The Catholic Record

LONDON, SATURDAY, MARCH 18, 1916

A GREAT ENEMY

There is one enemy that the house. hold should guard itself against—the pestilent newspapers which ignore

the moral rules of conscience regarding impure suggestions, evil example and defamation of character. Printing objectionable matter on the ground that the readers want it is an utterly immoral plea. This is well for useful service. understood by the editors, but they seem, by allowing their columns to be filled with the flotsam and jetsam of the seamy side of life, to have as much respect for the intelligence and of gospel. When we hear some of these newspaper men advocating honest journalism we have a suspicion as to their mentality. There are a few who can write dispassionately on debatable subjects, and can discuss "politics" without impugning the motives of opponents, but the individuals we have in mind mistake personalities for arguments, and to antagonists give nothing that has even a bowing acquaintance with the canons of social amenities. Perhaps they cannot help it. The saddest seature is that the phrases, assertions and statements of this kind of newspapers mould the thought of the many who are diseased politically; and then we have the "intelligent constituents" marching to the polls, destitute of an independent opinion, and showing themselves well advanced in the art of invective and

THE WISE DIRECTOR

vituperation.

said: God's will is for you to be here, exactly in such a place with certain strict duties antecedent to all other duties, with certain work to do, certain burdens, certain means. look at what God wants and when we know it we must do it gaily: and not only that, but we must love this will of God and the obligation which comes from it were it to keep pigs all our life, and do the most abject things in the world: for in what place God puts us it should be all one: this is the bull's eye of perfection at which we must all aim." He admonishes us not to ignore the little virtues-simplicity, gentleness, mortification of humours, fidelity in small things, owning faults, readily bearing the defects of ourselves as of others, tenderness and minute condescension for others, accommodating ourselves to them.

He would have devout psople aminently reasonable and social. neither contemning nor dreading innocent joys. You must not only be devout and love devotion, but you must make it amiable, useful and agreeable to everyons. The sick will love your devotion if they are charitably consoled by it: your family will love it if they find you more careful of their good, more gentle in little accidents that happen, more kind in if he sees that as your devotion increases you are more devoted in his regard and sweet in your love for him : your parents and friends if they perceive in you more generosity, tolerance and condescension towards their wills when not against the will

THE TEST OF A GENTLEMAN

Anybody can give; faw only can receive. To receive favor gracefully, that is the supreme test of the gentleman. The reason of this is that accepting a favor in the right way calls for the rarest flower of ing. born proud, self-seeking and sensitive : the task of culture is to change these attributes into humility, service and self-affacement. We exalt the man whose aim is to help people, to do something for somebody: but the very finest quality of service consists in allowing others to do something for us. To make a friend feel that you need him : the poor, that that they teach you; and the ignorant that they inspire you-this is perhaps the highest form of service. flict settled as soon as possible.

REDEEMING TRAITS

The redseming trait is to be found in everyone-if we only look for it. Just so a single commendable elsment of character may offset lamentable shortcomings.

When they can say nothing else that is good of a politician, people assert that he is good to his mother, and in the eyes of many that pardons manifold obliquities of precept. That one strong point abolished a multitude of minor evils, it redesmed him

KHEP WORKING

Large numbers of people seem to hold that they have a right to expect taste of their readers as for the law the world to provide them with an easy life. Many mean to take it. It becomes for them a distinct object of of final triumph. They are suffused with satisfaction when they arrive at a period which enables them to "take things easy." We venture to suggest that in fostering that feeling they are making a grave mistake, the outlook for them is rather dangerous than inviting, for the ultimate effects of the easy life have a tendency towards deterioration, and should be guarded against rather than welcomed. The demand for effort covers the whole range of in the practice of Christian mortifi-civilized life, unless men deliberate. cation.—N. Y. Times. ly surrender themselves to the slow decay of their mental virility, for it is only through a spirit of enterprise that they can escape deterioration of character. They may change their form of work as life progresses and its interest broadens, but the need for application, for earnestness, for strain in pursuit of new ideals remains until they are through with St. Francis de Sales was unwearied life. We only live as long as we in reminding us: "To each soul it is strive and the rest is a slow decline. The world gives no promise of exaltation to any one who lies down to rest in a by path meadow. If this be true what a poor aim it is to live a life of ease! It is equivalent to giv-This is the grand truth: we must ing up playing the game and leaving the field of joyous exertion for ever.

LETTER OF THE POPE

TO THE CARDINAL VICAR

PRAYERS FOR PEACE

Paris, March 5 .- On the occasion of Lent, Pope Benedict has addressed to Cardinal-Vicar Pompili the following letter:

"As the universal pastor of souls we could not, without failing in the duties inherent in the sublims mission of peace and love which God has intrusted with us, remain indifferent to the direful conflict which is rending Europe and remain silent.
"It is for this reason that at the

ng of our Pontificate, in anguish which filled our heart in the presence of such an awful spectacle, we tried on several occasions, through our exhortations and counsels to persuade the belligerent nations to lay down their arms and adjust their dissensions in a way compatible with human dignity, by means of an amicable entente.

"We throw ourselves, as it were, between the belligerent peoples, as a father between his sons in a struggle We conjured them in the name of correcting and so on : your husband that God whose justice and charity ara infinite to renounce their de signs of mutual destruction, to make known, once for all, with charity, in a direct or indirect manner, the de sires of each of the parties, taking into consideration, within the limits of justice and possibility, the aspirations of the peoples, accepting, if need be, for the sake of equity and the common good of nations, the obligatory and necessary sacrifices of pride and particular interests.

"Such was and such remains the only way of settling the monstrous conflict according to the rule of justice and for arriving at a peace which would be advantageous not alone to one of the parties, but all, and which would be just and last-

has not been heeded up to the present, and the war continues fur iously, with all its horrors. Notwithstanding that, we cannot and must not keep silent. It is not permitted to the father, whose sons are engaged in flerce battles among themselves, to cease warning them because they do not heed his exhor-

tations and tears. "On the other hand, you know. that our repeated appeal for peace did not obtain the desired effect. It they have power to serve; the rich, had, however, a protound scho in, and permeated like a balm, the heart you than their money; the learned, of the belligerent peoples, and, more over, in that of the peoples of the entire world, and awoke a lively and ardent desirs to see the bloody con-

fore, to refrain from raising once

themselves, in view of the approach. ing holy forty days, a spiritual union rising to high office therein. of prayer and mortification, in order

to obtain more easily from the inoften recommended constant prayer comfort for our heart, as for every human heart, in the distress engendered by this horrible fratricidal war and as a very efficacious means for imploring from the Lord the peace to which we aspire.

The project which we have just agreeable to us. That is why we blessed it with all the outpouring of our paternal sentiments. We now that all the faithful adopt it in their

We therefore feel confident that not only at Rome but in all Italy and the other belligerent countries Catholic families, especially during the next days consecrated by the Church to penance, will retire within themselves, far from worldly spectacles and amusements, in more fer vent and more assiduous prayer and

A DESERVED REBUKE

The Public school teacher who attemps to be funny at the expense of Catholic doctrine or Catholic practice is still to be found. In Taunton, recently, there was a case of this kind which was publicly rebuked by the Rev. James Coyle, LL. D., pastor of St. Mary's. "Our schools are supposed to be non sectarian," said Father Coyle, "and we pay taxes to have facts taught the pupils and not the individual opinions of the teachers on matters of religious faith. When a servant of the people presumes to insult the religion of the greater part of the people of this city not only should a reprimand be given but an apology demanded as well. We venerate the ralics of the saints as we venerate the sword of Washington and we accept the forgiveness of sin by man as a divine commission from God. Wa follow the teachings of St. Thomas, St. Basil, St. Augustine, and when such profound intellects as Manning and Newman and Wilherforce accepted and preached and a teacher in the Pablic school offers insult those who believe it, there ought to be something done about it."-Sacred Heart Review.

FIRST ARCHBISHOP OF WALES CHOSEN BY THE HOLY SEE

CARDIFF MADE CENTRE OF NEW ARCHEPISCOPAL SEE, FIRST SINCE THE DAYS OF THE

REFORMATION Catholic Press Association London, Feb. 14, 1916.-The important news just received in London from Rome testifies answ to the strides which the Catholic Church is making in the reconquest of Great There is no greater stronghold of Dissent in the British Isles than Wales, and yet the time has now arrived when this country can constituted a new province of the Catholic Church, For the Holy Father has raised to the dignity of an archepiscopal see that of Newport, recently adorned by the late Bishop Hedley, O. S. B., and has appointed the first Welsh Archbishop since the Reformation in the person of Rt. Rev. James Bilsborrow, Bishop of St. Lonis, Mauritius, Some neonle are surprised that one of the bishops of the province has not been placed in the new command, but Rt. Rev. Dr. Rilshorrow is a Lancashira man and has shown himself a wise and able administrator during his five years in Mauritius. Great interest has been taken in the news. For a long time the probable formation of a fourth archepiscopal see, under the primacy of Cardinal Bourne, like those of Liverpool and Birmingham, has been discussed, but it was thought the matter would not now mature till after the war. The seat of the new see is removed from New-port to Cardiff. In that city, which is the commercial capital of Wales, the second richest and most powerful Catholic noble in Britain, the Marquis of Bute, has wide interests. said that he has made generous contributions towards the endownent of an archepiscopal see and the ultimate building of a worthy cathedral. The ultra-Protestants are furious at what they term this new incursion of Rome.

TWO NEW IRISH BISHOPS The Holy Father has been pleased

to make two other important appointments this week also, this time to large sum, but if you succeed, and I

"It is not possible for us, there two vacant Irish sees, those of believe you will, then the citizens of one, to refrain from raising once Waterford and Dromore. To the this city can not be grateful enough sgain our voice against this war, first Father Bernard Hackett, which appears to us as the sufcide of Superior of the Redemptorists at civilized Europe. We must not Lismore, has been appointed. Father neglect to suggest and indicate, when Hackett is an old alumnus of Maycircumstances permit, any means which would be likely to contribute there, spent some years as professor to attaining this much desired goal.

"A favorable occasion is offered us by some pious ladies who have mani-fested an intention to form among 1888 that he joined the Congregation of the Most Holy Redeemer, rapidly soon became rector, first of the Dublin, then of the Limerick house of finite mercy of God a cessation of the order, and was also director of the to take a boy from the street-the frightful calamity. We have Family for three years. He has and the Christian penance as the only | already received the congratulations of the Mayor of Limerick and the Protestant Bishop on his new dignity, signs of his popularity amongst all classes in Limerick. Father Hackett is in his fifty-second year. It is the parish priest of Innismac saint Clogher, Father Mulhern, who existence and they view it as a sort expounded could not fail to be very has been chosen to fill the vacant of final triumph. They are suffused agreeable to us. That is why we See of Dromore. He has been ten years on the mission, before which he was first Professor and aftercommend it publicly in our desire | wards President of the diocesar seminary at Monsghan. He was a student of Maynooth and is popular in the present parish. Both Bishops are natives of the dioceses over which they are now called upon to rule. The dates of consecration have not yet been fixed. Ad multos

REPATRIATION OF YPRES NUNS

An appeal has been made for funds o purchase a property and re-estabish in their native country the Irish Benedictine nuns of Ypres. These nuns left Ireland in the sixteenth century under the stress of war, and under the stress of war they have returned. They were granted a retuge in Belgium and were received with generosity and affection when the persecution under Dutch William sent them forth from the shores of Erin. Till this day they retain amongst their greatest treas ures a fragment of one of the two standards deposited in their chapel by the famous Irish Brigade, which were captured by them from the English at Ramillies. The nuns are at present living in London in a temporary home. The property which it is desired to purchase for them is situated in Wexford County and the sum of \$5,000 is needed to complete the deal. Already Archbishop Walsh of Dublin has sub scribed generously, and various Irish religious houses have also assisted while sums large and small are pouring in from every part of Ireland, so that it may be hoped that success is assured to this admirable project.

SETS THE K. OF C. A TASK

When Archbishop Mundelein of Chicago addressed the Fourth Dares Knights of Columbus of that city on Washington's Birthday, he did not confine his remarks to general statements as to patriotism. But he pointed out to the Knights a special work which, he thought, they should undertake as good Catholics and good citizens. "To-day," said splendid thing. preparedness, a There is also such a thing as preven tion, a better thing. The question heard in every big city to day is what will we do with the bad boy? In Chicago that question has become acuts. The press has heralded it the world over, so that the world is watching how Chicago will solve the menacing difficulty. Elsewhere they have grappled with the danger by Elsewhere they creating institutions of reform. me say frankly that wherever the state has attempted to solve the problem it has failed; private concerns have had no better success; the reform institutions are too often breeding places of criminals. What then do we propose? Preparedness is the answer, prevention is the solution. And that is the problem I thought to hand over to so large and so representative a body of Catholic laymen as the Knights of

Columbus.' The Archbishop said that he could, single-handed, grapple with the problem, and probably solve it; but he wanted, he said the cooperation of the laity. "We will put up a home outside the city," he said, "where the air is good, where the surroundings are healthy, where the supervision is parental and kind. rather than corrective; this institu tion, or rather its governing board, to be appointed a probationary officer of the court, and to receive first offenders from the Juvenile Court, who are placed on probation, who have not been marked with con viction for any crims, and who will come to us for the very same reason that the State isolates those who have been exposed to contagion. Is our Catholic laymen who are members of your order will cooperate, l believe we will succeed where others have failed; if you will furnish the building, I will provide the Brothers to carry on the work."

"It will be a difficult task," continued the Archbishop, "it means much care, the expenditure of a

this city can not be grateful enough Hackett, to you. No greater work has been corists at attempted by any Catholic body of men, and if you carry it out, then no branch of your Order, large or small, will have accomplished what the Knights of Columbus of Chicago have accomplished. It is much easier to erect a splendid clubhouse, but, gentlemen, I would rather help save the soul of a child of the streets than erect the finest monument in Chicago. It is perhaps simple to perpetuate one's memory by giving s library or endowing a university, him a chance which he may not have had, set him right and show him how, when he has made just a youthmistake,-that means writing one's name in letters of gold in the register where neither time nor eternity will ever blot it out."-Sacred Heart Review.

SOME POINTED PARAGRAPHS

PENNED BY A NON-CATHOLIC FOR CONSUMPTION BY HIS FRIENDS

The idea that Protestants can afford to contest the principal claims of Catholicism is a capital delusion. The notion that it is their duty to destroy the religious of millions who put their faith in this great Church is a ridiculous assumption, a fatal fallacy.

It is not an easy thing for a Protestant to become a Catholic, but it is a thousand times more difficult for an intelligent Catholic to become a Protestant. It seems utterly absurd for him to abandon the oldest Church and join one whose history can be traced only a few years, or, at most a few centuries.

When an honest intelligent Catholic rejects the root and stock of the Christian tree, he refuses to cling to any of the branches. With him it is Catholicism or nothing.

If the crusade against the Catholic Church should succeed—if Watson and Walker had their way-they would convert 300,000,000 Catholics into agnostics or infidels, and thus uproof the very foundation of the Christian religion, leaving the ruins to be defended by the warring sects of Protestantism.

In view of this fact the movement fostered by the Menace, and encoursged by many radicals who have not stopped to think, is a greater menace to the Christian religion than all the agnostics and infidel societies on

If the enemies of Christianity had to deal only with the contradictory and conflicting creeds of Protestant ism the struggle would soon be over. If the forces of evil in this world met no obstacle except the barriers raised by anti Catholics, they would

sweep over the earth like a deluge. No honest person who thinks, and is unprejudiced, can deny but what Catholicism in every land stands like a Gibraltar against the vices, sins and crimes of mankind.

One must be a twisted, distorted malicious ignoramus to deny that Catholicism affords a refuge for millions of men, women and children in Darkness.

life, if you will—reject the inspira-tion of the Bible, doubt the existence of God and deny the divinity Christ but unless you are mentally blind you must admit that when the Catholic Church sends forth the 'Little Sisters of the Poor" to share the sorrows of the afflicted, administer to the dying, console the bereaved, care for the helpless, clothe the naked and feed the starving, she is doing grand work for humanity.

You may laugh at the menace of hell, deny the existence of heaven. and believe that death ends all, but unless you are totally depraved you must agree that when Catholic priests and Sisters gather into orphan asylums abandoned children from the streets, educating and training them for the battles of life and thus saving millions from the vortex of misers and crims in this world, they are doing work worthy of gods.

Go preach your gospel of hate, sow seeds of prejudice, spread broadcast your lying slanders against Catholicism, but if you refuse to recognize the fact that homes of the Good Shepherd are doing more than any other reform agency in the world to protect incorrigible girls from their own weakness and folly, and save from the whirlpool of vice wayward women who have long been abandoned to their fate, you are either blind as a bat, a human monster, or a fool. Criticize the confessional, deny

that priests can forgive sins, but unless you are hopelessly ignorant, or willfully prejudiced you cannot deny but what confession is a bar to evil and that millions of women now white as the driven snow would have been trapped by the red hells of shame had it not been for the thought that no good Catholic can have a secret sin. This thought, like a knightly sentinel, stood guard over them in the crisis of their lives. It is secret sins that start people on the highway to perdition.

Advocate Socialism, demand the abolition of Christian marriage, at tack religion, preach anarchy and revolution, but wherever you turn you will find the Catholic Church standing across your pathway, her priesthood fighting as one man to protect the institutions which you

seek to destroy. Could civilization, can the American republic, afford to have this mighty fortress of righteousness dis-

credited and destroyed. Only the ignorant and bigoted will deny but what the Catholic Church is wondrously wise in its dealings with the faults, sins and failings of mankind. Its institutions are based upon the experience and wisdom of the ages. They were designed to meet great needs in human life, to foster virtues and conserve the treasures of mind and heart.

Judged by its service to man in this present world, measured alone by the life that now is, Catholicism has justified its existence, merits success and perpetuity. - Brann's Iconoclast.

FEASTING AND FASTING

Nobody wishes to drive away joy and gladness. There is need of many more optimists in the world to day. Every true man and woman tries to spread sunshine in the lives that are dark and sad. We all feel happiest when we are wiping away the tears of sorrow from the eyes of the sad and lonely. Those who join in the apostolate of gladness have joined a godly work.

But it is only too true that most people mistake mere amusement for happiness Joyride have taken the place of joy. A rollicking evening is resorted to as a distraction from the cares and responsibilities of every day life. Feasting has become the anodyne for the aching heart, the stimulant for the jaded

Therefore, the Church is well ad vised in asking all, even the sad and desolate, to follow Christ into the desert for forty days, and in memory of His fast to retrench somewhat the pleasures of life. She knows full well that silence and solitude, joined with mortification, sober the heart intoxicated with pleasures and worldliness, and give it a just outlook on life and a true valuation of its amusements. The happiest place in the world is a monastery, and for forty days the Church would have us make our lives, as far as possible and feasible, monastic. Fasting is the only implement with which to uproot from the human heart the insatiable desire for feasting. And when the soil is clean, the root of true happiness, born in heaven and brought into this world by Christ, will grow and cast its kindly shade over our lives .- Rosary Magazine.

MINISTER'S TRIBUTE TO SOUTH AMERICA

In a recent communication to the editor of the Living Church, an Anglican minister resident for many their warfare against the Prince of | years in South America voices an in dignant protest against the infamous Live a sordid, sinful, selfish, wicked calumnies against South America propagated by evangelists from the United States. "The most silly method," he says, "to obtain the support of men and money from Great Britain and the United States is to proclaim that Latin America is without religion, without faith and relapsing into a condition of pagan

> In substantiation of his vigorous protest, the fair-minded Episcopal minister draws a picture of religious conditions as he sees them and has seen them for many years, sharply contrasts with the doleful description of the Panama Congress. 'The people of Latin America," he "are happy, affable and full of says, aspirations: their cities are clean and well governed, wealth is rapidly increasing, schools, universities and modern engineering industries are constantly expanding. Their churches | capital of Peru. are attractive and full of activity. There are 4 000 priests and students. I have heard splendid sermons, have been inspired with the magnificent influence of the Church upon the people, and have prayed to God to provide a movement as affective in Boston, Washington or Milwaukee : in fact, I have never really known what the Church meant until I took up my final residence here. There people neither desire nor would understand any of the forms of speculative Protestantism with which I am acquainted."

It according to this candid ministarial witness Boston, Washington and Milwaukes have much to learn on the score of religion from the benighted cities of South America, it is easily foreseen that the Panama Protestant Missionary Congress for the avangelization of the Latin coun tries, like similar enterprises of the kind held in the past, is doomed to failure, and its resolutions, deliberations and proclamations find their vent in the ambient atmosphere. "Vox et praeterea nibil !"—Rev. T. J. Kenny in Baltimore Review.

CATHOLIC NOTES

There are fourteen Catholic High chools in Colorado.

The religious census of Canada shows that one third of the Dominion is Catholic.

The fine new Cathedral of Omaha will probably be dedicated next Easter.

St. Patrick's Seminary, at Menlo Park, Cal., is to have a new chapel to cost \$100,000.

The Hon. Frederic Courtland Pen field, our ambassador at Vienna, is a convert to the Church. His wife is a marchesa of the Papal court.

