peace the day star of all good, might shine forth with re-

newed brilliance on the nations.

Early in the following year, on January 10, he once more voiced his hope that the world might learn the way to peace. And on May 5 he again bade his children turn to the Blessed Virgin as a powerful advo-cate, and ordered that the invoca-' Queen of Peace, Pray for Us. hitherto permitted in individual dioceses, should be added to Our Lady's Litany, throughout the world, on and after June 1. tion of his efforts in behalf of peace was his note to the heads of the belligerent Powers, dated August 1 which in spite of its critics is a monument at once to the universal affection and to the strict impartial. ity of the Vicar of the Prince of

#### ABBOT OF CALDEY VISITING U.S.

SAYS GREAT PROBLEM OF CHURCH TODAY IS TO SUPPLY NEEDED CLERGY

Catholic Press Association Dom Aelred Carlyle, the Lord Abbot of Caldey, who has come to this country from England on work connected with a great campaign to foster vocations to the depleted ranks world. It was a cry of horror at the of the priesthood in Great Britain. has announced to a representative of also hopes to establish a branch of the famous Caldey Community in this country.

"There are several Americans testinto negotiations for peace. His ing their vocations at Caldey at first words, in which he emphasizes present," said the Abbot. "Two of them are from New York. I have peated his earnest supplications for be able to send these American Benethe end of the War, in his encyclical dictines back to their own country to Ad Beatissimi." Christmas eve, in form a community of contemplative his allocution to the Cardinals, he monks, living under the restored

obtain a cessation of hostilities for Christmas day, but expressed his dictines with artistic and intellectual hope of obtaining an exchange of and musical interests in the Church, the Abbot continued, "has stirred The following year, 1915, had much favorable comment. There is scarcely begun, when the Pope on a growing attention being paid to January 10, published his decree, inviting and urging clergy and laity The beautiful new churches built exceedingly remarkable, is the attraction in America mysticism, both within and without

the Church. "There are many sad and morbid manifestations of this spirit without All sorts of strange cults and stranger plentiful among you. But even human soul for real religion, and these cravings be safely satisfied. The contemplative orders of the Church exist for that very purpose, arrive when Caldey may cooperate with the Church in America in this

"But the aspect of my visit to this country which is of more pressing consequence just now is the work that Caldey hopes to do in fostering

'The main problem of the Church and with this end in view he authorized the Bishops to sanction the use vacant places in the ranks of the priesthood, secular and regular, when the roll call is made at the end of the war. Bishops and provincials are looking with anxiety to the future as

"At the same time, the War has been a universal mission, and thousands are looking at the Church and re-examining her claims with more than favorable eyes. She has come just, durable and stable, consisted in out of the test of death and the battlefield as only the Church of God can. People have been brought face to face with the real thing.

'Is this great opportunity to be lost for want of priests? Is the white harvest to be left to rot ungarnered for the want of laborers? If not, it means the fostering and rescue of

the grim reality of death. There never was a time when there were so many who longed to leave the fishing nets of the world to follow their Divine Master in His fishing for the

#### MSGR. BIDWELL APPOINTED ASSISTANT TO CARDINAL BOURNE

London, (Eng.)—The appointment of Msgr. Manuel Bidwell, rector of St. Mary's, Cadogan street, London to be Auxiliary Archbishop to Cardinal Bourne is an important one for such a post as that of the new prelate often carries with it the succession to the See. Msgr. Bidwell comes of mixed English and Spanish blood and was born in 1872 in Majorca. His family is a well known one here, though not all Catholics, and his father is in the diplomatic service. Educated at Paris and the Academy for Noble Ecclesiastics, Rome, the new Arch bishop spent some time on London mission and then occupied a post in the Papal Secretariate of State in Rome for a time. He came to England with Cardinal Vannutelli as notary to the latter at the Eucharistic Congress of London in 1908, returning the following year to take he was the rector until his elevation to the episcopate is a very well known one, standing in the midst of a wealthy district of London. Msgr. Bidwell is at present in Spain and it is not yet known whether his consecration will take place in London or in Rome,

#### FRENCH PAY HOMAGE AT SOLDIERS' GRAVE

London, November 8 .- "The Day of the Dead," always so solemnly observed in Catholic countries, was kept with remarkable fervor in France this year. In Paris the President and members of the Government with representative generals of the the Catholic Press Association that army and admirals of the navy, visited the cemeteries of Ivry, Pantin and Bagneux.

In Paris alone nearly half a million visitors were counted at one cemetery during the day and no relative mourner departed without going to pay homage to the soldiers' tombs. In the provinces the municipalities, authorities and old soldiers visited the heroes' graves to lay wreaths and offer the homage of patriotic ad-

In Notre Dame Cardinal Amette esided before an immense assemblage and preached a moving discourse after the Requiem Mass. He invoked the dead who speak by the oice of their blood and sacrifice and

who cried for our prayers. But perhaps the greatest celebra-Chalons sur Marne, where those who assisted were surrounded by a great Cathedral of Chalons where the Requiem Mass took place, the celebrant was Cardinal Lucon and the Bishops of Chalons and Gap, the latter a military chaplain, were present in the

BRITISH SURGEON PRAISES THE NURSING WORK OF FRENCH NUNS

Mrs. Bellamy Storer, writing to the Cincinnati Enquirer, calls attention to a book entitled "A Surgeon in Khaki," by Arthur Anderson Martin a surgeon in the British army and a Protestant.

Dr. Martin was killed at the battle of Somme in 1916. Speaking of the awaiting eargerly the first visit of French nursing orders, he says:

"When the War broke out France was as ill-prepared in her military medical branch as we were, and she was suddenly confronted with the problem of handling and treating at this critical phase that the Franciscan Sisters, and the Sisters of other religious orders, quietly took French soldiers. Just as quietly they opened up their convents, churches and buildings, warehouses, chateaux, cottages, waiting rooms, and turned them into hospitals for the wounded and sick men. Working tirelessly at night and day, knowing no fatigue and shrinking from no task or danger and glorifying in their mission, they performed marvels. The younger sisters were put to subordinate nursing duties, and so rigorously trained by the elder ones in the principles of nursing.

"These juniors are now very competent nurses, for they learn quickly among the ample material that war provides. The wounded French soldier loves and idolizes the nursing Sister. He demands her presence and makes her his confidante. nun is supremely happy to be back every vocation to the priesthood and in her old place and pets and humors the wounded soldier, soothes "God always provides, and the War ardent soul, and by her skill heals his

#### CATHOLIC NOTES

The hierarchy of Ireland have decided to establish in Thurles the national college for the education of priests for the missions in China.

No fewer than ten thousand French, English and Belgian women carpenters are now engaged in the work of building huts for the soldiers on the western front.

Buenos Aires, the capital of Argentine Republic, is a beautiful city of about 1,200,000 inhabitants. Its Cathedral is a Grecian edifice fronted by 12 Corinthian columns. The Archdiocese dates from 1620. The city has 22 canonical parishes and 50 other churches.

All the sacred treasures that were formerly in the Constantine Basilica of St. Peter, Rome, before it was demolished to make room for present Archbasilica of St. commenced in the time of Michael Angelo, several centuries ago, are in the new Vatican Museum building recently dedicated. Among them is Michael Angelo's plan for the present dome of St. Peter's.

Lieutenant Eugene Kaiser, a non-Catholic and a member of the Masonic order, has sent a letter to Mrs. J. A. Gallagher, of Denver, warmly praising the work being done by the up duties at Archbishop's House as diocesan archivist. He at present that has post of procurator riscal to phere surrounding the men is even better than it would be in their home

> The Right Rev. J. Henry Tihen, of Lincoln, Neb., was installed as the third Bishop of Denver, on Wednesday, November 28. Archbishop J. B. Pitaval of Santa Fe, metropolitan of both Denver and El Paso, attended the Cathedral dedication in El Paso, hence he was not able to be present in Denver. The Right Rev. P. A. Philips, administrator of the Denver diocese, therefore, officiated at the enthronization of Bishop Tihen.

News has been received of the death of Right Rev. Taccone-Galluci, Titular Archbishop of Costanza of cizia. He was for twenty years Bishop of Nicotera and Tropea, then went to Rome. Leo XIII. made him a prelate assistant at the Pontifical hrone; Pius X. used his services freely as Canon of St. Mary Major's, consultor of many congregations and examiner of the Roman clergy. Benedict XV. appointed him a member of the College of Referendarii of the Segnatura while reorganizing that tribunal three years ago

Under the direction of a commitee composed of the most prominent 'esidents a movement is on foot to restore the old Franciscan Missions n San Antonio, Tex., which with the exception of the historic have been permitted to fall into ruin. It is thought that the work will be completed in time for the celebration of the bicentennial of the advent of the Franciscan missionaries to tion of All Souls' Day took place at Texas, which is scheduled for 1918. Various Catholic organizations are taking interest in the work, although concourse of dead heroes. In the it is by no means confined to Catholic activity.

> The Bishop of Nevers in a pastora letter has announced the opening of the Apostolic Process of the Beatification and Canonization of the Ven erable Bernadette Soubirous, favored child of Our Lady of Lourdes The Bishop says: "The whole world should rise in supplication toward Heaven, for Bernadette is inseparable from the name of the Immaculate Virgin. Bernadette has repeated to the great world the Dogma of the Immaculate Conception, of which she received from the lips of the Virgin Most Pure on the 24th of March, 1858."

Catholics in the United States "somewhere in France" army the flying squadron of priests, the chaplains who are equipping motorcyles through money furnished by the Knights of Columbus, according to Associated Press dispatches. Twenty-nine priests will form the many thousands of wounded. It was squadron. Twenty two are English, who speak French and seven are Americans. More are expected from the United States. The priests will their places beside the wounded ride from village to village, holding services and organizing recreations among the men.

Msgr. Keatinge, the well-known army chaplain has been appointed Chaplain in Chief of the troops on all fronts and Bishop of Castrenis, with the titular See of Miletopolis. He is a very popular prelate, who has seen service on all fronts and has had a distinguished career as army chaplain. His appointment removes one of the grievances of the Irish clergy that they passed under the jurisdiction of an English prelate on joining the troops. Being on the spot and having no other anxieties or distractions Msgr. Keatinge will be able to give his whole energy to his work, and to filling up the many gaps in the ranks of chaplains. The new auxiliary Archbishop of Birmingham, Mgr. MacIntyre, is now V. G. of the arch-diocese, Msgr. O'Hanlon having resigned on account of advancing age; he is in his seventy-ninth year.

#### GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

> BY ANNA T. SADLIER CHAPTER VII AN ESCAPED BIRD

Everybody was an early riser in that town, wherein the English in point of numbers and social influence vere already beginning to dispute supremacy with the Dutch. on rising high in the heavens, would have been quite surprised to find any denizens of the place still included in the bedste (or wall cup-board), wherein the sleeping of the majority was done, or even in those luxurious bed-steads, high from the floor, curtained and canopied, which in the houses of the wealthy had replaced the bedste.

It would thus have been no matter of astonishment to any passer by to see Evelyn de Lacey working amongst the flowers in her garden, while they were still wet with dew, or amongst the herbs from which she compounded perfumes or simple medicines. However, on one particular morning some weeks after the arrival of the new Governor, Evelyn was delayed by a series of small domestic occurces, so that it was full 9 o'clock before she went out to her appointed Her costume was simple as befitted her work, but not even the much - admired lutestring brought out to better advantage the slender gracefulness of her perfectly proportioned figure, or her absolute lack of self-consciousness, which lent such ease to her movements, than did this linseywoolsey of a becoming shade of As she raised her head from a plant which she was pruning, with something maternal in her touch, she became aware that someone was standing outside the latticed wall of the garden and watching her - a woman whose dress, studied in its carelessness, had touches about it not native to Manhattan. When her eyes met those of the girl through one of the apertures, she laughed and, advancing to the gate, addressed Evelyn in a softly modulated voice:

I crave your forgiveness for thus interrupting your work. I am exceeding anxious for some informa-tion as to this town of New York. I wonder, in truth, that they have not changed the name." She spoke with a hint of satire in

her tone, as though she were laughing at some person or persons unknown.
"It is often called Manhattan,"

suggested Evelyn. And once was called New Amster dam. It has had its vicissitudes, this

pretty burgh, like so many of us." The lady, as she spoke, was giving full meed of admiration to the Colon-For admiration is freely given, even lavishly bestowed, by won a certain type upon others of their sex, provided that the object of such flattering regard in no way interferes with their own plans or preferences Thus this fine lady, who stood before the gate, was thinking : exquisite creature to be thrown away here, as a lovely fern in a shady

Evelyn, who for an instant had been puzzled, was now tolerably cer-tain of the passer by's identity, and in her mind arose the doubt as to whether she should allow that knowledge to appear or should await a hint from the other. She remembered the eyes, with the jaded, weary expression, though not without their beauty; the mouth, marred by lines of discontent; the general aspect of one prematurely aged and yet artificially young, which did not destroy traces of a beauty that must once been considerable. The ease, and even elegance, of the other's movement and manner would be unmistakable to this girl, who had known other types than the provincial, even if she had not recognized one whom she had seen under particular circumstances. She waited, therefore, with the pruning knife in her hand, a graceful figure and full of a distinction which was keenly appreciated by the visitor.

dare swear," the latter said, leaning carelessly upon the gate over which ran a fragrant vine, "you have never chanced to feel like a bird that had slipped for an instant from its

Evelyn shook her head, with that smile which was reckoned one of her greatest charms, so full was it of sympathy and intelligence.

Our free air of Manhattan is against such a feeling," she answered. I envy you most heartily," sighed other, " for I am out of my cage the other

this morning." Her eyes wandering over the garden, she presently exclaimed: "Oh, but this garden is an enchanting spot, and these flowers are such as our first mother might have tended

And she ended her eulogy with a few words of Dutch, which completed

the comparison.
"But I am not Dutch, Madam,"

observed Evelyn, quietly.
"No, and so I would have sworn. But what then? English?" Irish," replied Evelyn, proudly.

"Ah, true, I might have guessed it. That type is a most lovely one. But was it not in Dutch company that I saw you first ?" inquired the lady. And where was that, Madam?'

asked Evelyn, though she knew very The lady notanswering as though she did not wish just then to reveal her identity, Evelyn pres-

ently added: Perchance it may have been with my close friends, Madam Van Cort-landt and her grand-daughter,

"Precisely so," said the lady, nod-ding as if pleased, "for I remember to have heard that name." Adding after a pause: "And that name is after a pause : "
not then yours?"

No, Madam for mine is Evelyn de "No, Madam for mine is a large of the control of th thing in her own mind. "I seem to have heard the name, though where I cannot say. But in truth it mat ters little, for there is a saying that

people may meet where hills She asked no further question, but

said instead : Will you do me a favor, Mistress Evelyn de Lacey, and accompany me in a walk, just to show a poor stranger this charming little town

She held out her hand with such winning grace that, even if Evelyn had not known who she was and had not been assured of the impossibility of refusing her request, she still would have consented willingly And this despite the fact that then willingly. was something under all the courtly elegance of this exterior that jarre upon her—something sophisticated which instinctively revolted her. It was the meeting of two extremes: the cold, proud purity of the Irish girl, now living as a Colonial, and the worldliness of the woman, who, if common report were to be believed, had scorched her brilliant wings in the flame of folly. Evelyn felt, despite this instinctive repul sion, a certain attraction toward this woman, and that quite apart from the knowledge of her station, which made the episode of this morning seem like a rare adventure.

"Most certainly, Madam, I shall go with you," said Evelyn, "if you will be pleased to wait until I have put on my bonnet." She hesitated, being uncertain what the etiquette of such a moment demanded: And may I meantime offer you a seat in

our drawing room?"
"Thank you, no," replied the lady, "rather I shall walk about, if I may, in these garden paths and dream that I—I too am in Paradise."

With the slightest possible delay Evelyn procured a wide bonnet of straw, much more simple than that which she had worn with her gold lutestring, but so charmingly trimmed with flowered ribbon, and displaying the unerring taste in dress which was one of the girl's attributes, that the lady cried out in admiration. To Evelyn her language of praise seemed affected and nsincere, but it was, in very truth, just then genuine. They passed out of the gate and, when Evelyn would have turned in the direction of Broad Way and the Bowling Green, the lady checked her.

Green, the lady checked her.
"No, no," she said, hastily, "not that way. I want something new,

walk over ground with which she age. His life was of the camp and was daily familiar, led her by way of field, and mine was left to run in some of the more obscure streets, and outwards towards the Wolfert's Valley, where it lay along the shore. y went, the lady kept up a run-As the ning fire of comments upon the town, which she declared resembled one great garden. She admired in her exaggerated fashion the trees, lime and elm, ash and locust - the last giving forth so pleasant an odor that she stopped to inhale it, as though it were a rare perfume. She talked of the rivers, praising their breadth and cleanliness, of the Bay where the oyster fishers with their wide rakes brought in the highly profitable bivalves, and of the wild lucks which hovered in such num-bers over the water, and had attracted her from the first with their gray and purplish plumage. She gave Countess of Bellomont took her hand much attention to the names of and giving it a friendly pressure, streets, commenting upon them with an almost childish interest and curi-

one we are now approaching?" she asked, pausing to receive an answer. Evelyn replied that it had formerly been known by two names, Borger Joris Path and the Glass-makers' Street, but was now named after the reigning Sovereign, William

The lady tossed her head with some petulance.

And to think," she exclaimed, that they have ended by naming it William!' Ah, Mistress Evelyn, but ultra-loyalty is a wearisome quality. And here again is Nassau, which was much better entitled Pieweman, for that last hath something quaint and pleasing about it, since it conjures up a picture."

" And this Gold Street," she again commented, "sounded to my mind vastly prettier by its original title of Golden Hill. How pretty it must have been with masses of golden grain, which now, as I perceive, have disappeared! Tell me, Mistress Evelyn, why do people ever reject the poetry and retain the prose? Why do you Colonials cast all your poetry into that stream yonder?"

She pointed as she spoke to the slow and somewhat sluggish stream, which flowing inwards from the Hudson-for the two were now upon their homeward way — passed through the centre of the city, spanned by bridges and with a pretty walk on either side.

But her talk was not all of the city through which they passed. She sometimes gave utterance to strange and startling sentiments, which she excused by the assertion that that morning she was a bird out of its

For in the ordinary course," she "I have a string attached an Indian trail.

to my foot, or some obsequious person, who follows in my track, will not let me out of sight."

She spoke her mind freely, too, a to persons and things, for intuitively she trusted Evelyn. She criticized such personagesaas John Nanfan and Thomas Weaver, both of whom had accompanied my Lord from England and were both high in the Governor's counsels.

