The Catholic Record LONDON, SATURDAY, AUGUST 21, 1915

NOT DOWNHEARTED Like the poor, the pessimist is always with us. We have no means of of our country's unconscious foes. The men and women who are "all nerves" and enjoy their own tremors are to be met with in small numbers | shed is Nature's only device for comin every rank of society. We are not without our croaking critics and apprehensive askers for trouble who expect to hear a Zeppelin over their own particular house at any minute: the thoughtless busybodies who see a spy in every unfamiliar face : the people who claim to be most patriotic yet have never understood in the least what patriotism stands for in the moral economy of the world and who would initiate on innocent and helpless people at home the worst excesses of the German policy of

terror. We have these people, and they are not ashamed to show publicly their nervelessness or futile passion : but fortunately they are very few. In an overwhelming degree the whole nation has proved itself to be superior to panic, steadfast, sensible, and possessed in a wonderful degree of the power of seeing facts in their just proportions, and the spectacle and exercise of these powers is a great national gain.

RIGHT VISION Modern research has established the fact that there are inherent defects in some natures which account for a gloomy outlook upon the world. in some minds which corresponds with the blind spot in the human retina. As the optician corrects the defect in the eye, so a wise counsellor seeks to amend a pessimistic point of view which distorts facts and brings unhappiness with it Oliver Wendell Holmes has a suggestive paragraph in one of his works about squinting brains. More or less most of us are liable to equint mentally, but some habitually see things very much out of focus. Double re- normal true woman has never abnefraction or color-blindness besets certain natures : in troubled times In her changeless constitution it is they often sink into a state which makes them objects of pity to sane observers. In extreme cases the problem of plural personality presents Jekyll and Mr. Hyde illustrates the to undertake services which offer it takes the form of general listless. These may almost be said to be only half alive; when they disappear their only truthful epitaph would be "Died of inanition." Others there are who fritter away time and strength in vain attempts to make life interesting and profitable, never realizing the great truth that the heart sheds a warm glow over even dull days and monotonous tasks when it is engaged unselfishly, giving and receiving as living members of the great society to which they consciously belong. These do not shrivel up in the noontide heat, or freeze within when icy winds and cold weather signals test their power of endurance. The triumph of this manifold nature of ours which accepts if it cannot welcome losses and trouble. We like that story of St. Teresa, when she went to found her convent at Salamenca. A partly ruined house served for the first night's lodging ; her companion grew nervous, and in the small hours addressed the saint in these words " I am thinking, mother, if I should die here: what would you do alone?' The reply came swiftly: "When that event happens, sister, I will think what I ought to do. For the

NOT INEVITABLE

present let us sleep."

One of the pernicious fictions that confuse the thinking of many who cannot be classed as ignorant, in the ordinary acceptation of the term. demands close attention. It is the from time to time. This implies that brute force can achieve benefi-

cial results which are denied to intensely practical ways. From the regards the arrest, properly so called, reasonable negotiation; that while Law, backed by magisterial authority, suffices to regulate the affairs of in tasks of yest and varied imcommunities, it must needs be ineffective to settle international disputes. Now, as a matter of fact interning him-the most detestable hundreds of cases are on record wherein arbitration ended in peaceful settlements. There is no ground for the notion that periodical blood posing differences between either individuals or nations. As the duel has been banished from citizen life, the brunt of battle, and they have so war will at length disappear-the last relic of racial barbarism and in camp and hospital. Sewing and the sum of all villainies."

WOMEN'S PLACE

Of late years women's place and special function in the body politic have been much discussed. Owing to the bitterness displayed by extremists, prejudice has obscured the chief issue, wild assertion has been met with harsh repression, and the sober claims of social reformers, who have felt the need of a wider association between men and women in the ever expanding machinery of public life, have not gained full recognition. It would appear as though this whole matter were now being set forth afresh, not so much by argument as by fact and deed. Woman's stake in the country: her tremendous importance at a great national crisis : her power for good when evil and wrong seem to be almost triumphant -these unquestionable factors need to be surveyed in all their magnitude and variety that our confidence in the issue of this blinding storm may be strengthened. It is always well INVASION OF BELGIUM It seems that there is an idiotic area to allow for mistaken developments, and few reasonable advocates will deny that speculative error and exaggeration have marred much well-meant propaganda in recent yeare.

TO BE REMEMBERED

Pleas for independence of action and equality of reward have often ignored national distinctions. Marriage has been caricatured as though it were a general failure, yet the gated her right to suffer and endure. written in characters that stand out evermore clearly that she is par excellence the honored burden-bearer in the House of Life. Her fitness Stevenson's story of Dr for routine toil has doomed her outrageous results that may follow. little spectacular attraction and en-Short of this, many varieties of tail few rewards of the more showy obliquity occur in daily life. In one kind. Fame and luxury have fallen to the lot of few women, and they not ness; inability to care greatly about always of the highest type. In decaanything, working or playing mechan- dent societies they have sometimes ically, taking but a languid interest played the sinister part. Not their in the most important matters. virtues but their beauty and com- Belgium a violation of neutrality was plaisance, alas! made some of the women of history famous. It is not to the credit of the "lords of creation," that they have exploited their vanity and weakness. Nevertheless the silent record of woman's work in the shaping of human character will at least bear comparison with the more sensational accounts of masculine achievements.

THE RACE FASHIONERS It is no question of contrasted qualities in public life: they who dwell upon these to praise or blame leave the common claim to fairer judges. If few great female painters, poets, appears in a prepared spirit, one philosophic reconstructors have been canonized, what of that? Woman's vocation has meant far more to the race than all the recreational arts. She has made them possible and largely supplied them with their best subjects. Apart from her influence they would soon languish. It may truly be said that the inspiration of the highest in art has been breathed forth from feminine hearts and lives. Sadindeedit is when face and form are but a false index to the soul behind ! But an awful crisis often hastens the growth of womanly character. Are we not now witnessing a marvellous display of energy among all classes?

THEIR SPLENDID WORK

Women have not waited to be set to work. They have framed schemes of effort and disclosed powers of orone which regards war as inevitable ganization which have surprised their male friends : their paradoxical

queen down to her lowliest sisters hands and hearts have been joined port. As far back as the days of Homer woman has been a helpless victim when men have been at strife, but the fair sex are coming to the front in this time of national stress. If she cannot fight with carnal weapons, she has a rare armoury upon which to draw when the need is sorest. Mothers have given up their sons, wives their husbands to bear themselves undertaken lowly duties knitting centres, relief committees, Red Cross Circles, and other branches employing thousands of enthusiastic helpers form a net work of active toil on behalf of the countless sufferers thrown upon the nation's hands. It is an inspiring spectacle: who can rightly estimate its moral and social worth? And still woman retains her peculiar place as the typical burdenbearer: it is her cross and crown She touches the topmost heights and sounds the lowest depths of emotional being. Nevertheless, the Mater Dolorosa represents only one side of her calling. She is discovering her hidden powers, her capacity for sus tained toil and endurance. sphere of effort far outstretches the domestic circle. Men have to fight and women have to sustain them in a hundred ways. They are, when all is said, the great national reserve. The force they wield is finer and higher than the one that battles for victory or ends in defeat.

CONDEMNED BY POPE

CONDEMNATION INCLUDED IN THE GENERAL CENSURE OF INJUSTICE, SAYS CARDINAL GASPARRI

In a letter of Cardinal Gasparri. Papal Secretary of State, to the Minister of Belgium to the Holy See, the invasion of Belgium is referred

to as follows: As regards the question of the neutrality of Belgium, first I must say categorically once more that the Holy Father did not give M. Latapie the answer which he dared to put into his story of the audience. Here is the literal truth: The Chancello of the German Empire, von Bethmann-Hollweg, declared openly in public Parliament on August 4 that Germany in invading Belgium was violating its neutrality contrary to the present conflict, as a general rule one side accuses and the other denies and the Holy See consequently, being unable to conduct an en quiry and find out the truth, cannot make any pronouncement, in thi case the German Chancellor himself recognised that in the invasion of committed, contrary to internationa law, justifying it simply on the follows that the invasion of Belgium is directly included in the words used by the Holy Father in the Consistor ial Allocution of January 22 last when he condemned openly every in justice by whatever side and for whatever motive committed. It is true that in the meanwhlle Ger many has published some document of the Belgian General Staff by means of which she claims to prove tha previous to the war Belgium had failed in the duties of neutrality which, therefore, at the moment of invasion did not exist any longer It was not the business of the Holy See to decide this question of history nor, for its purpose, was there an necessity for a decision. For the reason that, even admitting the Ger man noint of view, it would always remain true that Germany, on the confession of her own Chancellor penetrated into Belgian territory with the consciousness of violating its neutrality and therefore commit-ting an injustice; and that suffices for Germany's action to be comprised directly in the words of the Pontifical Allocution.