The Sisters of Mercy, who conduct Montealm Sanatorium in Manitou Col., have decided to transform the institution into a home for the aged. Angelo Sarto, seventy-nine years

old, only brother of the late Pope Pius X., is dead. For years he was postmaster of the village of Grazie. Recently the Holy Father visited

the little chaps of St. Pellegrino of the Swiss Guards in the Vatican, and also gave it a beautiful ciborium.

King Ludwig of Bavaria has given contribution of 10,000 marks for the erection of a Catholic church at Nurn. berg as a war memorial. The Austrian Bishops have just

held their autumn conference under the presidency of Cardinal Skrbensky, of Prague. Seventeen Bishops were present. The huge copper roof of the Cathe

dral at Bremen is being stripped and everything of copper in other parts of the edifice is being placed at the disposal of the military authorities. The Right Rev. P. J. Donahus,

Bishop of Wheeling, announces that the Catholics of Charleston, W. Va. would put \$50,000 in a new hospital there, work to begin in April. Nearly \$68 000 for the Catholic

coys' orphanage of Minneapolis—this is the result of the whirlwind campaign recently conducted for that in etitution. It is announced from Holland that

Vanispen Tot Sevenaer, ex-president of the second chamber, will succeed M. Regout at Rome as minister of Holland to the Holy See. The first diocesan synod in this country was that of Baltimore in 1791. Twenty priests constituted is.

The first provincial council of Baltimore was held in 1829. Six Bishops constituted it. Theodore Maynard, the British poet, whose poems have just been issued in London with a preface by

G. K. Chesterton, has entered a Don inican monastery to study for the priesthood. The College of Cardinals is made up of four North American Cardinals. dvs Spanish, two Portuguese, six

French, one Belgian, three British, five Austro Hangarian, two Garman, one Dutch, one South American and twenty-five Italian. Not to be outdone by other cities he Knights of Columbus of Greater

Boston are to erect a beautiful club house, intended to be a leader among the Catholic social centers of the United States. Mr. P. J. Coleman, the post, has

joined the Catholic Columbian staff. and many of our American cities. Mr. Colsman has won distinction in his chosen field of journalism. At Nazareth, in the Holy Land.

there are about sixty five boys in the orphan asylum. A remarkable fact connected with the orphanage is that for the last four years no physician was needed by the orphans. The French Ministry of Public In-

struction have given out that, since the beginning of the war, fourteen months ago, 2,000 French Public school teachers have been killed on the battlefield, and 8,000 have been put out of service.

Lima, Pera, is one of the strongholds of the Church. It is said that Toledo, Spain, is the only other city in the Catholic world which has more houses of worship per capita than the

Many prelates and priests participated in the exercises attending the blessing of Shelvin Hall, Brooklyn, N. Y., erected at a cost of \$80,000. The new building will be the home of the nurses of St. Mary's General Hospital.

Most Rev. John J. Glennon, D. D., has appointed the Catholic Women's Association of St. Louis as custodian of the Catholic Free Library, willed to the Archbishop by Prof. George Wright, who died in 1909.

The late John Henry Joyce, of Folkestone, England, left by will the sum of \$60,000 for the marble decorations of Westminster Cathedral, and the residue of his estate, valued at over \$200,000 to the Bishop of South wark, to establish and maintain new missions.

Dr. James Sullivan, principal of the Boys' High school, Brooklyn, has been appointed State historian. The appointment carries with it the added designation of director of archives and history of the university of the State of New York.

A FAIR EMIGRANT

BY BOSA MULHOLLAND AUTHOR OF MARCELLA GRACE: "A NOVEL." CHAPTER XXI

BETTY SPEAKS

At last one day the wind ceased to bully, the rain dripped and stopped with many a wild sob, and late in the evening the clouds opened over head, and a great, broad burnished looked over at Bawn from The Rath side of Glenmalurcan.

Never before had night appeared to her in such lovely and romantic guise. She went out and walked up and down before her door, trying to fathom the o'ershadowed glen with her eyes which magnified the height of the dark mountain ridges against the moon-illumined sky; to measure the depth of the apparently bottom-less valley, the bottom of which have been swept away into the bowels of the earth. She was in a new world, as new to her as the ocean had been, with the worshipping lover it had brought to her teet and carried away with it again

into infinite obscurity.

Do what she might, this reality would not seem real. This promised land which she had striven to reach, and had touched, would not feel solid under her feet. Something had risen to make mischief batween her and herself of a month ago. "It cannot be that this will last !" she "If it should last, what is going to become of me ? Does one's imagination ever baffle one, even after every tangible thing has

All her romance had been born with her and was of a well braced, close-knit fibre, quite opposed to weakly sentimentalism. It was so well disguised from herself in its garb of home spun that she neither lostered it nor was afraid of it, and only knew it under the name of

ommon sense. Her father being her hero, and his troubles and wrongs having always being sufficient to feed the flames of her young enthusiasm, she thought herself the least likely woman in the world to fall at the fact of any other idol, to concern her whole being about any mere beginner of a man whose story should be all in the future instead of in the past.

That women with purposes will make fools of themselves by hurling their whole souls into the identity of masculine creature, losing their individuality of heart and in tention, she was not unaware, but she had not classed herself with the women who so act. Having triumphantly escaped from her importun ate fellow-traveller, she had proved herself self-contained and not easily interfered with; and now because of a week of loneliness shut up with a to tempest, her will seemed to have myself, only for the rheumatis gone off its wheels, her imagination an' a grudge I have against them. was playing her wild tricks. Was she even seeing ghosts, or what the Irish call "fetches"

For, turning sharply to take a fresh turn on her rude terrace above her fields, she thought for an instant that she saw Somerled of the steamer coming swiftly along the path to

There he was, his height, his gait, his brown face locking pale in the moonlight now grown dim behind a cloud veil, his deep set eyes darting anger. She thrust out her arms before her to push away the vision, and as she did so a thought of her father and Roderick Fingall on Aura flashed across her mind. Was it a man who had passed so near her, or had she really gone crazy and fancied that of the gnarled old app had moved? She stapped quickly in-side the open door and nearly stumbled over Betty and Nancy, who were sitting on three-legged stools by the threshold, bent, like herself, on enjoying the sudden beauty of the

Mistress, what's the matter with ye ? Did you see a ghost ?" Have people the right to come

past here at night, Betty?' "They haven's the right, but they take it-makin' foot-pads and shortcuts up the glen.'

Bawn came forth again and began resolutely to think of her work as she walked. To morrow she would begin to make butter, comparing ways and methods of her own with those of her handmaidens.

"Nancy," said Betty's voice, coming distinctly to her across the silence of the night, "if it was the banshee I heard a minute ago I wouldn' wonder. Many's the time this week I thought of the ould Hollow cratures. How much of the roof fell think, this wheen o' days back? I always know by the banshes when one o' them's gone. Sich a screech as she let the night the poor gentleman died in the poorhouse!
An' small blame to her to be mad at the disgrace. But there was sich squeals in the storm itsel' all this week back I couldn's tell whether she was cryin' or not."

Bawn listened. The "ould Hollow cratures." The "Hollow fokes" of Betty's letters written so long ago to Desmond in Minnesota; this very Betty, sitting here so tranquilly on her three legged stool and maundering about the banshee! How was it to be believed? In what way was she to join these broken fragments of life past and present, and patch them into any whole thing and make them hang together? The woman must be speaking of the Adares of Shane's Hollow. Some of them were alive, as Bawn had learned, and still living in the ruin of their home over yonder behind that black ruggedness of mountain, not so far away either when you consider "foot pads" and

Was it not to make the acquaintance of these crumbling remains of a rotten humanity, to wring their secret, if they had a secret, out of their faithless souls, that she had crossed the sea? If they had a secret? Of course they had a secret. Bawn threw up her hands and pushed the ruffled gold hair away from her feverish forehead. If they had not a secret, or if Luke Adare should be dead-should the banshee have already screeched for his soul's flight from its long purgatorical im-prisonment behind you mountain— then, again, she must ask herself why in the name of Heaven had she been so mad as to come here, wandering over the ocean to search a casket that had already been rifled, disembarking secretly at Queens town, stealing away from a friend like a thief in the night—

"Betty," she said abruptly, "you talking about 'hollow are always talking about people.' Do you mean people hollow inside like a penny whistle? You make me exceedingly curious."

Hitherto she had been afraid to ask questions of Betty. Many good opportunities she had deliberately lost during the past week, always feeling that her time would come, and fearing to do anything rash. Now she spoke with what she con sidered extraordinary cunning.

"Lord love you, misthress, they're hollow enough, I'm feared, if you mane emp'y. But Hollow 's the name of a great ould place that wanst was. A great, grand family in their time, miss. Nancy and me were talkin' about them."

"And why are they hollow, if it means empty ?"

"I was manin' hunger, misthress, "Tell me about them, Betty; I want

to hear a story." "Och! misthress dear, sure you're young an' hearty an' well to do in yourself, an' you little know what it is you're axin' about. It's an ould story, an' badness is the best of it. They were great an' grand, but cracked with pride; and pride always gets a fall, I'm thinkin', from Lucifer down to Luke Adare. Sure the father of them wouldn't take money from the tenants, wouldn't touch it with his fingers, till his steward had washed it in a basin before his eyes. No good comes of insultin' the poor o' God. Then the sons had curses o' women draggin' round their feet, an' where could their road go to but down hill, anyway? It's at the bottom they are now an' enough. They're shut up in the trees yonder so long by theirselves that the very dogs has forgotten them. Nobody but Peggy an' the banshee takes any heed o' them. The world's that set away from them that I would walk over there after them a bit look

for myself." Bawn gazed on the picture which at Betty's suggestive words had sprung up in vivid colours before her eyes. It seemed there were other tragedies in the world besides Arthur Desmond's. The Adares of Shaue's Hollow would not appear to have fattened on their ill-doing But what about Betty's welltreasured grudge against them? Come, now, let her be bold and probe for Arthur Desmond in an old

Many a grudge is against them as

well as mine. But mine's enough

woman's memory.
"What is your particular grudge?" she asked carelessly. "Did they turn you out of their house, or anything of that kind ?"

landlords. Little land they've held these long years back; it all went from them: too many graves put in it. But they were sore an' hard on wan I had a regard for, long before you were born, misthress. An' I could never forget it to them, though it was none o' my business.

"Tell me about it, Betty. I love to hear tales about long ago.

"Well, it's such an ould story misthress, an' most people forgets about it, an' wants to forget it, too, on account o' the Fingalls. You're stranger here, an' I wouldn't like you to be talkin' about it."

"I have nobody to talk to; and, am a stranger, I feel curious." I tell you about poor Misther Arthur

-God be good to him ?" "Poor Mr. Arthur !" Bawn's heart thrilled and her eyes grew moist. She had touched the link that connected the father she knew with the tragedy of his youth, had heard his name familiarly pronounced by one who had spoken to him in the day of his trial. There was that in the old woman's tone pronouncing those three words which hinted of unforgotten sympathy. Bawn hardly restrained herself from throwing her arms round Betty's neck and crying. Faithful heart! tell me about my father." But she was learning to place a bar between her actions and

her impulses. 'Who was he ?" she asked, as soon she could attune her voice to the

tone of a mere gossip. "He was a young gentleman from Kerry that come here; soft in the tongue an' sweet in the eyes, so he was, an' made our hearts jump with the pleasant way he had. An' Miss Mave over there in the Hollow-good Lord! to think what she was then an' is now—she took him for her sweetheart, as any young lady he had 'a' fancied couldn't ha' helped doin'. An' they might have been happy an' rich—though the Adares was goin' down hill even then—for there was a quare foreign gentle-

"Old Barbadoes," thought Bawn.

"With a dale o money, that was thought to be goin to lave all he had to the pair. But, ochone; to think to the pair. o' the muddle that everything got into with them. Roderick Fingall, away at Tor (here Betty dropped her voice), "he was for Miss Mave too, an' went clane mad because she took up with Mr. Arthur Desmond ; an' was a bullyin' fellow, though good-natured enough when he was at himself. The long an' the short of it was that the two young men were both walkin' on Aura wan evening, an' somethin' took place, an' Roder ick's dead body was found at the bottom of a precipy. It got whispered about that Arthur murdered him to get him out of the way, partly on account of Miss Mave, and partly bein' afeared ould Bares would lave him the money; for there was always great talk bout which of the three he would lave it to."

"Who were the three? Arthur Desmond, Roderick Fingall-"And Luke Adare. The ould man had give out that wan of jist them three should get his money.'

"Well ?" "Faix, I don't know what way to tell you about it. It would take bigger words nor I know how to use. Poor Mr. Arthur was hunted out of the country for the murder; even Miss Mave—Heaven forgive her ! she has put in her purgatory since—she believed the lie against him—" "Was it a lie?" asked Bawn stern-

ly.
"'Deed an' nobody but a fool would ask the question. I beg your pardon, people interest me. I'd like to hear misthress. I forgot you were a more about the Adares, and Fingalls, stranger an' not born at the time. Anybody that ever knowed him would know it was a lie."

"But these people knewhim-the Fingalls and the Adares."

"Ay; an' it be to be the divil that bewitched them. Some people praised them because they wouldn't lay ban's on him; though may be it would ha' been betther they had, for then he could ha' spoke up for him-self. Anyhow, they let him go under a bad name, an' he took himself off to America an' never was heard of no more.

Bawn stood silent for a few minutes, struggling with her heart. At last she took up her questioning

again with a steady voice.
"It is a very sad story, Betty.
What did the young lady do after he

was gone ?" "Just fretted herself into an ould woman, she did; wouldn't look at man of mankind, but sat in a corner like a dummy, while her brothers was sportin' an' spendin' about the world, an' up an' down the country, pickin' up all the curses that money could buy. For ould Barbadoes, he left Luke his fortune. Roderick and Arthur were both out of the way, and to be true to his word he bound to lave everything to Luke. But little good it did the Adares; they only sunk it in more sin an' It ran through their fingers sorrow. It ran through their fingers like sand; an' before many years was out they were as pinched as ever There they are they were before. beggars that's too proud for the poorhouse. It's a'most enough to make a body forgive them, so it is, in spite o' their sins; though wan would need to be nearhand as good as God himself to do that same. Och! dear, sure if the poor's poor, it was the Lord that made them poor, an' that's their comfort; but when the rich makes themselves poor with wickedness, there's no oil at all can be got

out o' that crule rock o' desolation Bawn's mind was not in a condition to pity the Adares. It was fit and proper they should be miserable. Her thoughts ran on to the con sion of Arthur Desmond's story.

'Has nothing ever occurred since to throw light on the mystery of Roderick Fingall's death?" she asked. If Arthur Desmond did not kill him, how did he die?"

Troth an' nobody knows, barrin' he fell down the clifts. As for light it would take light from the other would to clear people now of believ-in' that Arthur done it. As I said before, if they had took him an' put him on his trial he might ha' had a chance; but whispered guilt's the hardest to get shut of. He was too proud to defend himself from what was not openly accused of. He held up his head as long as he could "Surely, surely. An' why shouldn't but when he saw Miss Mave was gone against him like the rest I hink it crushed him like. He got a down, melancholy look, an' the people said it was guilt that ailed him. You see there was Roderick Fingall's mother an' brothers, an' whatever was the reason, they were firm set on believin' that Arthur had murdered Roderick. They were that mad they could hardly be kept from

tearing him in pieces—
Bawn stepped forward suddenly
with a wild glance at the talking old

"Is anything the matter with you misthress?"
"I am only horrified at this story. Don't mind me, but go on. Was there no one in all the place to take

"Nobody but Luke Adare. I raged an' swore myself; but quality doz-zint mind a poor body like me. It was said that, only for Luke, Arthur would ha' been laid han's on an' hanged. It was the only good turn I

ever heard o' Luke—"
"The villain!" burst forth Bawn "He knew that if Arthur Dasmond had been put on his trial the character might have been cleared that ne had whispered away!

Betty stared at her mistress in astonishment.
"Whisht!" she said. "Sure, as I said, that's what many's the time I

terribly to heart. It's an ould story now, an' may be poor Mr. Arthur they had choked at Flora's table; made himself happy afterwards in but now, lo! the wheel was turning another country. He was young n their throats. This thought enough to get over the trouble, he had no bad conscience, I'll go bail, to keep him down, America's grand country, from all I hear, for puttin' everything right that goes wrong in other places. There's not so many crooked turns in it as there with eager steps to meet them. is here; all's plain sailin' and plenty of room. Whether he's there now or with God above, he's safe an' well,

about him. It's a story that would pain any one," said Bawn, trying to control the passion that Betty's recital had roused in her.

I'll be bound, an' a young cratur

like you, that never seen him, an

come into the world long after his

rouble, needn't be vexin' so sore

"Och! dear, it pained many's the wan; but a stranger like you oughtn't

"No," thought Bawn ; "she is right. A stranger like me oughtn't to feel it so bad. If I show feeling about it I

shall attract attention."

She turned her back on Betty and gazed over at the black mountain behind which lay Shane's Hollow with its sins and secrets, and then suddenly wheeled round on the old woman with a smile.

"At all events you have told me a story," she said—"just what I wanted. You see we Americans have a way of wanting to know about everything. My father was an Irish farmer—an emigrant, as I told you before—and all the old stories of the hills and the and Arthur Desmond; but it is late now. Another time you must tell

me more."
"Nancy," said Betty Macalister to her daughter that night in bed, 'the misthress has a good heart. There she was in a red hot passion, all bout poor Mr. Arthur Desmond thirty long year ago. An'she may say what she likes about being only a farmer's daughter, but she's a rale lady. That comes of bein' born in America, I'll be bound. All shillin's is pounds there, an' why shouldn't all the women be ladies

"If the Lord hadn't sent us the rheumatis we might have gone there an' been ladies, too, you an' me ; an' I might have wore my parasol, like Kate Maginnis, that only went out last year," grumbled Nancy, half-

asleep. "Spake for yourself," said her mother. "I'd rather have the rheumatis in ould Ireland than wear a parasol in America. An' I'm thinkin' America has done well enough for us when it sent us a misthress like

yon-Bawn went to rest feeling that Betty had administered to her the tonic she had been much in need of. Somerled had sailed quite out of gight in his steamer, and the real hero of her dreams, Arthur Desmond with his sorrows and wrongs, had arisen again to fill his rightful place. As she laid her head on her p she was free from the bewildering pain that had shaken her for days, and in the arms of her old and settled purpose she fell asleep, satis fled that in outwitting her troublesome fellow traveller she had escaped a very formidable danger.

> CHAPTER XXII VISITORS

The sun shone, and Bawn was her-

self again.
Never had she risen from sleep more serene, fair, and healthful in mind and body than on the morning after her first sifting for treasure-trove in the dust heap of Betty's The jewels of faith and mindfulness so easily turned up there lay in her palm and beamed in her eyes. With Betty at her side, un consciously to guide and warn her as she proceeded with her enterprise she was in a better position than she could ever have hoped for as a stranger here. She would make Betty's recollections her chart and compass as she steered her way through the difficult waters which, in her cockle shell boat, she had so

laringly undertaken to navigate. Buoyed up by the belief that a new power had been placed in her hands, she felt the clipped wings of her courage grow and spread again. That interest in her own dramatic adventure which a week's storm seemed to have quenched rose again like a little sun on her imagination. and gave its wonted colouring and ight to her thoughts.

With pleasure she assumed the print dress and large Holland apron, covering her from shoulder to ankle, in which she could feel like the dairymaid she intended to be. strong, coarse shoes and knitted worsted stockings were put on with triumph; even the little, common pebble brooch which fastened the strip of snow white collar round her throat was evidence in her favour as a daughter of toil. Having arranged the milk-pans on the well sanded shelves of her dairy, discoursing all the time to Betty and Nancy about butter and cream, as if to get the best price in the market for those commodities was the only thing worth living for, she walked down through the sunshine to the orchard with its fringe of flowers, to get a bunch of something fragrant to place

in a jug in the dairy windows.
"Shana," said Rosheen, "there is Miss Ingram. Isn't she a pleasant sight?"

The sisters were coming up the fields at a rapid pace, their eyes roving joyfully over grass, trees, and chimneys of the little farm, which thought myself. But Lord, my dear, was to them as the mill that was to don't you take the whole of it so

While its action had been paralyzed again, and nobody's crust need stick theirs gave an increased radiance to Bawn's face and figure in their eyes as she turned, with her hands full of gilliflowers, and saw them approach ing, glanced hastily over the part she intended to play, and advanced

Young ladies, it is kind of you to

of Tor, crossed a few days ago, and was nearly wrecked—as nearly as is possible, that is, in the Holyhead packet. A French young lady whom he escorted to visit my grandmother gives a doleful description of her You must have borne the full brunt of the wind here at Shan-

ganagh."
"I think we did; but you see I have held my ground. Will you not come in, young ladies, and rest a little and eat something?"

"We have just been wondering whether you and Betty have got a morsel of food between you." Potatoes and tea have been our chief nourishment up till now, but

this morning we have been making some butter. Betty is downcast because I insist on using a barrel-churn, Miss Fingall. What is your opinion on the subject ?" "I am as ignorant in the matter as

your gable-wall, said Shana solemn. ly ; "but if you are going to introduce improvements it will be lucky for the How exquisitely clean have made the whole place! But you want some more furniture. There is going to be an auction near Cushendall; perhaps you will allow me to drive you there.