As for John," said the lady, " he will lead my Lord Bellomont into mischief, for a more narrow and purtanical being was never bred by the Covenanters.

Now Evelyn, being aware of the close relationship in which Mr. Nanfan stood to my Lady Bellomont (being in fact her brother,) was astonished at this freedom of discussion; all the more so, as she had neard her father express a very similar opinion, and presage trouble those of the Catholic Faith from his

presence.
"Aye," said the lady, as if talking to herself, " he is already weeping over the usurper Leisler's bones, who as it seemeth, was detested by more than half of the decent people of the colony. Such a one should be left in peace, now that he is dead, though Governor Sloughter may have done an ill thing in hanging him. The Papists must have rejoiced, for he too was their sworn enemy.

"They had no hand in his death," declared Evelyn, speaking with an earnestness that caused the lady to look at her.

"Had they not?" she inquired.
'Yet I have heard his opponents called Papists or King James' men." 'King James' men many of them were not," said Evelyn, "and I have heard said that there was no Papist amongst them, all being Dutch or of the Dutch - English party. truth, Madam, those of the ancient Faith are but a handful here, and

mostly of the lower order." Again the lady looked keenly into the face that was more beautiful now in its excitement.

You are too young and beautiful, child" she said, with some abruptness, "to trouble that charming head of yours with such vexatious questions.

Evelyn, seeing something like suspicion in her manner, and perhaps a note of warning in her words. said no more, and indeed they were just then approaching the garden gate again. The lady stopped abruptly, and, laying her hand upon gate again. Evelyn's arm, said with an earnest ness and frankness that startled the girl:

I know not whether I need explicitly inform you whence it is that I have escaped, and that my cage is down yonder." She waved a slender hand in the direction of the Fort, as Evelyn dropped the conventional curtsey required of her. "You may perhaps have heard strictures upon marvelling at her own stupidity in supposing this lady would wish to walk over ground with which about the supposition of the supposition in the supposition of the supposition in the s whatsoever groove it would. What

it might have been, I know not. There was a look of deep, brood ing melancholy in her eyes, as she turned aside an instant, walking on to the very gate in silence. There she stopped and, permitting Evelyn to enter so that the two were facing each other, said :

From all the tiresome ceremony which His Excellency thinks it necessary to inaugurate here, from all its pomps and from all his works, from my ladies and from some of my gentlemen in-waiting, I pray to be delivered. And," she added with a gleeful laugh, "I have delivered my. self from them all this morning." As Evelyn remained silent, finding nothing appropriate to say, the Countess of Bellomont took her hand

"I thank you for having aided me this delightful adventure. I osity.

"What may be the name of this thank you for having behaved with so admirable discretion and, though quarter : knowing my rank, for having sufto follow my whim. Oh, I will want to see more of you while

stay here in this-" She was on the point of saying desert," but being intuitively aware that Evelyn would resent such an appellation as applied to her Manhattan, which during their walk she had repeatedly professed to love, the lady left the word unsaid and pro-

ceeded : 'For it is rare to find a congenial soul, for congenial we are despite the vast gulf—I mean in worldly experience—that lies between us." Then she added mournfully: "But I am not quite certain whether we may meet often or with the delightful

freedom of this morning." For she knew, though she did not say so, that Lord Bellomont was not only jealously exclusive in permitting no men of the colony to have more than the most ceremonious and conventional acquaintance with her, but he was also disposed to keep the Colonial women at arm's length from his wife and to forbid anything that

approached to intimacy. But one thing I know to surety," the lady concluded, "that I, who have so loved courts that it was like taking my heart's blood to leave them, do now most heartily abhor the stupid pomp and state here where it is meaningless."

She dropped the girl's hand with a sigh and, giving her a last friendly smile and nod, walked quickly away. With curiously mingled feelings, Evelyn watched her figure hasten down towards the Fort in the morn ing sunshine, and presently turn into the Broad Way, which had once been CHAPTER VIII.

SHOALS AND QUICKSAND It was sometime later, after a con ference with the cook and the trying of a new recipe for Deventer cookies that Evelyn was able to resume her interrupted labors in the garden Her eyes had still a glow in them her cheeks an unwonted color, from her walk in the fresh morning air and the pleasant flavor of excitement For was there not something exhilarating and past the common in thus having been brought into touch with someone out of that great world which has forever its enchantment for the daughters of men, especially when it is seen from afar, like a mirage of ocean? And Evelyn had also been permitted a glimpse into a heart, the sealed book of life, which awed while it thrilled her.

She was for the second time con-

scious that someone was standing outside the wall—someone who threw upon the garden path. When Evelyn glanced up from her occupation of tying with fine and delicate from the same had seriously upset him. tying with fine and delicate fingers a fallen vine to a trellis, as though it had been a sentient thing, she saw before her the taller of the two men whom she had first noticed at the Bowling Green, and whom she had since seen, though at a distance, in various social gatherings. His face, paler than ever in the morning light, was thrown into strong relief by the redness of his hair. There was a smile lurking in the blue eyes and about the lips which Evelyn did not like. Her antipathies were strong and quickly formed. She enveloped herself in a frosty veil, delicate and intangible as mist, but absolutely impenetrable.

So might fair Flora have appeared to her devotees," the young man began. "But the expression of man began. "But the expression of the eyes that looked into his steadily warned him to proceed on other lines "I throw myself on your compassion," he said, bowing low. would appear to have lost my way, and am looking for a street which will lead me to the Ferry."

You have indeed lost your way," said Evelyn, with some significance, freshness and charm. for she was aware that it was both unnecessary and unwarrantable for him to have addressed her when he could have made his inquiries of the proper officials, the sentries stationed at various points, or even of some ordinary passerby. Besides, despite his exaggerated courtesy, the whole tone and manner of the man was offensive. Nevertheless, she be-lieved it best to assume that his desire for information was genuine, and gave him the requisite dir ections in a voice so icy that to go a step further would have seemed impossible even for this man of fashion, to whom all Colonials seemed a fair target for insolence. But the man in question was not easily abashed.

'My most humble thanks," he d, "that the goddess has deigned said. to point a guiding finger." Evelyn turned her back as though her conversation were ended, and re-

sumed her former occupation, "But I must pray you," persisted the young man, "to be more explicit in your directions; whether it be the sun, or a still more potent cause,

my wits are quite bewildered.' Evelyn, slightly turning her head, egarded him with cold surprise, as though he had not spoken, and as if she wondered what might be detain-

ing him. Come, be kind, fair Flora," began the intruder again, "and set a poor table upon which fell the full light stranger upon the right way. I am Captain Prosser Williams, at your Lacey regarded his daughter with the service, of His Excellency's House half whimsical, half melancholy

He seemed to think that this last tive - with that same attraction announcement would be overwhelming, but Evelyn, who was already well aware of the fact, made no change in her attitude, and at that moment a voice, the sternness of which was accentuated by its quietude, spoke from an unexpected

" I should advise you, Sir, to make your inquiries at the nearest tavern.

Captain Williams, taken aback glanced hastily at the study window, and there saw Gerald de Lacey, his face pale and with a dangerous light in his eyes. The younger man felt at first inclined to stand his ground, but, thinking better of it, turned away with a muttered apology, followed under his breath by an impre cation. His eyes were full of malignant anger at the father's rebuke and the contempt with which the daughter-if such she were-had received the announcement of his name and title, from which he had expected very different results.

These Colonials," he reflected, hold their infernal heads high. We shall have to teach them a lesson or two. As for the father or husband, whichever he may be," he struck one clenched hand upon the palm of the other, " I shall reckon with him yet. am more convinced than ever that I have seen the fellow ere now, and it might be of value if I could but remember where. What an air the girl has, what a carriage of the head! By all the gods, she hath beauty and style that belies her surroundings in this cursed hole of a Manhattan.

When the unwelcome visitor was completely out of sight, Evelyn entered the study where her father was pacing to and fro in some agita-

Well," he said, " that was a pest ilent visitor you had, Evelyn, in this Prosser Williams."

"You caught his name with won precision," said Evelyn, derful laughing.

come to my house. And," he added with some annoyance, "by what ill fortune did he find his way hither?"

Evelyn had a televeble and televeble come to my house. For Lord Bellomont had been active against James II., and had been by him attainted and deprived of offices and emoluments. Hence, there was likely to be a supplying the company of the compan that it was no fortune at all, good or bad, which had brought the intruder to the garden gate, but delibered as the control of the monarch. Also, he was known to the garden gate, but deliberate intention on his part. For she had caught his gaze full upon her on the few occasions when she chanced to he near him. Still, she did not care to put this intuition into words.

"After all, dear heart," she said, it matters little. What harm can "That is to be seen," said Mr. de acey with a sigh. "He is a danger-ous enemy, and serving such a mas-

But there he stopped. "I had another visitor this morning," Evelyn began, by way of divert-

"Yes, while you were out. One who went further than this Captain Williams, and asked eme to act as guide through the streets of the

city."
"To act as guide?" echoed the father. "Yes. And the visitor, being this

time of the feminine gender, I was forced to consent." Why were you forced, and who

was this compelling personage? inquired the father.
"She described herself as a bird escaped from the cage," answered " and her cage was in the

precincts of the Fort.' A flash of quick intelligence crossed Mr. de Lacey's face. "My Lady Bellomont!" he ex-

claimed. Yes, Her Excellency. There was silence in the room, for to Gerald de Lacey this second meeting was scarcely less unwelcome than the first. He could readily imagine how a woman of Lady Bellomont's calibre might be attracted by Evelyn's on her part could be little more than a fine lady's whim, but under exist ing circumstances it might be dan-gerous in the upshot, and anything like intimacy would prove unsettling, and in more ways than one undesir He was tolerably familiar with the Countess's antece dents, and, though Dame Rumor had not alleged anything positively evil against the lady, many tongues been busy with her name during the absence of Lord Bellomont at his former post. One thing at least was that she had spent those certain, years in the most riotous company that the gay society of the English capital could afford.

Now it must be owned that Evelyn had been flattered by the particular notice of the courtly dame, and she only regretted that prudence forbade her to mention the episode of that morning to Polly Van Cortlandt or others of her associates. The elder woman had indeed exercised a certain fascination over her inexperienced mind. She had piqued her curiosity and given her a vivid desire to meet again and know more intimately that product of a far different life. thing of this feeling she permitted to appear in the lively description she gave her father of the lady's appearance and manner, and of her delight at the quainter aspects of Manhattan and her admiration of its beauties. Seated in his favorite chair near his smile which made his face so attrac

which was conspicuous in Evelyn. he said, My dearest, by what fatality it is that we elders have to assume forever the role of beacons, pointing out the hidden

dangers of the fairest coasts. He sighed, for in truth he, whose life had held so much of adventure and brought him into contact with so many and such notable personages in many and varied scenes, could fully sympathize with the interest thus awakened in his daughter. He knew that her poetic and imagina tive mind had been charmed by the glimpses offered her of an enchanted

"It is an unamiable office," continued, with a wry face, "but alas! useful. I must exercise it when I remind you that that fair coast in question, under existing circum-stances, may have numberless shoals and quicksands. Our little bark must steer away from it, at least until we can take the soundings.'

Seeing the look of disappointment that passed across his daughter's face he cried impulsively: "Ah, Evelyn, little Evelyn, you find it hard to forgive the beacon!"

This was sufficient to arouse that other side of Evelyn's nature and bring it to his assistance, so that she could assure him, though not in words, that she was prepared to fol-low a light that she had found hitherto so trustworthy.

After the girl had left the room, intent on some domestic problem which led her to the kitchen and the company of the negro servant, Mr. de Lacey had to struggle with his own desire that Evelyn should appear became her birth and antecedents, and shine as it seemed evident she could do, if the opportunity were ing black cloud. He saw given, at the viceregal court. But, apart from my Lady Bellomont altogether, such knowledge as he had of the Governor and of his past made him aware of the dangers which might accrue to them both if they were brought too much to his notice.

"I have some knowledge of him Their own safety lay in obscurity, in before, and, were he twenty times a so far as those people were member of the Governor's House cerned. For Lord Bellomont bitter anti Catholic, and here again Gerald de Lacey knew that there might be danger. The Governors who had followed Dongor though themselves Protestants. had given but little heed to religious uestions. But with this one, the more so as John Nanfan and others of the same stripe were high in his favor.

TO BE CONTINUED

#### A PAIR OF BLUE BRETON EYES

When he came to himself the ser geant remembered nothing. Then seemed to hear a voice congratu lating him on his luck and remind ing him that the trench had buriednot killed like the others, but been blown up and he had been buried alive. For four hours the battle had gone on above him; then, owing to the tip of his bayonet being visible. sticking through the ground, they had made a search and he had been dug out, handed over to the stretcherbearers and carried to the comfort and safety of the hospital ward. As it came back to him he bega

to see all the happenings of the last days. At first they were jumbled up in his head, but by degrees he got back the power of focusing them. Only as, one by one, they seemed to pass before him they hurt his eyes to look at. A nurse, seeing he had regained consciousness, settled him so gently, so comfortably in bed that he forgot the horrors of the past and began to look at his present sur-roundings with interest. Everything was clean and airy and comfortable He knew by now that he was in Paris, far from the firing line, whose horrors he had best forget. There were flowers, down there at the end of the ward, flowers surrounding a statue of the Mother of God. gentle voice, the soft, nimble hands that had ministered to him, belonged to a nun. He was glad to be in a Sisters' hospital, for he had never been a careless Catholic; no, he had always kept the road to straight before him. Again the gentle voice was in his ears, asking if he was comfortable, if he had all he wanted. And his answer was in the affirmative. He wanted for nothing; he was not suffering; he was quite comfortable, only his eyes did burn so! They had seen so much, those blue Breton eyes of his. They had looked into hell. The Sister laughed at his vanity when he asked for a looking glass, but seriously, anxiously he examined his eyes,—dark-fringed, blue-irised, large black centres,—before handing her back the glass, with a sigh of relief.

"I don't know why it is," he explained, "but I have such a terrible

fear of going blind."
"Going blind!" the nurse's voice was encouragingly surprised. an idea to get! Why, your eyes are

not even red !'

He took back the glass and looked again, No. She was quite right; they were not even red.

Yet no sooner had the Sister left him than the presentiment came back: a haunting, reasonless fear. Well, not perhaps quite without reason, for the doctor had examined his eyes, thoroughly, not once, but twice, and although he said nothing the sergeant was almost sure he had seen a shrug of the shoulders, movement of the head and lips, that told of something not quite right. was intuition, nothing more, and of course it was possible that he was

making a mistake. His eyes did not hurt him in the least now. Even the burning had disappeared and yet he could not shake off his anxiety about them. One evening another nun beside his bed, and he thought he would try to surprise the truth from

her.
"Why is it that the top of the wall up there near the ceiling, looks so dark, Sister ?" "Up near the ceiling?" with glance in the direction named.

that is a shadow." "The shadow of what?" he re turned quickly. But she was busy on her rounds,

and she would have moved away without answering. "Sister," he urged in a low tone, trying to hold her apron, "Sister, can't you tell me?" And lower still: "I am a Breton, and a Catholic, and

no coward." Yes, yes, I am coming," and the went quickly in answer to a call that

apron slipped from his fingers as she he at all events, had not heard. Left alone, all his old fears crowded back upon him. Others would not tell him the truth. Then he must find it out for himself. To all appearances his eyes were

untouched, unchanged, but his sight was not what it had been. When he looked upwards he saw an edging of black. It was not only on the walls. where the Sister said there was a shadow, but everywhere. His range of vision was edged by a dim, growwhere there was no black to be seen. He closed first one eye and then the other; wherever he looked with the left one, there was the black edge

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more questions.

They bade him stay in bed, though he told them that he felt quite well. They took away his pillows, advising him to lie upon his back, and quite still, to move his head as little as possible. Why? He did not ask.
Some days later he was the only

patient left in the ward; his com panions were convalescent and they had all gone out into the garden the sun was shining as though the words war and death and blindness had never existed.

He had made up his mind what to do if such an opportunity as this occurred, and now he did it. Breaking rules, he slipped off his bed, glided noiselessly in his bare feet to the door of the head nurse's little room, which opened off the ward, turned the handle, still noiselessly, went in. What he sought lay upon a table beside the windowregister of patients in St. John's ward. He turned the pages swiftly till he came to the date on which he had been admitted to the hospital, and there he saw his name, and under it were two lines.

first was in French, and he it: "Retinas injured. Both

Below this there were three words in red ink, but they were German and he could only guess their mean ing; but before returning to his bed they were impressed indelibly on his He had a pencil in his and though he was sure he could not forget, he wrote the three words down: then he lay still with their sound, as he pronounced them, echoing through his brain.

There was a little Alsatian Sister who often came through the ward towards evening, on her way to own patients, and as she passed that night the sergeant called her. In his own ears his voice seemed thin and strange, but she did not seem to notice anything uncommon. He asked her the meaning of the German words, and smilingly she

Nothing to be done." He said no more, and so she moved She was only a girl, and she did not notice the great drops of sweat, that suddenly stood out upon his brow, and his silence, his death like silence, told her nothing.

Nor did he speak to others of what now he knew for certain. There are things beyond the powers of speech and this was one of them.

He had been ready, quite ready, to give his life for his country; but it seemed to him that in this sacrifice France was asking him to give up something greater than life itself.

He asked them to send for his mother and for the girl who was to have been his wife. They did not know: they did not understand why to be devouring their faces with his eyes. To them it seemed curious, almost unnecessary, to have been sent for when he was almost well and coming home soon

on leave. One day he took his flancee's hand and laid it outstretched upon his own, examining every line, every work-mark on the little sunburnt "I never knew before what a wonderful thing a hand was," he said, drawing it up, until it touched

And even then the girl did not understand. When they had gone away again and left him he tried to shut his eyes and practice, "for when he would be blind." But he only tried this once. There would be

time he added to his request, "I know what's coming. Let me profit by my last days.'

And this time they let him go. He had heard, long ago, of the Association Valentin Hauy, for the blind, and he turned his steps in the direction of the rue Duroc. There he saw for himself what he had heard before, that no blind person is refused help, that here he is put in the way of earning his own liveli-

Oh, the relief with which he read this affirmation, the gratitude he felt towards the kind hearts who for the past quarter of a century had devoted themselves to and succored over ten thousand blind!

His homeward way led him past the Church of Notre Dame, and entering he stood for a long time leaning against a pillar and watching the evening sunlight resplendent through the stained glass windows.