THE MERCIER CASE

As regards Cardinal Mercier M Latapie attributes to the Holy Father the following words: "Now I am going to surprise you: Cardinal Mercier was never arrested; he can pass to and fro as he likes in his diocese." If M. Latapie had wished to be exact this is what he should have said :

Cardinal Mercier was not as a matter of fact arrested,-if to the world is given its true meaning. The Holy See was brought to believe so, and for that reason hastened to protest in an official Note to the

of His Eminen But was, at least, Cardinal Mercier detained or retained, garde a la maison, sentinelled, in his palace? On the morning of January 4th last von Strempel, Aide de Camp of the Governor General of Brussels, brought a letter from the Governor to Cardinal Mercier : he had orders to wait for a reply. His Eminence, very justly, reserved his reply until later, towards evening, in order to have time to reflect, and the officer, in spite of the insistent invitation courtcously given him by the Cardinal to go away and come back for the reply emained on the ground floor of the Archbishop's palace, his motor waiting in the courtyard. He went into the city for lunch, returned in the afternoon, took the letter and went away. This is, more or less, what happened. If it is desired to call it detention, retention, sentinelling, the Holy See makes no opposition. What is certain is that the Holy See, as soon as the occurrence had been brought to its knowledge, did not fail to make its observations to the

Minister of Prussia.

In any case it cannot be denied that the regard due to a Prince of the Church was not always paid to Car-dinal Mercier, he was not always allowed that liberty in the exercise of the Episcopal ministry to which he had a right; and the Holy See, jealous guardian of the honor and rights of the Episcopate, and in special manner of the members of the Sacred College, did not fail on each occasion to call the attention of the German Government to the fact, in the way best suggested by the cir. umstances, all the more in that it was a case of so holy and learned a Car-dinal as the Archbishop of Malines. In this regard it is opportune to re

call how, on the morning of January 3rd last, a Sunday, a telegram from the Governor invited Cardinal Mercier not to go that afternoon to Ant werp where he was to preside at a religious function in the Cathedral. His Eminence had already decided to go to Antwerp, but he justly considered the invitation received as an act which impaired the liberty of his pastoral ministry. To the remonstrances of the Holy See the Minister of Prussia replied that the invitation or prohibition was due to reasons of public order in the par-

ticular circumstances of the moment. Furthermore it is to be noted that all the Bishops of Belgium outside the war zone could pass to and fro freely in their dioceses, but to His Emin ence Cardinal Mercier, by reason of his high dignity, was given a permit for free circulation even outside his diocese, except in certain points specified as zones of military opera-tions for which everyone, even members of the diplomatic corps, had to bave a special permit. As Cardinal Mercier's permit had been taken from him the Holy See made a claim to the German Government which gave back immediately to His Eminence the privilege of passing to and

fro as before. And while speaking of the Archbishop it will not be out of place to recall that the Holy See has taken the keenest interest in the lot of the Suffragan Bishops of Belgium. In it is enough to say that the Apostolic Nunciature protested to the Governor General against the treatment which the Bishops of Namur and T urnsi were subjected; after the fall of Antwerp it asked for special and benevolent protection both for Cardinal Mercier and for the Bishops of Ghent and Bruges; and several times the members of the Nunciature have visited various cities and asked the Bishops if they had need of any thing. These visits helped to gain for the Bishops of Namur and Liege and their Vicars General the permit of free circulation in their dioceses. to the order for the military ambulance to evacuate the diocesan sem inary of Tournai, and towards several other advantages of no light char acter which for the sake of brevity omit.

Finally, as regards the shooting of priests, the destruction of religious and scientific edifices, the sufferings of the Belgian people, not only has the Holy See remained in no way in different, not only has it keenly de plored them, but, more important than that, it has always worked with every means in its power that they should be avoided or at least mitigated.

CARDINAL GIBBONS SPEAKS

Interviewed on the anniversary of the war, His Eminence Car-dinal Gibbons said: "How long is this terrible assassination human lives to continue? Vio-lent things are of short duration, and certainly the war has reached a most violent state. The result of war is not only a loss of life, but a partial paralysis of trade The continuance of the differences will mean an extension of the com mercial damage until it encircles the globe. I am praying for peace every day, and praying that this country shall not be plunged into Minister of Prussia to the Holy See the conflict. It would be a pity, in on the 10th January last: but it had deed, and I trust that every means their male friends: their paradoxical to recognize, later, that there was no will be used to prevent such a calam-qualities have blended in new and foundation for such protest as far as ity."—Sacred Heart Review.

APOSTOLIC DELEGATE ON SENSATIONALISM

In an interview, given to a repre-sentative of the Catholic Monitor of San Francisco, Most Rev. John Bonzano, D. D., Apostolic Delegate to the United States, decried the sensation alism of the secular press of the day.

His Excellency was asked:
"Do you believe the world is grow ing better or do you think it is growing worse?"

"That is a complicated subject If you mean materially, my answer is yes. We are living better than at any time in history. The poor are better fed, clothed and housed. Relatively, matching this age with those which are past, there is great prosperity everywhere. Railroads and telegraph and telephone wires

make communication cheap and

easy.
"But if your inquiry relates to spirituality, then I would hesitate to give you an answer. We say the world is kinder than it used to be. Furthermore it is more just and peaceful. I thank God it is so. But we must not confuse external man with internal man. I have known pagans who were benevolent, obliging, and merciful. Still that is not enough. Our Saviour said : Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."

"What are some of the faults of the twentieth century?" was another

question asked. His Excellency replied : "The love of luxury is one of them. Bad books and bad newspapers is another. The press is a great uplifting force and promotes bonesty, justice and liberty, but many newspapers seem to make a specialty of articles about crime. Such articles are debasing to everyone, and by what is called the process of suggestion often lead the ignorant and the weak into wrong thinking and acting. A good man by A bad man does harm to others by the manner of his conduct and conversation. It is exactly the same with newspapers and books. I believe in the freedom of the press, but I also believe in the moral accountability of writers and publish

Regarding the opposition of Catho lics to Socialism, His Excellency re marked that Socialism is irreligious 'Socialists say they are attempting to establish a paradise on earth. They are not interested in the life that is to come. Scoffing at things of the spirit, they dwell wholly in the They are anti-Christian and in Europe practice the hideous doctrine of free love, thus striking at the home and at the very foundation of civilization. Socialism is ccarsely materialistic. It destroys human character.

"Catholicism protects the home and upbuilds the character. Moreover, Socialism attacks property, not alone the mills and factories of the rich, but the cottages of the poor, which were raised up by thrift, industry and self sacrifice.'

CONVERTS INCREASING

"Hardly can we glance at a Catholic paper but that we read of conversions. What does it mean? Per-haps God is bringing about an era of conversions to be long marked and remembered in future generations." such is the language of a dear friend of ours. Father Hecker felt very strongly that way. Most if not all active missionaries to non Catholics have that encouraging outlook. Many parish priests are enthusiastically of that opinion. They often have made the drawing of non Cath olic enquiries into intimate communication with them a stated feature of their parish work; their weekly enquiry class, following up their Sunday evening question box, keeps up a steady stream of conversions, in some cases forty or even fifty a year being registered.