That would be too great honour, Miss Fingall. I think I shall do as I am pretty well. Farmer-women from our backwoods are accustomed to rough it, and I shall have time enough to furnish when I have made my fortune," said Bawn gaily, as she moved about the room in her dairymaid's apron, spreading a snow-white cloth with the best eatables she had to offer-homebaked scones, eggs, tea in a little brown earthen teapot, cream and fresh-churned butter, and the roses and sweet smelling gilliflowers in a bowl in the middle of it all.

"Is you treat us like this we shall be coming here every day," said Shana, "devouring your produce. But please, Miss Ingram, allow us to

wait upon ourselves."
"That would hardly be proper,"
said Bawn demurely. "I shall be

happier if you will allow me to keep my own place. Shana looked at her with a puzzled expression. Nothing could be better assumed than Miss Ingram's air of humility and accustomedness to service, and yet to the shrewd girl

observing her there was something unreal about it. A thought passed through her mind somewhat like Betty's conclusion on the same matter -a reflection that, in a well-to-do country like America, where education is cheap and prosperity widely spread, the people of lowly station may be more highly civilized than with us. But Shana, who was fascinated by the stranger, and eager to be friends with her, was not in-clined to magnify the distinctions of birth between them. A certain marked difference it must make, of course, for Shana, with all her liberwas a Corservative; but it

into Shana's cup of tea. TO BE CONTINUED

ON THE COMMON

A TRUE STORY

They had told her in the morning when she was leaving the house where she had lodged the night, that she would never be able to walk, even to the outskirts of the city, but with the indomitable hopefulness of the consumptive, she had assured them she was better, stronger, quite able for the walk that day before

Yet the weight upon her chest grew heavier, her tired limbs soon lost the elasticity that she persuaded herself in the morning was new found strength, and the gray road stretched interminably before her. There had been houses at first which seemed somehow to keep her company, but then, inquir-ing the way, she was told that by crossing the common she would off a mile and more in reaching the tram, and so she had struggled along with a wide expanse of dingy grass on either side of her.

She had not spoken of her destination in the lodging house, nor had she mentioned that the coppers reserved to pay her tram fare wer the very last that she possessed. She knew herself but vaguely where she was going, yet, as she walked, she seemed to see a welcoming face and hear a gentle, kindly voice bidding her never forget, if she wanted friends, that she would find them in the speaker's convent in the city. It was in a hospital this had been said to her, where some years before she had gone to struggle with the first breakdown her illness had brought her, and a Sister of Charity, visiting the wards, had spoken the words which had often come back to her since. Then her mind would wander further into the past. A group of smoke-stained sheep nibbling the smoke-stained grass

carried her back to her grandmother's farm on the borders of Scotland where, long ago, she had tended and which would scarcely claim relation ship with these denizens of the sub

Other scenes came to her of years in service, of dawning ill health, of the gradual draining of all her hardly earned savings, and the quickly repressed thought of death, which, unowned though it might be, was urging her to seek the shelter come to see me."

"We wanted to make sure you were not blown or washed away," said Shana. "The storm has been a rough one. My cousin, Mr. Fingall county, she had no thought of returning to the Infirmary, for deep down in her heart she knew that down in her heart she knew that she must die, but she had an almost painful yearning to be once again where priestly ministration possible

For years her places had been way out on the moors, far from church or priest or other Catholic, and though, through all, she had clung to her faith, had said her prayers, and had never strayed very far from the straight path that the Sisters had told her in her school days led to heaven, yet she frightened to think how long it was since she had received or, indeed, had tried to receive, the Sacraments of the Church,

No one who did not know the Common would have believed that it was almost surrounded by one of England's largest manufacturing towns. In the summer it was frequented enough, but in the winter time the sheep had the monopoly of its rough, wet surface, and more than once the tired traveler regretted that she had left the highway for its lonely paths. In the gray distance, before and behind her, she could see the blurred outline of houses and factories and tall chimneys, all telling of human beings, of companionship, but near at hand there was nothing except the gray, nibbling sheep on the gray,

lonely common.

To make things worse the rain began to fall, drifting along with the wird, and the woman looked anxiously around in hopes of finding shelter from her deadliest enemy the wet. Not far from the path, on one side of her, there was a clump of gorse bushes, and seeing a cart track leading toward them, she turned aside in the faint hope that there might be hollow enough for her to creep underneath. To her immense relief she found

far more than she had dared to hope The bushes were growing round a pit whence sand had previously been taken, and it was evident that she was not the only wayfarer who had taken refuge there. Over the center of the sand-hole some branches had been laid, and covered with bracken and with broken furze. At the entrance the trace of a half washed away ash heap showed where a fire had lately been, and inside it was not only dry, but a heap of dead fern made a bed which, in her exhausted condition, she was very far from despising. It was not until she had thrown herself upon it that she realized how thoroughly exhausted she was. Her cough came, choking and shaking and wearing her ous, and she lay back on the fern, panting and breathless. For the first time she allowed herself to think that she was dying, yes, dying in a dis-used gravel pit not really far from human help, but actually as much out of reach of it as if she were on a desert

island. All her life, even in the days when she had made no effort to fulfill her need not go so far as to keep Miss religious duties, she had prayed not to die without a priest, morning and while she poured delicious cream of God not to forsake ner hour of her death, and now, she could not doubt it, this hour had

> One by one all her poor possessions had gone. Even her wardrobe was reduced to the clothes upon har back, but the little silver medal which her mother had hung round her neck in the far away days of her childhood, had never been disposed of. It lay there still on a greasy grimy cord, and with weak, trem-bling fingers the woman tried to seek for it again. She would feel less alone with the image of the Mother of God in her hand, the Mother of God, who surely, surely was praying for her now that the hour of he

death had come. She thought, as she moved her hand, that there was some other movement in the cave, and turning her head with a sudden, eager hope, her eyes met, certainly other eyes but not the curious or pitying eyes of a human being, only the bright staring eyes of a tabby cat.

For a moment the creature stood in the entrance gazing in amazement at the intruder who had dared to seek shelter in the place where it, another wanderer, had made its

At the sound of the woman's cough the animal disappeared, and she, disappointed, struggling for breath, and almost fainting from the cruel stabs of pain in her chest and side forgot its existence.

Indeed, now, there was room in her mind only for two things, her own suffering and the ceaseless long ing for a priest. Between her attacks she prayed over and over the last part of the Hail Mary, interspers ing it now and then with inarticulate aspirations to the Mother of God to hear and answer her prayer.

When the coughing fits had passed away, she lay for a long time only half conscious, but always with the medal encircled by her hand. Then at last, with a fierce recurrence of coughing, came the warm, red stream from her lips that carried away with

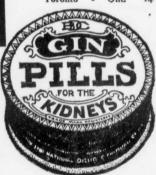
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the poor, tired wanderer was at rest wicked.

Outside the sand pit the rain had blown away, and a solitary black-coated figure closed its umbrella and pressed forward quickly along the Common path. It was one of the priests belonging to a city parish who, having been summoned to a sick call in the suburbs, was gladly taking the way that would lead him the quickest to his dying parishioner. He had reached the middle of the Common, its most solitary part, as he would have thought, when suddenly he felt there was something brushing against his leg, and looking down, he saw to his aston-ishment—a tabby cat.

He had scarcely time to wonder where on earth the animal had come from when it disappeared from sight behind some bushes, but when he would have turned away to hurry on his errand, the cat came out again, uttering a troubled cry, as though

asking for help. had not time to spare, yet no cry of little children or of animals were ever left unheeded by him, and he stopped again.

"Poor Pass," he said, gently, "poor Pussy, I'll look in on you when I'm

But stooping, he saw there were fresh footsteps in the mud, leading towards the very opening in the bushes through which, a second time, the cat had disappeared. An unreasoning impulse made him move a little nearer and peer into the gloom of what he saw was a disused gravel nit. Then as his eyes grew accustomed to the dark, he knew that his impulse had been an inspiration, that the cat had been a heaven sent messenger.

A woman was lying unconscious on a heap of bracken, but the touch of the priest's wet handkerchief, moistened in a muddy pool close by made her move and moan, and after he had wiped the blood stained lips and bathed her head again, he saw that she was coming to herself. He would not let her speak, fearing a return of the bleeding, but bade her press his hand if she understood

what he was saying.
Asking then if she were a Catholic her eyes answered "Yes" and "Yes" again when he asked if she had been wishing, praying for a priest.

"I must speak," she whispered, so low that he could hardly catch her words. "It is eight years since I've seen a priest, but I've prayed and the Mother of God has got me what I

Painfully, she made her confession, and he gave her absolution and the last anointing.

He was carrying the Blessed Sac rament to the other invalid, and when he left the dying wanderer, he left her with her Saviour in her

Then hurriedly he had to go his way, promising to send her help and to return himself to the gravel pit. Gravel pit? Nay, rather now it was the ante-room of heaven.

Reaching the house that had been his destination when he first set out, to preserve the social tree from he redeemed his promise quickly, but when those whom he had sent to help reached the gravel pit upon the Common, the woman, lying on the bracken heap within, was dead.

They buried her in a nameless grave in the Catholic corner of a great city cemetery, and after the poor funeral was over the priest inquired if any one had seen a cat

gers. Our Lady's messengers sought another refuge.
But ever since that day the priest

has owned to a feeling akin to respect for every tabby can be meets.— Alice Deass in English Messenger.

AN ESSENTIAL FACTOR

In the matter of education the Catholic Church takes her stand on the basic principle that religious training must not be separated from, but must go hand in hand with train ing in secular knowledge if we are to have any result worthy of the name of education, says Rev. Father P. J. Sheeny of Sydney, Australia. From the moment when she was in a position to address herself to the problem of education she has insisted that the child's opening mental life should be trained in religion, and she has ever us that the Spartan State fell berefused to divorce this training from secular studies. The reason is clear and simple. Education is defined as | dual or for the social body that ele a preparation for "complete living." Now, man is not merely an intallect. nal but also a moral being; and you And coming to our own day, with its cannot make a man moral without vast horizons of secular culture, and cannot make a man moral without vast horizons of secular culture, and teaching him religion—morality's its diminishing faith in God, can we source of sanction. Therefore do we seriously maintain that vice, public say that secular knowledge must be and private, is receding as public baptized into Christianity; it must education advances? I fear that the have higher knowledge and training. so that the progress and elevation of The present disastrous war shows the child's mind may be a movement the right direction-towards its last end-God.

RELIGION IN ITS BROADEST SENSE

And here I take religion in its broadest sense. I take it as embodying the existence of God; His sovereignty over us, and our dependence on Him; His infinite power and knowledge; His providence over us; the recognition of a Divine law man's freedom and responsibility; the distinction between right and wrong; the duty of rendering homour neighbor; the obligation of keeping ourselves from sin, even in the secret chamber of conscience; and, habits induced. Religion alone sup.

Always before retiring to rest devote a little time to the reading of the Word of God."

it, if not her life, at least the power finally, the recognition of a future plies the meaning and the direction of her faculties, and with Mary's state, where a Supreme Legislator name the last that she had spoken, will reward the good and punish the

And by training in religion I do not mean merely the learning of the abstract propositions as they are elaborated in the Catechism. I mean further, that these great truths shall be branded into the conscience, elsvated into standards of action, and habitually applied to circumstances as they arise. Thus, the religious training I postulate should result in religious character—that is, in life dominated by Christian principles, as opposed to life dominated by mere impulses from within and mere circumstances from without.

THE SOCIAL BODY

The social body is composed of in dividuals who have constant relations with one another. These relations involve various and complex duties, various and difficult virtues. Consider for a moment what society demands of you as citizens. It demands that you be loyal to your country, zealous in her detence, obe dient to her laws, conscientious in the payment of her imposts, scrupulous in your oaths and vows, just in your contracts, honest in your deal Society demands that you be ings. respectful to your superiors, courteous to your equals, faithful to your friends, affable to your interiors, merciful to the poor and oppressed.

It demands conjugal fidelity of the married couple; of parents it asks provident vigilance; of children filial love and reverence. charge of these virtues of citizenship, strong incentives are necessary. They must be strong, for we have strong passions to overcome; they must be universal, for they bind all; they must be permanent, for they apply to all times and places. And there is no other motive, religion apart, which possesses sufficient strength, universality, and permanency to ensure the discharge of those duties, and the practice of those virtues without which society topples down, and disintegrates into a hords of murderous barbarians.

THE DREAD OF CIVIL PUNISHMENT

It may be argued by some that the dread of civil punishment is motive strong enough to ensure the due discharge of social virtues and duties. Alas, the records of our civil courts but too well prove the utter inability of such sanction. The civil power takes cognizance only of overt acts It cannot enter into the heart, the secret chamber of rebellions and tumults; it cannot enter into the domestic circle to stop the intemperance, lewdness, the base calum nies, the hatreds, the injustice and selfishness that poison family life,

and spread social corruption. No; civil sanction is not funda mental. It is through God that kings reign, and His judgment seat is the only sure and solid basis of human society. Put God aside, and morality bacomes a polite conventionality or a cold calculating of consequences. As well may you try to preserve a tree from decay by lopping off a few branches, while allowing the worms to gnaw at the roots, as moral corruption by preventing ex ternal crimes while leaving the heart to be worm-eaten by vice.

INTELLECTUAL DEVELOPMENT AND VIRTUE

Some writers seem to think that intellectual development is of itself sufficient to make us virtuous. Bryce says : Their ideal of education has been tells us that hith upon the Common, but no one had accepted by many, and put into practice. These people educate on the government has prospered best assumption that man is for this among religious peoples." Probably, frightened by the stran. world only, and that the world is one ge factory. It is then essential that the workmen be intelligent-"fingerwise," as they put it—and so they teach only the three R's, and kindred secular subjects. They ignore or make little account of the mighty field of religious training. where the finger urgings and the most powerful restraints of life are They have no time for the bred. moralities of life. They think to up-hold current Christian civilization while kicking aside the religious foundation on which it has upgrown through the ages. The experience of nations past proves the falseness of this plea.

When the old Roman Empire was at the greatest height of mental culture it was sunk in the lowest depths of vice and corruption. The Persian Empire, according to Plato, perished because of the irreligious education cause its education was materialistic and could not supply for the indiviment of morality upon which the real stability of a nation depends. where such an ideal of education leads. It leads logically to factories where we make shells, and then to the war trenches, where we hurl them at each other.

WHEN THE CHILD COMES INTO THIS

There is then no other motive or morality, except strong religious convictions, implanted by religious world with a bundle of selfish, sinful age to God, justice and charity to inclinations, and, if it is not to be-

of such training.
If that child asks, "Why should I be moral?" it is useless to point to the policeman; it is childish to say

that morality is the decent thing, the tactful thing, the useful or polite thing. All these considerations will be swept away like a mud bank before a torrent; and passion, pleas ure, self-interest, ambition will, in turn, become the guilding standards of conduct. Take away religion from the schools, and youth will grow up into ignorance of most important moral factors, and manhood will laugh to scorn the pale faced motives your materialist suggests to induce it to virtue.

On the other hand, convince the child from its earliest years of mental life that there is an incorruptible Judge who will, in a future life, render to every man according to his works—punishing and re-warning—a Judge, too, who knows all, and is no respecter of persons—and then you place before it a monifor who impels it to virtues without regard to gain or fame, who restrains it from vice without regard to civil penalties, who follows it in its every thought, word or action, in darkness and in light, in the sanctuary of conscience and of home, as well as in the arena of public life.

WHAT RELIGION TEACHES US Religion teaches us that we are all children of the same Heavenly Father, brothers and sisters of the same Redeemer, members of the same family. It is thus the foster ing mother of charity, the guardian of civility and good manners. Religion has stern almonitions for master and servant; it has elevated counsels for the rich, and sweetest consolations for the poor and the sick. It teaches the sacredness of life, the dignity of work, the beauty of chastity, the eternity of justics, the honor of truthfulness. It is stronger than passion, more awe inspiring than the sword, more universal than honor, and conventionality, more active than patriotism. It is the curb of the strong, the defence of the weak, the comfort of the afflicted, the covenant of the infinite God with mortal man. It is the basis of public and private morals; the surest guarantee rulers can have of the loyalty of their subjects, or that subjects can have of the justice of their

"UNLESS THE LORD KEEPETH THE

CITY" Every philosopher and statesman who has seriously discussed the subject, agrees with our principle that religious training must go hand in hand with teaching in secular knowledge. Plato says, "He who destroys religion overthrows the foundation of human society." Long before Plato, the Royal Prophet, said: "Unless the Lord keepeth the city, he watcheth in vain who keepeth it.' The prophet Isaias says: nation and the kingdom that will not serve Thes shall perish." The historian Hume says: "Is you find a people without religion rest assured they do not differ much from the brute beasts." Even Voltaire says: "It is absolutely necessary for princes and people that the idea of a Supreme Being, Creator, Governor, Rewarder and Avenger, should be deeply en-graven on the mind." Legislators and founders of states and empireswhether pagan or Jewish or Christian -have ever made religion the enduring basis of social order, and Viscount Bryce says : "History tells us that hitherto civilized society

THE BASIC EDUCATIONAL PRINCIPLE

This, then, is the basic educational rinciple on which the Catholic Church insists so strongly. principle that built up all Christian civilization. Sound philosophy, the teaching of history, the lessons of personal experience, all go to confirm

It is the principle underlying our Catholic schools. For there is no other way of training up good citizens except through the teaching of the faith once delivered to the saints. All other methods are inadequate Man must learn to bear the yoke of morality from his youth, and the pro cess of subjecting the intellect and will of man to the higher law cannot be accomplished by any means which has not the sanction and the authority of religion.—N. Y. Freeman's Journal.

READING THE WORD OF GOD

The prayerful study of the Word of ded cannot be too strongly recom mended to the Catholic laity, resulting, as it always does, in increased devotion and spiritual life. The Pro testants have carried to an extreme their worship of a mere book, making it a sort of fetish among the lares and penates of the household, but the Catholic will be on safe ground when he pursues his study of the Bible under the careful guidance of the Church divinely ordained to be its interpreter. Cardinal Gibbons says :

The perusal of one sermon on the doctrines of the Catholic Church. to my knowledge in a certain community resulted in bringing three restraint or foundation capable of hundred members into the Church. sustaining the fair proportion of Read the Holy Scriptures, especially Read the Holy Scriptures, especially the New Testament. When I was a student we always carried a copy of training. The child comes into this the New Testament in our pockets, and each day we would read one chapter at least on bended knee.

these with the resary and morning and evening prayers, and sometimes meditating upon the Psalms of David, carried always in a tiny volume in the vest pocket. Any plan of Scripture study is good, providing it be made good.—The Missionary.

THE CHRISTIAN FAMILY

The older folks can remember s Lent when the fast was strictly observed, when the Rosary was recited every night, and when it would be a reproach to the family if a member of it went to the theater or other place of diversion. "It is Lent," the father or mother would say, and no further reminder of what was due to

the season was necessary.

Modern conditions and parental laxity have changed the routine of home life, have banished many holy and beautiful customs. There are children growing up today in so-called Catholic homes who never kneel with their parents to say the Rosary in Lent. There are young men who frequent poolrooms and saloons as regularly in Lent as at any other time of the year, and suffer no qualms of conscience. Their fathers made an effort to break away from evil influences out of respect for Lent, and often their efforts were rewarded by the grace of perse verance in good living. There are young women who feel no compunc-tion in attending dancing parties, suppers, theaters, etc., though they have been taught the meaning of Lent. The practice of observing it was not kept before them. have not had the example of Christian living in the home life.

The Christian home will not allow anything to interfere with the practice of religious duties. Christian parents will impress on their children's minds that there is no more urgent business in life than the saving of their souls, no greater pleasure than in serving and honoring God Children so trained will become imbued with the spirit of holy living, of penance and prayer.—Sacred Heart Review.

CATHOLIC UNIVERSITIES

It was the genius of Catholic Christianity that founded the university system of education, and it has been the most powerful factor in the upbuilding of our civilization. When, in the early Middle Ages, hordes of barbarians swept down on the decaying Roman Empire, they trampled out every vestige of the older order. The Church alone came forth from this tremendous upheaval. Patiently she set about the work of reconstruction. Her monastic and cathedral schools were the means she employed to tame the wild flerceness of the invader, and with the development of these schools came the first universities. Kings, noblemen, Bishops and, above all, the Popes, were the organizers and benefactors of these universities Prior to the Reformation there were 81 universities established in Eur ope, and no fewer than 53 of these were founded and largely endowed by the Papal charter. But more remarkable still was the enthusiastic support given to the universities by terests are something altogether outside the concerns of the average man was quite unknown then. The making of a last will and testament was a religious act, and poor as well as rich considered it their privilege to make pious benefactions to the Church and to the university .-

IT'S THE WAY OF ME'

A familiar figure in a western city half a generation since, was a big upstanding man, known in high circles and in low, as the "jail priest." He was well acquainted with prison cells; he had seen more than one pale dawn rise above a grim scaffold, as he climed the crazy stairs with his arm around a con-demned malefactor, shrinking in the brief march to death. "It's the way of me," he would explain with a laugh, Fire, flood, explosion, evclone. wreck, and any and all of the catas-trophies that befall modern cities, brought this big hearted priest to the fore with his words and deeds of mercy and consolation. When you saw the Rev. Daniel McErlane, S. J., | young." hastening down the street, or borrowing speed by commandeering a car, a patrol-wagon or an ambulance, you looked at your paper that after-noon or the next morning, with a children, the inviolable sanctity of new interest. Sometimes you were greeted with headlines, sometimes you found nothing; for like the Christ. worthy clergyman in "My New Cur Noth ate," Daniel McErlane knew how "to

in its sorest need, to which every ant. The lesson is learned when the man looks forward with gladness, crash comes, but then it is too late. when he ascends the altar to assume Sin has triumphed over innocence, the awful powers of a priest of God. hell has another soul for whom Christ Daniel McErlanes, therefore, lacking died in vain, the world its nine day's perhaps the picturesque garb, manner and diction, are commonplaces a mother weeps of the Catholic priesthood. "A lamb.—America.