On the following day he was allowed out again, and he went this time to the Bois de Boulogne. Nothing escaped him now. He noticed things that he had never even seen before. The trees and flowers, their reflection in the waters of the lake, the changing lights and shadows over them; the children.

He stood still to watch the children at play, and a dog, coming along, wagged its tail in acknowledgment of a pat that he gave it.

To see! Never before had he realized all that this little word means. Oh, the joy, the delight of seeing! But day by day he felt this joy slipping from him; the gates of sight were closing by degrees. The edging of darkness stretched half over the line of vision : it came still further down, until only a rim of

retinas still were in their place. But by evening even this might be on seeing morning's light.

to him as though he had not slept; rise more freely to the heights, where

periments several times he asked no at least the night had never been so life is keen, untrammeled, luminous. long before. In the darkness he No wonder the Church dwells loving heard the Sister's voice speaking to ly on these heart outpourings of the him. Curious! She had always ancient saints, borrowing them often carried a shaded lamp in her hand in her Advent liturgy to set forth whenever she had come to him by her own desires for the Rex Gentium

It was not that the night was long. It was light: the sun was shining in the ward; outside the flowers June were blooming, only—he could not see. Only he had entered into a night so long that it would take

He heard a smothered sob beside im: "God help him! Oh, God help him !" And on his own cheeks he felt the hot, wet tears, the slow, painful tears of the strong, stricken man. To him, and to the Sister, the moment of silence seemed a very

Then he turned his blue sightless eyes upon her, and his hand went up to forehead, breast, and shoulders, each in turn.

"My God," he said, and the quiver of his lips was still-"my cross-Thy will be done."-Alice Dease in the Rosary Magazine.

#### SPIRIT OF ADVENT

"Prepare ye the way of the Lord," is the clarion note which intones the spirit of the great Advent Vigil-a time most fittingly set apart by the Church to prepare for Christmas, the Feast of the Supreme Condescension the central point of all time.

It commemorates, especially, the long waiting, the heart hunger, and exalted hope of the Ages which looked forward to the coming of the Prince of Peace, as the one solution of life's countless mysteries. During the thousands of years which inter vened between the Fall of Adam, and the Birth of Christ, the human race had run an unchecked course in pursuit of happiness, under every guise that reason and the passions could devise. The Prince of this world held an almost undisturbed sway. Marvelous achievements in the material order attended the march of progress through the centuries. Empire succeeded empire, each marked in turn by a blaze of glory,

ending in eclipse. The knights of arrogant power and unparalleled magnificence were everywhere linked with depths of unspeakable degradation and misery for the splendors of each civiliza tion were built up on the insatiable pride and sensuality of fallen humanity. "Darkness covered the earth, and a mist the people!" Out of manifold experiences of blighted wounding and ments, man had at least discovered his own limitations—his utter

dependence on some higher power. to yearn for something nobler than had as yet come within their reach This dim realization of their need was a strong prayer that pierced the clouds. "Thus said the Lord of hosts: Yet one little while, and I will move the Heaven, and the earth and the sea, and the dry land. I will move all nations: and the Desired of all nations shall come:

and I will fill this house with glory saith the Lord of hosts,"—Aggeus ii. "They who run may read" in the time enough for darkness later on.

He asked leave to go out, and he was refused. He asked again, and received a second refusal. The third time heads and the second refusal that the second received a second refusal to the second refusal to th and missed : a completion and satisfaction of their own being, which would bring them peace. This is distinctly noticeable among the Greeks, that eager, restless, half-despairing people, in spite of their natural gifts and perfections : a restless looking beyond which finds pression, with tragic force in their philosophers, and in the terrible agnosticism into which they fell at This spirit is also likewise marked in the less romantic Roman whose very triumphs ring with a sense of dissatisfaction. But the later writers betray the hunger, and Virgil portrays the ideal that drowned their souls.

But if seers of all nations were peering and reaching into the unknown, how much more eager and hungering were the ancient Jews, for the Just One, whom they knew? Like a thread of purest gold glimmer ing through the meshes of a richly woven tapestry, their beliefs, hopes and longings shone through world-wide gloom. All through the ages, the great, ardent of Patriarchs and Prophets had burned themselves out in tender, insistent longings for the Promised One, Who was to proceed from the Highest, reach from end to end mightily, and dispose all things with strength and sweetness.

Their grievous needs made them fervently eloquent, and their echo from age to age with pathetic urgency—"O, Come!" "Come and Save Us!" . . . "O that thou wouldst rend the Heavens and come down!" in varying key, the same prayer ever ascending until, in the Fulness of time" they won their Munificent Reward! . . . Such desires could not die—even in a Perlight remained visible where the fect Fulfilment—they are heaven born breathings of the eternal spirit. and linger on with intensified power At night he could not count to stir the deepest springs of human aspiration. They live—to rarefy the \* \* \* dense atmosphere of this materialistic world that soaring spirits may

From all eternity these hely "Why, Sister," he said, "how did sighs have mingled, and together, you know I was not sleeping? And bave mounted to the prescient hearthe night had begun to seem never ing of God—to influence that ending—" She did not move. She said nothing, but intuitively he knew that she

The season of Advent is a transi-tion—a recollected pause—between great beginning and a blessed nding. "The old order yieldeth to ending. the new !" St. Augustine's heart cry, in a moment of intense realization, 'O Beauty ever ancient, ever new somehow gives color to our thought each year, as the holy, mystic season recurs.

There was deep meaning and piety in that old name, "The Christ-Month" by which Advent was popularly called in mediaeval days. Even nature harmonizes with its spirit— for, just as the sun gilds the darkening days, the bare and frostyland scapes, so in the mystery of the Incarnation, does the Sun of Justice arise, sending His cheery rays into our hearts, and awakening our souls

to joyous summer activity. As the old covenant culminated in the glory of our Lord's Nativity, so Advent is a preparation for His threefold Coming. The Feast of Christmas recalls the true historic birth of the Word made Flesh, which His spiritual birth in hearts of the faithful, and thus makes them ready for His future coming to Judgment. "In His first Coming," says St. Bernard, "He comes in the flesh and in weakness; in the second in spirit and in power; in the third, mysterious, and full of love; third will be majestic and terrible.
. . . In His first, a Lamb, in His

last, a lion; in the Second, the tenderest of friends! So it comes to alight with glowing desire, tinged with joyous expectance, yes, chastened by a serene sorrow.

As the chosen people bewailed the sin which estranged the world from God, making it free to most terrible deterioration and misery, in time and eternity, so also, they exalted with jubilant hopes in the promises which let in a flood of light upon their darkness and distilled healing for all their griefs.

We live in the fulness of the glory they longed to see, and do we joice with a great joy;" yet, we mourn, too, that the invisible coming of Our Lord is so often frustrated by sin, in individual souls. Then, we are reminded a Third Coming is to follow the silent one of grace, that is now offered, and it is this, which inspires the Church to lay stress, these days on the awful, yet certain truth of the Last Judg-

She prays that her children may be roused to a wholesome, fruitful fear, by considering their own misuse of a copious Redemption, and bids them pray with her, that when Our Lord comes. He may not pass them by, but will enter in, and dwell with them. Now. Our Lord knocks at the door of all men's hearts; sometimes, so forcibly that they must need listen to Him; at others, so softly, that one must be lovingly alert to catch the whisper of grace. He comes to ask if there is room for Him in the house which is His, by every title, and "to such as receive Him He will give power to be made the Sons of God," (born, not of blood nor of flesh, but—of God.)

given up to a reprodate sense to do have given an account of them in my 'Essay on the Development of Doc-fitting. How true is that saying of the Apostle: 'Though I have prophecies and understand all mysteries and many delightful books, constantly He repeats His visit each year with unwearied tenderness; He wouldthat all things be new!" words of the Liturgy speak of darkness, which God only can enlighten; of wounds, which only His mercy can heal; of faintness which can be braced only by His Divine Energy. is especially from the Prophet Isaias that the Church gives expression to her confidence and longing, e. g., "Be comforted, be comforted, my people; thy Salvation shall speedily come; why hath sorrow seized thee? . . . I will save thee; fear not: for I am the Lord thee; tear not; for I am the state that the god, the Holy one of Israel, thy Redeemer." (Drop down dew, ye onomy, 'That the man who will act Redeemer." (Drop down dew, ye heavens from above and let the clouds rain the Just One.)

But far beyond all others, St. John the Baptist preaches the Advent Spirit; he is himself the very impersonation of it, in every aspect of his life and mission. He was "a burn-ing and a chining light" from the beginning the morning star, whose rising hera, led the Sun. The marvels attending his birth stirred the expectation of the people for the Messias, "the latchet of whose shoe he was not worthy to loose.' The times were dark and sad before his hirth, but to announce it, Heaven earth after a silence of four hundred

years. His glorious vocation was outlined in masterly strokes by the Angel Gabriel; he was "the Angel" destined "to go before the Messias, in the spirit and power of Elias" "to prepare to the Lord a perfect people," by a life "great before the Lord," "filled with the Holy Ghost" -and the fruits of austere penance, solitude and prayer. — Providence

HENRY VIII.'S OWN WORDS

PROVE THAT ENGLAND DID ACKNOWLEDGE SUPREMACY OF HOLY SEE

ry VIII,'s .sply to Luther in " Assertic "I will not so far wrong the Pontiff as to discuss anxiously and carefully his right, as if it were a matter of doubt. It is sufficient for my present purpose that his enemy is so much carried away by fury as to destroy his own credit, and clearly show that through malice he is neither consistent with himself nor knows what he says. For he cannot deny that every Church of the faithful acknowledges and venerates the Roman See as its Mother and Primate, unless indeed distance of place and intervening dangers hinder ac cess thereunto. Although if those come hither from the Indies speak the truth, even the Indians sep arated from us by so many lands and seas and deserts, are subject to the Pope has obtained this great and widely extended power neither by the command of God nor the will of man, but has seized it by force, I fain d in would know of Luther when he rushed into the possession of so His great a territory. The origin of such

immense power cannot be obscure, especially if it began in the memory of man. But should he say that it is older than one or two centuries. let him point out the fact from histories; otherwise if it be so ancient that the origin of so great a power is obliterated, let him know that it is allowed by the laws that he whose right ascends so far beyond the mem-ory of man that its origin cannot be whereby we pass from the first to the third." "The First Coming was humble and hidden, the second control of all nations to move these thirds." unmoved. Truly, if any one will study the monuments of past deeds he will find that formerly, after the pacification of the world, nearly all the churches of the Christian world pass that the true Advent Spirit is all obeyed the Romans. We even find that though the Empire was translated to Greece, it was subject, except in times of schism, to the

Roman Church. In respect to the primacy of the Church, St. Jerome clearly shows how much we ought to defer to the Roman see, when he openly declares that though he himself was not a Roman, it was suffi cient for him that the Roman Pontiff approved his faith whoever might disprove of it. When Luther so impudently asserts, and against his former declaration, that the Pope has no kind of power over the Catholic Church, no, not so much as human, but that he has by sheer force usurped the sovereignty, I greatly wonder how he should expect

his readers to be either so credulous

or dull as either to believe that a

priest without any weapon or com-pany to defend him, as doubtless he

scorns to go without a guard; and now he troubles the whole Church as

much as he can, and excites the whole body to rebel against the head,

obey is as the sin of idolatry.'

BOOKS AS FRIENDS

Assertio, etc., Lond., 1521.

was before he became possessed of that which Luther says many bishops, his equals, in so many dif ferent and distant nations : or that peoples should believe that all cities, kingdoms, provinces, had been so reckless of their own affairs, rights and liberties, as to give to a strange priest an amount of power over them, such as he could have hardly dared to hope for. But what matters it what Luther thinks about this matter, who through anger and malice is ignorant of his own opinion, whilst he clearly shows that his knowledge is darkness, and that his foolish heart is blinded and

A little philosophy inclineth man's mind to atheism, but depth in books. They are always at hand, the vaulted arches of our churches, philosophy bringeth man's mind always ready to interest us, and are Belgians, hand in hand, will renew year is a harvest growing out of past to religion.—Francis Bacon.

occurs. The late Rev. Matthew Russell, S. J., whose life of more than seventy years was spent largely among literary associations—he was editor of the Irish Monthly for forty years—advised seeking recreatio among books: "Especially goo books, and more especially good books with a Catholic spirit." Of the comradeship of books, Oliver Goldsmith declared:

"The first time I read an excellent book it is to me just as if I had gained a new friend; when I read over a book I have perused before, it resembles the meeting with

Sir John Herschel affirms:
"If I were to pray for a taste that should stand me in good stead, under every variety of circumstances, and

be of a source of happiness and cheerfulness to me through life, and a shield against its ills, it would be a taste for reading." An immeasurably greater authority, Thomas a'Kempis, author of a book

undying in the history of Christen dom, said : "I have sought peace everywhere and never found it, except in a little

corner with a little book."

Love of God and love of books led a'Kempis to produce the "Imitation," which has been, and is, the inspiration and comfort of millions

readers. "There is a little book which comes so near to being one of the immortals that I have a mind to put it on my list—'The Imitation of Christ,'" says a literary critic. "It is a slender book, but teems with knowledge of humanity. The soul of its writer speaks directly to the soul of the reader, and the truth, simplicity, charity of it, have made it a guide to the greatest and purest of minds. It is read and revered in many languages, and time seems powerless to diminish its influence.'

Is not such a friend as this worthy of a place beside one's hearth, where the hand may fall upon it moment, and the eye receive from it a message for heart and soul?

Cardinal Newman in his "Anololists among duties the duty of living among books, and suggests the quiet influence of book companions in leading him on into the light. Referring to a letter to Dr. Russell,

Newman says:
"My dear friend, Dr. Russell, the present President of Maynooth College, had, perhaps, more to do with my conversion than anyone else. He called upon me, in passing through Oxford in the summer of 1841, and I took him over some of the buildings of the University. this called again another summer, on his way from Dublin to London. I do not recollect that he said a word on the subject of religion on either occasion. He sent me. several times, several letters; he was always gentle, mild, unobtrusive, uncontroversial. He let me alone

He also gave me one or two books. Later, we read:
"I recollect but indistinctly what I gained from the volume of which I have been speaking (St. Alphonsus's Sermons), but it must have something considerable. What I can speak of with greater confidence is the effect produced on me a little later by studying the 'Exercises of St. Ignatius' \* \* \* At a later date Dr. Russell sent me a large bundle of penny or half-penny books of devotion, of all sorts, as they are found in the booksellers' shops at Rome, and, on looking them over, I was quite astonished to find how different they were from what Lhad fancied, how little there was in them to which I could really object. I given up to a reprobate sense to do have given an account of them in my

cies and understand all mysteries and many delightful books, constantly all knowledge, and though I have all makes mention of his book friends. faith so as to remove mountains and He communes with them on winter have not charity, I am nothing, of nights, goes to walk with them, and which charity Luther shows how del takes them into the school even, to void he is, not only by himself per-ishing through fury, but much more share their comradeship with others. Thus we find him introducing "The by endeavoring to draw all others with him into destruction, whilst he dren in school," or "turning up the strives to dissuade them from obey- lamp" in the quiet evening hours, to ing the Chief Bishop, to whom he please his eyes by gazing on his himself is bound by a triple bond, as array of home companions. The Christian, as a priest, and lastly as a creator of "Luke Delmege" and "My friar—hereafter to be punished by New Curate" was a fastidious lover God in a triple way. He remembers of books. "I dearly like well-bound not how much better is obedience than victims; neither does he conbooks," he confessed, and so his friends were handsomely dressed. How he lingers on the beauty of onomy, 'That the man who will not hearken presumptuously and will not hearken to the priest, that stands to minister in good company." Which is a mark in good company." what cruel punishment he deto his book friends. Choose each serves who will not obey the Chief Priest and Supreme Judge on earth. circle of friends that will be con-Priest and Supreme Judge on earth. For when cited before the Pope with genial companions in leisure and "kinsmen of the soul."—Sacred Heart offers to defray all expenses and a promise of safe conduct, this friar

#### "PER CRUCEM AD LUCEM'

whom to oppose is as the sin of witchcraft, and whom to refuse to In a moving address Cardinal Mercier made to the people of Brussels on July 21, 1916, the eighty-fifth anniversary of Belgium's independence, the heroic prelate promised his

"Today, in fourteen years' time, our restored cathedrals and our rebuilt churches will be thrown It was a wise physician who said that amusement as pursued by many at the present day "is one of the things from which we need an occawidely open; the crowds will surge in; our King Albert, standing on his throne, will bow his unconquered head before the King of Kings; the sional rest." But there is one occupation for leisure hours that never brings weariness to mind or body, if Queen and the Royal Princes will surround him: we shall hear again a wise choice is made of the companions with whom such leisure is spent. These companions are the joyous peals of our bells, and throughout the whole country, under never displeased if an interruption their yows to their God, their Sover- years, each one better than the last.



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The Catholic Record LONDON, CANADA

eign and their liberty, while the Bishops and priests, interpreters of the soul of the nation, will intone a triumphant Te Deum in a common

transport of joyous thanksgiving." however, as the Cardinal reminded his hearers, the cross of sacrifice and suffering must be nobly borne. He the fact that the just war they are waging, in spite of its horror, is full of austere beauty, for the conflict has brought out the disinterested enthusiasm of a whole people which is prepared to give its most precious ssession, even life itself, for the defense and vindication of things which cannot be weighed, which cannot be calculated, but which can never be swallowed up: "justice, honor, peace, liberty, conflict has purified the Belgians, separated their higher nature from dross, and lifted them to something nobler and better than them-

As the American people have now entered upon a war which threatens to be so long and costly that, before a victorious peace comes at last, it may demand from every man and woman in the country similar to those the valiant Belgians have made, let us hope that our leaders and rulers may find in us the same heroic virtues that Cardinal Mercier and King Albert have found in their people. If the privations and sufferings inseparable from war will but purify our national soul, fill us with the fear of God and teach us to value justice, liberty and honor more than any worldly possession, this war will prove to be for our country a heavenly blessing for which we too can sing a Te Deum of thanksgiving when we welcome home our victorious troops.-America.

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of the olden Chest" will fire his ambition to many deeds.

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and has gathered a great variety of spisodes and adventures. Temptingly they are laid out before us.

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The Catholic Record

LONDON, CANADA

# The Catholic Record

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LONDON, SATURDAY, DEC. 15, 1917

ANTI-CATHOLIC BUNCOMBE "The Austrian and the German kaisers have promised the Pope that the restoration of the temporal power of the papacy shall be one of the first fruits of their triumph Every influence of the clerical extremists has been exerted to break down the morale of the Italian soldiers and to weaken the allegiance of the Italian forces. Since the Pope made his peace gesture a few months ago Italian troops have been encouraged by extremists to cheer for the Pope and for peace until the terms are becoming synonymous."