Only a scanty fraction of conver sions to the faith is announced in the Catholic press. Multitudes-taking the whole country together — are made Catholics in public and private hospitals, and are wholly unrecorded except in the parish register, in the book of life, and in the tender memory of the Catholic Chaplains. Some thing of the same sort may be said of the prisone.

The Apostolic Mission House has had something to do with this in-gathering of the Good Shepherd's harvest—perhaps rather as an effect than as a cause. The same is to be said of the diocesan apostolates, and of the egger zeal of several of our missionary orders. But surely a deep and powerful apostolic grace is stirring the Church in America. nity are, if anything, in the lead of the clergy in bringing in converts. This is shown by their vastly increased earnestness to bring souls to salvation among the simpler classes of our Catholic people; our converts are by a large majority members of the class of wage earners And everybody is edified by the organized missionary activity of our great and little Catholic societies.

Meanwhile it is surely from the prayers of devout Catholics, whether

living in the world or in communi-ties, that we must mainly attribute the rising tide of conversions. Secret graces come from secret prayers and personal sacrifices, from Communions and Masses; and secret graces are what stir non Catholic men and women to give the first

glance towards God's Church; and that is often quickly followed by enquiry and conversion-or by taking the final steps, so greatly dreaded often so long delayed.—The Missionary.

STARTLING FIGURES

Here are some figures which show approximately the results abtained by our missionaries in pagan lands

during the last 100 years.

In Asia they have spread the Faith among 3,000,000 souls. This includes baptisms of adults and children who were brought into the Church at the point of death.

The Catholic population of China has grown in 100 years from less than 250,000 to nearly 1,750,000. In Indo China we have close to 1 000,000 and this corner of the vineyard is being zealously cultivated with splendid promise

Japan has added over 30,000 to the Catholic population it had twentyfive years ago.
At the close of the persecutions in

Uganda, British East Africa, there were only 1 000 baptized Christians. Today there are 113,000 Catholics and 123,780 preparing for baptism. persecutions took place in 1885, so this remarkable work was done in the short span of thirty years. In all Africa there are 2,000,000 Catho-

lics.
A hundred years ago Australia and New Zealand had no missionaries and few Catholics. To day both have grown so rapidly as to rival the most flourishing parts of the Church in civilized lands. Under God, of course, the most helpful agency this magnificent work has been the Society for the Propagation of the Faith. This glorious cause must be supported, hence the consistent and constant appeal for money, this year especially .- The Missionary.

IMPARTIAL JUDGE

In discussing religions it is rare to find one who will give an unprejudiced decision of the honest convictions of those who may differ from condemn without a hearing solely on the misrepresentation of the opponent's religious convictions. There are, however, honorable exception to this manner of propagating Christian ethics, truth and charity. Rev T. B. Thompson, Plymouth Congrega-tional Church, Chicago, is one. Referring to the Catholic Church recently, he said :

When Protestant ministers speak of the Roman Catholic Church it is perforce to speak in condemnation of her. I propose to assume the unprotestant attitude by saying some things in the way of respect and veneration for her wonderful ministry to the centuries of human life. There are undoubtedly some facts about this Church that we as Protestants cannot commend. But in all fairness it must be admitted that popular gnorance, superficial knowledge and and on each side of the choir are 60 malicious slander have misrepressed at the steps, denoting the seconds and malicious slander have misrepresented her teachings in many in stances.

"To contemplate her history is to admire her. Reformation, wars, empires and kingdoms have been arrayed against her. After all these centuries she stands so strong and so firmly rooted in the lives of millions that she commands our highest respect. As an illustration she is the most splendid the world has ever Governments have arisen an seen. gone to the grave of the nations since her advent. Peoples of every tongue have worshipped at her altars.

"The Roman Catholic Church has stood solid for law and order. Her police power in controlling millions untouched by denominations has been great. When she speaks legislators, statesmen, politicians and governments stop to listen, often to obey.

" In the realm of worship her ministry has been of the highest. In employing beads, statues, pictures and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single aspir ation to those arts, and her cathe drals are the shrines of all pilgrims.

The love and veneration of the Virgin Mary plays an important part in the ritual of the Church. I find no difficulty in appreciating the atti-tude of the Catholic worshipper toward the Mother of Jesus. Jesus is the love of God made manifest. But Christ Himself has often been made so austere and so unapproach able that a mediator between Him and man has become an insistent necessity. What is more natural than to worship Him through the gracious influence of the Mother? If I felt myself compelled to worship the Jesus of some creeds I should feel that the only way of nearness to Him would be through some mediatorship, of Mary or of some saint. -Intermountain Catholic.

CATHOLIC NOTES

Great pilgrimages are going to the shrines of St. Teresa in Spain this fourth centenary of her birth.

The Bishop Auxiliary of Brooklyn is said to have confirmed 50,000 children in the last two years.

The picture gallery of the Vatican is to have a life-size portrait of the late Cardinal Rampolla, painted by the Milanese painter Cavenaghi.

It is estimated that the Catholic

chools of New York City, educating 124,000 pupils, are saving the tax-payers \$7,000,000 a year, and \$45,-000,000 in school buildings. The Vaterland of Lucerne, states

that a Council of the Orthodox clergy of Bulgaria will be held next month to discuss the question of union with Catholic societies of Anamosa, Ia.,

have completed negotiations for the purchase of the fine Presbyterian some time without a pastor and was recently put upon the market. New York State Council has estab-

lished nine Catholic College free scholarships for Knights of Columbus, their sons or brothers who could not otherwise secure a college education.

In commemoration of the six hundred and fiftieth anniversary of the birth of Dante which occurs this month a Dante society has been organized under the auspices of the Catholic University of America.

At the commencement of Fordham University on June 14 the degree of doctor of laws was conferred upon the Rev. William Henry Ketcham, director of the Bureau of Catholic Indian Missions, Washington, S. C.

Governor McDonald, of New Mexico, named the Rev. A. Mandalari, S. J., of Albuquerque, as a delegate to the national child labor convention, which was recently held in San Francisco.

A deal which eventually means the establishment of a big Catholic school in Perry, Iowa, was closed recently when the Unitarian Church was purchased by St. Patrick's con-

Mr. Ernest Tocci, until recently a student in the Presbyterian Theolog. ical Seminary at Bloomfield, N. J. has been received into the Catholic Church by the Rev. James Matturro, rector of the Church of Our Lady of Mount Carmel, Newark, N. J.

According to statistics, which are kept very carefully as regards foreigners, there are 800,000 Italian reservists in the United States. The majority of them are expected to rejoin the colors, and Italian Consuls are very busy arranging for trans-

Another cross to mark the place where Pere Marquette and Louis Joliet landed in 1673 on their way to discover a passage to the Gulf of unveiled on Sunday Mexico was afternoon, May 16, in Chicago. The first cross on the spot was sawed down and carried away by vandals the night of August 11, 1914.

The oldest church in England is St. Botolph's at Boston. It is called the Almanac Church, having 365 steps, 12 pillars, 52 windows and 7 doors. A side porch has 24 steps, representing the hours of the day,

Japan has at least 300,000 lepers, who, until the last few years, were at liberty to wander about the country, begging the means to sus-tain their miserable lives. The first Catholic leper asylum was founded in 1899. Catholic missionaries take full charge and assist in every way to brighten the lives of the poor lepers.

The Rev. Henri Laurent, of the archdiocese of Malines, was ordained by the Bishop of Portsmouth in Portsmouth Cathedral, recently. The young man had been a refugee in the New Forest, all winter, living with his father and brothers, and is now a stretcher bearer in the Belgian army. Cardinal Mercier gave his consent to have the ordination take place in Portsmouth.

On Saturday, the 31st July, the pretty ltttle church of St. Martin of Tours, Glen Robertson, Ont., of which Rev. Duncan Macdonald is pastor, was completely destroyed by fire What makes the loss more severe is the fact that it had been renovated and decorated a year ago, and then was considered to be one of the neatest churches in Eastern Ontario. With the help of generous friends it is to be hoped that the sacred edifice will soon again be constructed.