Every Catholic layman could make priest's place," said Father Finn, n "Office" for himself, selecting for when the Turkish shells were daily perusal such passages from shrisking over the bloody beach of Holy Writ as would prove edifying Sedd el Bahr, "is with the dying." and instructive, and would keep him And with a bullet in his chest, and in a holy and contented state of another in his thigh, he dragged mind. For ourselves (and we are of himself from soldier to soldier, until the laity), we have found the practice a bursting shell stilled the sublime of reading a chapter of an epistle in words of absolution on his lips. the morning and one out of a gospel Coming nearer home, we find in the evening very helpful, coupling another realization of this priestly devotion. "Helping the injured, and administering the last rites of the Church to the dying," reports a New York newspaper, detailing the great New Haven wreck of last week were Father O'Connor and another priest. A look of happiness came into pale or bloody faces as the

priests approached."

It is all in the day's work. A hunter of souls, you find the Catholic priest on sea and land, with lepers and outcasts, with broken men and stricken women, whose sole creden tials are that they are in great need He looks for no earthly reward, for he has renounced all that the hear? can love. His only ambition is to continue the work begun in the shades of Calvary, when the Divine Lips cried infinite mercy upon sinful men, " for they know not what they do."-America.

MISSING MASS

Despite our crowded churches on Sundays, the number of Mass missers is evidently on the increase says the Tablet. This is especially noticeable during the summer months, and a serious aspect of the question is the apparent unconcern evinced by the guilty ones. The fact that they were "away on vacation' is, to many, an all-sufficient excuse for absence from Mass. The tendency to make little of this impor tant obligation can be accounted for in only one way; men do not realiza what the Mass means. A staunch Protestant

marked to a careless Catholic that if he believed, as the Catholic professed to, that Christ became truly present on the altar at the word of the priest, there was no storm that ever came out of heaven that would keep him away from Mass. And "if," says Thomas a Kempis "this holy sacrament were celebrated in only one place, and consecrated by only one priest in the world, how great a desire would men have to go to that place, and to such a priest of God that they might see the divine mysteries celebrated." Now we have many priests and many Masses, yet with some of our people, familiarity apparently breeds, if not contempt, at least indifference.

The Mass is the greatest act of vorship that earth can offer its Maker. It is the King's Highway that unites heaven and earth. the Mass is a sacrifice, and in sacrifice the best that earth has is given to heaven. In the Old Law the first fruits and the choicest animals of the flock were offered. In the New Law, how infinitely greater is the Victim! The Son of God is offered to His Heavanly Father every mo ment of the day, "from the rising of the sun to the going down thereof;" for Mass may be offered as soon as it is dawn, and it is always dawn some where. So the Mass is Christ's daily apparition. To be indifferent about the Mass is to be indifferent about the presence of Christ among us.

THE LITTLE LOST LAMB

The wages of sin are swiftly exacted from a young girl who finds too late that men deceive. The suddenness, the "tragedy" of her takin the ordinary people. The modern furnishes the newspapers of the feeling that a university and its in country with a text for sermonizing, and a pretext for rehearing similar sad and sordid stories, written by man's perfidy and woman's weakness during the last decade. There is a likeness in the stories, a familiar ring in the sermonizing, for they embody the commonplaces of Catholic thought, rejected by a cynical world, forgetful of the great Tomorrow. Here are a few wise statements which Catholics have been teaching these many years, but which to a Hearst newspaper are so novel as to merit the publicity of display

type: Cases of this kind are made possible by: (1) The easy morals of many fathers and mothers today, aped by their sons and daughters; (2) The tendency to forget the holiness of love, and to consider marriage nothing more than a "legal form"; (3) The light, burlesque manner in which problems of sex are treated by present-day drama and literatura (4) The dangers that surround a girl in her life at the modern high school or college. Professors today can openly profess agnosticism and even atheism. All these things have their reflections in the lives of the

A very Solomon is come to judg. ment. Four points of Catholic teach. ing are here set forth by a secular paper: the duties of parents to their marriage, a decent stage and a clean press, and schools dedicated to Jesus

Nothing less than a fearful calamity will convince even some Catholics, that in her insistence upon consume his own smoke."

lics, that in her insistence upon

"It's the way of me." It is the these four points, the Church is way of Jesus Christ seeking the soul neither prudish, narrow, nor intolera mother weeps for her little lost

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LONDON, SATURDAY, MARCH 18, 1916

PROHIBITION AND PERSONAL LIBERTY

Our esteemed contemporary, The Catholic Register, is a bit nettled over our reference to its attitude on Prohibition. Let us say at the outset that THE CATHOLIC RECORD is genuinely pleased with the gentlemanly tone and scholarly articles of the Catholic Register under its new editorial management. We may sometimes disagree with our colleague in the great work of Catholic journalism but we may hope, even then, to preserve very friendly rela-

Perhaps we were wrong in assuming that our esteemed contemporary had in its issue of the 24th ult. the pronouncement of the Bishop of London in mind.

"When the latter," says the Register, "as he had a perfect right to do since gave utterance to those opinions in this city, we reported them in common with other newspapers here, and exercised, our undoubted and unquestioned right of expressing with all the courtesy and deference at our command our partial dissent m them on a question of present and pressing public policy.'

While agreeing with our contemporary's main contentions we may be permitted to recall the fact that the Bishop of London had already given expression to his opinions on Pro. hibition and that these opinions had been very widely published in the press. "In this city" of Toronto Bishop Fallon merely repeated what the press had already announced were his opinions on the question in issue. This we plead in extenuation of our assumption that the Register was answering Bishop Fallon as well as the Personal Liberty League. It may be worth while, in passing, to note that the RECORD refused to accent this advertisement of the liquor interests.

When the Register says that we place a chip on the shoulder of the Right Reverend Bighon of London and virtually challenge his brethren in the episcopate to dislodge it" we will regret a statement so utterly unwarranted.

We are sorry that at the moment of writing we cannot quote the exact words of the Register; but, if our memory serves us right, it assumed that in opposing Prohibition Bishop Fallon was in favor of the present license system. While we cannot presume to speak for the Bishop of London in the premises, we hold that the inference is unwarranted. The present license system is not the only alternative to Prohi

Another esteemed contemporary and taking into account its point of view the time honored term is not a misnomer - The Christian Guardian goes further :

"We regret that a man like Bishop Fallon should have taken up the cudgels for the liquor traffic."

This is neither honest nor decent Our Methodist contemporary will admit that the Bishop might have taken the other side and gained a great deal of evanescent popularity. He did not do so. He is not that sort of man. And even our Methodist friends, in the bottom of their hearts, respect him all the more for the stand he has taken.

We believe that Prohibition will carry in Ontario by an overwhelming majority, but nevertheless we are without qualification opposed to the principle for the reason laid down by the Bishop of London:

"I regard the present agitation in the State meddlesomely to interfere with the rights of the citizen and an equally dangerous attempt to regulate all human conduct by statute. It is a return to the pagan idea of the Providence, full meals, soft raiment, just and lasting peace.

the Christian ideal is the responsibility of the individual.

The action of the State marks the limits of the free action of the individual, and the question how far the State ought to control the individual is the fundamental question of personal liberty. We are threat-ened with a multiplication of the functions of the State that will grieviously narrow the circle of in dividual rights."

The result, we admit, may be good, but the principle involved that the State may determine what is right or wrong is essentially bad. The prohibitionists in Arizona have only carried their principles to their logical conclusion even though they interfere radically with religious liberty.

Some of the members of the State Congress of Arizona may have voted for the rigid measure of prohibition passed by that legislative body without realizing that no provision was made for excluding wine for sacramental purposes. But if the spirit of intolerance were not behind the zeal for legislative morality an amendment would before now have been introduced and passed which would remove from the statute books this evidence of rabid anti-Catholic cover of zeal for public morality.

THE HOLY SEASON OF LENT Cardinal Newman has written some things about Fasting that are peculiarly appropriate at this holy season which the Church sets apart to be devoted in an especial manner to prayer and mortification of the sensual appetites.

"The objection," he writes, "that devotional practices, such as prayer, fasting, and communicating, tend to self righteousness, is the objection of those, or at least is just what the objection of those would be, who never attempted them. Men speak as if it was the easiest thing in the world to fast and pray, and do austerities, and as if such courses were the most seductive, easiest, pleasantest methods of attaining heaven."

"We fast by way of penitence, and in order to subdue the flesh. Our Saviour had no need of fasting for either purpose. His fasting was unlike ours, as in its intensity, so in its object. And yet when we begin to fast, His pattern is set before us and we continue the time of fasting till, in number of days, we have equalled His."

"There is a reason for this ;-in truth we must do nothing except with Him in our eye. As He it is through Whom alone we have the power to do any good thing, so unless wedo it for Him it is not good. From Him cur obedience comes, towards Him it must look. He says, 'Without Me ye can do nothing.' No work is good without grace and love."

"Vain were the deeds of the Law, because they were notattended by the power of the Spirit. But God hath a time and then abandoned would be think "in its calmer moments" it This is what it is to be one of Christ's does not apply unless where French little ones,-to be able to do what could not; to have that within us through which we can do all things; to be possessed by His presence as our life, our strength, our merit, our hope, our crown; to become in a instruments, or visible form, or schools. sacramental sign of the One Invisible Ever Present Son of God, mystically reiterating in each of us all the acts of His earthly life, His birth, consecration, fasting, temptation, conflicts. victories, sufferings, agony, passion, death, resurrection and ascension : He being all in all,-we, with as little power in ourselves, as little excellence or merit, as the water in Baptism, or the bread and wine in Holy Communion; yet strong in the Lord and in the power of His might. These are the thoughts with which we celebrated Christmas and Epiphany, these are the thoughts which must accompany us through Lent."

"When we are engaged in weaning ourselves from this world, when we are denying ourselves even lawful things, when we have a subdued tone of thought and feeling, then is an allowable time surely to speak of the high mysteries of the faith. And then, too, are they especially a comfort to us; but those who neglect

fasting make light of orthodoxy too." "(Many) are hindered, nay, possessed and absorbed by this world, and they cannot rise because they have no wings. Prayer and fasting have been called the wings of the Ontario a dangerous invitation to soul, and they who neither fast nor pray, cannot follow Christ."

"A smooth easy life, an uninter-

omnipotence of the State, whereas | well furnished homes, the pleasures of sense, the feeling of security, the consciousness of wealth,-these and the like, if we are not careful, choke up all the avenues of the soul, through which the light and breath of heaven might come to us. We must, at least at seasons, defraud ourselves of nature, if we would not be defrauded of grace. It we attempt to force our minds into a loving and devotional temper, without this preparation, it is too plain what coarseness, the affectation, the effeminacy, the unreality, the presumption, the hollowness, in a word what the Scripture calls hypocrisy, which we see around us: that state of mind in which the reason, seeing what we should be, and the conscience enjoining it, and the heart being unequal

> up by way of compromise." When we remember that Newman wrote and preached thus of fasting while he was still an Anglican we can, in a measure, understand the mysterious working of God's grace which led him finally into the fulness of light and truth.

> to it, some or other pretence is set

Let us who have the priceless herbigotry which hides itself under itage of Catholic faith and practice convert to a truer appreciation of the spirit which should pervade our lives during this holy season consecrated by the Church to fasting and abstinence.

THE BILINGUAL SCHOOL QUESTION

In a temperate and exhaustive statement the Honorable G. Howard Ferguson, Acting Minister of Education, reviews the bilingual school troubles and gives to the reading public of Ontario an opportunity of studying and understanding this vexed question.

Study and understanding are seeded to prevent the injection into politics of an issue that could not fail to do serious harm to Canada.

The grievance which agitators are trying to create will disappear in the light of the facts.

French papers often refer to the case of the Windsor Separate schools as one where serious injusticeis being perpetrated French Canadians.

Mr. Ferguson thus deals with that charge :

"It has been contended that the position of the French language in the Windsor Separate schools is a proof that the department is preventing French speaking children in those schools from learning their own language. It should be said that acthing has been refused to the Windsor Separate schools in the way of the use or the teaching of French, to which the acts or regulations entitle them. Tasse schools are not under regulation 17 and, accordingly, the right to introduce French teaching into them, whether they were schools in which French had never hitherto been taught or schools where it had been taught for reserved some better thing for us. determined by regulation 12(2), which s the prevailing language. French the Jaws thought they could do and Windsor, according to every test which can be applied in such matters.

The Windsor Separate schools are now just what they have always been their organization under since wonderful way His members, the Bishop McEvay-English Separate

THE POPE AND PRACE

In a Lanten letter to the Cardinal Vicar of Rome our Holy Father, Benedict XV., thus refers to his efforts to bring the warring nations of Europe to an understanding that would lead to peace with justice :

"We threw ourselves, as it were, between the belligerent peoples, as a father between his sons in a struggle. We conjured them in the name of that God whose justice and charity are infinite to renounce their designs of mutual destruction, to make known, once for all, with clarity, in a direct or indirect manner, the desires of each of the parties, taking into consideration, within the limits of justice and possibility, the aspirations of the peoples, accepting, if need be, for the sake of equity and the common good of nations, the obligatory and necessary sacrifices of pride and particular interests.

Such was and such remains the only way of settling the monstrous conflict according to the rule of justice and for arriving at a peace which would be advantageous not alone to one of the parties, but all, and which would be just and lasting.

The Father of Christendom exhorts all the faithful, especially during this testant people of Canada generally season consecrated to penance, to had any clear idea of what those docmore fervent and more assiduous trines are. Is there any Protestant prayer to God that the horrible fratrupted enjoyment of the goods of ricidal war may be terminated by a

NOTES AND COMMENTS

LORD ROSEBERRY, speaking recently on the War, expressed the opinion that unless Prussian Germany is utterly ruined, there will be no hope for Christianity. Which obiter dictum leads the Canadian Churchman (Anglican) to affirm that "the Christianity professed in Prussian Germany is essentially no Christian ity at all. And yet, what is represented as the scholarly section of the clergy of every Protestant denomina will follow — the grossness and tion has for twenty-five years been sitting at the feet of such teachers and making the principles there learned the essential basis of their theology. It is perhaps late in the day to have awakened to the reality of this, but 'tis certainly better than not to have awakened to the reality at all.

IF ANY PROOF were needed of the existence of demoniacal possession in this generation it could be found in the published reports of a "lecture" delivered by an in in a public hall in Toronto (whatever that may be) of West Toronto. It would be difficult to as a birthright be led by the great imagine utterances such as this creature is reported to have delivered himself of emanating from a paper like the Toronto Star to find had cancelled the "Liberty League's" 'Twas not always thus, as Catholics sented by its promotors. have only too much reason to know

THE LATEST organization to make its bow to the Canadian public is the Canadian Protestant Publicity tive document. It is not necessary as a description of the nature of its contents to say more than that among its signatories is an ex-Mayor of Toronto, who also enjoys the distinction of being the editor of the official organ of Orangeism in Canada, but some of its paragraphs to be passed over in that summary we should say, the more it will tend to advance the Catholic cause.

THIS RATHER entertaining production begins by bewailing the "deplorable lack of knowledge of the vital principles of Protestantism." and the neglect of its "essential doctrines," on the part of the Canadian Protestant public-an ignoracted upon the vitality of the churches" to such an extent that men to day hold their religious convictions much more lightly than in former times." Consequently. "there is a real need in the Dominion of Canada for a wider distribution of literature for the purpose of stimulating Protestant sentiment," and this in the judgment of the promoters of the Protestant Publicity League, can be best effected by the distribution of "Protestant literature" in the form of pamphlets issued by "one thousand men in Canada," whose names are to be kept secret, but who will, out of the depth of their Protestant enthusiasm. contribute to the fund the modest sum of \$10 a year for five years. This would give the Toronto committee the snug sum of \$10,000 per annum wherewith (after deducting 15 per cent. for administration) to diffuse "accurate information on the vital doctrines of Christianity," and at the same time to slang-whang the Pope, and to expose the "various movements of the Roman Catholic Church designed to secure dominance in Canada."

Now, we would be the last to quarrel with the Protestant Publicity League in its ambition to diffuse accurate information on the vital doctrines of Christianity, had we any assurance at all that either the promoters of the movement or the Probody in Canada that in its membership is agreed on what constitutes the authentic creed of Christianity?

On the contrary, is it not the boast of every one of them that they are not now confined within the narrow limits of dogma, but that every man is the arbiter of his own creed, and that even disbelief in the divinity of Christ, the foundation rock of Christianity, need not debar a man from communion in any one of them?

to the real objects of the League which as revealed in the body of the circular is but to play second fiddle to the nanseous Orange organ which for a generation or more has devoted its every effort to the fomenting of religious discord in Canada, and to the dissemination of every vile species of slander and vituperation which hatred could suggest against the only steadfast witness to the vital doctrines of Christianity which the world possesses-the Catholic Church. That this is the essential purpose of the Protestant Publicity League the circular before us does not leave any dividual of the "ex-priest" variety doubt. And the Catholic Truth Society may take some unction to its soul last week, under the auspices—so it in the assurance therein revealed is stated — of the "Liberty Langue" | that its work in distributing accurate information about the Church and its teaching has not been without effect in Canada. "It should be remembered," says the circular, " that the Catholic Truth Society has flooded other than a Satanic source. It is the country with Roman Catholic liteven more difficult to imagine "fifty erature, explaining in subtle, and people, mostly women," sitting sometimes convincing ways, the docpatiently under such an harangue, trines and the authority of the Nor does it increase one's respect for Church, and the arguments for the supremacy of the Pope." They could it reproducing for the delectation of not very well be more than "convincits readers sayings that were turned ing," and the admission of even such down as indecent by its advertising a motley association as the Pablicity department. The one redeeming League to that effect, is evidence circumstance of the affair is the that the thinking portion of the pubannouncement that the Y. W. C. A. lic is not found, after fifty years or more of Lodge propagandism, to be contract for the hall when it was in harmony with the misty and perapprised of the nature of the lecture. | verted ideas of religious truth repre-

AND-ANOTHER thought occurs to us on this subject-must it not ba construed as a most humiliating confession that a whole century of League," whose prospectus, im. Protestant religious effort in Canada, printed Toronto, has been sent to us and no less a period of sectarian by some thoughtful friend. It is cer. vituperation has succeeded in protainly an entertaining and instruc. ducing only "ignorance as to the vital doctrines of Christlanity," and a "deplorable lack of knowledge of the vital principles of Protestantism; that the only crop they have garnered is that "men to day hold their religious convictions much more lightly than in former times?" This, having regard to the nature and are too ingenuous and too diverting violence of the propaganda, is, we repeat, a most humiliating confesfashion. The larger its circulation, sion and goes further than the \$1,000 per annum can possibly do in exposing the shallowness and lack of vital principle of the entire fabric of sectarian Christianity.

If the \$10,000 were to be expended in an attempt to revitalize the truths, fragmentary though they were, which formerly were held by devoutand well-meaning Protestants, we could wish well to the movement. but the real motive of the League being but to add fuel to the dying embers of religious discord in our midst, and to stimulate the Germanic powers may the bad passions which have so long found expression through such channels as the official organ of the lodges, is a movement which, however heavily subsidized by ten dollar for peace, and that the Germans and subscriptions, is doomed to the ghastliest kind of failure. It is quite understandable, therefore, why those who accept the invitation to take part in it, should have the guarantee given to them in the concluding paragraph of the circular that "the list of subscribers will be regarded as confidential and will not be published at any time." If honest, why secret?; and if secret it is because there is that in the whole movement of which its participants do well to be ashamed.

BIGOTRY IN ENGLISH HOSPITALS

Much indignation has been caused in various parts of England by certain regulations prevailing at som of the military hospitals. At Knutsford, Cheshire, there is an example in point which is being brought to the notice of the war office by the ocal priest. As set down by him, the charge is one of moment.

The wounded soldiers are not per mitted to leave the hospital to attend Mass even on Sunday, while no provision is made for them to hear Mass in the wards, although Church of England services are held in each ward every Sunday. The Catholic Church is almost opposite the hospital. No reply has so far been re-ceived to the complaint addressed to the War Office and the matter may come before Parliament. - Church Progress.