This is an extract from one of Frank H. Simond's syndicated articles which have a wide circulation in the press. Whether such charges are made honestly or not they easily take root in the ground so long cultivated by ignorant or malicious apti-Catholic prejudice.

With regard to the calumny, so far as it concerns the Italian army and its recent reverses it is already flat, stale and unprofitable. It is known, for it could not be concealed, that the splendid rehabilitation of the Italian morale, the subsequent reckless valor and heroic resistance of Italy's illequipped Catholic armies is in great measure due to the cordial, loyal and patriotic cooperation of the Catholic hierarchy and clergy. That Socialist propaganda was carried on amongst the Italian soldiers, who held the pass which the Teutons trality, and places its confidence in forced, is known from the fact that God in its hopes for the attainment the Avanti, an extreme socialist, pacifist and anti-clerical organ, was found to be widely distributed amongst them. For the charge that the Italian people in conformity to clerical extremists" joined forces with the Socialists not a scintilla of evidence has been adduced. The bare assertion is deemed sufficient, the situation. and is sufficient, for minds warped by prejudice and poisoned by traditional mistrust.

The charge concerning the Temporal Power of the Pope is on a some- national boundaries. Imperial ambiwhat different footing. Under the tions may be realized or frustrated; e of a hostile tradition same minds might here find ground for world may be changed accordingly; in Canada have used that asylum to that the Papacy would be very likely pared with the divine commission to present struggle. cessive Popes have never ceased to earth is as wide as the human race; would substantiate its "undoubted protest against the anomalous and it knows no other boundaries. The fact." intolerable conditions imposed on visible head of the universal Church treated the solemn guarantee en. Peter, his subjects mankind redeemed Canada volunteered at the outbreak to express. as a "scrap of paper."

That is a solid basis of fact which to minds already biased lends color the world. of probability to the bald and baseless fails utterly to find any color of argu- inherited prejudice. ment to support such allegations it Now let us examine for a moment

then vested in him by the will of the absolved subjects from their allegiance. And historians recognize vinely commissioned to safeguard! that this Temporal Power of the Papacy was a great and beneficial influence in the development of Christian civilization in Europe. Then came Luther, Henry VIII. and a divided Christendom. The Temporal Power of the medieval Popes was gone forever. And it is amusing to see how those who hitherto gloried in the destruction of the Temporal Power have in the present great Agnostic or Pagan it is equally cataclysm insisted that the Pope should exercise for their benefit the power of which they are unwilling that a vestige should remain, a power the revival of which they profess to be in constant dread. In this sense it can hardly be seriously thought that there is an agreement between the Pope and the Kaiser that the temporal power of the Papacy will be restored and guaranteed by Protestant Prussia. There must be some limit to Protestant credulity even where the Pope is con-

which the term has been loosely used. Until 1870 the Pope exercised in addition to the universal spiritual jurisdiction by virtue of his office, a limited and

local "temporal power" as sovereign of the Papal States. The restoration of the Temporal Power in this sense of the term is not so intrinsically absurd. Indeed since it would be at struggle for the defeat of the Milithe expense of Italy it would be in entire accord with Prussian ethics and generous according to the Kaiser's ideas of generosity.

Now as a matter of fact we know, the whole world knows, from authoritative pronouncements that the Holy See's assertion of its indefeasible right to independence does mean or imply the restoration of the Pope's temporal sovereignty over the Papal States; nor even over the City of Rome. That is not the sole solution of this urgent international problem.

Since the present War began, Car dinal Gasparri, Papal Secretary of State, in June, 1915, to a representative of the Catholic journal, the Corrière d'Italia, said :

"The Holy See does not wish to create embarrassments for the Italian Government in regard to neuof an arrangement suitable to the situation, and looks not to foreign armies, but to the triumph of sentiments of justice among its true interests.'

But let us apply a little common sense, a little rational judgment to peats Mr. Rowell's charge in these

The Pope is the spiritual head of the Catholic Church; his jurisdiction is universal; it is limited neither by race nor language nor by racial motives in their adhesion the map of Europe, the map of the tered into at the Congress of Vienna by the blood of Christ who founded of war to return to fight and die for

one of the first fruits of their may reasonably be asked to under. French religious order who held the busy year. triumph." When the perverted in stand the Catholic position; to exerwhich cannot divest itself of its judgment, and not be governed malignity even at such a time as this entirely by Protestant tradition and

is safe to assume that the unsupport- this question of the "Temporal these men as an honest man he will ed statements so freely made are Power,"-a stupid, ambiguous, misdevoid of any basis other than the leading and inaccurate term never fact that the Holy See has never sur- used by Catholics in this connection. rendered but on the contrary has The independence of the Holy Seealways asserted its right to indepent to use the correct term—is an important matter and an indefeasible It is, moreover, quite evident that right of the Head of the Church Cathaddition to the spiritual power inher- asked to believe during a world wide condition by scholarly and apostolic with our "Best Wishes." ent in their office, the Popes exer- war, with bitter national and racial priests-members of a religious order

sacred interests which he is di-Whether Germany be the victor or not does not affect the question in the slightest. If Germany attained every object and secured the worlddominion to which she aspires such a league between Pope and Kaiser would be all the more fatal to the interests of the Catholic Church.

One does not need to be a Catholic to see that. To Protestant, Jew,

And in whatever light one sees the Pope no one can believe that the Pope is in league with the Kaiser for a secondary consideration, the attaindeal the most fatal blow in history to repugnant to true Catholicity. the primary object for which the Papacy was instituted.

lous superstition of infantile minds. But don't ask grown men to believe There is however, another sense in that Benedict XV. is such an arrant fool.

NATIONALISM AND RELIGION

In the course of an editorial commenting on Bishop Fallon's pronouncement on the issues of the impending election The Globe says:

Not only are the Nationalists bethe tary Service Act, but in Mr. Rowell's judgment "the majority of the curés throughout the Province share Mr. Bourassa's Nationalist, clerical, and reactionary attitude.

In this attitude," he adds, "they were undoubtedly encouraged and abetted by the members of the religious orders from France, who found an asylum in Canada, and that asylum to undermine Canada's strenath in the strugale. It is a misfortune that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle of their people to preserve their national existence, and by their courage and sacrifice won for them elves a new place in the hearts and affections of the French people. We might as well frankly face the issue There is a Nationalist, clerical, and reactionary movement at work the Province of Quebec which today dominates the political situation in that Province, and is using this hour of grave national peril to dominate political situation throughout the Dominion of Canada."

The italics are ours. We challenge Mr. Rowell to bring forward a shadow of proof for this assertion with regard to the members of religious orders from France. Farther on The Globe itself re-

words: "That appeal will undoubtedly help to clear the air. We may not agree with Bishop Fallon that the French curés are actuated entirely to Nationalism. We may regret, as Mr. Rowell does, the undoubted fact that members of religious orders from France who found an asylum

the Church and promised to be with France. We use the word volunback. We do know that severalernment had exiled them. If Mr. make the amende honorable.

Those who, like The Globe and Mr. against the French priests in Canada narrow and intolerant spirit of French-Canadian nationalism, or

tribunal. In those days kings certain to follow its conclusion, that Frenchmen out of the College, and literature. The works of the late not think that they intended to be and to impart the blessings of religious governed as well as reigned and the the Pope, the Head of the Church, in many instances back to France, as Mgr. Benson, John Ayscough, Car- dishonest. They were swayed solely ion to the young. Pope in virtue of the temporal power, which is nothing if not universal, has relentlessly as later on they drove dinal Newman and Manning, Father by their sympathies. for a matter of secondary importance out the English-speaking members | Sheehan, Fathers Finn and Copus, Christian world, deposed kings or involved in the issue of the War the of the staff and all who sympathized Isobel Clarke, Christian Reid and with them.

In this we are speaking with personal knowledge of the facts.

Nationalism has thrust itself into politics in various ways. It is a fair subject of public discussion. Indeed it cannot be avoided or evaded. But we protest emphatically against the attempt to identify it with religion. That Nationalists should make such sin, theirs the graver injury to religion. To identify the Catholic religion with any race or language is to deprive the Church of God of her most glorious title—the Catholic Church. Narrow nationalism or ment of which by such means would racialism is incompatible with and

Whatever difference of opinion there may be as to Bishop Fallon's The Pope and Kaiser story may judgment on the political issues now furnish entertainment in quarters before us, The Globe in its leader of where the curious may exhaust their Dec. 8th furnishes evidence of the ingenuity in testing out the credu- reason for this patriotic appeal to Canadians of good sense:

> "There is graver danger in needlessly confusing religion with a question purely racial. To avert this graver danger I appeal to my fellowountrymen, Protestant and Catho

We do not wish to single out The Globe as if it were a chief offender far from it. But if The Globe with its long record of square dealing towards Catholics, even in the very article in which it eulogizes Bishop to God, broaden our sympathies, Fallon permits the insistent insinua- and kindle in us the fire tion that his distinction between re- of living Christian charity, make us ligion and racialism is unfounded then the Bishop's ringing denunciaindeed timely and necessary:

"This aggravation of an existing is mischievous. It is criminal. I know that it is deplored and repro bated by every honest man who loves Canada and has at heart the great cause for which we are fighting. In patriotism, I demand that this reprobation be openly expressed, that this foul thing which is an ally of the enemy be stamped out."

And the irony of it is that if these unwarranted, mischievous and criminal tactics have the effect of driving Catholics into the ranks of the Government opponents the effect will be accepted as justification of the

BOOKS AS CHRISTMAS GIFTS

The following well-written letter is so timely and deals with its subject so admirably that we gladly give it editorial prominence and endorsation.

Toronto, Dec. 5th, 1917. The Editor, CATHOLIC RECORD:

Visiting a Catholic family last Christmas, and seeing the generous interchange of presents, principally books, I was surprised on looking through them to find that not one of inherent right to, but of which she the dozen odd was written by a had been long deprived, it is a down-Catholic, and, in fact, four were right injustice to later take that bitterly antagonistic to the Church. suspicion inclining them to believe all these things are ephemeral com- undermine Canada's strength in the note that I would do everything They are becoming obsolete terms. in my power to remedy this, Let us rather look at how she has, to favor powers that would restore to Peter: Feed my lambs, feed my We challenge The Globe to give a and as the Christmas season is by her recent words and actions, the Holy See its independence. Suc. sheep. The kingdom of God on single instance of anything which approaching I consider this a most been proving her fitness for this new opportune time; being a layman, and role. the pulpit therefore not available, On the contrary those members of the other alternative is to write to able voting lately in the various them since 1870 when the nations of is the Servant of the Servants of religious orders from France, of mili- the Catholic press, craving from it societies of which they are members,

Aside from the religious signifiit even unto the consummation of teered advisedly. We know of graces and privileges we all love, Our non-Catholic friends are not told by the French consulate to wait thought of the Spirit of Christmas, increased. It professes to be interstatement that "the Austrian and asked to make profession of the until they were called up. We do not with its opportunities to express our denominational and non-political.

up their lives on the battlefield for with our "Best Wishes:" generally

many others too numerous to name from which the reader will carry away the remembrance of pleasant friends and salutary lessons, instead of bothering and insinuating doubts, and salacious suggestions, are available if we take the trouble to ask for

them. Like the loaves and fishes, let our Catholic books also multiply, by unan attempt is intelligible. And we selfish interchange amongst our freely admit that theirs is the greater neighbors and friends, so that they may refresh the multitude, giving strength to the weak and joy and pleasure to the weary.

READER.

THE HALIFAX DISASTER

Our heartfelt sympathy goes out to the stricken people of Halifax. By this awful visitation something of the horrors of the War is brought home to us. We seem to realize anew the sufferings of the refugees from their homes in Belgium, in Serbia, in Poland, in northern France, and now in northern Italy Generously, promptly, with full hearts and hands all within reach of Halifax rushed to the rescue and all that is humanly possible is being done to alleviate the condition of the victims.

If our own immunity in a world of suffering, realized afresh as we contemplate this appalling affliction does not deepen our gratitude more humble and helpful and self less-then God pity us. Happier are tion of such political methods is they with broken bodies or anguished hearts than we who pursue our selfseeking way in a world where God They love their homes, not the pubdifficulty is wholly unwarranted. It is calling in trumpet tones for selfsacrifice and service.

WOMEN IN POLITICS

When female suffrage was an academic question, we always felt that those public men who voted for the Affirmative were not altogether seriwilling to court popularity. Women, however, were quite serious about the matter; and when they laid their claims before the various governments they could point to many leading men as their valiant protagonists. It was a very convenient thing to have the female vote to overcome, say, an obstacle in the way of temperance legislation. But if the legislators granted the franchise to women, as they did in some instances with such unseemly haste, solely with an eye to that purpose they were acting from motives of expediency and not from principle. If on the other hand they were acting on principle, if they were convinced that they were granting to woman something that she had an right from her. But what is the use At the time I made a mental of talking of justice and rights! Women have been doing consider-

Europe, either actively or passively, God; his throne is the Chair of tary age, who found asylum in indulgence for the few words I wish To take one instance, we might mention the I. O. D. E., the Imperial Order of the Daughters of the Empire cance of Christmas with its many This order has been in existence for some years, but since the War hegan French priests in Montreal who were and our hearts warm with the its membership has been very much German Kaisers have promised the Catholic faith; but when they pass know-perhaps Mr. Rowell does- love and gratitude in a tangible It has bent its energies to aiding the Pope that the restoration of the tem. judgment on things Catholic, on the whether there was a single member, manuer to our dear ones, or to renew dependents of our soldiers, collecting poral power of the papacy shall be Church and its visible Head, they within the military age limits, of a a friendship perhaps forgotten during funds for the Red Cross, and supplying comforts for the boys at the front, When at a loss to discover a gift to in which capacity it has set an engenuity of that inveterate prejudice cise a little of their vaunted private five if we are not mistaken — gave give a personal touch, we send a book viable example of zeal and charity. We know of a case where a sweetthat France whence an infidel gov- we know nothing of the book we tongued representative of the send except that it is clothed in an Y. M. C. A., who was accompanied by Rowell has unwittingly slandered attractive cover, brought out by the a couple of local ministers, addressed in the convents which she founded, publisher to catch the gullible a chapter asking for a grant for his or among those outside whose privi-Christmas shopper. Little we know institution. In response to his apof the contents of this book, of its peal the society emptied its coffers remains as vivid and as frag-Rowell, repeat this unfounded charge doubtful moral tendency or even which contained a very substantial rant as if she had been openly immoral tone, or of its veiled donation from the Catholic congre. called home but yesterday. "She either know little of the intensely and insidious charges against the gation of the place. Now, without was a model of gentleness, of love Church. Think, Catholic reader, of disparaging in the least the Y. M. C. A., the harm this book may cause, the those ladies had no more right to his admirable Introduction, "she many who talk of the "Temporal olic. But it is a subordinate matter, they are determined in spite of facts ruining of a soul, or the weakening vote away that money than to give it was a safe guide to high ideals, and, Teresa's foundations, and it has Power' do not know what they are a matter that derives all its importo identify nationalism and religion. of a faith perhaps none too strong, to the Methodist Mission in Rome. from her childhood, was dowered talking about. The term is used in tance from its necessity or utility for A concrete example of what we (for many are too credulous of what Would they have given a grant to the with a benignity, tenderness and cessful. The first school was opened history to cover two entirely differ. the free exercise of the Pope's uni- mean is the University of Ottawa, they see in print) and all this with Knights of Columbus who are doing ent things. In the middle ages, in versal spiritual jurisdiction. We are founded and brought to a flourishing its wake of evil consequences, sent work similar to that performed by and made joy more joyous." These promising circumstances. But it the Y. M. C. A.? The money was are qualities which count in any took root, grew and dourished, until We have no excuse for the purdonated for a specific purpose and was walk of life; more especially do they to day the Sisters preside over a palcised in temporal affairs the jurisdic- passions aroused, with enduring anti. from France. French Canadian chasing of non-Catholic books, for the merely held in trust by them to be count in one whose mission it is to atial academy, and have an establishment. tion of a supreme international pathies, resentments and jealousies nationalism drove these learned bookshelf is wealthy with Catholic used for that purpose alone. We do form souls after the Divine Model lished place in the affections of Illin-

In another instance a lady from an outside city was invited by the regent | etto Community in Canada dates of a chapter to explain the political back to 1847. Toronto was its situation to those privileged ones of cradle, and Bishop Power (a name her sex who would have the right to ever to be held in honor) its sponsor. vote at the coming elections. Of course, the address was wholly par. pate the Bishop had felt the need of tisan, as it was intended that it a teaching order of women to whom should be. We presume that the could be entrusted the education of society defrayed the lady's expenses; for those female orators are not so altruistic as to waive aside any city he began to cast about for monetary recompense. A non-political society of men would not have in Europe in the first months of done that. They would have fore. 1847 he had visited Ireland, and took seen that it would cause trouble. But women seem to let sentiment and sympathy run away with their judgment and discretion.

One of the worst features of the new situation is that it is apt to breed discord and hard feelings in many communities. Men, as a rule, take their politics very good-naturedly. They hotly oppose one another on election day, but are good neighbors the day after. We have our doubts if such will prove true of women, especially that class of women, who, having few home ties, are always on the lookout for some diversion. We witnessed a little scene, recently, that confirms us in our opinion. In a crowded store a lady, who moves in society, was giving expression in very strong language to her political views. Another lady very timidly ventured to question one of her statements. Whereupon the former turned upon her and gave her a severe tongue threshing. Of course that poor humiliated woman will love the other ever afterwards.

It goes without saying that this is no reflection upon the representative wives and mothers of the country. lic forum, and they find sufficient there to satisfy all the cravings of their hearts. They have no inclination to run around from house to house prying into other people's business. They are not interested in fads or politics. They would feel very much out of place at a political meeting, which, after all, is the highous in their contention, but not un. est tribute to their womanly in-

THE GLEANER

NOTES AND COMMENTS and the book, therefore, may be re-Mother Dease, therefore, Foundress throughout. and Superior General of the Institute of the Blessed Virgin in America, or, THE FIRST Loretto Convent in as it is more popularly known, the America was a building, still stand-Loretto Order, is the opening of a ing, on the corper of Duke and Frednew chapter. That it is a story of erick streets, Toronto. Later, it was deep and absorbing interest to the removed to the corner of Simcoe and Catholics of Ontario perusal will Wellington streets, in a house aftermake evident to all.