Charles Phillips, editor of the San Francisco Monitor, has just received the degree of Master of Arts from St. Mary's College, Oakland, California The degree was conferred by Archbishop Hanna, and was the first recognition of its kind ever given a Catholic journalist on the Pacific Coast. Mr. Phillips' standing as a poet has already been recognized by the University of California, in the publication of his sonnet on the Antigone of Sophocles in the official program of the University's production of Greek dramas.

of come out for them; the or

secured without dishonor. I do not believe it can. I do not believe s

pacific course is possible now. I realized that in Washington and

ame home with the determination

that henceforth the support of the

Herald should go where it belongs to the South. But I found that dur

ing my absence at the Peace Confer-ence," and the irony of the voice made the two words sharp as steel,

Northern gold has done its work

A neutral course was outlined for

me. I saw through the scheme Neutrality for Kentucky is a blind

pure and simple. It will tend to remove the first anxiety and alarm

of our people, deceive the South and give the North's allies here time to

perfect their plans. I refused lend myself to work like that.

tried to bring my former colleague

back to the one honorable way left

up in his chair and all the atern lines deepened on his face.

"You have done this!" he ex-claimed. "And what is this talk of Northern gold and influence? Have

you forgotten, sir, that I am in sympathy with this plan of neutrality

for Kentucky, in as far as it is con

sistent with my adherence to Union

"I have not forgotten it," returned hil, calmly. "And I am sorry that

and honor, have been persuaded into the belief that this neutral posi-

tion will spare Kentucky the horror

of war. Would the government respect that position? When she starts out to conquer, will she see the barrier Kentucky puts in her

way by this neutrality? And this

very declaration of neutrality by the

Unionists is to me as much an act of deflance against the government as

is the Southern States' revolution. It is virtually a condemnation of the

action of the government. 'He that

"Kentucky by her neutrality would

not deny that the government has

the right to proceed to the harsh measures of war for the preserva-

tion of the Union," corrected the

lief in that right. In it she assumed

the beautiful character of peace

maker, for she would spare her sisters the punishment attendant

upon their rebellious conduct. With the dignity and wisdom with which

she has met every issue of her own

and the nation's history, she will

and to the latest hour will not cease lifting her voice for unity and peace. If in the end she finds that her

words, are unavailing ; if, as according

to your philosophy, war is ordained for us, then Kentucky will summor

her sons around her and take her

place under the banner of the Union

In the days of her infancy, neglected

by the government, exposed to the dangers of Indian ferocity and

European perfidy, not all the allure-

ments that Spain so well knew how

to offer, nor the knowledge of what

she might expect from that relent-less nation for her refusal, not

treachery from without and desertion

from within, could induce Kentuck

to break from the bond which held

her to the unity of the States. That

destiny of hers helped to shape the destiny of the nation then; it will decide it now. Oh, Phil," he broke off, "you will not be the first Mc-

Dowell to separate yourself from the

standard of Kentucky—the standard

your forefather and mine, in those

perilous days, gave into her infant

"I deny that the Union against the

"It may be raised in her name

South is her standard!" returned

and there may be those whose cen victions will lead them into arraying

themselves under it; and the honest conviction of a man, I am the last to

question or censure. But admitting that it were her standard, as I hold that a man must be true to his be-lief, then among the sons Kentucky

would call traitor will be Phil Mc Dowell! Better that name from

her, better that all men, for all time,

deem me wrong, than for one hour I should stand condemned by

The Judge sighed and a pained ex

pression crossed his face. He had fought with Phil McDowell's father

at Buena Vista; and when that gallant soldier fell before that hail of

shot which covered the Mexican field with the flower of Kentucky's

manhood, it was in the arms of Judge Todd he breathed his last.

To him the dying father commended his son and only child. The Judge's thoughts went back to that sad day,

and to the grave in the Frankfor Cemetery, guarded by the noble monument Kentucky erected in

honor of her fallen heroes. To the flag the father had died under was

he was unclosing his lips to give ex-

pression to those bitter thoughts the knock of gloved fingers sounded on

the door. When it was opened, Howard Dallas stepped across the

portal. After greeting the Judge he advanced and shook Phil's hand, say.

ing, "When did you get back from Washington?"

When it was opened,

the son to become an enemy?

my own conscience.

mediator

ome forward to act a

"It rather indicates a be

is not with me is against me.'

Phil, calmly. "And I am sorry you, and men of your known pr

principles ?"

Judge.

CARDOME

A ROMANCE OF KENTUCKY

BY ANNA C. MINOGUE CHAPTER XIII

It was early afternoon of the second day of March, 1861. For an hour Judge Todd had been walking the veranda of the office. At intervals he would pause and look toward Georgetown, now clearly seen among its leafies trees. Twice the clatter of a horse's feet on the white road had stopped him; each time as the sound went past Cardome's gats, he resumed his steps with a sigh of disappointment. Sometimes he would lift his eyes and fix them on the redwalled house crowning the sloping lawn, whose green was beginning to show the gold of the crocus and the purple of the rocket; then, he would draw his Breckenridge cloak across his breast as if the chill that would come with his thoughts were caused by the coolness of the day. His two dogs slept in the sunshine which lay thinly on the porch floor; at times a negro would cross the lawn : but except these, no sign of life was seen about the place. The boisterous wind that lifted his white hair and whistled blithely around the corner of the office swayed the long, sweeping branches of the pine trees, and their voices seemed to fill the place with melancholy. Overhead was a clear, piercing blue sky, across which fleecy, grayish-white clouds

soudded like a phantom fleet.

For the third time the Judge heard the sound of hoofs. As these ceased at the gate, the sound being lost in the sanded drive, something like a smile dispelled the shadow which had lain all day, and for many days, in his eyes. In the next minute the horse came around the curve and Phil McDowell swung himself from the saddle. The Judge threw open the office door, and as the warmth of the wood fire reached him, Phil exclaimed : "This is pleasant! The wind is sawing rather uncomfortably He advanced to the hearth stone, and drawing off his riding gloves, held his hands toward the

'I am afraid we are going to have another fall of snow," remarked the Judge, as he went to a small cupboard and took out a decanter and glasses which he placed on the table, to which he drew two chairs. Phil to which he drew two chairs. Phil removed his overcoat and seated himself. The Judge passed the decanter and the young man filled the small glass half full of the clear, amber liquor, whereat the Judge laughed his remonstrance. "I think you will find it good," he added, looking critically at the glass which he ing critically at the glass which he held between his eyes and the fire. Then he put down his untasted drink asked: "When did you get

This morning," replied McDowell "I would have been over earlier, but there was an important meeting at Frankfort." Then he, too, put down his unfinished glass, and turning to the older man, said: "Judge, such a flasco I hope I shall never again be called upon to witness. I hope," he added fervently, "I shall never again see men masquerading in public as peacemakers, and in private all but flying at each other's throats. Peace? We will have peace, but not until we have spilled rivers of

All the light left the face under his gaze; the very lines seemed to

The exclamation broke from the pale lips; then he said sorrow-"I had hoped for much from this Peace Conference, Phil. I had

Virginia was sincere in calling upon her sister States," said Phil, "but before she will yield one iota of her rights she is ready to follow South Carolina. I was in Washing. from the 15th until the close of the Conference, and I declare to you that every effort put forth by the Southern States for a peaceful solu tion of our difficulty met, at some turn or corner, the flercest opposi-The North will have her way though that way must lead over battlefields. If Lincoln attempts pacific measures, his impeachment is sure to follow. 'The North abhors slavery; the North is opposed to any restriction of territory'—such were the phrases hurled at the South in the Peace Conference. 'Such restric-tions,' declared Massachusetts through her representative, 'are un-necessary, and the time may come when they would be found trouble-We may want the Canadas. Ah! Imperialism!" he went on lust of territory; an empire This is the Old Bay State for you She would have this it it must be purchased by the blood and liberty of a people-a worthy child of her

"And yet," said the Judge, "it was Massachusetts that fastened slavery upon us. When Virginia closed her ports against the importation of slaves, Massachusetts rose in her might and forbade it. The South heard the royal comnand and obeyed. But swhen she found it unprofitable to herself, New England abolished slavery, and now demands that the South shall do the

And if the South does not," interrupted Phil, "listen to New England's verdict, as uttered by her mouthpiece, Massachusetts: 'The mouthpiece, Massachusetts : South must give up what she considers her right. If the South persists in the course on which she has entered, we shall march our armies to the Gult of Mexico!' That is

our difficulties! The grim old Puritan spirit that burned women and mutilated men for holding differen convictions would in the same spirit deprive us of the most sacred right of freemen, or exterminate us !"