ON THE BATTLE LINE

The tremendous series of battles for the possession of the great fortress of Verdun continues with incredible intensity, and holds the world's attention to the practical exclusion of all the other theatres of the war. Yet important events are taking place elsewhere. BUT THIS, after all, is but a veil

Confidence that the Germans had shot their bolt in the Verdun attack was disturbed by the midnight French official statement, which announced that "during the day the Germans made fierce assaults on our positions in the Corbeaux Woods. Numerous attacks were repulsed in succession by our artillery, infantry and machine gun fire, which wrought great havos in the German ranks. Despite losses out of all proportion to the objective sought, the Germans launched a final assault with effectives of at least a division-12,000 infantry-in the course of which they were able to occupy that part of the Corbeaux Wood which we retook from them on Wednesday.

The reports of the fierce fighting in the Corbeaux Wood early in the week indicated that on Tuesday the Germans penetrated the wood and held the greater part of it. Next day the French regained so much of the lost ground that their official report stated that the Germans retained only a fringe of it. The enemy now hold most of the wood again and will be able to organize within it a force for the assault on the Heights of Cumieres, which will inevitably follow. These heights are absolutely essential to the Germans if they propose to mount heavy guns on the west bank of the Meuse to menace Verdun, and the Crown Prince still stands prepared to pay a price "out of all proportion to the objective sought" the gun positions west of the river.

East of the Meuse the French lines are held firmly. Twice yesterday the enemy attacked the trenches west of Douaumont, and on both occasions they were stopped by French artillery and machine guns and were unable to penetrate the French lines at any point. The gunners at Vaux prevented the Bermans from launching an attack in preparation there. Confirm. ation is officially given of the state ment that at Vaux on Thursday the Germans made heavy sacrifices during their unsuccessful attack. There is evidence that they are preparing for a fresh assault around Eix and Moulainville, to the east of Verdun. The artillery fire there yesterday was intense.

General Aylmer is having a hard time of it in his endeavor to relieve Kut-el-Amara. The War Office announced last night that his column, which was operating from seven to eight miles from the right ba the Tigris when the action of Wednesday was fought, has been forced by lack of water to fall back on the river after having removed all the

The Turkish War Department an nounces that in the unsuccessful attack upon the Turkish positions on Vednesday the British left 2 000 dead in the Turkish trenches, which were captured during the action, but from which the British were ejected before the close of the struggle. This report is undoubtedly meant to revive the drooping spirits of the people at General Aylmer's statement that his losses were not heavy can be accepted with the utmost confidence.

Some of the readers of the Summary hope for even greater things from the operations in the Near East. The suggestion is made by a correspondent that the deadlock on the western and Russian fronts may be broken and final collapse of through "the junction of the Russians and British in Mesopotamia and the onsweep through Asia Minor to Constantinople. If it is true the Turks are in extremis and clamoring Austrians have been withdrawn from the Saloniki front, does it seem im probable that, first Turkey, then Bulgaria, will quit, and the Russians and British, together with the Allies at Saloniki, may combine in a grand move through Servia on Austria from the south, supported as they would be by the Servians and Ital ians, and also the neutral armies of Greece and Roumania?" There is no doubt at all that the Danube line is far more vulnerable than that of the Rhine, but an advance into Hungary by the Russians and Ronmanians is still a possible means of breaking the deadlock. Russia has the men if the Allies can arm them for her. To reconquer the Balkan Peninsula will not be child's play. and would take much more a drive across the Carpathians into Hungary.—The Globe, March 11

SAY THE ROSARY

Say the Rosary every night in Lent, and say it with your family about you—as it used to be said in your own parents' home. This beautiful, oly practise is falling into disuse in too many Catholic families. And for what poor, flimsy reasons. No time :' Can't get the young folk together: So many things going on now a-Very true. But surely Cath davs." lic families can manage to give our Lord and His Blessed Mother fifteen or twenty minutes in the evening, to recite together prayers that bring a blessing on the home and make it a place of peace. For Catholics there thing new to me, however, and enshould be no engagement, after the

day's work is done, to keep them from saying the Rosary. As soon as the evening meal is finished, kneel down, and children, and pay the Blessed Mother the sweet familiar tribute of praise and prayer. The children of a home where the Rosary is said carry out into the world with them a saving influence and a sacred memory.—Sacred Heart Review.

T. P. O'CONNOR'S LETTER

Special Cable to THE CATHOLIC RECORD

London, March 11.—This has been week of mingled anxiety and grow ing confidence. Verdun still fills the foreground and the people here read the hourly accounts of the great battle with as keen interest as do the French people.

There is no real fear that the Germans will push through or that they will seriously interfere with th defence of France or her ultimate

advance in the Spring.
On the other hand the growing trouble Turkey is having with Russia who is taking possession of her whole Asiatic dominions, the reported movement against Enver Pasha and the growing peace movement, reported largely from American sources. increases the belief, long held, that the real stroke against the Central Powers will come in the East in the overthrow or the backing out of Turkey. Either would mean the intervention of Roumania possibly of Greece, and perhaps the withdrawal of Bulgaria from giving further assistance to Garmany.

the speech of Winston Churchill has proved a regular bombshell, but whether it will affect the position of the Ministry is not yes clear.

The strong personal animosities that Mr. Churchill's strong person ality have always evoked, the Galli-poli disaster, which still hangs around his neck, the abruptness of his whole volte face with regard to Admirable Lord Fisher, has weakened the effect of his speech. Arthur J. Balfour's is a more leisured personality and, not as effective as Winston Churchill's ill regulated driving power, has added weight to the indictment.

On the other hand there is s powerful anti Fisher party in the Navy. Mr. Balfour has many friends any critics who regard Church. ill's intervention as inopportune and mischievous and further developments must be awaited before can pronounce the ultimate effect of

this disturbing speech.
I saw Mr. Lloyd George last week at his country house at Walton He looked thin and pale and tired but was full of spirit. He is loud in his admiration for the French nation and says that they have confronted the grave situation with as much as is not greater energy than have any other of the Allies.

'France is, indeed, a great nation.'

The Irish in England are preparing for the celebration of St. Patrick's Day, but in accordance with the present conditions there will be no banquets nor political speeches. There will be, however, receptions and charity concerts

St. Patrick's Day has been declared a "flag day," when subscriptions will be raised in London and all the great cities of England for funds that will be used to supply Irish soldiers and Irish prisoners with comforts. All classes of Irishmen, Nationalists and Unionists have joined the committees.

It has just been announced that twenty nine Irish soldiers have won the much coveted Victoria Cross. Some Thomas Hardy of the future

will find abundant material for such a series of sketches in this war time episcdes in the days of the war with Napoleon. For the war mests you everywhere in England to day. realized this a few days ago when taking a little trip down to Bath to visit two friends-Sir Charles and Lady Henry-the latter, as is known, one of the most prominent and popular figures in the political society of London and formerly Miss Lewisohn of New York-whose only son has been missing since the Battle of Loos. Bath is the most eloquent survival to day of the eighteenth century, crowded lofty, spacious and beautiful oldfashioned houses; and in every nook and corner some survival by medallion or statue of the Sheridan and the world that figures in The Rivals and The School for Scandal. After half a century of more or less eclipse, Bath is coming to its own again : for the closing of Carlsbad and other German and Austrian resorts has thrown the Britisher back on the water cure towns of his own country, quite as good, though perhaps not so amusing as those of the Continent; and Bath has got a greater claim, owing to the discovery by Sir William Ramsay, our greatest scientist, of radius in its waters. I can speak from personal experience of the waters and baths of the old city as the best I have met yet. But not even an hourly occupation

in water drinking and baths could keep me oblivious of the ever present and ever haunting war. waiter-except a young Swiss-who attended at table, wore an armlet as proof that he had offered himself for military service. The street cars, as everywhere else, had young women as conductors, and women as ticket collectors met every train. Some-

notice I found on several offices and outside several shops, that they vere closed for the lunch there be anything on which the Englishman prided himself as being different from the less active foreigner, it was that his business never stopped during business hours, and that lunch was never allowed to interfere with business But shortness of hands was plas tered all over the town as the explana tion of this extraordinary new de parture. It was noticeable also, that here were no young men to be seen in the streets, except those who wore the armlet. Bath has become a city of women and old men; and the same is true of almost every town in

the country.

The Germans certainly are giving us plenty to do, as I discovered when went outside to one of the breezy heights that surround Bath. I find myself in a gigantic building called Prior Park, with a vast park. The building has a curious history. Bath citizen, Allen by name, who be-gan life in humble circumstances and then attained wealth, conceived the ambition of showing what splendid building material there was pro-vided in the stone in which Bath is abundant, conceived this lordly pleasure house built with somewhat regalomaniac amplitude, with the re suit that there is a big pile with vast halls, tremendous basements and two or three chapels, one of them aperfect gem. There is also a theatre one of the daintiest I have ever seen. The building was once used as a Catholic boarding school and several high ecclesiastics lived and died and are buried there. No school, still an individual, could keep up a building so enormous; so for the last fourteen years the place has remained untenanted. Now comes the war, and carpenters, plumbers, builders are engaged in turning it into a recep-tacle mainly for Canadian soldiers. The chapels are spared, but every other nook and corner is filled with heds for the wounded, the convales cent, the discharged men gathered here before starting for their homes in Canada, there to confront life with wounded bodies and souls. From one of the Canadian officers in charge I heard thrilling stories of the sensations of the battlefield, spoken of by all returning soldiers with still vivid horror of its ghastly companiments, and especially of the indescribable suspense and mentorture of lying for hours under the hell storm of shell fire. The story thrilled me with awe.

And then I went back to Parkwood, the country house where my friends, the Henrys, dwell. Like the good people they are, they are finding some relief and consolation for their own loss by attending to the griefs and they have turned a beautiful house in their grounds into a temporary hospital. Here for the last eighteen months of the war wounded have found a refuge, and I have paid a visit every time was at Parkwood to this asylum, If I could honestly have avoided talk ing to the poor fellows I would gladly have done so : for every time I have paid a visit I have gone away with a lump in my throat. Pathetic these wounded soldiers are. You might imagine you were visiting a Public school, where tootball was the nearest approach to encounter, in already stood the test of the un-speakable agonies of modern warare. Some of them were in bed at the majority were at the grapho phone, or singing loudly choruses to the ragtime music played by a young who came to entertain them and many of these were laughing and talking as though they had never confronted death. But if you talk to them and study their faces, you see underneath the ineffaceable mementoes of the agonies through which they have passed. There is a strained look in most of their eyes. Those who remain in bed look, of course, still more pathetic, for they have their moments of acute suffer ing and you hear of ghastly wounds on the body, in the legs, on the head, all borne with patience, not much referred to, and when spoken of, the lad always adds something about making the best of things. And then I thought of the handsome lads I had seen in Paris with either a leg or an arm gone, and compelled to limp through life thus mutilated. And then on top of that rose the gigantic visions of hundreds of thousands of such lads, walking through the streets of nearly every town and village of the Europe of today.

Now and then you saw not a youth, but a man approaching the forties; with bald patches already on their heads: without the glowing and unconquerable hopefulness of youth. And yet these men had gone forth to do battle for their country—unasked, uncoerced, simply because of their love for their soil. Quieter, of course, in manner, less jubilant, more resigned than the youngsters, middle-aged men made a profound appeal to my feelings.

And then to complete my experience I returned to Parkwood and there found a young officer-a nephew of Sir Charles Henry—who had been allowed to return for a week from the trenches. I remember the night after the declaration of war seeing this lad pursuing his father—whose only son he is—begging to be allowed to go and fight for his country; he over eighteen at the time. His poor tather looked worried and the mother even more worried; but the lad per-

boy's tale of his adventures. The language of the young soldier is quite a vernacular of its own. Its main difference from the language ordinary man in civilian life is that it describes the ghastliest things in language of almost studied—except that it seems so unconscious—

frivolity.
"One day," says the boy, "you'd have died with laughing;" and then he describes as a laughter provoking achievement some horrible moment when every officer and every man were face to face for some minutes with death. As for instance the final approach of the mine which the Germans had been preparing for days the thud thud of the approaching miner; then the firing of the charge then by some miraculous chance its failure to explode, and the loud and laughing mockery of the saved Tommies at the failure of their enemy.

A curious feature I noted in this lad's conversation—as in that of most of the lads from the trencheswas a complete absence of personal feeling. They almost seem to love the Germans who are trying to kill them and whom they are trying to kill every moment of the twenty-four hours. So much is this the case that there have to be the strictest orders against any fraternizing between the troops. Are these orders carried out? I asked. "Certainly," said little Clarence Henry—that is the name of my young soldier friend-"I saw a sergeant degraded and given two years' imprisonment because he palled up with a German soldier.' Once only did I see the face of the boy become overcast, and that was when he described seeing two spies caught: one in a church tower from which he had been signalling by mov ing the hands of the clock : another who had been showing lights. "It was dreadful," said the lad, with something like a thrill in his voice, "to see two men young and robust and to know that in a couple of hours they would be corpses." then he wound up by the characteristic jibe of the soldier to the politician

Berlin. I was a bit shocked at the respon sibility for all that dread carnage that was thrown upon my shoulders as upon those of others; but then I re read some passages from Treit schke and Bernhardi, and my purpose was strong again. It is they and men like them-the Crown Prince one of the worst of them-who have proclaimed that war is the highest, the best, the most enduring of human pursuits: and I felt strong again. We must war to the end; for thus only can we destroy now the gospel of

We don't hate each other ; we don't

want to fight each other-we could

shake hands to-morrow if it weren't

for you politicians in London and

SOME YOUNG MEN OF FRANCE

Comtesse de Courson in the Catholic World Only a few months ago, in a thoughtful and accurate paper, The Catholic World made its readers acquainted with "the Catholic Re-naissance in France," an evolution that those whose lot is cast among French people have watched for years past with passionate interest and heartfelt gratitude. The world at large was slower to recognize the movement and, as M. Charles Baussan judiciously observes, not unnaturally, judged French morality by the indecent plays and novels that are shed broadcast on the markets abroad, but that, in reality, only appeal to a small minority among the people of France. It also was inclined to identify the nation with its anti-religious Government, and to conclude, without sufficient knowledge of the thousand complex causes that dominate the interior life of a people, that the French Catholics were in some measure to blame for the Government's arrogant irreligion. That they may have favoured its action unwittingly by their political quarrels is probably true, but it is a fact that whatever may have been their errors of judgment in the past, they have especially within the last twenty years, proved themselves truly alive to the perils ahead, and ready to give their time and their money to the social and religious works that played a considerable part in the "Catholic Renaissance." The war, from which we in France are all suffering more or less at the present moment, has fanned into flame the religious reaction that had been steadily at work for the last quarter of a century. One of its characteristic features is full of hope for the future: this revival is perceptible chiefly among the young, and has manifested itself for some years past in the action of the guilds, leagues nd Associations founded by young Frenchmen on the principles of re ligion. They realize that an elder generation failed, through its lack of union, in stemming the side of atheism and sectarian tyranny, and they steadily built their work upon a wider basis, that of religion, irre-

spective of politics. Another characteristic of the present generation of young French Catholics is their wish to know; they are more reasonable than sentimental in their attitude towards the Church. and they make no secret that their object is to understand their religion, was not more than a month or two to realize it in their conduct, and to extend to the Church a tribute of enlightened and heartfelt obedience. This obsdience controls their activi sisted and he had to go. And now I ties on all the burning questions found him after eighteen months of that before the war absorbed their war still a child in some things, but attention; the social problem, for how much also of a man. I stopped instance, was studied in the Catho-up half the night listening to this lic Associations of young men in a

ing of Rome. Those who live in France at the present moment are able to judge of the bracing and elevating action of the Great War upon the young men of France; not a day passes without the fact being brought under their notice, and if anything can diminish the horror of the tragedy that is making so many homes desolate, it is surely the knowledge of the spirit. ual forces that are at work behind the scenes.

NOTED SCIENTIST DIES A DOMINICAN FRIAR

NATIVE OF SWEDEN, CONVERT WRITER, AND POLAR EXPLORER

Washington, D. C., March 1 .-Clothed in the simple tertiary's habit of a Dominican friar, Carl L. Sandin, former scientist and author, was buried from the college of the Dominican Fathers, in Washington, last week. Following the solemn chanting of the office of the dead by a community of eighty friars, a Requiem Mass was sung by the Very Rev. M. A Waldron, O. P., prior of the convent. In the sanctuary, besides the Dominican Fathers of the convent, were present members of the Franciscan, Paulist and secular clergy.

Mr. Sandin was widely known among the Catholic converts of Am-He came from Sweden at the erica. age of twenty seven to the General Theological Seminary of New York, He had been received into the Anglican communion some years previous-ly. After five years, failing to find that peace of mind for which he sought, he paid a visit to Italy with view of studying the Catholic Church. Remaining there two years, he returned to America and entered Princeton University to prepare himself for a literary career When the first Baldwin-Siegler expedition was equipped for polar exploration he offered his services to the promoters and was accepted as a member of the scientific staff of the

The first expedition was a failure but it was the occasion of great gain to Mr. Sandin, To quote his own words from "Beyond the Road to Rome": "At the North Pole I lost my pearings and found my soul." ing the long night of the Arctic re gions many of the crew were reduced to a state of despair. They prayed, asking God to send them the ight of the sun. When at last the glory of the aurora borealis burst apon their sight "we fell on our (he says) mute and almost blinded in the splendor of this glory

After his return to America he entered the Protestant Episcopal monastery near New York to dedicate his life to God in gratitude for his deliverance from the perils of the North. It was but a step to the Catholic Church, which he entered a few years ago, being received by Bishop Cusack. He retired to the Trappist monastery at Lonsdale, R. I., as a guest of the monks. From this institution he went to live with the Bishop of Albany, but the desire for monastic life persisting, he came to Washington in October of last year with a view of joining the Dominican Order. He had been member of the community since that time, preparing himself for formal reception into the order.

Mr. Sandin died at Providence Hospital, Washington, February 20, where he had been removed after having contracted what proved a fatal illness. Besides being a scientist of repute, Mr. Sandin was an expert in the use of five languages, a writer and translator .-Philadelphia Catholic Standard and Times.

THE FIGHT FOR PURITY

There is a great deal of idle talk expended to day on the question of sex hygiene. Men who have no re-ligion at all are speaking loudly about the best manner of educating the youth of our land to purity. The mere fact that there are so many advocates of this sex education is ample proof of its need. We need only walk through one of the busy streets of our large cities, casting a searching glauce at the young people who pass us by, to learn that the great law which cannot be violated without physical penalties is held in light esteem by too many of our youth. Our overfilled insane asylums and neurological institutes are other proofs of this same contention.

Serious people have long since come to the conclusion that there can be no compelling preaching of morality without religion. The only sanction of the moral law is God. If there be no God, there is no reason for observing the law. Humanitar ianism. philosophy, health, the progress of the race, self-realization and a score of other shibsoleths which have been invented to take the place of God, fail utterly when the hot winds of passion blow from the corrupt heart. But with a race of young men and women who fear God, and observe His law, this question is solved instantly and satisfactorily And it is well to bear in mind that the only true pedagogy of the heart ligious sentiments shocked to learn is taught by the Catholic Church. that Lang and his twelve apostles She alone teaches the true formation of character.

before the minds of the young the

all the world reveres. During this ing example of a faith—still extant, month of March she puts before our thank God, in the hearts of the minds the charming image of Thomas Aquinas, whom to see is to We all like the brilliant, clever, profound thinker, who understands his times, and like a seer, outlines the difficulties of the ages to come. We all admire the man who casts aside honors, riches and preferment for the sake of serving the masses better. Now, all this and a great deal more we find in the life of St. Thomas. A prince of thought, he was still as humble as a child. A man of determination, he was still obedient to the slightest wish of his lawful superiors. Rich and nobly born, he found true nobility in fellowship with Christ. But aside from all this, he shines like some snowcapped mountain for the spotless purity of his life. This is the true and genuine signet of his manliness For it takes a man to put down the brute within him. Any one can commit a sin. Anyone can indulge his passions. There is no real test of manhood there. The greatest cow ard in the world is the man runs away from God. The most disgusting weakling is the

have a "good time." In the fight for purity, which is ecoming general throughout the land, there is need to think often on the lessons of St. Thomas' life and to look frequently upon his genuine virility. Catholic parents should make it a point of honor to acquaint their children with the life story of St. Thomas. For the growing generation there has been instituted a society which is well-named the "Angelic Warfare." Whose joins this society is, in the full sense of Whoso joins the word, a knight, girt about with courage and determination to hold that pearl which is of greatest price. -Rosary Magazine.

whose highest ambition in life is to

"YESTERDAYS"

Gone ! and they return no more, But they leave a light in the heart; The murmur of waves that kies a

Will never, I know, depart. Gone ! yet with us still they stay,

And their memories throb through life : The music that hushes or stirs to

day Is toned by their calm or strife. Gone ! and yet they never go !

We kneel at the shrine of time 'Tis a mystery no man may know, Nor tell in a poet's rhyme.

WILL THE WAR KILL THE PASSION PLAY?