TWENTY-EIGHT years have now passed since Mother Teresa was not until 1857 that the Mother House called to her reward. In the interval of the Order was established at a new generation has arisen, and of Loretto Abbey, where it still remains those who were her contemporaries in the Order, or in the world, very few remain. No more eloquent don and Guelph, to be followed later testimony, then, could be paid to her qualities as woman and religious, than to record the fact that, whether lege it was to know her, her memory and kindness." says Dean Harris in holiness which poured light into life in September, 1880, under not very

THE ESTABLISHMENT of the Lor-From the beginning of his episcoyoung girls, and as soon as he found himself established in his episcopal assistance in that direction. While advantage of the opportunity thus afforded to confer with Mother Ball. Superior of the Institute of the Blessed Virgin at Rathfarnham, near Dublin, on the educational needs of his diocese. The result of that conference was an invitation on his part to establish a branch of the Institute in Toronto. This invitation was renewed on his return home in June, and as a result, a little band of five nuns left Rathfarnham on the first of August following and arrived at Toronto on the sixteenth of September, Sister M. Teresa Dease was one of the number.

IT IS NOT our intention to relate the history of this modest but momentous enterprise. That would be to anticipate the pleasure in store for readers of the book before us. Suffice it here to say that within a fortnight of the Sisters' arrival. Bishop Power died, a martyr to duty, in ministering to the spiritual wants of the fever-stricken immigrants whom a soulless landlordism had cast upon our shores. This left the Sisters fatherless and destitute. But buoyed up by faith, and consoled by the kindness of the little Catholic colony, they opened their modest convent and set about the task com mitted to them. This was the mustard seed which has now grown into a great tree, with branches spreading throughout the Province of Ontario, and into the neighboring Republic. Its history is told in detail in the Life of Mother Teresa; its good fruit is our common possession.

MOTHER IGNATIA Hutchinson was appointed Superior of the little band of religious whom Mother Ball sent out THE PUBLICATION of the Life and from Rathfarnham, and she continued Letters of Rev. Mother Teresa Dease to occupy that office until her death in may be said to mark a departure in March, 1851. By provisional appoint. the Catholic literature of English- ment of Bishop de Charbonnel (who speaking Canada. It is, to the best | had succeeded Bishop Power), Mother of our knowledge, the first instance M. Teresa Dease then became Superin which the appals of one of our jor, which appointment was later Religious Orders or the life of a ratified by Mother Ball. hus, on Founder have been written in extenso, St. Joseph's Day, 1851, began that long stewardship of almost forty garded as the pioneer in a most years which was to be so full of merits interesting and important depart- to her who was its custodian, and of ment of letters. In saying this we blessings to those who were its are not unmindful of the many objects. "I have seldom met a religvolumes of conventual history and lous," wrote the venerable Father biography which French Canada has Dowd of Montreal, at her death in to its credit. Quite a literature has 1889, "who had the spirit of her callgrown about the persons of Vener- ing in the same degree of perfection able Mother Mary of the Incarnation, she had. She was governed habituand Venerable Margaret Bourgeois ally by a spirit of faith, of simplicity for example, but these treat of a and of fervent love of God, and an period anterior to the advent of the anxious desire to see her Community English speaking races to Canada work alone for the honor and glory and touch Ontario or the Maritime of God." And that has been Provinces not at all. The Life of the characteristic of the Institute

> wards occupied by the office of the Attorney General of Ontario, and demolished some years ago. It was In the interval, houses had been opened at Brantford, Belleville, Lonby other establishments at Lindsay, Niagara Falls, Hamilton and Stratford in Ontario, and at Sault Ste. Marie, Michigan, and Joliet and Chicago in the State of Illinois. Some of these Ontario foundations have for one good reason or another been discontinued, but they all have to their credit a chapter of good work in the cause of Catholic education.

JOLIET WAS the last of Mother proved to be one of the most suc-

have prospered, and have now two large convents, and a recognized position in the educational world of that city. But, to quote the impressive words of Father Francis Ryan spoken on occasion of Loretto's Golden Jubilee, "what they and their friends rejoice at to-day, is not that the sailors. The only they hold a first place in educational work, but that they have won this proud distinction, not so much by their talents, industry and excellent educational methods, as by their heroic sufferings in the great cause of Christian education."

THE ONTARIO foundation to which perhaps attaches the most romantic interest is that of Niagara Falls. In 1861 Bishop Lynch conceived the terrific force. The German idea of erecting near the cataract, Office yesterday claimed the capture which had been called "nature's high of eleven thousand prisoners and altar," a Catholic institution which might become in time a place of pilgrimage, and of religious retirement The establishment of the Carmelite Monastery and of Loretto Convent, was the direct result. The same thought had occurred to Mother Teresa on her first visit to the Falls to abandon this for a frontal attack, in 1852, but no means of putting the idea into execution then presented itself. Following upon Bishop Lynch's proposal, however, accompanied as it was by the gift of six at Rome announces that a powerful acres of land immediately adjacent to the cataract, a beginning was made in June, 1861. In September the school was opened, and notwithstanding initial obstacles, which at the time seemed insuperable, the undertaking prospered, and the magnificent convent which is now the oboutgrowth of the faith, energy and patient perseverance of Mother Regis Harris, its builder.

SPACE FORBIDS us to dwell upon ject of this biography. We get glimpses of it here and there throughout, but these can only be read understandingly and with full appreciation in relation to her career as a whole. We have quoted Dean Harris and Father Dowd in this connection. But the best testimony the situation. -Globe Dec. 7. after all is that of her own personality as revealed in her letters. Her profound faith, her tender piety and her great gift of sympathy are apparent in every line of her correspondence with her friends in the world no less than with her own spiritual daughters. The book contains many of these letters: we could wish that it contained many more.

THE BOOK is published by Messrs. McClelland, Goodchild and Stewart, Toronto, and in the point of mechanical workship is creditable, throughout. As to authorship we are not told more than that it is by "A Member of the Community." The text, however, reveals intimate knowledge of the subject and many example, appears as "McDonald;" his Vicar General, William Peter Macdonald, as "McDonnell;" Rev. J. J. Hay as "J. Y. Haye;" and Hon. John Elmsley as "Elmsly." There are minor blemishes, however, and need not be dwelt upon. The book as a whole, we may repeat is one of great interest and value, and a decided acquisition to the historical literature of the Church in Ontario. We could not imagine anything more acceptable as a Christmas gift.

#### HEARING CONFESSION ON THE SHIPS OF WAR

According to dispatches received from abroad, services for Catholic sailors in the American flotilla are being held on board the destroyers. For the first time in the history of the American navy confessions are being heard on the bridges of the ships in places usually occupied by the destroyer commanders. There is as yet no Catholic chaplains the services are being conducted by a priest attached to the British naval

The chaplain comes on board the American ships and sends to the officer of the day a request to meet the Catholic members of the crew on the bridge. The visit is usually made at the noonday lunch hour, when a half hour's suspension of work on the part of certain of the crew will not interfere with their duties. The chaplain climbs the ladder to the bridge and soon finds himself surrounded by twenty or twenty-five members of the crew.

few feet from where they are standing on the bridge is a darkened chart house, where the commanding officer lays out his course while at

he will now hear confessions, dis-appears into the chart house, and the men file in, one at a time.

This ceremony is being carried out on all of the American destroyers. The chaplain feels that all ships in the harbor are in his diocese and that it is part of his duty to visit them and offer spiritual advice to the sailors. The only chaplain attached to the American flotilla is an Episcopal clergyman, who conducts service on Sundays on board the two flotillatenders.—Intermountain Cath-

#### ON THE BATTLE LINE

ITALY'S DEFENCE is once more be ing subjected to a severe test. The enemy's second hammer-stroke, this time in the mountainous region the north, is being delivered with over sixty guns in the storming of strong positions in the Meletta region on the Asiago Plateau. The Italians admit withdrawal of their line from the slopes south of Monte Castel gomberto to the Foza Spur. Diaz reports that the Austro-German command attempted to take thi position in the rear, but was forced which the defenders resisted stub-bornly, giving up their lines only after inflicting heavy losses on the attackers, and their new line has been well prepared. The War Office enemy effort in the Upper Brenta Valley was repulsed with heavy

IT IS CERTAIN that the invaders will continue to hammer the line hard in Northern Italy. One despatch yesterday stated that fresh Austro-German divisions from the French and Russian fronts are continually arriving through the Tren ject of interested enquiry on the tino, which indicates that the enemy part of visitors to the Falls, is the is able and eager to seek some sort of a decision on the Italian front, inasmuch as he is coming downbill, and the defender has the double disadvantage of uphill work, and, so far, numerical inferiority. However, part, at least, of the vast military resources of the United States will the interior life of the venerated sub- very soon be at the immediate dis- Forgive my sins for Jesus Christ's sal of Italy's defenders, who now include a reassuringly large number of British and French troops in splendid condition. Just what the lips. He kissed the symbol of infin Allied plan of ultimate defence is has not, of course, been divulged, but Lloyd George and Clemenceau and President Wilson will see to it that it will be adequate to the urgency of

Allies in Europe. The Austro-German forces on the northern section of the line in Italy have made some progress in their plan of an ence of his own, as illustrating enveloping movement, the first the fact that every Catholic soldier phase of which has an objective the has it in his power to do an aposdriving in of the wedge between tolic work by reflecting in his forces on the Piave River and those to the west and north. If this could which the Church of God has breathed sure to attempt a new attack on the Piave line proper while the northern attack is proceeding. Up to the Plateau, from which the wedgedriving is being attempted, has resulted, according to Berlin, in the storming of Monte Sisemol, an who has taken part in the great pushimportant natural defence point, and was arressed there. This reads the war-zone. One thing had made a profound impression on him. He cised in regard to proper names. height was taken, but that for the The first Bishop of Kington, for present the Teutons have not been able to make a farther advance. A Vienna report, which is very boastspeaks of the self-sacrificing heroism speaks of the self-sacrificing heroism ence to death, had astor of several brigades, which enabled him. He envied them hoping that they may be able to conthe opinion recently expressed line can be held and the enemy prevented from debouching into the The weather just now is reported to be cold but fine, the change cite many other like examples. from the snowstorms of a few weeks British forces are now in the positions assigned to them on the Italian line, and will soon be heard from. The Allies, however, will have to meet larger forces of Austro-Germans in view of the armistice with Russia. This armistice, it is now stated, has been extended to the Roumanian army, which, however, refuses to attached to the American flotilla, so fraternize with the Huns. It was, of course, impossible from the geographical situation and the comparative smallness of the Roumanian forces for them to refuse an extension of the armistice in view of the great betrayal of the Russians.

ANCIENT HEBRON has been taken the British forces operating against the Turks in Palestine. It is twenty miles southwest of Jerusalem, and its capture is important although the British are within five which has a population of 15,000, was essential to the final success of the campaign for Jerusalem, as the Turk position here was strong, and thouse, where the commanding was a barrier against a proper link- lay out his course while at Ingester of the units of the British army under General Allenby, my mind wanders." How a crucifix,

attended with uniform success .-Globe, Dec. 8.

A DESPATCH from American Headquarters in France Dec. 7th reads in

Germany, in the view of the American soldiers, is preparing her greatest effort and with the greatest forces, thanks to the Russian armisreleasing forces on that front, that she has been able to muster in

Should the enemy's available for him on the cross. Recently a effective army outweigh the French non Catholic was deploring the sad and British, it is wondered here whether the Americans will continue their original training schedule or whether there will be instituted a general speeding up to enable an to hurl their army of Sammies weight against the Boches.

#### THE WAR AND THE CRUCIFIX

(By "M. C. L." in Glasgow Herald)

Whilst Kensit and his kind are denouncing the Crucifix in war-shrines, and the Protestant Alliance 'Manifesto" refers to it as "the idolthe atrous Papal Crucifix," a Presbyterian chaplain, the Rev. Charles Gordon, of Winnipeg, known to fame as "Ralph Connor," author of "The Sky Pilot," etc., has been resolving to carry a crucifix with him. This is why. He was speaking with a dying young soldier who had been carried into dugout to await the ambulance, and on the boy saying that he was "not of your religion," Mr. Gordon asked if he was a Roman Catholic? 'Have you got a crucifix?' Yes. asked the Presbyterian : but the poor soldier had left it in his kit. "I sent come, as He Himself ordained. around to find a crucifix among the boys," writes Mr. Gordon, strange to say, could not find any. I made up my mind I would carry one after this. I went out cut two little twigs, and the doctor tied them in the form of a cross. I held up the cross before his eyes, now growing His eyes brightened, his face really shone in a smile. 'I see it,' he 'lift my head.' I lifted his Sacred Heart of his Redeemer; he 'Never 'I can't pray,' he said. head. can see the crucifix, a silent sermon, mind. God knows. Say after me, 'God be merciful to me, a sinner. that matter. Or he is blind; the bell tells him of the progress of the sake, and receive me now.' He said the words after me, his eyes Great' Action, and when the time fixed on the cross. He moved his to the altar to receive the Bread of ite love and mercy. In a few min-Life; he can feel the crucifix, utes he closed grow loving and contrite as his fingone." Note that what is "idola trous" to the Protestant Alliance and Mr. Kensit is to a talented Presbyterian "the symbol of infinite love THESE ARE anxious days for the lies in Europe. The Austro Ger-Christian? Mgr. Howlett, preaching in Westminster Cathedral on Domin ion Day, related a touching experi dwells One whose delight is to be with the children of men, Whose be done, most of the Italian forces on into his soul. "A few weeks ago," the Prave would be cut off and forced said Mgr. Howlett, "after I had said to surrender. Enemy forces are holy Mass in this Cathedral, a man followed me into the sacristy. He was a stranger to me. I had never seen him before. He was a Scotch present the fighting on the Asiago Presbyterian, a man of University education, and had never before spok en to a Catholic priest. He told me that he had been in the trenches at capture of 15,000 Italians and over the front; that he had been in the sixty guns. The Germans claim the hell so well known to every soldier so little known to us whom the kindly graces of diction. We could wish Rome says that the enemy's advance was arrested there. This reads like war-zone. One thing had made a ments of Catholic soldiers going ove the top after they had been fortified by the Sacraments of the Church. ful, gives credit to the Italians for putting up a desperate fight, thus confirming the Rome report which courage, joy, cheerfulness, indiffer death, had astonished the rest of the forces to withdraw to noble spirit of self - sacrifice, prepare the line. No doubt strong and longed to share it with them defensive positions have been made but he knew that it was a something stronger still by the Italians in this which their religion had put into ector, and there is some reason for their souls, which no other power on earth could impart. A few days ago he returned to the trenches, filled by military experts that the main with that same unflinching spirit which had captivated his admira tion on the battlefield. That man was but one in thousands. I could see how the Holy Ghost works even ago enabling the foe to carry out amid the deadly horrors of a great concentration of troops and guns. advance. You see how the Catholic It is believed that the French and on the battlefield can be an apostle as well as a soldier, and all the better soldier because he is an apostle."
("Tablet," July 7.) One does not hear of Catholic soldiers being desirous of becoming Protestants before they face death, nor of the fervent faith of Protestants drawing Catholics into their sect. (Not only on the battlefield, but in the quiet days of peace in the city and in the village, in the factory or workshop, in the office every where, we Catholics have it in our power to do an apostolic work the bad Catholic, the careless Catholic, who betrays his trust, who repels others from the Faith and prejudices them still more against it who so far from leading the wander-ing sheep into the one Fold drives them yet farther away. We cannot be Catholics and at the same time escape most serious responsibilities. or six miles of the city at other The incident narrated by Mr. Gordon points. The taking of Hebron, brings to mind another before the War. A slowly-dying non-Catholic was heard to say to his clergyman

"Can't you do something, give me anything, to remind me of Christ as

ois Catholics. In Chicago, too, they remarks with the announcement that whose advance so far has been "the symbol of infinite love and ities. These reports come from every hardships and misery inclining Eng. haunting in vain the offices of pubmercy," would have helped him, and mobilization camp in the country, painfully inadequate was the and have their origin in various of the children's sources. Think The reply: hymn-'Jesus loves me, this I know, secretaries are, of course, interesting because the Bible tells me so '- from a statistical standpoint, but it is which could not remain in the poor | the soldiers themselves-the men man's mind, clouded, confused, and who are benedting by this workfast losing its grasp and its under-standing of words! A crucifix would who furnish the genuine human interest documents which bring home have comforted him, would have kept as no statistical report ever could before him the great truth; whilst the need which this work is filling looking at it, or holding it, he surely among those who have left home sur roundings to follow the flag to the could not forget that Christ had died battle fronts of Europe. FORTY-FIGHT RETURN TO FOLD state of another, a man who had be come stone deaf. He had never cared It is to friends, parents, intimates that these men write, and in these letters they speak their minds. In for reading, and he no longer went to church; why should he go? these letters practically every phase of the work is treated, and of these what was the use, when he could hear neither the sermon nor the none is more gratifying than those hymns? If that dying soldier had which relate the great amount of been deaf, the little cross would have spiritual good that is being accompreached its sermon to him all the same, reminded him of the Infinite plished among those young men who, while at home were only Catholics of Pity and Merey, and drawn his thoughts thereto, though in his exthe most casual sort, but who, now that they are facing the stern real tremity he could not remember one ities of life as they never faced them prayer to say. But, in truth, if all before, are turning for strength and that a non Catholic goes to church consolation to the faith of their for is to hear another man speak and fathers, and who are taking advanother people sing, he might as well stay at home. Hymns can be sung, tage of those opportunities which are being offered them through the Bible and sermon can be read spiritual side of the Knights of at home; there is no Real Presence Columbus' social, recreational and in the Protestant church, no special reminder of the Life and Death of religious work. the Redeemer. The Catholic goes to A Philadelphia boy, evidently a good practical Catholic, has written to his church to adore God, to offer the Death of Christ; to worship and mother concerning this work, and thank God, to beg forgiveness for sin. to ask for blessings, for strength

paid for his soul, and of the things

comes a kindly hand will guide him

gers touch those wounded Feet or

thorncrowned Head. It is true that

he can (and does) pray at home, read

good books and meditate on the cru-

cifix at home, but he goes to church

because is done there that one par-

to be done in remembrance of Him.

and because that in the Tabernacle

Presence makes the poorest church in very fact and truth "the House of

is to Catholics a holy place; why

they do not pass one without rever-

ent gesture and silent aspiration;

why it is open, not merely once a week, but every day, that we may

enter and adore Him Who is truly

there, abiding with us even to the

treasure in Heaven; and the Catho-

lic Church alone which keeps ever

That she has done from the begin

ning, and no great war was needed to

teach her children its value and its

K. C. IDENTIFICATION

Washington, D. C.—As a special aid for those Catholic soldiers in

Uncle Sam's army who may fall victims to the bullets of the enemy

over there," the Knights of Colum

bus committee on war activities has

decided that every identification tag

worn by a khaki-clad hero be stamped

with the words: "Send for a priest!"