"And what did the South say to that ?" nerve quivering with indignation

McDowell rose to his feet, his face beaming with the exultation of his heroic soul. "Kentucky answered for the South," he said, proudly, "and when Kentucky speaks, mer have learned to listen to her words." " Guthrie?" asked the old man :

"Yes, it was Guthrie," returned fcDowell, "who threw down the McDowell, "who threw down the glove, and I seem still to hear his ringing voice as he said: or our rights under the Constitution. The gentleman from Massachusette says he will not give them; that his State will not yield. Well, if this is so, let us go to the ballot-box. If the question is decided in the gentleman's favor, we know how to take care of ourselves.'

"A noble answer, nobly spoken!" cried the Judge. "A wise one, too," he continued, thoughtfully. "Let the question go to the ballot. Let the people be asked plainly whether wish to ensanguine their hands with the blood of their countrymen, or live with them in peace and love, and we can not doubt which way the matter will be decided."

Phil shook his head. "We have

gone too far," he said, "or, rather we of the South have been pushed too far. We have lost faith in the government; we have no security our rights are ignored; our property subject to the confiscation of every fanatic. Means of redressing our-Judge Todd, contemplate for the South the fate of Hungary?"

"God forbid!" exclaimed the Judge. "Neither can I contemplate

Judge. "Neither can I consumption that was the dissolution of the Union that was the blood of our fathers." For Liberty and the Union, they died." corrected McDowell, "and the terms are not necessarily and im peratively synonymous. However,' a smile lighting up his fine counten ance, "I know and respect your con victions, and we must have a repeti ion of the Peace Conference here ; and his eyes travelled, with tender remembrance, around the little office, with its high book cases, its many busts and pictures of Kentucky's great and glorious dead, until they ested on the portrait of the Great

Pacificator. Yes, if he were here!" cried the Judge, reading the young man's thoughts, "he might save us, as he did once before. And yet," he con tinued, "I have sometimes thought that it would have been better if the dispute had been earlier decided by words. If when South Caroling hurled her first gauntlet of defiance at the government in 1832, they had then picked it up and fought to the issue, we should have settled our difference forever. And we had men then! We had a chief as just as he was courageous, while on either side were supporters, whose views were broad, generous, liberal; statesmen, not politicians, and the like of whom our country shall not see again. They were the leaders for a people to battle under against each other, leaders who could be generous and just to an enemy, and who, whe the fight was over, would clasp the hand of friendship over sheathed swords. Now, instead of statesmen we have demagogues; instead ders we have fanatics ; instead of justice we have chicanery; instead of generosity we have party hatred. It we have war, it will be a war of venonference, Phil. I had geance, of flaming wrath, of desecration. May God save the country, for

> A full minute's silence hung between the two men. Then the Judge, turning his eyes from the yellow flames licking around the beach logs, said: "I have waited impatiently for this day, Phil. Tell me all."

"The Kentuckians conducted them. selves well throughout," began Mo-Dowell again. "Morehead was able in his demands for all the rights of the South, and into the midst of those Yankees eager for war threw his belief that war they will have. He had been travelling in the South and said that while he found devo-tion to the Union strong, he found far stronger the determination that the Union will be sacrificed before the rights of the people. Clay ap-pealed for the Crittenden Resolution, out Guthrie's was the voice that was heeded. His address on the tenth day of the Conference possessed all the boldness of truth. While the air was heavy with imprecations against Secession, he stood up boldly and said that the action of the Southern States is not secession but revolution the right of which we established when we gave to the world our splen-did form of government. That was the first precedent, and it will stand for all times and will always be acted upon when a people have lost faith in their government. 'I hate that word secession,' he cried, ' because it is a cheat. The Southern State have formed another government; they have originated a revolution. It is like the right of self-defence which every man may exercise.' No we can no longer doubt the senti-ment of Kentucky. She recognizes the right of the States to revolt. She will bring them back from that revolt by reason, if she can; but be fore she will admit that the govern ment has the power to force them back by the sword, she will join with

them in their revolution."
"What of Maryland?" asked the

Judge.
"She is a craven!" cried Phil. " There she stood wringing her hands

and whimpering, like a child in expectation of a punishment. Mary-land, with her glorious past! how we blushed for her, who divided honor with Virginia in founding Kentucky Upon Maryland's appeals to the North for pity and forbearance, Vir-ginia was not slow to make stinging comment. Virginia appeals not for forbearance, asks not for pity, but demands her rights and justice. Virginia comes forward in a grea national crisis, proudly proclaimed Seddon. When support after sup-port of this glorious temple of our overnment has been torn away, she comes—proud of her memories of the past, happy in the part she had in the construction of this great system -she comes to present to you calmly and plainly the question whether new and additional guarantees are not needed for her rights, and she tells you what those guarantees ought to be. We hold as the soul is to man, so is honor to a nation. must have our rights. We have the same protection as the States of the North. Our honor de-States of the North. Our honor demands it!' Then in their faces he hurled the unwelcome truth that it was under English instigation that the abolition feeling began. 'Think you,' he asked, 'the English authors of this instigation had any purpose but to disrupt this Republic? They professed to regard slavery as an order of the fruits of this action evil, a sin. The fruits of this action were first manifested in the larges churches in New England, in Presbyterian or Congregational churches; next in the Methodist, then the Baptist, and finally the venom spread so widely its influence separated other churches. The moral influence of this power has made the abduction of slaves virtue.'

"It was well said," commented the Judge. "And woe for our country in that hour when England's views or England's words begin to dominate us! Has she ever worked anywhere but to make more secure her own power? She tried to force it here first by her armies on sea and land, her bought Hessians and savage allies; failing in that, she now tries to disunite us. And mark my words, friend of the North as sh now pretends to be, she will become the supporter of the South, if our trouble comes to the arbitrament of the sword."

"Among those men," resumed Phil, after a thoughtful pause, "you should have seen the majesty of the venerable Ruffin of North Carolina. h! never shall I forget the picture that old man made, as he rose in that assemblage and, stretching out his hands, cried in tones trembling with emotion and full of the quaver of age: 'I came to maintain and preserve this glorious government I came here for the Union and peace As for me, I am an old man. My heart is full when I look upon the present unhappy and disturbed condition of our affairs. I was born donted. God grant that I may not outlive it!' It was as if a pr stood in our midst. And who heeded his words? Who yielded because man born before the Constitution was adopted pleaded with his countrymen not to force his State, which from the first has been one of the pillars of the Republic, to depart from under its government, as she must if her God given rights are withheld? Words, words, words," ontinued the young man sadly, And their only result, to demonstrate more conclusively that the North will not yield, the South can not. A petition was finally agreed upon which they sent to Congress. It was introduced into the Senate by ex Governor Powell and was laid upon the table for discussion yester-

".Do they take it

questioned the Judge.
"I scarcely think so," returned Phil. "When the announcement was made in the Senate that the petition from the Peace Conference would be discussed on the morrow and Mr. Collamer suggested that it should be adopted by three-fourths of the States on the next day, there was much laughter.'

What is the sentiment in Wash

ington ?' Warlike. They say the President's inaugural address will hardly be spoken until he issues a procla-mation of war against the Southern

The Judge leaned his head upon is hand: "Has it indeed come to is hand: this? Must we take up arms against our brothers ?"