Someone has wondered it the world's war will bring down to destruction the world's famous "Passionsspiel" of the Bavarian Alps now over three centuries old. Perusing the lists of the artists, posts, literary and scientific names on the roll of death, the cathedrals, paint ings and works of art destroyed, scholars in neutral countries lament the ruin of all that is fair and fine in have been forced to fight for the art, sculpture and painting. Is the story that transformed the world to be included in the general debacle? Maria Mayr, the Magdalene of 1910 is lecturing in this country, and is reported as having had a pessimistic A most interesting race of people,

outlook for 1920. Is the God of Mars really going to make impossible sub- ligious history has been completely sequent performances of this soulstirring tribute to the One True God? | them will know them no more."-To all of these we answer in a strenuous, emphatic-No. The boom of cannon and the rain

of shrapnel may paralyze the arts, but a masterpiece of religion, which has weathered the conflicts of the world for three centuries, is not going to pieces, even on the rocks of this present gigantic hurricane.

In fact, it was as the indirect re-sult of one of the worst wars a land has ever known that the passion play of the Tyrol was born. The bloody Thirty Years' war left wreckage death and worse of all, pestilence abroad in the land. Whole families were swept cff. In one village only two married couples wera lest alive.

Ober Ammergau's sequestered position saved the village for a time. But unlucky Caspar Schuchler, stricken in a neighboring town, could not resist the longing of his heart to see his wife and children. He broke the quarantine—and in thirty-three days eighty four of the Ober Ammergauers were dead.

In despair, the stricken hearts turned to God, taking their solemn religious vow to meditate the Passion of Christ once every ten years if He would extend His saving Hand. No matter what an irreligious generation to-day may say, the fact remains that not another victim was

Faithful to their vow, the Alpine villagers have played the play ever since, despite interruptions. In fact, the Franco-Prussian war of 1870 broke in upon their very rehearsals and Christus Mayr was obliged to come down from his cross to serve in the Bavarian artillery. But he, with his companions, was given permission to wear his hair long, and, at the end of the conflict, returned to his role of the Christ, the Prince of

So in the present case, are our reare serving machine guns in the trenches. But are we quite confident As a wise mother, the Church that even should Mars claim him and understands the necessity of holding his companions the faithful inmates of Ober Ammergau will offer again

Bavarian mountains.

Indeed, rather are we inclined to believe that more villages than ever before will be turning to God, after this carnage is over, in recognition of His power to appease and soothe, in mute testimony of the fickleness of human beings who can cast them selves at each other's throats in selfdestruction.

And if our land shall be saved from similar Black Deaths it will be only because their still burns in the hearts of our fellow countrymen a spark from the Master Who has de clared : " And this is the command ment You have received from the beginning—that you love one another."—E. J. Mannis in Denver Register.

THE PASSING OF THE SAMARITANS

If the information sent in Associ ated Press dispatches is to be be lieved, one of the sad results of the war in Europe and Asia has been the utter extinction of the group of Samaritans who, for many ages have preserved a sort of independent existence in Syria. Turkish lecturers in this country at the present time are confirming the late reports that announce the passing away of this interesting sect of Jewish believers The little remnant of the race of people that worshipped on Mount Gerizim, not far north of Jerusalem, that kept the ancient fires of their altar burning, and preserved a reverence for the Pentateuch amounted almost to fetish worship. is now extinct.

Well known references to this ancient nation are found in the Holy Scriptures in Matt. x, 5: Luke ix, 52: x, 83; xvii. 16 : John iv. 9 : iv, 39 ; viii, 48 Acts i, 8; ix, 31: of which the most familiar, perhaps, is that in the eleventh chapter of Luke, when our Blessed Lord tells the rich young man what to do.

A man who went down from Jerusalem to Jericho, while passing through the deep defile of the mountains in that region, was set upon by bandits, robbed, beaten and left wounded by the side of the road. A number of travelers passed by, among them a priest and Levite, but none of them paid any attention to the sufferer until a Samaritan, an individual hated by the Jews, "seeing him, was moved with compassion. And going up to him, he bound up his wounds, pouring in cil and wine; and setting him upon his own beast, brought him to an inn and took care of him." Our Lord then asks of the young lawyer: "Which of these, in thy opinion, was neighbor to him who fell among

This lesson, important for all who are engaged in missionary or charitable work, comes to us with renewed force in these days of strife, bloodshed, and when the question of true neighborliness is uppermost in the Catholic mind. It is said that the Samaritans, who have tried to hold intact their little band of religious adherents on Mount Gerizim, Turks. Many of them have been killed in battle, and others have been left to starve. Even the lepers that were left behind have starved and so have the women and children. and one closely associated with rewiped out and the "place that knew The Missionary.

NO SUCH THING AS A CHRISTIAN "

THIS STATEMENT OF DR. BARNETT AMOUNTS TO A CONFESSION

According to the daily papers, the principal address at the Young People's Conference of the Reformed Episcopal Church held at Christ Memorial Church, Forty-third and Chestnut streets, was made by the Rev. A. E. Barnett, who must have shocked his hearers, if he is correctly reported, since he excluded not only hem, but himself from the title of Christians. He spoke on "The Showcases of Religion."

Dr. Barnett charged every church

in the city with being unChristian. and challenged each to refute the charge, and is quoted as saying:

The nations of the world are the showcases of religion. None of the great religions of the world can pro duce such a civilization as Christian ity does in stability of government popular education, respect for law and liberty and the great ameliorat ing agencies, like hospitals and asy ums. America has one hundred and ninety one showcases of religion, and every religion must be judged by what it can show in the practical development of character. The world thinks little about creed or dogma, but is impressed most deeply by the finest type of mind and heart and like.

"Unfortunately there is no such thing as a Christian nation. Nations are only nominally Christian, and there is no such thing even as a Christian. Churches are unfortunately only nominally and approxi-mately Christian. If you doubt my words, then let me show you how to convince yourself that they are absolutely true. Let the finest dressed woman here put on wraps and the best-looking man dress up like a hobo and go to any church in Phila-

spirit of justice and charity, happily example of great characters whom to the world in 1920 this most strik. delphia next Sunday. As you go in and wisely influenced by the teach. all the world reverse. During this ing example of a faith—still extant, to the church and down the aisle the deacons and vestrymen will hold a discussion in the corner of the vestibule and the boldest will volunteer to say to the ragged stranger, 'Would you like a ticket to the Galilee Mis sion?" or 'Wouldn't you like to take a trip to the Door of Hope?" In so far as this is true in just so far is the church unChristlike and therefore unChristian."

Since the poor we have always with us, this test would prove the Catholic Church to be Christian and Dr. Barnett's speeches and writings against it unChristian. A guished countryman of his. Matthew the poor in other churches as he has seen them in Catholic churches. In the good things attributed to Christian. ity by Dr. Barnett the

LUTHERANS AND THE MOTHER

No doubt many readers of the Lutheran were recently astonished to read, in its columns, the following uestion and answer : "Does the Lutheran Church Reject the Term 'Theotokos' or 'Mother of God?' By no means. In

the controversy between Cyril, who defended this term 'Theo!okos' and Nestorius, who objected to it, Cyril was orthodox, Our Lutheran Confes sion expresses itself on this subject unmistakably. 'Hence we believe, teach and confess that Mary concaived and bore not a mere man, and no more, but the true Son of God: therefore she is also rightly called and is the Mother of God General Council edition of Book of Concord, page 518) 'On account of this personal union and communion of the natures, Mary the Blessed Virgin, bore not a mere man, but such a man as is truly the Son of the Most High God, as the angel (Gabriel) testifies : who showed His divine majesty even in His mother's womb, that He was born of a virgin with her virginity uninjured.
Therefore she is truly the Mother of God, and nevertheless truly remained a virgin.

In Philadelphia a new religious organization of men, called the Stonemen Fellowship, and claiming a membership of 90,000, has sprung Whatever else, into existence. Episcopalian ministers several session) tried to bring the fellow the editor of that journal acknowl to approve or condemn the organiza

Arnold, has said that he had never seen Church also excels.-Philadelphia

THE STONEMEN

a society founded and fostered by More than that we can not say with certainty, except, perhaps, that it is a twentieth century mystery, for outside of the founder himself no one seems to have a clear idea of just what are the Stonemen. Rev. Mr. Stone, who alone possesses that clear idea (be acknowledges its pos-Christians of his own denomination to an appreciation of what are the Stonemen. His article appeared in the last issue of the Living Church. We have good authority to assert that he failed in his endeavor, for edges that he does not know whether tion because he bimself does not know what are the Stonemen. We can say with certainty, however, that the following charges have been Rev. P. S. Dowdall, Pemmade against the Stonemen Fellow-

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ship: Firstly, that it represents an endeavor, by underhand methods, to wean Protestants from their various denominations into membership in the Protestant Episcopal Church secondly, because of church" notions of one of the found ers, it is charged with being an attempt to swing unsuspecting Episco palians into a vague thing called "Catholicism"; thirdly, the Stonemen Fellowship is said to be a polit ical organization shrewdly manipu lated; and fourthly, that it is anti-Catholic. What it really is, we repeat with the editor of the Living Church, we know not. But we do know that it is dangerous to deal with the unknown. positions have a likelihood of exploding unexpectedly.—Chicago New World.

FORGET IT Sacred Heart Review

People who are in a hurry to tell disquieting news or to say something that will make some one uncomfort able are quite numerous. there is excellent advice in the fol-

If you know of a thing that will darken the joy Ol a man or a woman, a girl or a

boy, That will wipe out a smile, or the least way annoy
A fellow, or cause gladness to cloy It's a pretty good plan to forget it.

FATHER FRASER'S CHINESE MISSION

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

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. will be surprised to learn what a great deal I am doing with \$100 a week-keeping myself and curate, 80 catechists, 7 chapels, and free schools, 8 churches in different cities with caretakers, supporting two big catechumenates of men, women and children during their preparation for baptism and building a church every

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

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FIVE MINUTE SERMON

SECOND SUNDAY IN LENT He was transfigured before them." (Matt. xvii :

Our Lord was transfigured before thres most highly disciples. Peter. James and John, on a lonely mountain whither He had led them. He shows Himself in His glory to those who seek Him spart from the world, in prayer and meditation. He was transfigured before the three Apostles who were especially to bear witness to Him; before Peter, the Head of the Church: James, who as bishop of Jerusalem was the first of the Anostles to die a martyr's death, and John, destined to outlive all the rest, and to preach to the saithful even to the end of the first sentury, defending our Lord's divin ity against the attacks of unbelievers

nd heretics. He was transfigured before them, that His subsequent Passion might not make them waver in their faith. He was transfigured before them that, when afterwards He should hang apon the cross, they might see in Him not a weak, dying human being, but God incarnate, revealing His majesty most gloriously in the humiliation and shame of His suffering. He was transfigured because of His Passion, and His Passion was His transfiguration. The Church points to this truth by ordering the gospel account of the transfiguration to be read in Lent. Suffering and pain transfigurs men also, for pain marks a man off from others, and to gener. ons hearts a sufferer is more worthy of honor than a prosperous person Pain borne with patience gives us the impression of being something great; it arouses our sympathy and draws us nearer together. Sorrow endured in common has far greater power to unite men than joy. Pain can transform men, and we feel the truth of this fact deep in our hearts, and it is confirmed by a sort of affectation, very common at the present time, which aims at imitating pain, and makes people delight in faucied misfortunes and imaginary sufferings, so that they delude themselves and others with the idea that they are lonely and forsaken, hoping thus to make themselves interesting to them selves and others, and to have at least the appearance of being transformed by pain. Of course this kind of imaginary suffering has no transforming effect whatever, but only obscures one's understanding, for morbid desire of pain, a fancy that one is unhappy, is a proof of want of

Real pain not only transforms us in the sight of others, but a soul that actually suffers is transformed by manifold kinds of experience, dearly bought but very precious, and by a kind of steadfastness and courage derived from pain. This is true of merely ordinary suffering, but it is still more true of that endured by a Christian who strives to follow our Lord's example.

Before His transfiguration on Thabor the face of Christ shone as the sun and His garments became white as snow, and when afterwards He was transfigured by the infinite love with which He suffered on Calvary, His head was crowned with shorns in token of His transfiguration by suffering. To this crown of thorns the Church refers the following prophecy of Holy Scripture : "Go forth, ye daughters of Zion (ye faith. ful souls) and see Solomon in his diadem" (Cant. iii, 11.) "Solomon" means peaceful, and we know who is with the most glorious diadem, even transfiguration by pain. It is also the crown of His mercy, for when was divine mercy ever displayed more unmistakably than when our Saviour, being crowned with thorns, suffered for us, when He cried with a loud voice: "It is consummated. a loud voice: "It is consummated, Father, into Thy hands I commend my spirit ?"

At that moment the angels in heaven exulted, crying: "Praise ye the Lord, for His mercy is great, and of His goodness there is no end." But on earth there was a solemn silence as when the spirit of God moved over the waters at the crea-tion, for now the great work was accomplished which should cause a new race to rise from the waters of baptism, free from the dreary darkness of sin. Christ's crown of thorns was also the crown of His mercy and like wise of His triumph on earth.

As a crown it reminds us that He Who wears it is a King, the King of righteousness, and in heaven it has been changed into a crown of glory. As Jesus on the Cross bent His head, comes as Judge, wearing the crown of glory, all graves will be opened, and all the just will rise again. With With what gratifude will they then pain will be transfigured in eternity.

Our own crown of thorns will often inspire us with sympathy for the sorrows of others. He who has sufcomfort and help others, and thus his crown of thorns is also turned into a crown of mercy.

Our Lord's crown of thorns reminds us also of His divine justice, which will one day exact a terrible penalty from those who have been disloyal to their King and have rejected the crown of earthly suffering. A man makes a right use of suffering if he

Christian justice, and is led on by it most cases great personal sacrifices. to virtue and away from evil. better for us to suffer and to be united with God than to live in pleasare and amusement apart from Him. Every sorrow ought to remind us of the justice of God, Who in His love leads us to heaven on a thorny path, in order that eternal suffering may

not be our lot hereafter. Let us, therefore, profit by the thorny crown of suffering, and never forget to live so as to please God, and then our crown will some day obtain for us the crown of glory, transfiguration on His holy mountain, and complete fulfilment of all that He in His infinite love has promised us through Moses and the Prophets and the holy Apostles. Our Lord's transfiguration was effected by suffering, and so is that of every true Christian whose heart gathers strength from suffering, and who is encouraged by it not to swerve from the path of duty, but to go forward bravely until he attains the crown of evariasting glory.

We have looked at Jesus transfig ured on Thabor and crowned with thorns on Calvary, and we have learned that pain is intended to transform a Christian ; but if it only casts a cloud of discontent and anger, of selfishness and sin over his soul, there can be no transfiguration either on earth or in heaven, but thorns of suffering in both this life and the next. May the crown of earthly pain some day be changed for us all into that of everlasting glory and happiness. Amen.

TEMPERANCE

MILITIA MEN ON LIQUOR-DRINKING

By command of Major General O'Ryan, of the National Guard of New York State, an official bulletin was recently issued giving the results of the prohibition of the use of liquor on two recent occasions in military service, stating facts concerning the relation of alcohol to health and urging officers to lead by precept and example in the en-couragement of sobriety. The bulletin from which the following paragraphs are extracts was ordered to be posted for ninety days after its receipt on regimental and company bulletin boards.

In the summer of 1913 the use of liquor in any form was prohibited at the Infantry School of Application at Peekskill, and all student officers, as well as instructors, put on honour not to use liquor on or off the post during the school period. So beneficial to the individuals concerned and to the work of the school were the results attending this departure from former custom, and so marked was the sentiment of approval among the officers affected, that a similar regulation was perscribed and followed at the Schools of Application for the other arms of the servce, established by various division orders since that time.

During the recent field exercises at Fiskill Plains, N. Y., the use of liquor was prohibited by division order at division headquarters and in the organization directly attached thereto, namely, the cavalry, field artillery, engineer, signal and sani-tary organizations. In the infantry the subject was regulated by regi mental commanders. In several of the infantry regiments the probibition referred to was prescribed and

So unanimous and strong has the the true Solomon, the real Bringer sentiment against the use of liquor of Peace, whose head was crowned in camp developed among the organizations affected by the prohibition, the crown of thorns, marking His that the subject is believed to be of transfiguration by pain. It is also sufficient importance, to publish for the information of the division some consideration in support of a continuation and extension of the present policy in respect to the use of liquor

The decision to prohibit the use of liquor, made in the first instance at the Infantry School of Application in 1913, was not based on a fear that there might be excesses, nor was the action intended as a movement in support of the moral aspect of the non use of liquor. But it was known that the course of instruction was such that the student officers would require the application of their physical and mental powers un-impaired by distracting conviviality, late hours, digestive disorders and superstimulation. It was further realized that the prohibition would furnish opportunity for practical and substantial development of military morals in that it would require a subordination of animal desire to the power of the will. Discipline being the most important factor in the crowned with thorns, many graves of attainment of military efficiency, and just men were opened: and when He discipline being the result of moral as well as physical training, the rule against the use of liquor furnished an opportunity to test as well as advance the standard of discipline of joy will they behold the glory of their King, from whose hand they will themselves receive their crown. think of the crown of thorns that obtained such glory for them! In the same way, for the disciples as well as for their Master, all earthly hibition during the periods of field schools met this test in a manner hibition during the periods of field service, is most satisfactory.

In addition to the educational and disciplinary advantages accruing to the military service from non-use of fered much himself knows how to liquor by its personnel, there results a benefit to the individual which is now authoritatively recognized, and concerning which officers of the line charged with the physical welfare of the men entrusted to them should have accurate knowl-

edge. The state military service now exacts from its soldiers a high stand-ard of discipline and a vast amount encourage him to practise of arduous training involving in

Their interest demands there should be some substantial recognition by the state of their sacrifice and serv ice, but while awaiting such legislative recognition, there is much that can be done of permanent and immeasurable value to the future of our young men, by raising the standard of moral, physical and mental training applied to them. No greater opportunity in this regard exists at the present time than for the officers of the division, by precept and example to inculcate in the minds of their men an intelligent knowledge of the subject of this bulletin, looking to their own self interest, and to spread among them a high conception of the underlying principle of military service-self-denial.-Sacred Heart Review.

Good For Children

Mothers! Physicians agree that flavo and the body building elements of grains lie in the dark parts usually thrown away. So also do the lime salts which your child needs to harden bones and teeth. Children fed upon coarse dark cereals develop greater resistance.
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THE TRUTH THAT LIBERATES

The motto of this journal is to be seen upon the title page and reads "Veritas liberavit vos—the truth will make you free." The motto is adopted by a distinguished English convert, Mr. Boothman, of Cambridge University, who in a Catholic Truth publication, tells how 'after years of thought, examination and enquiry, he made his submission to the Holy

For over twenty-eight years, he had been a cleric in the Evangelical Protestant, or Episcopal Church. Mr. Boothman was already the rector of a very large Protestant congregawhen he decided that the Church which he served did not contain all the needful heart satisfying truths which were necessary to his enquiring intellect. He resolved, however, to do nothing precipitately, and when he had resolved that the Church of England was to be his no more, he also decided that he should make no explanation to his exparishioners until three years had passed.

The time of silence being over, that of utterance has come, and he has a thanksgiving to make, he says, and also an explanation. As Mr. Boothman tells, when the Protestant Bishop of his old diccese (Dr. Leggs) went to his old parish in order to introduce the new rector who had come to take his place, on his going over to Rome, that prelate spoke of the severe shock which the congregation must have felt "at the recent unfaithfulness of one who had been wont to administer to them." The Bishop was willing to believe, however, that Mr. Boothman had obeyed the dictates of his conscience.

Mr. Boothman read the report of the Bishop's introductory address, in a local paper, and wrote to his late superior, objecting to the word "unfaithfulness." to which, he said, his conscience would not allow him to plead guilty; he described the word as "ill chosen," since during his pastorate, he had proved a "faithful steward," at least, and the obligation taken at his "ordination"-Mr. Boothman was unkind enough to use quotes in his letter to the Protestant Bishop-had been fulfilled to the

letter.
The Bishop replied admitting the use of the word "unfaithfulness, adding that he knew no other term by which to describe a man's repudia-tion of the faith to which he had once sworn full allegiance.

Mr. Boothman retorted, quite politely, by saying that if he had proved "unfaithful" by obeying the dictates of his conscience, then the same charge might be made against St. Paul. whose conversion took place whilst acting under the full "author ity" of those whom he was obliged to repudiate; yet St. Paul had been adjudged faithful enough to be placed in the Apostleship, although he had also been "faithful" in the Jewish communion. The Bishop, however, refused to withdraw the offending "unfaithfulness," and replied word to Mr. Boothman, saying "Doubtless am the Jew and you are the Christian."