The identification tags are made of

metal and are furnished by the Gov-

ernment. On the reverse side annear

the soldier's name and that of the

mittee is supplying each of its camp

secretaries with a stamp which will

cut into the reverse side of the

Government tag the stirring injunc-

tion: "Send for a priest." The soldiers at the various training

quarters will be instructed to present

identification tags may be stamped.

That the work for the welfare of

States undertaken by the Knights of Columbus as the representative of

the Catholics of this country, is con-

stantly broadening, is demonstrated

from the reports which are received

office of the committee on war activ-

military unit to which he belongs.

The Knights of Columbus

MEDALS

significance.

ummation of the world. It is

That is why a Catholic church

ticular act which Christ comma

his letter was recently published in a daily paper. This young man expressed his views in no uncertain against temptation, comfort in afflic. manner, and his words should bring comfort to the hearts of all Catholic tion, mercy on the living and the dead, all through that one offering of mothers who have sons in the army. the Death of the Lord, which requires neither sermon nor singing which shall be shown forth until He thinking seriously, I have only The lame, the halt, the blind, the deaf and mention that in one regiment, the mute, the deformed, all can join in -th Field Artillery, forty-eight that great oblation, and no deafness Catholic boys have returned to the or blindness or deformity excludes a faith and are now striving with their man from taking part in it. He cannot hear, he cannot speak, but he can follow the great Sacrifice by the tian lives. I obtained these figures from the Catholic chaplain of the movements of the priest, the actions sut don't infer that he is just of his fellow worshippers; he can the chaplain for the Catholics. He is the regimental chaplain of all the unite his intentions with those of the

with perpetual reminder of the price manner. "The thought of going "over there' has exercised a sobering influence over the men," says the chaplain, "They are thinking of the future and beginning to realize what they may be called upon to do. Then, again, they are daily brought into contact with Christian influences. One of my first converts was a young man who had drifted away from the Church years ago. He came to the Bishops and Priests of the Far North: Knights of Columbus building one Sunday, and after the service informed me that he was anxious to return. A second man had become so indifferent about his religion that has returned to the fold, and is much happier. Forty-six others have fol lowed their example, and I expect many more. And non-Catholic boys, many more.

men and has won his way into the

## PROGRESS IN ENGLAND

too, have forsaken their foolish indif

to the Church of their own choice.

ference and worse, and have returned

According to the official records for that Divine Presence which crowds a Catholic church with devout worship
Date of the condition of the condi pers ere others have risen from sleep, ligions, turned to the Catholic in all weathers, when rain, or Church. Tais was an increase of cold, or storm has kept indoors those some two thousand over the average who will risk no discomfort in the service of God, though acting differently when business or pleasure is those who went down in the baptis of missionary priests mission chapels concerned - that Presence and the try records of English churches and living faith which the Church of God convents. They took no account of alone inspires. However good Pro- that prolific source of conversions testantism may be for the body, it is just now-the western battle front. the Catholic Faith that satisfies the Contrary to what has been supposed soul; however high a value the sects over here, careful statistics are kept attach to the things that perish, the of the soldiers received into the Catholic Faith teaches us to lay up Church. Chaplains are required to send in the data and from their re ports it appears that 15,000 converts before us the central fact in man's have been made in the trenches since history, the Sacrifice on Calvary. the beginning of the War.

The stimulus given to conversions to Catholicism is a natural part of the general religious revival in Eng land, resulting from the War. In returning to the practice of religion the great majority of English Protestants have been satisfied to remain with their own churches. But a substantial minority - enough swell the normal total considerably —have not stopped until they came into the Catholic Church. Soldier boys, shot in battle, have made their submission in the hour of death, and many instances are recorded where their act has influenced their entire families at home to become Cath-

olics. But the largely increased number of converts is only one phase of the growth of Catholicism in England, fostered by the War. Abbot Carlyle of Caldy told the New York Converts League the other evening, that the practice of praying for the dead is becoming widespread, and that it quite often happens that Protestants get their Catholic friends to Masses said for relatives killed in

No less remarkable than this virtual sanction among Protestants themselves at the K. C. main building of the Catholic doctrine of Purgatory, at the respective camps so that their is the increasing popularity of the out-of-door shrines. Imagine a generation ago a shrine on the wayside the fighting force of the United surmounted by its cruciffx, being States undertaken by the Knights of tolerated in England! Yet now they are springing up all over. Pilgrimages are frequent and according to reliable accounts, they are a growing object of devotion even among nonweek after week at the Washington Catholics.

Thus is the great War with its

land more and more to change its lishers, will probably either cease attitude toward her ancient faith.— writing altogether or will produpe The Catholic Convert.

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ANNUAL MEMBERSHIP

There are hundreds of people who are very anxious to help Church Ex- though books have now tension by becoming actual members of the Society, but who have an idea only 500 authors are still read. firmly rooted that a Life Membership of 50,000 works brought out d

For such good friends of Extension, not pay the cost of printing and let us recommend a study of our only 100 can be said to profit the Annual Membership plan. An Annual producers much, and, sadder still, Membership in the Church Extension out of those 1,000 books, as many as Society of Canada is given to all who make a yearly offering of \$10.00 or and only 10 are heard of twenty \$250.00 once and for all. Ten Dollars | years later. a year is less than \$1.00 a month, or say, about 3 cents a day.
Investment schemes without num-

ber are offered to you every day. These plans ever turn around the sale of stock in some working proposition. For example: if you put bringing them out, suddenly aban-\$1000.00 into a business concern capitalized at \$10,000, you own onetenth of the business concern. Let us now see what an investment

not a speculation—of \$10.00 in Church Extension will do for you. While for instance we cannot edu for one year aseminarian for the West-ern Missions for your \$10.00, yet when we get twenty five persons to invest \$10.00 each in our proposition we are "And to prove to you, mother then able to successfully carry out dear," he says, "that the boys are our scheme. You have your due share of the merit before God. Our mission chapels are another example. Fifty ten dollar donations supply the amount necessary to form nucleus of a new parish in the West utmost efforts to live upright Chris- and North. These chapels are the religious centres for an average of fifteen families each, or seventy-five people-men, women and children. You have your proportionate merit for the means of grace given to these the brethren of Christ. We can't say hearts of the boys in a striking just how many you are the me of saving to the Catholic Church. Neither can we say how many would be lost if a chapel and priest had not been supplied. But this fact stands out. You have been responsible, in part, for the religious influence which tends to bring certain souls close to

God. The following letter from Bishop Grouard will indicate how small donations are appreciated by the Maison des Peres Oblates

213 Rue Visitation Montreal, Nov. 80th, 1917.

Rev. T. O'Donnell, President: Reverend and dear Sir, - I am pleased to acknowledge receipt of your letter dated Nov. 13th, with cheque for \$150.00. As you may see, I have come to Montreal, and I hope to have the pleasure of paying you a visit before I go back. I will try to express to you Viva Voce my feelings of gratitude towards yourself and the Catholic Church Extension, although am sure my words will be inadequate to the reality. So Heave it all in the hands of God who will repay you for the kindness you show to

Vic. Apost. of Athabaska

Donations received shall be acknowledged in this space. You have or general Catholic Extension Work. REV. T. O'DONNELL, President, Catholic Church Extension Society

67 Bond St., Toronto. Contributions through this office

should be addressed :

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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#### READERS AND READING TODAY

Men of common sense agree that it is better to read a good book than to write a poor one. It is better too, say reputable publishers, to sell an old book that is worth reading than to bring out a new one that is trash. These two principles, it is gratifying to observe, seem to be governing the American book-world this year. Our entrance into the War has made us serious minded and has deepened and broadened our intellectual interests. For publish ers report a marked falling off in the demand for light and frothy fiction and for problem-novels; that books bearing on the War are now among the best-sellers; that there is a constantly increasing call for good poetry; that books dealing with spiritual things are being widely read; and that the "sales of the great old books of the world" keep

steadily growing.

As the character of a man's read ing of course determines to a large extent his habit of thought, this remarkable change that has come over the American people's taste in literature can hardly fail to promote the strengthening of moral fiber that is Mrs. P. H. M., Ottawa..... so necessary for the successful prosecution of the War. For if there is Rev. J. Hayes, Brechin... now little demand for immoral or Maurice McNamee, Stan worthless novels, their authors, after

something worth reading, and their former patrons, feeling the need, in these trying times, of mind food that really nourishes, may perhaps be tempted to open some literary mas-terpiece they once admired and even to become actually interested in some work that is a book indeed.

After all, they are not so very numerous, these real books. For a French investigator reports that for some 3,000 years, the works of of 50,000 works brought out during \$1,000 in cash and even when the seventeenth century, he co put in the form of \$100 a year for ten putes that hardly 50 are republished years, yet feel that it is more than today; out of every 1,000 books published throughout the world 600 do

> So if future historians can num ber among the minor blessings that followed America's entrance into the War the remarkable fact that those who formerly wrote worthless books and wheedled publishers into doned their typewriters and occupied themselves with something use ful instead, and that the "general reader" quite as unexpectedly to take down from his library shelves ong-unopened literary masterpieces and to read them eagerly, we shall have additional reasons, when peace comes at last, for grateful rejoicing. -America.

#### ENVY

It's a bigger thing you're doing than the most of us have done,

We have lived the days of pleasures, now the gray days have begun, upon your manly shoulders fall

the burdens of the strife, Yours must be the sacrifices of the trial time of life. Oh, I don't know how to say it, but I'll never think of you

Without wishing I were sharing in the work you have to do. I have never known a moment that

was traught with real care, Save the hurts and griefs of sorrow that all mortals have to bear ;

With the gay and smiling marchers I have tramped on pleasant wavs. And have paid with feeble service for

the gladness of my days. . But to you has come a summons, yours are days of sacrifice And for all life has of sweetness you

must pay a bitter price. Men have fought and died before me men must fight and die today. I have merely taken pleasures for which others had to pay;

I have been a man of laughter, there's no path my feet have

have merely been a marcher in life's gaudy dress parade, But you wear the garb of service, you have splendid deeds to do,

You shall sound the depths of manhood and, my boy, I envy you. -EDGAR A. GUEST

## CONVINCING ARGUMENTS

How numerous, how wonderful, how splendid are the arguments by which human reason should most lucidly be convinced that the religion of Christ is divine, and that every principle of our dogmas has taken its root from the Lord of the heavens

#### FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916. Dear Readers of CATHOLIC RECORD That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency The Most Rev. Peregrina Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the 'I have been contributions to the Fund opened on behalf of your missions by the CATH-OLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remobrance in my prayers and Masses. Yours faithfully in Jesus and Mary

Previously acknowledged... \$12,051 56 In honor of St. Theresa .... Mrs. J. J. B., Read.. 00 Mrs. A. Dube, Blind River. 2 00 Raymond Scully, Maidstone 2 00 D. Kehoe, Tudor... 5 00 Mrs. John McLean, Baileys 1 00 Brook .. .... John Heffernan, Stettin.. 1 00 D., Guelph..... 2 00 Two Friends, St. John's 5 00 Nfld ... Patrick Lynch, Andover ... 2 00 Edward Tuffy, Cobden ..... 5 00 A Friend, Moose Creek. 2 00 St. Anthony's Bread 1 00 5 00 A Friend, Calgary ... 00 3 50

leyville .....

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#### FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. THIRD SUNDAY OF ADVENT

CHRIST, LAWGIVER AND KING "Keep your minds and hearts in Christ Jesus our Lord," (Phil. iv. 7.)

Advent charged us to look first upon sin and judgment, and now to turn our eyes to Him, to Whose coming the world looked for its redemption. At His coming the old law had to pass away and the Jewish observances to give place to the service of Christ. He came, as Isaias calls our Lawgiver and our King." (Isa. xxxiii, 22.)

The Lawgiver—yes, for He came in obedience to Himself, "to do the will of Him that sent Me" (John iv. 34)-His heavenly Father, and His object is to teach us to obey that same Divine will. His laws are the safeguards to our souls in our jour-ney to heaven. His laws are not harsh and tyrannical; they are not framed to crush us, and make our life a misery. From of old "thou shalt." as the commandments began, was the rule and condition of man's being, and his happiness and blessedness was in obeying. Woe to us when merely "I will" becomes our rule, and we disregard God's word,

Thou shalt.' Yet our Lawgiver, Jesus Christ, though He has to demand obedience, though He tells us often that all per fection is doing the will of God, endeavors to word His laws very differently from "Thou shalt." He puts before us the reward of obeyand not the threat for dis-ience. "And opening His mouth He taught them, saying, Blessed are poor in spirit . . . Blessed the meek . . . the merciful are the meek . . . the men

the peacemakers. Blessed are they who suffer persecution for justice sake; for theirs is the kingdom of heaven." (Matt. v. 2.10.)

Obedience in following out these blessed words gives security, peace, and repose to our souls. obeying, by submission, we make our will and God's will one; and His blessed will must always be accomplished. Keep your minds in Christ our Lawgiver, for He has said, "Learn of Me, for I am meek and humble of heart." (Matt. xi, 29.)

loyal allegiance to our King. Our and bites, but holds on to his sugar Saviour came on earth to the King of men. Great is the honor conferred upon us in being asked to serve our King, and great the fidelity exacted in that service. He is not as other kings. If it is the height of men's ambition to serve earthly kings, to be honored and rewarded by them, what enthusiasm, what in alcohol, it is stone dead. noble pride we should take in dedicating ourselves to the service of the King of Glory, God the Son, become Man for our sakes! His kingdom will never end: the honors He confers for faithful service are eternal.

And the fidelity exacted is such that only a coward could shrink He never gives an order without at the same time giving grace and power to fulfil it. He never demands anything from us that He has not previously accomplished Himself. And His eye is always on us, watching to smile approval and encouragement. And allwe do for Him is certain of its reward. "I have fought a good fight," says St. Paul; "I have kept the faith. . . . And there is laid up for me a crown of justice which the Lord, the just Judge, will render to (2 Tim. iv. 7, 8.)

Alas! we are not earnest in the King's service, because we do not know Him, and watch Him, and keep near Him as we should. The Gospel "There hath stood one in the midst of you, Whom you know not." (John i. 26.) Whom we know not? How can that be? We are not unbelievers; we are the children of the Church. We do know Him; faith points Him out. Yes, my dear brethren, we can recognize Him; but are we acquainted with Him? Are His words the guide of our actions? Is His goodwill the aim of our life? His Spirit the impulse of our hearts? His honour and glory the end of our existence?

Look, examine; and how unlike our King we shall find ourselves to His life tallied with His words and what a contrast are ours! He said, "Blessed are the poor . . . the meek," and He can appeal to His actions to show that He was. "Blessed are the merciful" is another word of His, and His life proved that He was. The miracles that He wrought proving His mercy crowd our memory. And the clean of heart He blesses likewise. Those who are all for God, doing all with a pure intention and earnest zeal, "they shall see God." And selfishness and love of ease and negligence, alas! separate us from the clean of

"Blessed are they who suffer persecution," says the King again. And we dare not meet His eye when He utters those words, for we have Monssert and the Rabbi were rush-played the coward's part many a ing from one end of the trench to time, not taking the side of God the boldly, whatever it might cost us. No, we have been afraid of a taunt, a sneer; we have temporized; we

You must, then, try to learn of our Blessed Lord. Begin in earnest, Recall Him as the Lawgiver, and practise obedience to His every wish; recall Him as the King, thank Him for the honour of being His solution, he whispered, "Father, I

soldiers, and nerve yourselves to now die happy." Before he could fidelity in His service. "Keep your utter another sound his soul had minds and hearts in Christ Jesus departed. our Lord.

#### TEMPERANCE

WHY BEER IS STUPEFYING

Beer derives from hops a bitter tasting, sticky, substance which forms the active element of the Oriental narcotic—hasheesh. This discovery, credited to Professor Reinitzer of the Polytechnic at Graz, is declared by other European scientists to account for the "undoubted stupefying effects of beer."

Judge Lang of Zurich "Brandy makes a man sick, but beer makes him stupid;" and Dr. Del-brucck declares that all civilization must send forth the slogan, "War on

Hasheesh is a narcotic made by the natives of India, Turkey and other countries from the leaves, other countries from the flowers, and stocks of the hemp plant. Long ago it was the custom of Eastern despots, when assigning to servants the duty of assassination, to intoxicate them with hasheesh, and from the similar sound we are said to derive our word, The drug has a peculiar, brutalizing effect. It pulls in the nerves from the finger tips to the inner recesses as a cat draws in its claws. The victim is left unperceptive, unresponsive, and in time is degraded to the level of the grunting hog.

Hops is very closely related to hemp. Says Professor Reinitizer, "In the female blossom of the Indian plant as in the female blossom of the hops we find glands holding a narcotic, bitter-tasting, sticky sub-stance which forms the active element of the hasheesh from Indian hemp. This is used by the various Mohammedan people of South and West Africa, as opium elsewhere for narcotic purposes."-St. Paul Bulle-

#### POPULAR PARADOXES ABOUT ALCOHOL

Monkeys are caught by boring a small hole in an empty cocoanut and placing a lump of sugar inside. The monkey thrusts in his hand, seizes the sugar, and then cannot get his fist out. As long as his fist is clenched he cannot get loose, nor And our hearts we must keep in run nor climb. He screams, fights and is taken alive.

Though alcohol palsies a man's hand, blurs his mind, paralyzes his will, undermines his morals, dictates his religion-in short, reduces him to total slavery, yet he will not surrender his "personal liberty." When a man's personal liberty is preserved

Alcohol transforms homes hovels, a wife's happiness into shamed bitterness, children's play into fear, paints neighborhoods with squalid ugliness, fills jails, poorhouses, hospitals and asylums, and passes all this bitter inheritance on to other generations. All these social evils come in the name of the "social glass!" The social glass is social suicide. These things I have not read out of a book, but seen while the roar of a machine shop was in my ears.-A Holmes, Dean of Pennsylvania State College.

#### A PATHETIC WAR STORY

When the history of the present European conflict is written, no mention may be made of the heroism of the Catholic Sisterhood, but in the hearts of thousands of soldiers will reciation of the valor being shown by the "Angels of Mercy. Neither will the courage of the priests be forgotten.

Risking shot and shell, nuns and priests are bringing comfort to the injured and dying soldiers. Danger is forgotten by these workers of God, even though it is but occasionally that the name of a Sister or a priest

is cited in the order of the day.