"The young man folded his arms and remained silent, his eyes on fire After a time he looked on the bowed head of his companion and said in level tones, for in that silence the habitual fatalistic philosophy ceasserted itself, " If war is ordained

for us, it will come.' The Judge raised his head and fixed his sad eyes on the speaker "You say that calmly; but," brush ing back a white lock that had fallen over his lined forehead, " that is be-cause you never saw a battlefield." ing ba

"It is part of my philosophy of life to accept calmly what I am powerless to avert," returned Phil. Then he asked, quickly: "But do you not know in which direction my sentiments run? Do you not know that the men who at this very hour are perfecting for the South a new form of government, are not more convinced than I of the right and justice of the cause that has made this procedure necessary? Yet have I not, at your advice, striven faithfully to keep my personal feelings in the background, while my words have been for peace? What has my course brought me? The hatred of the Northern supporters because, in

him, the other gentlemen finished pite of threats and bribes, I would nation of the Southern sympathizers. Yet I am for peace still, if it can be "Has Mrs. Todd returned?"

asked of the Judge.
"Not yet. I hardly look for her before the middle of this month. Alabama is most pleasant now, she writes me, and Cousin Alice insists that she shall remain there until Kentucky has lost the frostiness of early spring."
"Will Mrs. Dupont accompany her

home?" carelessly questioned Mr. Dallas, refilling his glass.
"I scarcely dare hope for that pleasure," replied the Judge.
"These are times when the owners. of large plantations feel it is their duty to remain at home."

A momentary silence followed.

The Judge's high-bred face were its habitual composure, but Phil's eyes sought the fire with a troubled ex-Have you seen Virginia since

your return?" the Judge asked.
"She is still in Frankfort, you

us; but there is a mightler power than honor to which they have sworn "I called to pay my respects before allegiance. So I tendered my resignation as editor. It was accepted.' coming over," replied Phil. "She bade me to tell you that you really Phil walked to the mantlepiece and, must send the carriage for her or sh leaning an elbow on it, turned and looked at the surprised Judge. will come home on the stage." The Judge smiled at the threat The old man straightened himself

She thinks I am lonely," he said. Nearly every day I've had a letter from her telling me that she wants to come home, but as I know she anticipated much pleasure from her visit, I have not obeyed her com-

"I should think Miss Castleton would find Frankfort rather dull." put in Dallas, toying with the slende stem of his glass, "now that the Legislature has adjourned." The society of Frankfort," replied

Phil, leaning back in his chair and treating the speaker to a long glance,
does not depend for its life upon the Legislature."
"And yet you will admit," said Dal-

las smiling, "thatelt brings additional gayety to the old town?"
"I do not know that I shall," returned Phil. "Few of the members

are accompanied by their families others are men who care little for society, while there is not a small number for whom the society of Frankfort does not care. "A friend of mine who attend

social doings in your city," went on Mr. Dallas, studying attentively the delicate glass which he was now holding between his forefinger and told me that Mr. Clay Powell was the most sought after young gentleman in Frankfort this past eason.

"But that was not because Mr Powell is a member of the Legislature," remarked Phil.
"No? Why, then?" The insolence of face and voice was exasperat-

ing.
"Because he is Mr. Clay Powell, I should judge," answered Phil, coolly. "Is that the only reason?" pressed Dallas, now raising his eyes to the other, while a smile partially showed under the long silks brown mus-

"Is that not a sufficient one?" questioned Phil. "Then, I may add that the nephew of Governor Powell and the cousin of Henry Clay could not be other than an honored guest

in the capital of Kentucky." He is not in Frankfort now, I believe ?" remarked Dallas. I believe not." answered Phil.

"I hear that he is again at Willowwild?" questioned Mr. Dallas. I have heard so, too," quietly said Phil.

'Judge," began Dallas, the smile growing more pronounced, making the beauty of the face almost flendish, while the sibilant, slow tones awoke in Phil McDowell a flerce desire to thrust the words back into the black heart, "despite Mr. Mc-Dowell's protestations, I think that Frankfort has grown dull and that Miss Castleton is sincere in her wish to return to Cardome-as sincere as spend a part of their time in the capital are in their desire to have her with them again. The loyal citizens of Georgetown are going to celebrate Lincoln's inauguration by a ballyou may remember what such an cession is to her subjects when

their queen is absent ?" The Judge, like many old men made frequent mistakes in his appre ciation of his young acquaintances and as he entertained an hones and as he enterts faction for Howard Dallas it blinded him to the real character of that gentleman. He comprehended none of the meaning that lay under the leasantly spoken words, as he could not have been brought to believe the sentiment that prompted them existed.

'I cannot risk bringing upon myself the displeasure of my young triands." he said, smiling. "So tell friends," he said, smiling. "So tel Virginia, Phil, that I'll send the car riage for her to morrow."

The conversation touched on differ-

ent subjects, to come again to politi-cal affairs, when Phil arose and announced his intention of returning to Frankfort, as the afternoon was waning. " I, too, have outstayed my time,

said Dallas; "so if agreeable to you," he added to Phil, "I shall be with you as far as the Frankfort road."

"I should be glad of your com-pany," he replied, "but I am return-ing home by the other way. I want to drop in at Willow-wild," he explained, his glance passing from Dal las to the Judge, but not before it had caught the smile that dawned in the light hazel eyes at his answer.

"Be so kind as to convey my respect "Yesterday evening," replied Phil, making room for him at the little table. Mr. Dallas accepted the Judge's proffered hospitality, filling mer and spend a few days at Car-

Then he shook hands with his guests and they rode off, leaving him standing between his dogs on the narrow veranda. At the white gateway, Mr. Dallas said: "We part here. Please convey my warmest congratulations to Mr. Clay

For what especially do you con asked Phil, gratulate him? thing like a glitter in the blue eyes as they met the light hazel ones.

as they met the light hazel ones.

"For the success that he met with in Frankfort," answered Howard Dallas, dropping the words in his slowest tones; then he added, as it with after thought, "Likewise, for his good fortune in having you for his friend." And with a grace few men possessed, he leaned slightly forward in his saddle and extended his ungloved white hand. But Phil's his ungloved, white hand. But Phil's touch on the fingers was brief and cold. So they separated; but the one who rode toward the setting sun wore a troubled expression in his blue eyes, while he who turned to the east had a smile on his hand-

some face.
TO BE CONTINUED

THE PRIEST OF THE SACRED HEART

In one of the poorest districts o Rome, attached to a little new church dedicated to the Sacred Heart and St. Dominic, erected by himself, there dwells a twentieth century saint. His days are passed in the service, both spiritual and corporal, of his necessitous and occasionally ungrateful neighbors. The children love him; there is no good work that does not gratefully acknowledge the bene-diction of his earnest interest, but before and above all he is known solely and simply as "The Priest of

the Sacred Heart."

For the love of the Incarnate Love is his life's great passion. And this title is at once his dearest treasure and his greatest humiliation. For he was not always a "vessel of election, rather his vocation is one of the victories of the Sacred Heart, "one of the miracles of its mercy," as he And, years ago, thus it was that it

occurred. Padre Domenico's eyes were full of tears. And his heart was sorely agitated. He paced his little, austere room, with its scholarly though fev and unpretentious rows of neatly kept book shelves. With out the wind was howling dismally, and the rain dashed with dreary violence upon the window panes. The night was dark and cheerless. His solitary candle, flaming at the foot of the image of the Crucified, flickered fit fully in the strong guste of wind that ever and anon swept the draughty apartment.

"Oh! poor, poor blinded soul!" he exclaimed aloud at last, repeating the words in a voice broken with emotion. Suddenly retracing his steps he cast himself before the sombre cross with its meek, compassionate figure, which dominated the severely simple room that seemed no unfitting shrine for its unearthly majesty.

"Lord," he cried, fixing his streaming eyes upon the gentle face that appeared to bend towards him in pitiful condescension as he prayed, is emaciated hands clasping closely a cherished little image of Sacred Heart. "Ah! gentle Lord, Heart of Love, Who cometh from heaven to this our desolate world to seek and to save that which was lost behold! behold! I, an unworthy shepherd of Thy flock, cast myself upon Thy pitiful mercy. See, Lord, I can do naught for him, this poor one for whom I plead and pray. Thou knowest I have indeed striven wandering child! And woe, ah! woe is me! I have failed! I have no hope but in Thy mercy. Save him, who alone caust, save him from utter, endless misery! I can but weep be-fore Thy feet; I am an unprofitable servant; save Thou this soul, and Thine alone, O Heart of my God, hall be the glory!"