The ex-rector goes on to explain the reasons for his leaving the Episcopal Church, always a matter of interest indeed, to all men who are interested in matters of the mind and heart. During his self imposed silence of three years, many a time he received letters from his friends and even from strangers, asking him why he had left his first Church, and why he had not remained true to the its loathsomeness and contagion, but "Catholic Faith" into which the Archbishop of Canterbury had ordained him. Mr. Boothman makes hospitals and refuges overspread and a kind of "Apologia" in which he retails the various steps of belief through which he passed from his youth upwards. Incidentally, it is of operating in the village hamlet and interest to hear, that he always understood, up to manhood, that the

Irish." After a spell in the world, he was affected by the Ritualists or "High" Church people, and resolved to be-come an Anglican parson. At Cam-

strengthen in the conviction that the Protestant Church was the true Church. At that time he had no thought whatever of enquiring into the claims of the Catholic Church which acknowledges the Pops-the only Catholic one, in other words. He argued complacently that as the Bay of Biscay is part of the Ocean, so the Church of England seemed to me to be part of the great ocean of the Catholic Church and Faith."

It was not very long, however, before his ship of Faith split against the fateful rock of multi doctrinism or in other words, against the dark ness consequent on there being no illuminating authority to guide his ship when adverse currents set in to his destruction; and while he noted that many sects which professed to belong to the same "Catholic" Church as himself were teaching different views authoritatively, he also saw that there was only one Catholic Church which everywhere taught in the same way and the same truths.

He also found that when the Epis copal Church broke away from this authority, it lost its own integrity or power of cohesion, and became sub servient to the political authorities. He was (he declares) moved to the final step in his conversion, not so much by the difficulties which coclerics sought to throw in the way of his teaching the old pre Reformation Catholic truths, but in reality by the "shocking" oath which the late King Edward VII. found himself obliged (probably against his will) by the English Constitution, to take in regard to the Most Holy Sacrament of the Body and Blool of Christ. That a monarch, who was to assume the title "Defender of the Faith," could also take the Coronation Oath of England, forced Mr. Boothman into the realization that he really was acting as cleric for a non-spiritual body which was wholly devoid of a spiritual authority.

Mr. Boothman records duly his reason for leaving Episcopalianism, as follows

the justice of the claims of the Holy See, and therefore must submit to her authority. (b) I had become aware of the

purely social and temporal character of the Establishment, and had come to look upon it merely as a social club and department of State. (c) I felt the spiritual powerless

ness of the 'Episcopate,' and conse quently the helplessness of the Angli can ministry.
(a) The action of the House of

Lords, in refusing to allow Anglican parsons to teach the Catholic truths that were taught before the Reforma tion-yet which the Establishment still professed to be teaching—this wrecked all "religious education." The House of Lords refused to sanc tion certain religious instruction in

I felt. says Mr. Roothman, that I could not conscientiously remain in the Establishment. He cannot, he says, describe how much he rejoices in the freedom of the real Catholic Church. It is, he says, a joy which is not confined to individuals or nations, but is universal throughout all the Catholic Christendom and all who belong to her, realize the blessing of this glorious liberty. It is a glorious privilege to be free-spiritually free; free from wrangling and dissension, doubts, anxieties and questionings; free from State bonds, parliamentarypolitics, from episcopal commissions and autocracy : free to pray always and at all times for our dear departed-and freed from bondage of materially conceived teach-

STUDY TO PLEASE GOD

Many persuade themselves that they have no true sorrow for their sins if they do not practice many and great corporal austerities. Let us learn, nevertheless, that he does a good penance who studies to please God alone, at all times and in all things. This is a very perfect thing and of great merit .- St. Francis de Sales.

THE CHURCH COVERED THE GLOBE WITH INSTITUTIONS OF MERCY

William Lecky (in European Morals

"As time rolled on, charity as-sumed many forms, and every monastery became a center from which it radiated. By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored.

"During the darkest period of the Middle Ages, monks founded a refuge for pilgrims amid the horrors of the Alpine snows. A solitary hermit often planted himself, with his little boat, by a bridgeless stream, and the charity of his life was to ferry over the traveler. When the hideousness of leprosy extended its ravages over Europe, when the minds of men were filled with terror, not only by in the lonely hospital, staunching the widow's tears and following all Catholic Church was only for the rish."

the windings of the poor man's grisfs, presents few features the

imagination can grasp, and leaves no

greatest things are often those which

are most imperfectly realized; and

desp impression on the mind.

tian Church are more truly great than those which it has affected in the sphere of charity. For the first time in the history of mankind it has inspired thousands of men and women, at the sacrifice of all worldly interests and often under circum-stances of extreme discomfort or danger, to devote their entire lives

bridge his faith seemed (he says) to surely no achievements of the Christ to the single object of assuaging the sufferings of humanity. It has covered the globe with countless in stitutions of mercy, absolutely un known to the pagan world.



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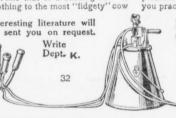
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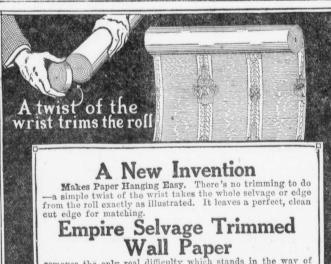
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I WAS SAVED

This man had made a scientific study of drunkenness as a disease. He had found a cure for it."

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send you ABSOLUTELT FREE In a plain, sealed package, at once. Do not delay; send me a post card, or write me a letter to-day. Do not be afraid to send in your name. I always treat correspondence as sacredly con-

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CHATS WITH YOUNG

" FOLLOW THE LEADER "

If you are employed by a man or a firm, be loyal to your employer. Don't give away his business secrets. Don't let his competitors find in you a tool. He is your bread and butter, he is the agent of Divine Providence to enable you to earn a living, he is your benefactor. Be loval to him. him a full day's work. Push the business all you can. Put your best into everything you do. Carry out his instructions. Do your duty as he wants it done. Follow his plan until he accepts yours as a better one Look up to him as one entitled to your gratitude, to your loyalty, to your best service.

You remember that old game, don't where the most venturesome lad in the crowd was chosen to lead and you all followed no matter into what hidden dangers he might draw you. There was a real thrill and excitement about the game just because of this quality of surprise.

That same lad is probably a leader

somewhere in this game of life today for even children are quick to recognize this quality and ready to give way to the masterful spirit with

It is the aim almost everywhere to find these natural leaders of men and to put them in charge and it is to the intrepid that the more timid look for encouragement and help.

It is when a business man is full of this quality that his business grows and grows. He inspires his men, he is quick to take advantage of every opening for business, he is and willing to do anything he would ask of his men and keeps his finger on the pulse of the whole or-ganization—he knows just the sort of medicine each man needs and is ready to administer it.

But—do we follow so faithfully as we did in our boyhood days—fences and ravines, wading through the brook, decking and dodging and pushing everywhere the man ahead goes? If we do then our business organiza tion becomes A No. 1 for, with the right sort of leader, with all parts of he organization harmoniously blended, success is the natural outcome.

THE PLEASANT ROAD

Of course we'd all rather take it naturally we hate the rough way. We'd like to have the going smooth and easy for our feet-we don't want to toil up steep hills, we'd like to have the path clear before us, the way made plain, then make our leisurely progress toward the goal.

Is it often that any soul has such a smooth way and does such an easy way make for strength, for charac-Is not all of life a struggle from the infant's first cry to the last death rattle of the aged? We fight for breath, we fight for development, we struggle against our own ignor-ance in an effort for education, and when we get out into the world of business, the struggle simply continues in a larger way. There we fight competition, we fight our own lazi-ness and bad habits so that we may be men of the first grade and able to keep our heads and advance in the struggle, not get drawn under the

whirlpool of failure Most of us find in our path every sort of obstacle—put there to test our strength, but we can overcome and

there is always a way past.

A Pleasant Road? Who has time to think whether it's a pleasant road We are so immersed in our duties, in our efforts to fight the good fight, that we take each day as it comes meet the difficulties as best we may, and if we have done well we our own efforts have made it so.

The road that ends in success is pleasant road after it is gone over. no matter how rough it was in trav elling. Let us not be concerned about the way. Let us fix our eyes on the goal. Let us go forward and —get there! — Catholic Columbian.

SUCCESS

Bishop Spalding places a man's success where it rightly belongs, in his moral development. And it is reassuring to believe, in spite of the undue stress the world seems to place on wealth and place and material accumulations, that the ultimate judgment of the individual, even in world, is based upon his character. The supremacy of goodness is still undisputed, and ever will be The rich man, the man of power, the man of intellect, is not a success. measured simply by human standards. if he is also a moral failure. The world is blind and thoughtless and inconsistent enough, but it cannot get away from the primal love of virtue and the instinct to honor it above all external attainments.-Catholic Universe.

OUR BOYS AND GIRLS

THE CHAMPION OF SIR WALTER Afar off in the days that have long been sleeping, awaiting the sound of Gabriel's trumpet to unfold their many stories of good and of evil there dwelt in Merrie England s knight who was called Sir Walter. Now, Sir Walter was a knight in truth, for he kept his vow to honor Our Lady and to help the poor and to succor the widow and the orphan in

"Methinks," said he to himself. almost as poor in earthly possessions as they formerly were in spiritual Lady, and that I could do more for gifts.—The Missionary.

her glory," and no sooner did he set out to plan how he could give more joy to her heart than an idea came to him ; for ideas are not scarce though the will to execute them often

"Saturday," he went on, "is the Blessed Virgin's Day, and on every Saturday from henceforth I will hear Mass in honor of Our Lady, St. Mary, To this do I pledge my word."

And he kept his promise like the true knight that he was. Every Saturday, rain or shine, sleet or snow, saw Sir Walter at Mass in the Abbey church; and, truth to tell, he did not seem to feel any the worse for it, but

Nothing runs smoothly in this world save the road to perdition, and even that has its own sorrows, and one Saturday Sir Walter had made an appointment to prove his skill at a tournament. There were to be many knights, noble and brave, who could hurl their lances well, and do credit to any meet, whether it be at the Royal Court of France or in the midst of the nobles at home, and Sir Walter was a match for any of them.

And so on that day Sir Walter had his squire arouse him even before the sun had ventured to come in from his travels in the East, and together they set out for the Abbey that they might hear a Mass right early and be off for the tournament. The monastery was a strange one, not the one wherein he generally heard Mass, but one on his way to the tourney

He had but taken out his Book of hours, when a clerk came in from the cloisters and began to say Mass Sir Walter heaved a sigh of relief glad to think that he would not have to wait. He heard the Mass with attention and the clerk turned to say " Ite Missa est," when another clerk came out and at another altar began to say another Mass. Sir

'Twould be bad taste and worse manners to Our Lady, St. Mary, to leave the church while her Son is be ing offered in Sacrifice," said he to himself, and so he staved and heard the other Mass with as much devotion as he could, though truth to tell he did spend some time wondering how soon he would be able to get away but suddenly he thought.

I owe this service to Our Lady St. Mary," said he to himself, " and, although I may be late for the tour-nament, still I owe more to her than to man," and thus saying he resigned himself to hear another Mass. more bad the words left his heart, than another clerk followed the one who had just finished Mass, and Sir Walter found himself listening to a

third Mass And at the conclusion the third, a fourth clerk took his place and at the conclusion of the fourth Mass, a fifth Mass began and when the fifth was finished a sixth commenced, and at its conclu sion Sir Walter made as if to go, when lo, the Abbot and his deacon and his sub deacon came: a Solemn High Mass was to be sung, for full well did the monks of the Abbey love Our Lady, St. Mary, and on Saturday for years back had the Abbot been accustomed to sing a Solemn High Mass in her honor.

Sir Walter knelt down again with a jerk; and he stood and knelt and again as it was the epistle or gospel or consecration that was going on. At last the Mass was over, and in fact the Masses were all over for the day, for it was about noon by the sun. The Abbot had preached a ser-mon, which might have been holy but which surely was long, and Sir Walter thought to himself:

"Well, for Our Lady's sake, I have went out of the Abbey.

They had no sooner mounted on their steeds when a party of knights came upon them.
"Art going to the tournament?"

queried Sir Walter.
"No, Sir Knight," they answered,

we're coming from it." "And who won the day?' asked Sir Walter, and he tried to ask it gaily, although his heart was as heavy as though it were stone instead of flesh and blood. And the leader spoke up: "A right valiant knight, who did

throw weapons as though indeed he were aided by unseen hands. None could withstand him. Sir Walter Brentwood was his name:" And on they rode.
"Sir Walter Brentwood!" echoed Sir Walter. That, in truth, was his own name. He understood it now.

Our Lady, St. Mary, had repaid him, and had sent probably no less a personage than an angel from the Heav enly Court to take his place while he heard Masses in her honor. His honor was unsullied before men. And then Sir Walter blushed, for he remembered full well that he had

paid but grudging homage to Our Lady, and both he and his equire knelt in the dusty road and thanked her who would not be outdone in courtesy.—Extension Magazine.

WELL DONE

Our missionaries in pagan and infidel lands are maintaining 6 000 catechists and 18,000 schools. They are instructing 1,200 000 catechu mens, and educating 800,000 pupils. All these works, and the missionar distress, and so be was noble in life and in deed as well as in blood and in name. But though he loved Our Lady, St. Mary, with a good and a fervent love, he was not satisfied the same little can be obtained from the life can be obtained from the converts in pagan countries, who are

HOW CATHOLIC

SOLDIERS DIE From the Front narratives con tinue to come of incidents which illustrate the power of the Catholic Faith amidst the ghastly horrors of war, and show of what "splendid metal" the children of the Church are made. Father Collins writes " somewhere" in Flanders : "I say Mass in the village church every day when the weather permits; there is no roof to the church and no windows. The Irish Guards heard their last Mass here before going up to the recent fight. Their good chaplain said his last Mass within walls of this church, and was killed that same night in the attack After their departure I discovered a paper nailed to the door of the church, and on the paper was written the following: 'We protest against the wicked desecration of God's Holy House, and we go into this fight to avenge-with our lives, if God sees fit—the unholy outrage of His Taber thirty men of the Irish Guards. The Ages of Faith never saw worthier Crusaders than these." From "some where" in France Abbe Watrin writes: "On Sunday I was able to say Mass in a little wood on a hill commanding our vast field of operations. The altar was a stretcher supported by four bundles of rifles, and there was fighting going on in front of us. The shells were dropping at our feet. Many of the men were in tears during the service and with plenty of reason. But, oh! how lovely was that chalice, that Host lifted up over those who were dying for their country!" Discuss ing the effect of the war on religion in France, the Rev. F. A. Cardew, an Anglican chaplain in Paris, expressed the opinion that a much larger pro portion of men attend church and adhere to religion in France than in England. A law designed years ago to injure the Church in France has had the opposite effect : it has sent into the trenches and the barracks over 20,000 priest-soldiers whose influence is all for good, and provided them with opportunities of calling back to the fold many a wandering sheep, of strengthening the weaklings of the flock, and of giving the consolations of the Faith. Mass and the Sacraments, to those who might otherwise have been deprived of them. Father Yves Saccadas, O. M. I., writes : "The stretcher-bearers had an awful work to do. Four were killed, two of whom were priests, and twenty wounded. of my strangest experiences during the attack was a night visit to the trenches for the purpose of identifying and burying the dead. I was accompanying an officer who desired a priest by his side. I intended to hold a burial service, but it was impossible. All I could do was to recite the De Profundis for every dead soldier. . . Shells and bullets were ?whistling everywhere." y, and if we have done well we it's been a pleasant road, for could I have fought with any knight duty to them he was killed. We

Fathers Anizan, Balmes and Gouranton, O. M. I., have been specially mentioned in Orders of the day for their courage and their great services to the wounded. Father Guesdon, O. M. I., having recovered from faver caught amongst his patients, is now working in an ambulance which accommodates 200 wounded men. In his "spare time" (!) he helps the parish priest, and preaches to Franciscan Tertiaries. Father Vasceur has been wounded whilst in the trenches: the General visited him in hospital, telling him his name would not be forgotten; young Father Croisier was chaplain to two regiing Missionary Record of the Oblate Fathers, that it is impossible to follow the soldier-priests of France in the great variety of works in which they are engaged. One is a chaplain, another a stretcher bearer, another is in a hospital, or an ambulance, or a hospital train, another is in the trenches, or in an attack, encourag ing the soldiers, and if so be, helping them to die like Christians. Like priest, like people. Strengthened by Christ's Sacred Body and Blood, I shall do my duty for God and

which is a mark of her Divine origin.

Another officer writes that he has organized the "Living Rosary"

amongst his men, each of whom will

recite a decade daily, and another

announces his intention to bring

"three new converts to Holy Com-munion next Sunday." Altogether

"the decay of the Church of Rome,"

France," writes one young soldier to his mother. And another: " If I am to die. I offer this sacrifice without murmuring to the good God for France." "My child," said a mili-tary chaplain to a dying soldier, "offer your life to God for France that it may be truly Catholic." "Monsieur l'Abbe," replied the youth. "I have made that offering every day since the war began; God now takes me at my word." Another writes: We are close to the line of fire There are two large churches here Yesterday several non commissioned officers, myself among them, went to Holy Communion. Now and then I am able to pay a visit to the Blessed Sacrament: never did this practice seem to me so delightful. Wherever the Catholic Church is planted, the humblest of her children can enjoy her churches and her hymns, which bring back the remembrances of home. of friends, of all the things we love Providence spoils eus; in every village we find the same Lord, the same Holy Mother the same spiritual centre." In other words, for Catholics the world over there are "one Faith, one Lord, one Baptism," that marvellous unity, that oneness,

so long prophesied and so deeply desired by the infidel and the Protestant Alliance, seems again to be "indefinitely postponed."—M. C. L. in Edinburgh Herald.

GETTING THE PEOPLE

Says The Brookfield Argus : "The time is coming when nearly every church will have moving pictures as a feature of the service, and it wouldn't be a bad stunt at that Illustrated sermons would look good. sound better, be best, and get the

you have it : "Get the people." Yes, some people of a cer-tain sort would go to church on Sundays to see moving pictures, even though they were advertised as "Illustrated sermons," but people who were hungry for religious truth would not do so. And it is amazing how many there are among the socalled worldlings whose hearts long very often for a heart to heart talk with God, for a sermon that will arouse the conscience and bring the inquirer to his knees. The moving pictures will do well enough for a passing form of recreation, but the soul that is burdened with grief, bowed down in shame, convicted of sin, in fear of eternity, will turn towards that Church where Christian truth is certain to be proclaimed and Christian Sacraments administered. The day has dawned at last when the American public knows where to find comfort and spiritual joy, and as a result Catholic Churches are calling into their ed fices larger audies than ever filled them before.-The Missionary.

MINISTER INVITES

CATHOLIC LAYMAN TO FILL HIS PULPIT

Rev. George D. Egbert, Congrega-tional Minister of Flushing, New York City, recently invited W. Bourke Cochran to address his congregation on the subject, "Why I Am A Catho-lic," and told him not to be sensitive of anybody's feelings, but to "cut loose." Mr. Cochran characterized the occasion as a sign of approaching day when the Christian churches would unite in the defence of Christianity itself against the rising tide of agnosticism. The famous orator began his discourse by clear ing away popular misrepresentations

of Catholic teaching. Then be said

in part : (We quote from the Flushing (N. Y) Daily Times, Jan 29, 1916): This assemblage and my appear ance here both show conclusively that in these days the different Christian sects prefer to examine in a spirit of candid and sincere inquiry the differences that exist between them, rather than to guarrel over them in a spirit of flerce and rancorous contention. May we not hope that it is another proof, among the many which have been given to us of recent years, that all Christians are beginning to realize the necessity of combining, of concentrating of uniting in the defence of Chris tianity itself, against the rising tide of agnosticism that aims to engulf and extinguish the light of Christian revelation throughout the world? It is with this spirit and in this hope

at any rate, that I reply to the ques-tion 'Why Am I a Roman Catholic?' Catholics believe that the revelations of the Lord would be incom plete, insufficient and inadequate if accomplished by the mere utterance of the words in which they were first expressed; that the revelations to be revelations required the establish ment of an authority, an infallible authority : clothed with all the power of Divine authority to interpret and explain. We believe that authority was instituted by Our Lord Himself not only to exist during the generation he addressed but for all time 'unto the consummation of the This non-Catholics deny, claiming that the interpretation of God's word is a task each man must

discharge for himself. 'While I can understand the mental operations that lead a man to reject the Scriptures altogether, except as they are monuments of literature-the very noblest ever raised by human genius, embodying the purest law ever offered for human guidance; that lead such a man to accept so much of them as he considers consistent with reason, that is to say the current of human experiences as he comprehends it, I can not understand how anyone who accepts the Scriptures and the rules of law they prescribe for the government of man in this life with the promise of immortal life beyond the grave for obedience, can reject the interpretation placed upon the Scriptures by the oldest Precisely because we Catholics believe in the Scriptures do we accept the interpretation placed upon them by the authority instituted by Our Lord to expound, explain and defend

"Can we dispense with authority and still have law? All the experience of man is to the contrary There never was a law expressed in words that didn't become a source of confusion unless there were an authority to interpret it, and that authority was absolute and final. Our Constitution has been a source of dispute from the beginning. It has produced a library of judicial decisions. The last was recorded yesterday and I haven't any doubt it will give birth to a hundred more disputes which will require a thousand more decisions. Society could not exist unless there was a final authority to interpret the law."-Our Sunday Visitor.

appeal to the people of Ireland. sense for which he was so justly

celebrated. It was the emblem of the vernal equinox with the Druide, who were all powerful at the epoch of St. Patrick's arrival there. more easy to believe that the trefoil was venerated in pre-Christian Ireland, when we reflect upon the antiquity of the Irish race and its Oriental origin; for the shamrock, or its equivalent, was held sacred in the east from the earliest times. Nor is it surprising that this should be so, when we bear in mind that the significance given to the trefoil, even in pre Christian times, was inthe Garden of Eden.
It is certain that the trefoil was re

garded as emblematic of the Holy Trinity long before the advent of paganism gave any other meaning to it. And it is possible that in the veneration of the pre Christian Irish for the trefoil something was retained of that lost faith in the one true God inherited from their remote ancestors. Indeed, it seems scarcely too much to say that the unanimity with which the Christian signification of the trefoil was accepted by the pagan Irish points not so much to the birth of new belief as to the revival of an old one, that had not been dead, but was sleeping, till at the voice of St. Patrick it awoke, to sleep never more.
It was bonored as the Irish

national emblem for over a thousand years before the English adopted the

It is an interesting fact that mediaeval artists frequently represented the angel Gabriel as present ing a trefoil to the Blessed Virgin It is well known that Fra Angelico was fond of introducing the trefoil into his pictures of the crucifixion.