Recently, while returning from South America, I met Father P. Ed-mundo Monsaert, S. J., an ocean traveling companion. He had served as a chaplain in the War. Father Monsaert is a Belgian. He was with the Allies along the River Yser. He would not talk of himself, but he told of his fellow-workers — and of the nuns. The frightful slaughter and the uncertainty of death, on the battlefields, has revived the Catholic faith all throughout Europe, says the priest. Although there many soldiers of the opposite faith in the War, the one religion in com-mon is the Catholic. The wonderful faith displayed by the Catholics has brought many into the fold. Now it is a common sight to see soldiers in the trenches kneeling at the rosary

services. Father Monsaert, himself, gave his crucifix to a dying Rabbi, and in a trench he received into the Church an English colonel. the other administering to the wounded, the Rabbi was mortally wounded. At the time he was near Father Monsaert. The latter was have truckled to human respect, and attending a soldier. Another soldier tried foolishly to be friends with rushed to the Rabbi's side to carry attending a soldier. Another soldier both sides. Persecution! how few him back for medical attention. As of us have nerved our hearts to he was about to pick him up the suffer that, even for the kingdom of Rabbi asked for Father Monsaert, who rushed to his fellow-clergyman

A few months later when soldiers

were being killed and wounded in large numbers, Father Monsaert was called upon to comfort many. The English colonel looked on with his hat in hand. Father Monsaert was about to depart when the colonel said: "There is another here, Father. This time, a well man. I mean myself. After what I have seen, that is the faith for me. wish to become a Catholic. did-there on the battlefield.

Priests are allowed to remain in the first line trenches only a week at a time, and then are sent to the rear to recuperate. Mass is said every day in the trenches, the soldiers have erected altars under the surface of the earth, and services are well attended. The altars are crude, but beautiful, according to the de scription of the Jesuit Father. Early in the War, it was a common thing for a priest to be standing up to his knees in water while saying Mass, but later the soldiers procured sand bags, on which the priests now stand while celebrating Mass. The rosary is chanted every night.

When peace is declared it is pre-dicted there will be more Catholics

Thousands of Sisters have volunteered their services, and only one is known to Father Monsaert to have een shot on the battlefield. One Sister was rewarded seven times for bravery by President Poincaire of France, in Paris, before a large multitude. Many priests have also received medals.

FRANK B. LORD

#### THE CHURCH AND THE BIBLE

It is a timely and fortunate idea of the Catholic Laymen's Association of Georgia to prepare and send forth widely and gratuitously a neat pamphlet, in stiff cover, treating of the subject "Catholics and the There is no slander more hackneyed than that contained in the ridiculous old story that Luther "discovered the Bible." This pamphlet appears at a time when the enemies of our holy Church are improving the grand opportunity which the call to arms gives to diffuse broadcast the poison of the half truth which lies at the base of the old story about Luther and his wonderful discovery. The story was made to appear ridiculous and selfcondemnatory when a second one telling about a "chained Bible" came tripping on its heels. This one contained the "half-truth"—for it vas founded on the fact that in the Middle Ages, ere multiplication of the Word of God by means of the printing press was known, the vellum volumes were in some churches secured by slender chains attached to pillars for the convenience of learned functionaries who assisted at the

It is flung out as a proof of the bscurantic policy of in the Middle Ages, that the Council of Toulouse, in France, forbade the laity to read the Bible in the vernacular. In that part of France the vernacular in that age was a mixture called the "langue d'Oc" - the tongue of the Felibres of Provence and the Greek descended population about Marseilles and the Mediterrean littoral of Southerh Gaul. reason why the Council took the step of prohibiting the employment of this melange in the Sacred Scriptures is explained simply enough by the compilers of the pamphlet now being circulated by the Catholic

"The Albigenses and Waldenses were trying to revive the pagan philosophy called Manichaeism, and to give some semblance of orthodoxy to their unholy doctrines they de-liberately mutilated Scriptural texts rendered in the vernacular. The Church of England once prescribed thirty days' imprisonment for 'any woman, farmer, journeyman or apprentice who should read the Scriptures to themselves or others, privately or openly. The Jews under thirty years of age were forbidden to read certain books of Scripture. Do these facts prove anything against the Anglicans or the Jews? No. Neither does the decree of Toulouse prove anything against the Church. Besides, this decree was operative only in France; across the line in Flanders an approved vernacular version was freely read. Moreover, it was meant and it proved to be one of only temporary effect in France; an approved French version was soon provided, and that it was widely read is shown by the fact that it ran throught forty editions before

the close of the sixteenth century." But there is much more than can be conveyed by a mere "yes" or "no" underlying such wild slanders against God's true Church on earth. The pamphlet, brief as its contents presents the meat and the juice of the whole question, as the rigid researches and analysis of the Fathers and the various Ecumenical Councils have disclosed them. The writer goes on to prove by the highest authority, the Scriptures' very words and mandates, the manner in which the Church treasured the Sacred Scriptures, and by their testimony proved the absolute unity of the Church in its doctrines and ritual. The pamphlet, in concluding

But did not the Council of Trent forbid the Bible to the laity? No, nothing like it. It merely directed that explanatory notes accompany

# THAT HELPED HER

## "Fruit-a-tives Again Proves Its **Extraordinary Powers**

Rochon, Que., March 2nd, 1915. "I have received the most wonderful benefit from taking "Fruit-a-tives". I suffered for years from Rheumatism and change of life, and I took every remedy obtainable without results. I tried "Fruit-a-tives" and it was the only medicine that really did me good. Now I am entirely well-the Rheumatism has disappeared, and the terrible pains in my body are all gone. I hope that others, who suffer from such distressing diseases, will try "Fruit-a-tives". MADAME ISAIE ROCHON.

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difficult texts. Is there anything wrong in that? Does not St. Peter that "no prophecy of the Scripture is of private interpretation;' that "there are many things in Scripture which the unlearned and unstabled wrest to their own destruction? Did not our Lord clearly dis tinguish the teaching body the laity when He said to the Apostles: "To you it is given to know and to understand, but to the rest in parables, that seeing they may not see, and hearing they may not understand." When St. Philip saw the Queen's eunuch reading the Scriptures, he asked him what he read, and the eunuch, a superior scholar, as his office implies, an-swered: "How can I unless some one show me?" Philip then explained the Scriptures as one to whom "it is given to know and to understand," and the eunuch believed and was baptized. Are not these evidences sufficient at least to acquit the Church of wrongdoing when she provides for her children explanatory notes to involved passages of Scrip

"Is it not a blessed thing that the Church does not allow private interpretation of the Scriptures? besides being in a position in strict accord with Scripture, any intelligent person can see that no approach to unity of faith is possible if each reader is to put his own construction on the written word and our Lord's commission to His Church"To teach would certainly be in vain.'

#### FRENCH SPIRIT STILL LIVES AT RHEIMS

ARCHRISHOP PLANS TO MAKE WRECKED CATHEDRAL SHRINE FOR WORLD TO VISIT

A visit to Rheims, an interview with the cardinal of the historic and wrecked cathedral and an excursion to the first line trenches crowded into one day by Bert Hope, University of California man, who went to France in the first ambulance unit to depart from Berkeley. Hope describes his day vividly in a letter just received by his father, the Rev. Francis Hope of Healdsburg.

The letter follows in part : Yesterday I had the most interestup at 4 a. m. and started for Rheims, forty-five miles from our camp. After Truth Society. It was because, as the pamphlet writer puts the case: catching a ride on everything from a though we were without gas masks horse ambulance to a staff officer's and helmets. limousine, we made Rheims in about four hours.

and much California politeness got us by. We went straight to the Cathedral. At a distance it looks as if it was intact, but when you get up to it you see the Huns have certainly

Lord! but it's a wonderful edifice; one of the grandest in Europe. The nave is 406 feet long and 100 feet wide, and the incomplete towers rise 60 feet above the transept, which is itself 160 feet high. Its magnificent main entrance is without a peer in the world, as were also the stained glass windows, now no more. Every particle has been demolished. The whole building is covered with stone carvings, statues, gargoyles and fret work. The west facade alone has over 500 images. Pieces have been chipped everywhere from the exterior, the statuary is mutilated, parts ef the roof blown off by shells and even the walls seem to be tottering. The heroic statue of Joan of Arc in front is untouched except the tip of the scabbard of her sword.

LIKE THE BIG TREES

The venerable pile is certainly a good old scout, and made me think of one of our own big trees. So vast, so old, so immortal. What historic pageants and coronation scenes of splendor has it looked down on. What memories of Clovis, Philip Augustus, Joan and the dauphin. It symbolizes the very life and romance of France. As we were trying to adjust our minds to these historic visions we were suddenly brought back to pres-ent-day realities by the loud reports of anti-aircraft guns. Looking up we saw directly over us a big German biplane. He was so low you could see the black iron cross on each wing. Dozens of shells were bursting all round him, the high explosives showing black puffs, the 75s, white.

He flew directly over the cathedral and hence over us.

HUN HOVERS ABOVE

We were standing with our mouths ppen, lost in admiration at his nerve and in curiosity as to what he was going to do, when a civilian hailed ve and cried: "Come here quickly, the eclat (fragments of shells) will be dropping there." We started slowly but quickened our pace as the pieces of metal began to whistle down and crash all around us.

Our protector took us into his kitchen, which opened into a large court. The rest of the house was "non est," having been blown into atmosphere. After talking awhile, it developed that the next house off this court was the present home of the cardinal, the archbishop of Rheims. Wit (his companion) and I at once be-came interested and asked for an audience, and after much dickering and more politeness, we were shown into his reception room

IS HEROIC FIGURE ?

Here we began to realize that we were in a fix, not knowing the formalities of greeting one of his position, and as we were wondering if our brand of politeness would stand this new test -he entered. A fine. spiritual tooking old gentleman of about sixty five years, with silver hair, wearing a red silk skull cap, a red silk gown, covered by a black cloak. I could not help but think of the venerable cardinal in the "Jack-daw of Rheims." We sprang to attendaw of Rheims." We sprang to attention and saluted and shook hands and he motioned us to seats.

We talked for nearly an hour, he in classical French, I in my best. seemed very much interested in California, but was absorbed above every thing else in his beloved cathedral, Among other things he assured us that no armed soldiers, batteries, guns or anything of a warlike nature had ever been stored in the Cathedral, as stated by the Germans as an excuse for so often shelling it, and that he was going to stay with it and see it brought to its own again and made a pilgrimage spot for all the

We pulled a bone by making a motion to go, but he made us sit down again and blessed us. thinking he was still talking about the Germans, was in anything but a pious or receptive position, and it took me about fifteen seconds to figure out his unusual French that we were getting a benediction. I shall always think of Cardinal So as one of the great characters of the war and ever remember him with admiration.

Going out to eat we met a stray poilu, who was returning to the first line of trenches after being a month in the hospital. We joined him and went out with him to the trenches outside the city. We knew the German observation balloons were watching us and it gave us an odd sensation as to what was coming next. After going through miles of 'bayous" or communication trenches, we finally arrived at the first line. It was the quietest place I've been

With the exception of a few sentries all the men were fast asleep, tired out, as night is the live time. Looking over the sand bags I saw the first German line about 100 yards away and behind them a small village and there and among the trees were the big gun batteries. Overhead was the shricking of the big shells as they crossed from the French to the Germans and vice versa, but in the trench all was as still as death and very hot. We saw ing trip yet. Wit Wright and I got many interesting things about which I must not write, but would not have missed for anything, even

We got back to Rheims about 4 p. m., and started for home. Rode The city is large, containing 150, half the way with some charming 000 inhabitants, and we were stopped French officers in their cart and on the outskirts, but our passports then had to hoof it the rest of the way, about sixteen miles. arrived in camp at 2 a. m., worn out, but contented with having had some day, and so to bed, as our old friend Pepys says in his diary.—Intermoun tain Catholic.

## BE KIND

Take every chance you can possi bly get to be kind, because some day there may be no more chances. But just kindness seems such a small and unimportant thing! If we were bidden to die for the people we love, how gladly we would offer lives! But we are not asked to die for them, only to live for them; only to do the hundred small things that every day offers us ; only to be ready with truth, and courage, and tender-ness, and service. There can be no doubt about it-anyone who has stood by an open grave will say sothere can be no possible doubt, that only memories of opportunities embraced, of duties done, or, rather, of privileges accepted, only such memories will comfort us when that hour comes. To have to look back upon quarrelling, or selfishness, or even upon the more negative pain of mere leaving undone that which we might have done, is enough to poison life. No wonder that those who are acquainted with grief cry out to us, Oh, be kind, be kind, be kind !"

"I do not like those who change their religion," said a German Protestant prince to the late illustrious convert, the Count Von Stolberg, shortly after that good man's conversion. "Nor do I," replied Stolberg. "For if my ancestors had not changed I should not have been obliged to return to Catholicity."

By work one accustoms one's self to a severe and active life, and the character gains as much by it as the

mind .- Ozanam Human nature, finding it impossi-ble to prevent death, misery and igwould fain endeavor to be happy in oblivion of them.—Pascal.





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#### CHATS WITH YOUNG MEN

LESSONS OF EXPERIENCE I learn as the years roll onward And leave the past behind That much I have counted sorrow But proves our God is kind; That many a flower I longed for Had a hidden thorn of pain, And many a rugged bypath Led to fields of ripened grain.

The clouds but cover the sunshine They cannot banish the sun. And the earth shines out brighten When the weary rain is done, We must stand in the deepest sorrow To see the clearest light, And often from wrong's own dark-

Comes the very strength of right.

We must live through the weary If we could value the spring, And the woods must be cold and

Before the robins sing The flowers must be buried in dark

Before they could bud and bloom And the sweetest and warmest sun-

Comes after the storm and gloom. So the heart from the hardest trial Gains the purest joy of all. And from lips that have tasted sad-

ness The sweetest songs will fall, For as peace comes after suffering. And love is reward of pain, So after earth comes heaven And out of our loss the gain. -Interm

#### CHEERFULNESS

Moments spent with cheerful people have refreshed you, putting a new vigor and courage deavors. Why not begin to do your part in the scattering of gloom clouds, and give to others the same happy Your petty troubles, unduly magnified, will eventually overcast the skies of your little world. After all, don't you realize that "gloom" is merely a simplified spelling of "inordinate selfishness?" -Intermountain Catholic.

#### MY SMILE

Our smile still holds its wonted place, due east and west across our face, and sometimes it seems half in clined to reach around and tie behind We cannot dance, nor can we sing but we can tote a smile, by jing Sometimes we push it from its place but that is when we shave our face, and when we have done shaving. then, our smile is on the job again. Worms may kill our tomato plants. hot irons may scorch our Palm Beach pants, laundries may spiflicate our shirts and fix our collar so it hurts, a neighbor's dog may kill our cat, but our smile stays right where it's at, and being such a happy cuss makes the old world smile back at us. Misfortune cannot get your goat if you have got a smile to tote. — Judd Mortimer Lewis.

## ORDER IN BUSINESS

speed-all these things help to suc cess. Taken by themselves they may mean much, but they lead to success and success amounts to a great deal. Therefore treasure them

for what they are.

The desk of the average business looking for things than it is neces- being near fourscore years of age. sary to take in giving them attention

The proprietor of the business may do as he pleases. He has earned the right to be independent : but you, as an employe, will be inexcusably at fault if you do not practice order and system. No matter what the man above you does, it is your duty to attend to your own affairs properly and also to endeavor to assist those who are above you.

Ask your employer's permission to set his desk in order, to look through the litter upon it. Usually he will grant this request and appreciate your efforts; and, when he experiences the relief of having a "place for everything and everything in its place" he will grow to depend upon you and find it hard to get along without you.

Don't trust to your memory entire Keep a diary or have a pad calendar on your desk. Enter every-thing which should be attended to and don't fail to consult your memoranda every day. Go farther. Look over the dates for the coming week. If your employer makes an engagement, put it down and remind him

I consider a memoranda book absolutely essential to the conduct of every kind of business. Better make too many entries than too few. Even unimportant things should be written

Show your employer that you are interested in his work, that you are keeping track of things for him, that you can be depended upon. Take the initiative in this direction. Your efforts will be appreciated.

Be systematic. Don't leave things around. If anything drops on the floor, pick it up immediately. Don't let the drawers of your desk stand open. Don't have any private mat-ters on your desk which can be seen by the passerby. Turn letters upside down and keep other items of information out of sight. Many a great loss has occurred because an employe was careless in this direction and left information lying about so that

You cannot be too careful of little things. Better stay a few minutes over time and leave your desk in good condition

Feel that the business is yours and realize your responsibility. No mat-ter how subordinate your position may be, you are a link in the chain of business, and many a loss has occurred because some seemingly unimportant item was not attended to, or a letter was misplaced, or an entry was not made in a diary.

The carelessness of your employer or the head of your department does not justify you in being careless. When you want to follow in the foot steps of your superiors, pick out the characteristics which are worthy of

mulation. First, last, and always be orderly.

#### OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

DECEMBER 10 .- ST. EULALIA, VIRGIN, MARTYR

St. Eulalia was a native of Merida in Spain. She was but twelve years old when the bloody edicts of Diocletian were issued. Eulalia presented herself before the cruel judge Dacianus, and reproached him for attempting to destroy souls by compelling them to renounce the only true God. The governor commanded her to be seized, and at first tried to win her over by flattery, but failing in this, he had recourse to threats, and caused the most dreadful instruments of torture to be placed before her eyes, saying to her: "All this you shall escape if you will but touch a little salt and frankincense with the tip of your finger." Provoked at these seducing flatteries, our Saint threw down the idol, and trampled upon the cake which was laid for the sacrifice. At the judge's order, two executioners tore her tender sides with iron hooks, so as to leave the very bones bare. Next lighted torches were applied to her breasts and sides : under which torment, instead of groans, nothing was heard from her mouth but thanksgivings. The fire at length catching her hair, surrounded her head and face, and Saint was stifled by the smoke and flame.