And as he wept and besought, there came suddenly over the holy priest a strange hush and calm. Before him rose, so clear and beautiful he knew not whether it was with the mind' eye he beheld it or whether in very truth the blessed vision gleamed on the dimness of the faintly illuminated apartment; the tender figure of the aviour even as he greeted the holy Visitandine in her convent chape years ago. And as he gazed upon that glowing Heart, "the hope of all who mourn," the Heart of the Eternal Shepherd, there fell, as it were, a balm and a strange sweet gladness as of paradise upon his wounded spirit. For within the arms of the Redeemer, clad in the shining radiance of a vested priest, there smiled upon him the soul for whom he had spent himself in midnight vigils before the Eucharistic heart of od, in austerities and in ceaseless exhortations and pleadings—the soul for whom even then he was in anguish.

And the voice that had charmed tania. * * Never could be thousands on the hills and plains of tania. * * Never could be thousands on the hills as silver bell on said of him that he was a bitter or said of him t wouldst thou gain this soul for Me It is a pearl of great price, and he who would buy it must needs pays highly for it. What wilt thou offer to win it?

"The good shepherd giveth his life for his sheep," returned Padre Domenico simply. "Willingly I offer Thee my life; it is all I can, and less I

And the gracious answer sweet and seft, like the refreshing sparkling of a fountain in a parched desert, to his weary soul: "The gem

is thine; I accept thine offering, true shepherd of My sheep."

And the servers of Padre Domenico's Mass next morning marveled at the unearthly radiance of his face, for it was as if transfigured, and for the whole of that day he seemed rapt

out of his usual calm serenity.

Some time later he went to call, with renewed hope, upon the atheis-tic lawyer, Signor Luigi Roni, the soul for whose conversion he had longed so ardently and labored so zealously, whom he had known since the young man's boy-hood and had directed while he might. Somewhat to his surprise, he was immediately admitted to the presence of Signor Roni, who had of late constantly refused him entrance. But his bright anticipations were

For, without even inviting him to be seated, the lawyer spoke in cool incisive tones, piercing with their icy finality the gentle heart of the devoted priest.

Good day to you, padre. I have admitted you to my house this after-noon, but it is only to inform you that the insistence wherewith you haunt me must henceforth cease and cease utterly. I will have nothing more to do either with you personally or with any of your black coated brethren. Nay, listen to me, "he went on, interrupting the priest's protest with a sudden access of fury, his lean sallow face flushing flery red with anger: "I am determined once and for all to put an end to your accursed interference, and so I warn you that if I ever see your face again, be it where you will, at my door or elsewhere, I will shoot you dead, by the heaven above us I swear it! And now begone!" And sharply striking a small silver handbell, he summoned the servant to usher out his dismayed and astounded visitor.

Longer than ever were the mid-night vigils of good Father Domenico, more and more ardent the supplica-tions wherewith he entreated the "Heart of Love and Mercy," and daily the patient suffering in his worn face became more pathetic. From time to time, too, he heard reports of the young lawyer, how he was advancing in popularity, of the brilliant promise of his gifts and talents and he trembled for the future of the ambiious, deluded soul. And at last there came a day when his worst foreboding and fears were only too fully realized. Roni had boldly espoused the cause of the Free Masons and socialists, and was heart and soul an anarchist, bound up with them in the work of destroying re-

Weeks passed into months and months soon swelled to years, when again Padre Domenico met the lawyer. There had been of late vague rumors of a grave disruption among the ranks of the socialist party, and some even went the length of assert. ing that Roni had altogethe doned them at last. It was in the dusk of an October evening, and the shades of the Italian night were falling rapidly. Padre Domenico had been out on an errand of mercy to a dying youth and was returning to his little silent room, his beloved heritage, as he styled it. Turning into the dimly lighted square in which he resided he passed furtive-seeming shadow that drew his attention. Before he could well distinguish aught of it, however, it had apparently vanished. Perplexed and doubtful, with an irresolution for which he himself could not account,

the priest hesitated and stood still. At that moment there was a sudden spurt of flame before him and a loud report. A burning pain in his side mmediately followed, caused him to stagger, and he would have fallen to the ground had not a pair of strong arms suddenly supported him. A well-

"Father, oh! Father, what in the name of God have you done? Oh, why, why did you pause just now. That ruffian's bullet was intended for me, and if you had not stopped just then you would have escaped! have mercy on me, guilty that I am, for whom His priest has given his life! Dear Father Domenico, do you not remember me; I am Luigi Roni who once swore to kill you, and now, oh! God you are dying for me!"

"What made me pause, Luigi, child of my heart," murmured the mortally wounded but supremely happy priest, smiling into the facof the lawyer, whose tears were streaming hot and fast; "what but the infinite mercy of God, the love of the Sacred Heart for us both."— Irish Messenger of the Sacred Heart.

CONVERTS AND PERVERTS

"He always endeavored to keep on the best of terms with his old friend That is one of the tributes which the Oxford Magazine pays to the memory of the late Father Maturin, one of the notable converts which that famous university has given to the Catholic Church. "The war," it says "has lately taken its victims from the old as well as the young, and Oxford is the poorer by the loss of Father Basil Maturin in the Lusiunsympathetic controversialist.

That brilliant convert, the late Monsignor Benson, often praised the sincerity and piety of clergymen belonging to the Anglican Church which he had quitted at the call of conscience, and never abused any of them.

"That is usually the way with converts to the Catholic Church. How differently most of the perverts from her household act! How maliciously they slander and malign their former benignant mother!" - Pittsburgh

CHRIST AND WOMAN

Modern literature abounds in references to Christ's attitude towards woman. In view of the false impressions frequently created it is important to understand aright the Scripture lesson upon this point. They regard both the equality of the sexes and the distinction between them in God's spiritual kingdom upon earth.

The first and most obvious fact to be gathered from the Gospel records is the total absence of discrimination between man and woman on the part of Christ wherever there is ques-tion of the "one thing necessary." both the same commandments upon both are conferred the same general means of sanctification and spiritual perfection; both are en-couraged by the same promise of reward and deterred from evil by the same threat of everlasting punishment. Together they are to be, at the resurrection of their glerified bodies, "as the angels of God in heaven." For like to those pure spirits they shall then "neither marry nor be married." They who ecounted worthy of that world' are henceforth, in the words of Our Divine Lord, "equal to the angels, and are the children of God, being the children of the resurrection."
(Luke xx, 36.) Surely a glorious consummation of woman's highest hope of a man's supreme ambition. If to both, therefore, is pointed out the same sublime height of perfec-

tion as the goal of all their endeavors, both must likewise observe the same essential condition that they may attain to it: "Unless you be converted and become as little children, you shall not enter into the kingdom of heaven." The quarrel for mere worldly pre-eminence, which has extended even to the mutual relations between the sexes can have no place among the true, children of God. "Whoseever will be the first among you shall be servant of all," is the law of Christ's kingdom. "For the Son of man also is not come to be ministered unto, but to minister, and to give His life a redemption for many." There is only one royal road for all and that

is the road of the Cross.

Yet a distinction is made by Our Lord between the sexes, and is most strictly observed by Him in His spiritual kingdom upon earth, where there is question of the outward ministry. He best knew the nature of man and woman, for in love God os man and woman, for in love God had made them both. In studying, therefore, His divine dealings with woman it is well that we hold our-selves aloof from the clamor and passion of the modern world and reverently take our place, in the silence of Bethany, at the feet of

Throughout the mortal life of Our Savicur woman's place was close in-deed to His Sacred Person and closer still to His Divine Heart. Her service was first and foremost that of motherhood. The fact that the Eternal Word chose to be born of a woman, to be tabernacled within her breast and cradled upon her heart, has given to woman a sacredness and exaltation of which nothing can ever deprive her. Her service in the second place was one of intercession Who can tell how greatly the faith and love of those two noble types of womanhood, the sisters of Lazarus, moved Christ to call back their brother from the dead! At Mary's word of salutation to Elizabeth, the word of satisfaction to Entrapeur, the infant Baptist was sacrificed and at her prayerful suggestion the first public miracle was worked by Christ in Cana of Galilee. Woman's servministering to Him, as the Gospel's

Whatever form, therefore, woman's service assumed, it was always, without exception, of a private or domes-tic, never of a public official nature. At no time was woman chosen by Christ for the outward ministry, for the preaching of the Gospel and the dispensing of the Sacraments. She not numbered among the Apostles nor commissioned with the disciples. Christ's lambs and sheep were not entrusted to her and the government of His Church was not placed upon her shoulders. The distinction here could not have been drawn more definitely.