The tretoil emblem on the heads of Isis and Osiris, worshipped by the Egyptians; the triple leaved palasa held sacred in India, and the pres ence of the trefoil in the an crowns of both Persia and Ireland are so many connecting links, accord ing to our writer between the follow ers of St. Patrick today and their Oriental ancestors in the past.

for the antiquarian .- Catholic Tele graph.

THE BIRD LET LOOSE

The bird let loose in eastern skies. When hastening fondly home, Ne'er stoops to earth her wing, nor

So grant me, God, from every care Aloft, through virtue's purer air, To hold my course to Thee! No sin to cloud, no lure to stay My soul, as home she springs :

The father who gives all must al-

ways love better than the child who takes everything. It is earth's little reflex of the eternal story of the love of God, and man's shabby requital.

THE ORIGIN OF THE SHAMROCK

A recent writer reminds us that few pause to reflect that "the chosen eaf of bard and chief" was probably venerated before the coming of St. Patrick. Yet it is certain, he continues, that such was the case : and, moreover, that it was for this very reason that the great apostle used the shamrock to illustrate his forever memorable sermon, his first as seems likely, the saint was influenced in his choice of the shamrock as an emblem of the Trinity by the fact that the trefoil was already held sacred by the Irish, it is but one more example of the tact and good

variably that of three contained in one, and that the mystery of the Adorable Trinity was worshiped in

rose or the Scotch the thistle.

It is at least a fascinating study

But high she shoots through air and light. bove all low delay Where nothing earthly bounds her

Thy freedom in her wings!

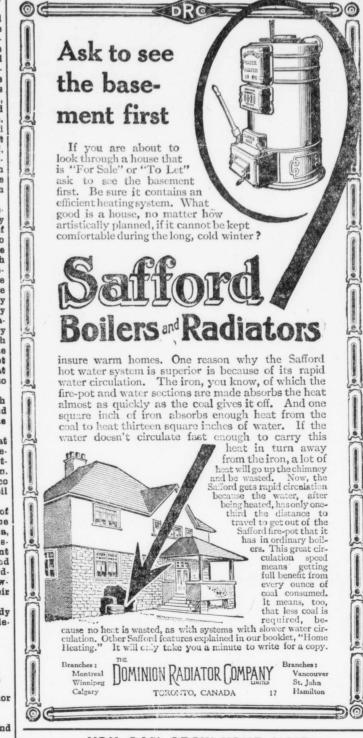
HEAD OFFICE,

Where idle warblers roam

flight, Nor shadows dim her way.

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is blended from selected hill-grown teas, famed for their fine flavoury qualities. Imitated yet never equalled.



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- OTTAWA, CANADA

Balance Sheet, December 31st, 1915

LIABILITIES		
Net Reserve under Policies, Om (5) 3 per cent.		
and 31 per cent. standard\$	126,854	40
Death Claims awaiting proof	1,000	
Due or accrued for office or other expenses	512	90
Accrued Taxes	1,311	95
Premiums paid in advance	137	05
Investment Reserve	8,206	54
Capital Stock paid up	129,080	00
Surplus over all Liabilities and Capital	17,954	38
	\$285,057	22

	\$285,057	22
Income for 1915		
Net Premiums	77,875	52
Interest	11,985	64
Other Income	12,830	00
Total Income	\$102,691	16
Total Disbursements	62,068	82

President-M. J. O'BRIEN

	ASSETS		
	First Mortgages on Real Estate\$ Government and Municipal Bonds (book	75,600	0
1	values)	163,692	5
1	Cash in Banks and at Head Office	16,085	
1	Loans on Policies	4,263	
1	Interest Accrued	5,310	
	Interest Due	1,319	
	cost of collection)	16,507	0
	cent. written off)	2,279	1
		\$285,057	2

Comparative Results 1915 Increase in Net Premium Income\$ Increase in Policy Reserves.... Insurance in Force\$2,779,898 00 Interest earned on investments, 6.2%

Vice-Presidents-L. N. POULIN, J. J. LYONS Managing Director-A. E. CORRIGAN

A FIRST CLASS INSTITUTION

The RECORD publishes to day a our service of God and wish our out-synopsis of the Annual Statement of look on the spiritual life, and though this popular and prosperous Com-Without any "sound of trumpets" or taking any other course than what is fair, just and honourable, the Excelsior has moved along steadily, yet conservatively, for a would at least betoken some timidity period of twenty seven years; and has a business in force to-day of what He has revealed, and what the twenty millions. Its annual income almost reaches \$1,000,000; yet it has never gone outside of the Dominion of Canada for business. The wisdom of this course is now being fully demonstrated : as the Company is not being called upon to pay heavy death claims arising from the War; while if they had operated in England, and other places where men have en-listed in large numbers, another story would have to be told. The Company is being congratulated from all quarters by its Policyholders on

their wise policy.

The Profits paid by the Excelsion have always been very satisfactory. In one year alone those whose Policies matured insured again in the Excelsior for a Policy three times as large as the original one. No higher tribute than this could be paid to the management of any Company. The two principal sources of profit in a Life Insurance Campany are a low death rate and a high interest earning power. The death rate of the Excelsior for the past five years has only been 40 per cent. of the expected; that is, the Company's Tables provide for 100 per cent. mortality; so that they have saved 60 per cent. The interest to be earned was estimated at 3 per cent.; while the Excelsion has earned over 7 per cent. In order that our raaders may comprehend exactly what high in-terest means in Life Insurance, we may say that one of the leading British Actuaries has stated that '1 per cent. of increased interest on the funds of a Company will, on the average, have as great an effect as a saving in expenditure equal to 10 per cent. on the premium income; while it a company could count on realizing 5 per cent. instead of 3, it might double its profits." This rule applied to the Excelsion places the Policyholders in a position where may be well proud of the Company to whom they have entrusted the protection of their families in case of their death. No investment is any safer than a Policy in a well managed Insurance Company; and that the Excelsion is well managed is shown from its Annual Report.

SWISS CATHOLICS IN HIGH

Switzerland is happy in having three Catholics occupying the most important positions in her national affairs at the present time. The President of the Helvetic Senate, M. Python, is a veteran Catholic of the Fribourg canton, which has already given Mgr. Colliard to the Bishopric of Lausanne and Geneva.

M. Python was largely responsible for the foundation of the University of Fribough, which has done so much for Swiss Catholics, and which has rendered great scientific and literary services to the world in general.

The Vice President of the Council of States, M. le Laudeman Bueler, who was recently feted at Morgarten is also a Catholic, and the actual President of Switzerland, M. Motta, who comes from the Italian canton

Thus the three divisions of the Federal States, the French, the German, and the Italian, are all representations. sented by Catholic exponents in the government of the Federation at the present time.—Church Progress.

THE MYSTICAL BODY OF CHRIST

We have all heard of the pilgrim who walked over the Vosges to Rome One day this man's thoughts kept running on the Church, and as he was a clever talker and fond of talk. ing aloud to himself, in default of a larger audience, he broke forth in this strain: "The Church will have no philosophies-she will permit no comforts—the cry of the Martyrs is in her far voice—her eyes that see beyond the world present us heaven and hall to the confusion of our human reconciliations, our happy blending of good and evil things. By the Lord! I begin to think this intimate religion as tragic as a great

It is an attempt to show that the living Church is worth such a love that these lines have been penned. For, first, the Church comes to us in the garb of Jesua Christ Himself, the Lover of the Ages : and againin a sense yet to be unfolded—each one of us is absorbed into the Church, flesh of her body, living with her life; equally, truly, we are all one in Christ. yet wildly free to choose either heaven or hall; and so, for better or for worse, says: the glory and the tradedy of His Love

go hand in hand. This doctrine of our life in Christ, through our incorporation with Him Between 1477, when the first edition in His Mystical Body, has lost some of the French New Testament was vaguely over the border-line of the Press." speculative and the fantastic. The

Yet the doctrine of our Life in Christ | an opportunity of gaining that well is a fundamental truth of our faith; it rests on the firm basis of ravelation; it is intimately connected with it may be open to anyone to refuse to consider the meaning of In-corporation with Christ or to follow out this truth in its various implications, such an attitude living voice of the Church commands, and what has been preached by the greatest saints to simple and learned alike, cannot be a snare or a pitfall to us .- L. E. Bellanti, S. J., in Cath. olic World.

EMPIRE CREAM SEPARATOR COMPANY

OPENS LARGE OFFICES AND WARE HOUSE IN MONTREAL

The development of the business of the Empire Cream Separator Company of Canada, Limited, during the last few years, has been such that the better to serve their customers in Quebec and the Maritime Provinces, they have found it advisable to open large warehouses and Offices at 144 146 Craig Street, West,

This gives them establishments now in Montreal, Toronto and Winnipeg, and assures farmers and dairy men throughout all Canada of the most prompt and careful attention in connection with the purchase of Empire labor saving machines.

Empire Mechanical Milkers, Em pire Gasoline Engines, Empire Cream Separators, Baltic Separators and other Empire labor-saving machines are well known throughout Canada. That the Empire Mechanical Milker is used by large dairymen and at the Experimental Farms and Agricultural Colleges is worthy of note. The Company has good reason to be proud of its

MINISTER TELLS WHAT OTHERS MAY LEARN FROM CATHOLICS

Rev. G. L. Brown (Baptist), Wichita, speaks thus of the Catholic Church.

opinion that nothing good comes out of Rome. But if there are no elements of virtue in the Roman Catholic Church it would have long since gone to the "ecclesiastical boneyard," For a system of religion cannot stand the searchlight of investigation through which the Roman Catholic Church has gone, having no good features in it, no redeeming traits.

The Roman Catholic, when he comes into the house of God, feels that he is in the presence of the Lord and a reverence seizes upon him and controls him from the beginning to the end of the service. If perchance he may have gone into the place with lack of reverence he is policed

into reverence.
Our Church thinks too lightly concerning the house of God. The house of God is not taken seriously enough by the people. If would be well for us to go to a Catholic service if for tailment his spiritual sovereignty, no other reason than for a sort of reason that his efforts flex action upon us for good in this direction.

Rome early discovered the wisdom of regularity in attendance upon the house of God. It there is one thing which may be said against Protest-

If you divorce secular training absolutely from religious United States, on the subject, and training and give the whole run to afterwards in the belligerent nations the former you'll raise a set of philosophers without grace, a generation of warped men with minds but no

souls. For all her faults, Rome has her virtues and we must not fail to see the virtues .- Wichita Beacon, Feb. 3

THE BIBLE BEFORE THE REFORMATION

According to his biographers Martin Luther, who precipitated the Protestant Reformation, "discovered" the Bible one day while he was ruminating in the library of the Augustine monastery at Erfurt. Way down under inches of dust he found this ponderous tome, all dirty and neglected. It was a long, long while before he knew the nature of his "discovery," because for some reason or other, he had "never seen the book before." Thus narrates Mathesius, one of his biographers.

By way of exposing this myth, we will set down the statements of a few reputable Protestant authorities who have investigated the question.

The Athenseum of the date of August 24, 1889, speaking of the number of editions of the Bible printed prior to the "Reformation," "Long before the Reformation, every Catholic nation all over-Europe had versions of the Bible in the vernacular of the country. of its hold on the faithful in these published at Lyons, and 1535, when A practical age, it is the first French Protestant Bible was said, cannot be expected fo attach a published, upward of twenty editions saving value to ideas that hover of the Bible issued from the Catholic

Since Luther appears to have ingood sense of simple Catholics does stituted his "reform" chiefly because not stand in need of a shadowy ex- of alleged suppression of the Bible, it position of half truths -still less does | would seem that if he had lived in it hanker after a dubious initiation | France instead of Germany, King | juvenile crime. The Catholic home into the realms of mystical theology. | Henry VIII. would never have had | without Catholic | books and papers

known title of English "Defender of the Faith." monarchs Surprised indeed are we to find that a closer perusal of the authority just quoted brings to light the fact that: "In Germany prior to the publication of Luther's Bible in 1534, no fewer than thirty Catholic editions of the entire Scriptures, and parts of the Bible appeared in the German vernacular.

In Italy, two complete translations of the Bible were published in 1472, and during the stormy days of the Reformation several more appeared. If you have a Protestant friend who is disposed to doubt the truthfulness of these statements, refer him to Dean Maitland's work "The Dark Ages" (London, 1844.) This author, in a few pages entitled "Additional Proof of Scriptural Knowledge," says: "The writings of the Dark Ages are,

if I may use the expression made of the Scriptures—I do not merely mean that the writers constantly quoted the Scriptures, and appealed to them authorities on all occasions, as others have done since their day, though they did this, and it is a strong proof of their familiarity with them; but I mean that they though? and spoke and wrote the thoughts and words and phrases of the Bible, and they did that constantly, and habitually, and as natural mode of

permeate the literary life of the Middle | rest in peace. Ages, the Bible must have been a very common and widely read book. Karl Pearson writes: "In the Karl Pearson writes: "In the fifteenth century it (the Church) certainly did not hold back the Bible from the folk * * * we are in-clined to think it made a mistake inallowing the masses such ready access to the Bible." (The Academy,

August 7, 1886, p. 85.)
Concerning alleged enmity between the Church and the Scriptures in the Middle Ages, Dean Maitland, in the work we have just quoted, says : do not recollect any instance in which it is recorded that the Scriptures, or any part of them, were treated with indignity, or less than profound

respect."
This is but a small fraction of the abundant evidence which disproves the familiar erronsous contention that the Catholic Church suppressed the Bible and that this sacred volume did not come to its own until the so called "Reformers" rescued it from oblivion .-- Truth.

SPANIARDS AND TEMPORAL POWER

Spanish Catholics are inaugurating great campaign for the restoration of the temporal power of the Pope. As onlookers of the great European struggle they feel that the readjust-ment which will have to be made in Europe after the present conflict will offer a favorable opportunity for

such restoration. Two pastoral letters have recently emanated from Spanish prelates on this important subject. The first was from the Bishop of Vich and the second is from the Bishop of Badajoz. Both point out that the European war has given an object lesson of the essential character of a temporal indepandence for the Pope whereby he may be able to excercise without curas a mediator with the warring nations would be looked upon with greater respect and favor by those of them which are not Catholic if he was in an entirely independent posi-

The Spanish Catholic press has taken up the question, and an effort is being made to approach Catholics, first in neutral countries such as the also, so that when peace terms shall come to be discussed the demand for Papal independence shall come, not only from neutrals, but from the Catholic elements of every nation engaged in the desperate struggls. -Church Progress.

BAD LITERATURE AND ITS ANTIDOTE

'It is a matter for genuine shame that perverted taste in literature and music is so widespread at the present time, not only in America but in England and perhaps on the Continent," said the late Brother Valentine, of Mount St. Joseph College, Baltimore, Md. Writing in the Catholic Educational Review, this eminent educator denounced the tawdry stuff."

Such is the numbing effect of such trash that the mind attracted by it and fed upon it can not be lifted out of the rut of cheap sensationalism. Hence perverted tasts in literature is widespread: "Cheap, mockstitch literature has the call." The biographies of men who became great figures in the world tell of the limited number of their books in boyhood. but the few they had were worth reading, and their possessors read them again and again, drawing from their pages knowledge and the in-centive to high endeavor. They knew nothing of the "pictorio erotico" literature, which Brother Valentine scores as the cause of much mental flabbiness and of distorted views of life among modern youth. Parents have a great responsibility in regard to what their boys read—and their girls too. If they were more alive to their duty in safeguarding the children's reading there would be a marked falling off in the record of juvenile crime. The Catholic home



bas been compared by a wise and holy man to a fortress of the faith without weapons of defense and open on all sides to the attack of the enemy .- Sacred Heart Review.

DIED

SHINE .- At Seaforth, Ont., on Tuesday, Feb. 22, Mr. John Shine, aged sixty five years. May his soul rest in peace.

RUNCHEY.—In Stratford, Ont., Jan. 31, 1916, Mrs. Ellen Lamb, wife of Walter Runchey, aged sixty-five years. May her soul rest in peace.

JACKMAN.-At Wemyss, Ont., Matilda Elizabeth Nagle, wife of Mr. John Jackman, aged forty-seven years. May her soul rest in peace.

O'HARA,-At his late residence, 80 Oliver Street, Ottawa, on Monday, March 6, 1916, Francis O'Hara, C. P. expressing themselves." (Page 470.)
It is evident that in order to so aged fifty two years. May his sou aged fifty-two years. May his soul

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Do You Know About the Advantages of **Internal Bathing?**

The Dangers of Auto-Intoxication Explained

Less and less do the great mass of intelligent people place dependence as old as civilization itself. It coron nostrums and drugs. On every rec's the very conditions that give hand, often in our own intimate the blood a chance to absorb these circles, we witness convincing demonstrations of the uselessness of hoping for real relief from such harmful ly stimulating, unnatural means of carry them to the organs and tissues

Your physician will tell you, in case you have not yet realized it yourself, that probably fully 90 per cent. of the ills and diseases from which we suffer are due to the clog-ging of the system by waste and poisonous matter that should rightly be eliminated immediately if we would remain in health and escape

even more lasting evils. By the way in which we live our lives, the demands of unnatural convention, the forcing of our bodies to try to adjust their activities and functions to the call of personal convenience—the forming of unbygienic habit, in short—is yearly exacting a terrible toll in suffering.

If you are run down, tired out, lacking energy and vim; if your nerves are "all gone;" if you are bil-ious and headachy; if everything is a burden and an effort; if your physical condition tells you all too plain ly that you are even more seriously affected, you may be quite sure that you are paying the penalty, either directly or indirectly, of a system that has been mismanaged. are no longer paying yourself dividends in health; you have no surplus in vitality—you are exhausting your capital.

And all these things because you like nearly everyone else in a similar plight, have paid the least attention to the part of your body that needs it most, for, as Professor Metchnikoff, the world-eminent scientist, states, it is the insidious, health-destroying, disease-breeding germs generated in by keeping the intestinal tract the lower intestines that are the chief cause of our premature old age, many bodily disorders that cause it, them to deteriorate.

if you had kept your intestines hy. advisable here.—2.

In these days of super-activity in gienically clean there would have business and social life, when we all been no need for his services.

-men and women-are burning up and that is why the internal bath our vitality and nervous force in is the natural, the logical, the ideal the endeavor to keep up with the taxing pace, it is a welcome sign that and by eliminating it remove the men and women are entering upon source of most of our ills. It does an era of common sense in the care not drug your system; it is not a and preservation of their physical violent, system racking thing, but a pleasurable, scientific, efficient adap-

poisons. It keeps you clean inside by removing waste matter, prevents the blood from having a chance to combating the hundred and one all-ments so common. vigor which makes no miserable and unhappy, even if it does not pave the way for more serious ills and diseases that en-

danger life itself. This improved system of Internal Bathing is naturally a rather difficult subject to cover in detail in the public press, but there is a physician who has made this his life's study and work, who has written an inter esting book on the subject called, The What, the Why, the Way of Internal Bathing." This he will send on request to anyone address. ing Charles A. Tyrrell, M. D., Room 451, 257 College street, Toronto, and mentioning that they have read this in the CATHOLIC RECORD.

Like all really worth while things, the internal bath is as simple as nature's processes always are. You will find in its use a new freedom from the effects of drugs that at best can but temporarily, and then only partly, aid nature in freeing the system of its waste. It is above all else thorough and rational and right. and in accord with the laws of health. And it is something beyond even this. It is the means of keep-ing your body at par even when you are not suffering from any particular organic disease. It enables your system to do its work fully and freely under all conditions. It is a wonderful tonic —a tonic that braces without artificial stimulation or any harmful results. It keeps you free from the risk of disease that gets its start from accumulated waste; and and, of course, are responsible for the that otherwise reach every organ of the body through the circulation, by reason of the poisons that cause It can never become a habit, some Your own physician, when he What the internal bath has done for comes to you in illness, first makes so many thousands of grateful men sure to thoroughly purge your sys tem of the accumulated waste—he believe you will be interested in knows he cannot help you until he reading a more thorough discussion has done so, just as he knows that