DECEMBER 11 .- ST. DAMASUS, POPE

St. Damasus was born at Rome at the beginning of the fourth He was archdeacon of the century. Roman Church in 355, when Pope Liberius was banished to Berda, and followed him into exile, but afterward returned to Rome. On the death of Liberius our Saint was chosen to succeed him. Ursinus, a droye an enormous serpent out of competitor for the high office, incited a revolt, but the holy Pope took only such action as was becoming to the common father of the faithful. Having freed the Church of this new schism, he turned his attention to the extirpation of Arianism in the West and of Apollinarianism in the East, and for this purpose he convened several councils. He rebuilt the Church of St. Laurence, which to System, order, neatness, accuracy, this day is known as St. Laurence in he made many valuable Damaso presents to this church, and settled upon it houses and lands in its vicinity. He likewise drained all the springs of the Vatican, which ran for what they produce, if not also over the bodies that were buried there, and decorated the sepulchres of a great number of martyrs in the man is usually cluttered and in great cemeteries, and adorned them with disorder. The cluttered desk stands for a waste of time and of energy. Thousands of men spend more time | died on the 10th of December, in 384,

## DECEMBER 12.-ST. VALERY, ABBOT.

-ST. FINIAN, BISHOP This Saint was born at Auvergne, in the sixth century, and in his childhood kept his father's sheep. He was yet young when he took the monastic habit in the neighboring monastery of St. Anthony. Seeking the most perfect means of advancing in the paths of all virtues, he passed from this house to the more austere monastery of St. Germanus of Auxerre and finally to that of Luxeu, where he spent many years. He travelled into Neustria, where he converted many infidels, and assembled certain fervent disciples, and laid the foundation of a monastery. Saint Valery went to receive the recompense of December in 622.

St. Finian was a native of Leinster, was instructed in the elements of Christian virtue by the disciples of returned in Ireland. To propagate the work of God, our Saint established several monasteries and schools. St. Finian was chosen and consecrated Bishop of Clonard. In the love of his flock and his zeal for the infirm, and wept with those that He healed the souls, and often also the bodies, of those that applied

#### DECEMBER 13 .- ST. LUCY, VIRGIN, MARTYR

The mother of St. Lucy suffered four years from an issue of blood, and the help of man failed. St. Lucy reminded her mother that a woma in the Gospel had been healed of the same disorder. "St. Agatha," she said, "stands ever in the sight of Him for Whom she died. Only touch her sepulchre with faith, and you will be healed." They spent the night praying by the tomb, till, overcome by weariness, both fell asleep. St. Agatha appeared in vision to St. Lucy, and calling her sister, foretold

was effected; and in her gratitude duties he has towards his God. the mother allowed her daughter to distribute her wealth among the poor, and consecrate her virginity to Christ. A young man to whom she had been promised in marriage heathen; but Our Lord, by a special miracle, saved from outrage this vir-gin whom He had chosen for His own. The fire kindled around her did her no hurt. Then the sword was plunged into her heart, and the promise made at the tomb of St. Agatha was fulfilled.

DECEMBER 14 .- ST. NICASIUS, ARCH-BISHOP, AND HIS COMPANIONS, MARTYRS

In the fifth century an army of barbarians from Germany ravaging part of Gaul, plundered the city of Rheims. Nicasius, the holy bishop, had foretold this calamity to his flock. When he saw the enemy at the gates and in the streets, forgetting himself, and solicitous only for his spiritual children, he went from door to door encouraging all to patience and constancy, and awaking in every breast the most heroic entiments of piety and religion. In endeavoring to save the lives of his flock he exposed himself to the swords of the infidels, who, after a thousand insults and indignities, cut off his head. Florens, his deacon and Jocond, his lector, were massa cred by his side. His sister Eutro pia, a virtuous virgin, fearing she might be reserved for a fate worse than death, boldly cried out to the infidels that it was her unalterable resolution rather to sacrifice her life than her faith or her integrity and virtue. Upon which they despatched her with their cutlesses.

DECEMBER 15,-ST. MESMIN

St. Mesmin was a native of Verdun. The inhabitants of that place having proved disloyal to King Clovis, an ancle of our Saint's, a priest named Euspice, brought about a reconcilia tion between the monarch and his subjects. Clovis, appreciating the virtues of Euspice, persuaded him to take up his residence at court, and the servant of God took St. Mesmin along with him. While journeying to Orleans with Clovis he noticed at about two leagues from the city, beyond the Loire, a solitary spot called Micy, which he thought well suited for a retreat. Having asked for and obtained the place, he with Mesmin and several disciples built there a monastery, of which he took charge. At his death, which happened about two years after, our Saint was appointed abbot by Eusebius, Bishop of Orleans. During a terrible famine he fed nearly the whole city of Orleans with wheat from his monastery, without perceptibly reducing it; he also buried. Having governed his mon-astery ten years, he died as he had lived, in the odor of sanctity, on the 15th of December, 520.

DECEMBER 16 .- ST. EUSEBIUS, BISHOP St. Eusebius was born of a noble family, in the island of Sardinia, where his father is said to have died in prison for the Faith. The Saint's mother carried him and his sister. both infants, to Rome. Eusebius having been ordained, served the of Vercelli with such zeal that on the episcopal chair becoming vacant he was unanimously chosen, him banished to Scythopolis, and thence to Upper Thebais in Egypt, where he suffered so grievously as to win in some of the panegyrics in his

#### SAFE AND SANE STANDARD

The Catholic Church ever insists that man's supreme concern in life is the salvation of his soul. To that his happy perseverance on 12th of all other interests are subservient and secondary. In the affairs of the world a man may be successful, but should his soul be lost, life for him, in reality, is a dismal failure. In St. Patrick, and passed over into trials, reverses, sorrows, and mis-Wales; but about the year 520 he fortunes a man may spend his life, fortunes a man may spend his life, but if it closes only to enter upon eternal joy, that life is truly crowned with the palm of victory. Life is but a time of trial; upon it eternity

bangs. This solemn thought directs the their salvation he was infirm with Church in her attitude towards the problems and policies in which the welfare of man is concerned. Man has an exalted destiny which makes to him. He departed to our Lord on the 12th of December in 552.

him a being of an exalted nature. By that dignity and destiny the Church measures the worth of every human institution. These are the standards by which she appraises the moral character of every social theory and the value of every social practice. That which squares with man's nature and destiny she marks with her approval; that which aids a

man to save his soul she accepts.

This is the fundamental philosophy which is back of the Church's system of education. Schools conducted under State auspices are not calcu-lated to make man appreciate his true nature nor to inspire him to at-tain his true destiny. The Public school has become Godless and unleft information lying about so that it could be seen by an outsider or a left martyrdom. That instant the cure nothing of his Creator, nothing of the residue and the might overhear an average person sometimes.

Judged by the standard of human dignity and destiny such a school is far from being a blessing. That is why the parochial school has taken its place beside the Public school.

The wisdom of the Church's edu.

The late Father Phelan, of St.

Jonis used to tell of his first sitting and statem and statement and statement.

cational policy becomes ever more manifest as the years go by. The defence of her position in this regard is no longer a matter of concern only to Catholics. Thoughtful a confessional. His first men outside her fold and in little was an aged Irish woman. sympathy with her doctrines and her practices are forced by the trend of her a somewhat lengthy instruct events to recognize as correct the principles upon which her educa-

tional system rests.

In other fields of endeavor, political, industrial or charitable, disastrous tendencies similar to those at work in educational activities need correction. Methods of reform will be sound and fruitful only in times fatherly sternness too—and the measure in which they conform principles of sane philosophy. Reformers must ever work in the dark unless they make sure of these cut of the racking of conscient the nature he is destined for life eternal. -Boston Pilot.

#### CONFESSION

OBJECTIONS TO AND CURIOUS NOTIONS ABOUT IT .

The leading objections which non Catholics urge against confession are differently put by different people; but the substance of them is about the same throughout.

First that it is too bard for men or women to tell their sins, their thoughts, their desires, to a fellow-mortal, a man. It is not easy. Nobody likes it much so far as we know; for though there is a great relief in telling our sins, that relief is not experienced until the tale is told. No one likes confession until he has confessed; and no one could fail to like it then, even though it had no sacramental results whatever.

But the hardship of confession is no argument at all that it is not necessary and obligatory. Christ did not ask men what they would He bade them do and obey; and to overcome whatever in their weakness might make it diffinon-Catholics had rejected the whole liked; and still they are safe. there were no sacraments at all: had they denied the existence of any outward and visible procedure for applying God's grace to men's souls, one could better understand their rejection of confession. But they have never wholly rejected all sacraments. Most of them believe, with variations, and some uncertainties in baptism and a "Lord's Supper" or holy communion.

Confession is a sacrament; and being such, it is reasonable to ask men and women to ignore their natural dislike to the penitential process of confessing their sins to a man, in order to have the benefit of that sacrament. This is the answer to the objection we have referred to. men to do for a smaller reason than

And though no one likes to confess, or very few, it is a great mistake to suppose that it is, as Calvin praise, the title of martyr. He died in the latter part of the year 371. the consciences of men; but he probably knew better; for he had been a Catholic himself; and he probable meant it in a rhetorical was sincere. He did actually believe rack consciences. There is no place in the world where more complete respect is paid to conscience than in the confessional. Some non-Catholics may find that hard to believe. But we recommend to them to consider, that in every century since Christ, millions of men have gone to confession who would not dream of permitting the rack of Calvin's imagination to be applied to their con-

sciences. Think you that when a Catholic Chief Justice of Canada or England goes to confession to a young priest just out of his seminary, he goes there to be put on a rack? Of all the institutions in the world which ever had anything to do with men's consciences, none has such regard for them as the Catholic The greatest geniuses of all ages have knelt in the confessional. For what? To listen respectfully to the voice of God's priest. Of course. To question rashly a theological opinion, knowing no theology themselves. Surely not. To give their consciences up to be racked or remade? Not at all. In confession a man is his own accuser. If he does not accuse himself there is no one else to accuse him.
"Oh, but," some will say that is

all very well as to men of education; but when the priest gets hold could wish that, without sacrilege, some of these confident persons might overhear an average person's

The delightful priest novelist, Canon Sheehan, described the chil-

more Louis, used to tell of his first sitting The in the confessional. He was ordained in the morning. In the afternoon he took his seat for the first time in a confessional. His first penitent was an aged frish woman. He heard her brief statement; and then gave She dumbfounded him by saying, when he was through: "Father, when he was through: dear, I knew all that before you were born.

There is confidence and love for the sacred character of the priesttimes, fatherly sternness too—and trust, and help, and peace and calm, and happiness, in the confessional. But as for the racking of conscien-

such things said.

The lack of information, outside the Church about confession is remarkable and lamentable. Last

winter, we were in the smoking-room of a hotel in Halifax one Sunday morning. A Catholic officer back from the front started out to Another young officer, not a lic, remarked: "K. is very Catholic, remarked: "K. regular." "Where's he going, a Protestant gentleman. a Protestant gentleman. "To Mass.' Well," said the inquirer,—and he said it quite as a matter of fact, and without any trace of nastiness, gone to confession now, and he can do as he likes the rest of the week."

We asked him to state that over again. He did so; and seemed to be serious. So we said. "I have been forty-five years in the Catholic Church, and never heard this before. Do you mean that Catholics go to confession on Sunday mornings?"
"Yes," said he, "all good Catholics are supposed to go."
Observe the introduction of the

word "good." We meet this quite often. A differentiation is attempted; or a classification. Prejudice imagines a kind of Catholic who is a "good Catholic," or a "devout Romanist," who is in touch with Rome cult to do or to obey. The point is, that there is a sacrament here; a means of getting God's grace, and His forgiveness for our sins. If out a weekly license to do what they loctrine of sacraments; had they said are not "good Catholics" or not devout Romanists.'

This gentleman was a business man holding a commercial position of some little importance in Halifax. "Yes," said he, "all good Catholics are supposed to go." "You say," we said to him, "that they can do what they like during the week. Do you mean sinful or not sinful?" "Yes," said he, "anything in reason; white lies and things like that." He was apparently hedging a little, yet he held to his idea. We questioned him a bit as to where he got that idea. And he told us he had travelled a good deal; and he had met Catholic Bishops and Archbishops; and had been told by them that it was so. "Catholic Bishops and Archbishops Yes, it is too hard a thing to ask told you this?" And he answered

"Yes. vacant he was unanimously chosen, the application of a sacrament; We think he was sincere in his by both clergy and people, to fill it, but for that great purpose, it is not first statement. Whether he sincere-The holy bishop saw that the best too much to ask. If the sacrament ly believed that a bishop had told and first means to labor effectually of penance remits sin, the hardship of confessing is, in comparison, a deceives a man's mind like a prejuging the people was to have a zealous small matter. There is no use in dice. There is a case on record of his people was to have a zealous clergy. He was at the same time very careful to instruct his flock, and inspire them with the maxims of the Gospel. The force of the truth which he preached, together with his expense, he many sinners to a sinner to a sinn ample, brought many sinners to a change of life. He courageously fought against the heretics, who had doubtful whether all the proofs in the world that the statue was of another woman, and the inscription was quite other than what she thought would have changed her called it, a rack, or a torture. Calvin idea. The limits of the possibilities of anti-Catholic prejudice are hard

told him one or two facts; but it is much to be doubted whether he was influenced by what we said; though he did not persist.

It is remarkable and regrettable

that non-Catholics should be so entirely without information on matter which enters so deeply the lives of the thousands of Catho lic fellow-citizens who live and act and die right beside them and around them. But so it is. Confession is, to us, a vital part of our lives; but if we lived in the moon, and non-Catholics alone occupied the earth there could not be, amongst them more general or more complete mis information and misunderstanding as to what confession means and what it is .- The Casket.

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#### OBITUARY

DR. P. J. MUGAN, M. D.

Dr. P. J. Mugan, of 720 Dundas street, well known in London as a physician and surgeon and who during his residence in this city has been prominently associated with Catholic and educational organizations, died at St. Joseph's Hospital on Friday, Dec. 7, following an illness of two months.

The doctor, who was born in Bothwell forty-five years ago, commenced life as a school teacher, but later undertook the study of medicine and graduated from Toronto University in 1904. He took a post-graduate course in surgery in the hospitals of England for the two succeeding years and, returning to this country, commenced practice in London.

He was married 1907 to Miss Mary Forristal, daughter of the late ex-Ald. John Forristal of this city. His wife and five children survive him. The children are: Philip, John, Kathleen, Agnes and Margaret. Mrs. P. Kerwin, of Mt. Elgin, Mrs. Maurice Doyle, of Chatham, and Sister Mary Austin, of the House of Providence. Kingston, are sisters, while Mr. Frank Mugan, of North Battleford, Saskatchewan, is a brother. Father Mugan late of Ridgetown,

now retired, is a cousin. The doctor, who for some years has represented the Separate School supporters on the Board of Education in matters relating to the Collegiate and Technical School. He was a prominent member of the Knights of Columbus and of the Catholic Order of Foresters, while he had the distinguished honor of being the Grand Medical Supervisor for Canada of the Catholic Mutual Benefit Association. He was also president of the London Art Wood Company of East London and had large real estate interests in the city.—London Free

#### VALUE OF CANADIAN FIELD CROPS IN 1917

Ottawa, November 30, 1917.—The Census and Statistics Office issued to day a preliminary estimate of the total value of the field crops of Canada for the year 1917, as compared with the finally revised estimates of 1916 and 1915. The estimated values for 1917 represent the prices received by farmers, and are calculated from current market quotations; they are subject to revision after the compilation of returns from correspondents in December. According to the preliminary estimate the total value of all field crops for 1917 is \$1,089,687.000, as compared with \$886.494,900 in 1916 and \$825,370,600 in 1915. This is the first time that the estimated value of the field crops of Canada has reached \$1,000,000,000, this large figure being due to the high prices now ruling. The total of \$1,089,687,000 is made up of \$451, 874,000 for wheat, as compared with \$844,096,400 in 1916, of \$236.142,000 for oats, as compared with \$210,957,-500, of \$145,361,600 for hay, clover alfalfa, as compared with \$171,613,900 and of \$81,355,000 for potates as compared with \$50, 982,300. The aggregate value of other grain crops is \$134,006,700, as compared with \$84,679,800 and of other root and fodder crops \$40,974 700, as compared with \$84,165,000. The final estimates of value for 1917 will be published as usual in January.

#### NEW CATHOLIC MEDICAL SCHOOL

Bennett Medical College and the Chicago College of Medicine and Surgery are now combined to form the medical department of Loyola University of Chicago. The purchase of the buildings and equipment of the Chicago College was made recently by Loyola University offi-

Dr. Lawrence Ryan is dean of the new faculty of the school; Dr. Alfred de Roulet is junior dean; Dr. G. E. Wyneken is secretary; Rev. H. S. Spalding, S. J., is regent. The college is on Lincoln Street,

opposite Cook County hospital, in the medical center of the west. The institution comprises five buildings.

## PACIFIC INFLUENCE OF THE

PAPACY "Writers have not always sufficiently appreciated the benefits which mankind derived from the pacific influence of the Roman Pontiffs. In an age which valued no merit but that of arms, Europe would have been plunged in perpetual war had not Pope after Pope labored inces-santly for the preservation or restoration of peace. They rebuked the passions and checked the extravagant pretentions of sovereigns. Their character, as the common fathers of Christians, gave to their representa-tives a weight which no other mediator could claim; and their legates spared neither journey nor fatigue to

reconcile the jarring interests of countries, and interpose the olive of peace between the swords of contending armies."-Lingard.

#### PHOTOGRAPHS

FOR CANADIAN WAR RECORDS The Officer c/o Canadian War Records has asked us to make known that it is desired to compile a com-plete history in photograph of the Canadians' share in the War, in the same way that all other belligerent countries are compiling similar records.

It is particularly desired to obtain photographs of all Officers, N. C. O.'s and men who have served or are now serving in the Overseas Military Forces of Canada, and it is requested that an appeal should be made to

this end through these columns.

All Officers and other ranks serving Overseas may find it difficult to send in their photographs and their relatives are therefore especially appealed to, to send in their photo-

graphs for them.

By preference the photographs should be unmounted and printed on bromide paper in order to ensure permanence. Each photograph should be accompanied by a concise record not exceeding two or three hundred words, of the subject's military career, including date of enlistment, promotions, distinctions and so on, as this will greatly assist in obtaining a full and accurate record

of all concerned. In addition it is desired to collect all photographs dealing with the Mobilisation, Training and Departure of Troops together with pictures Reviews, Sports Presentations, etc. Any photograph of this nature is regarded as a document of historical importance, and it is hoped that the possessors of all such photographs will deem it their duty to send either the originals or copies, which will ultimately be placed in the Perman-

ent Public Archives of the Dominion. All photographs, which will be acknowledged, should be addressed to the Officer c/o Canadian War Records, 14 Clifford St., Bond St., London, W. I. England.

## MARRIAGE

TEGLER CARLING .- At St. Patrick's Church, Hamilton, on Saturday, Dec. 1st, by the Rev. Father Goetz, Tillsonburg, Mr. John F. Tegler to Miss Jean Elizabeth, daughter of Mr. and Mrs. Peter Carling.

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