If these dispensations of divine love and wisdom are unintelligible to modern worldlings, they offer no difficulties to those who like Christ are meek and humble of heart. confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath things of the spirit can never be understood by the children of the world. The salve of humility has never been laid upon their eyes that they might see.

To the faithful soul God's ineffably halv will is reason sufficient for all helv will be reason s it seemed good in thy sight." The things of the spirit can never be

from the public functions of the spiritual ministers of Christ's king.

"The first of these editorials treated the spiritual ministers of the spiritual mini for woman on His part? Which of the Apostles could be compared with the immaculate Mother of God? Yet the power of forgiving sins and never given to her. She who loved and reared and nourished the Divine Victim for the world's re-demption, was never to offer Him up

and not of office determine our near-ness to His Throne. Woman's place was in the affec-tions of Christ and not in His award tions of Christ and not in His award of public functions. Of the greatness and tenderness of His divine love for women the Gospels offer abundant evidence. The final test of this love, the laying down of His life, was given alike to both the sexes. How 'delightful, too, Our Lord's divine conversation with Martha and Mary in the home of Bethany, how tender His love for the mothers with their children, how inexpressible the gentleness of heart expressible the gentleness of heart with which He shielded the penitent woman and instructed the Samaritan at Jacob's well. It was He who gave to woman the exalted position she occupies in the Catholic heme, by exalting the marriage contract to a exacting the marriage contract to a sacrament, making man and woman one in Him. The depth of Christ's love for woman can in some way, be estimated by the generosity and devotion it awakened in her and the votion it awakened in her and the marvel of her fidelity to Him. When the Cross was raised on Golgotha the world was witness to the faithfulness of woman. "And here," reads the sacred text, "were many women after off, who had followed Jesus toom Galillac ministering anto Him." from Galilee, ministering unto Him."
The hooting of the rabble, the flerceness of the executioners, the hatred of the Jews could not intimidate them. And when the body of Jesus was at last laid into the tomb, and Joseph of Arimathea had rolled the great stone to the door and departed, there was there Mary Magdalen and the other Mary sitting over against So again, early in the sepulchre. the morning, the first day of the week, whom do we find upon the road to the garden, bearing sweet scented spices for the anointing o their Lord, but the holy women? In the darkness of the early hours Mary Magdalen had anticipated even them, and great was her reward.
What worlds of tenderness and love
in those two words alone: "Mary,"
"Rabboni." This very fidelity of
woman, to which the centuries were likewise to bear witness, is itself an evidence of God's affection for her. It reveals to us above all the strong chords of love with which the Heart of Jesus had bound her to itself. For her were reserved His first visits of consolation after his glorious

Woman's place, therefore, must still be near to Christ's Divine Person, ministering to Him or His mem. bers, bringing to Him her little ones fashioned to His likeness, mothering all mankind in its needs and in its sorrows, pouring out in lavishness upon the Master's head and feet her ointment of all preciousness, filling the wide spaces of the Church with the sweetness of her sacrifice, winning for Him the hearts of men by the power of her intercession and in spiring them by her words and her example, abiding in fidelity beneath the outstretched arms upon the, Cross, and ever receiving in fullness the first divine consolations of His love. Her home will then be with Christ, where the humblest are the highest. Such, in part at least, is woman's sublime vocation in the Church of God. It is impossible to reach ; it will be deep as life and will continue.—Joseph Husslein, S. J., in

DISCONTENT GROWS IN ANGLICAN CHURCH

recent article in The Lamp, published gained. We are only stating a fact by the Society of the Atonement, a religious community founded by Anglican converts. The Lamp makes some creasingly dissatisfied with that might! instructive comments and quotes a couple of editorials from the English Church Times, which throw striking light on the situation:
"Ever since The Lamp was lighted,

it has insisted that the Terminus of the Oxford movement in the Anglican Church is union with Rome. It is all in vain that High Church Anglicans try to find rest for their souls in the branch theory of Catholicism, which would make the Church of England a sister Catholic Church with the socalled Latin and Greek Churches. The Romeward drift will insist on making itself felt more and more and the "Catholic movement" cannot be anchored. It is always tending in a papal direction and it will give its adherents no peace or content as long as they remain in the Anglican Communion. To those whose eyes are open this is writ large in every issue of the English Church Tim which is par excellence the organ of advanced Anglicanism, although there are smaller papers both in England and America, which go be-yond The Church Times in open

dom necessarily imply a lesser love of the latest 'straddle' of the Archbishop of Canterbury on the 'Kikuyu' controversy, a sufficient excerpt from

which follows:
"This Scottish indignation, the full expression of which is reserved for days of external peace, supplies an excellent commentary on some other complaints that are being made about the archbishop's statement. We have made our own com-

forward, judgments on minor issues which we think deplorable. But comments are being made which go far beyond the facts of the case, and which seem to be prompted by childish petulence. Things are being which may which may whispered in the ear which may soon be proclaimed on the housetops Mon are speaking of the 'apostasy' of the archbishop, and threatening withdrawal from the ministry of the Church of England in consequence. We have little patience to discuss the matter with such minds. We might ask, if the archbishop of Can-terbury be an apostle from the faith terbury be an apoetle from the fatth, why a parish priest in the Midlands should on that account forsake his altar. An apostate bishop—there have been such in all ages—should be fought outright, not left in peaceable possession of the field. Still less can we understand why the apostasy of an archbishop of Canterbury should prove to anyone—the bury should prove to anyone—the proof seems to be alleged—that the largest claims of the Roman See are well founded. Such inconsequence

staggers the understanding. "The next editorial treats of the observance of the Feast of Corpus Christi by Anglicans, and it is not only much more interesting than its grumbling predecessor but it is a much more pronounced confession of the 'Romeward drift,' particularly among the younger members of the High Church party. This justifies us in giving a more extensive quotation from it :

"'Perhaps nothing is so significant of the spread of Catholic instincts in the English Church as the growth of the observance of the Feast of Corpus Christi. In very many churches throughout the length and breadth of the country it will be celebrated next week, and we rejoice that it is so..

"' The observance, then, of Corpus Christi tastifies to the extent to which stored in so many English churche Catholic worship. Catholic worship centers round the Blessed Sacrament because it recognizes that this is the chief way in which Our Saviour fulfils His promise to be perpetually present with us. When this truth is grasped everything at once takes on a new color. Religion becomes more homely and friendly; visits to churches gain a new meaning and the radical difference between the Catholic and the Protestant atmos-

one natural and inevitable result of belief in the Blessed Sacrament is the practice of reservation. Of late years this has become increasingly common, and we believe, though we have no statistics on the subject, that it is now practiced in a large number of churches, especially in the south of England. And in many done, not with the hishop's unwillingly wrung consent. but with his approval. In Scotland indeed we believe it is a common practice, and one allowed not only for the Communion of the sick, but for others who could not be present at the celebration in church. But leave irritating restrictions as to the mode of reservation; restrictions which eem to have for their principal aim the discouragement of prayer before the Sacrament. To such restrictions there is a rapidly increasing opposi-

tion.
"'Those who are behind the scenes in the Catholic revival know that for years past there has been great discontent with this state of affairs, and that discontent is rapidly The present state of unrest in the becoming vocal. Many are not satis-Anglican Church is the theme of a fied with what has been already temper of mind and that way of looking at things to which the term Anglican has been attached. For a long time they were content to gibe at it in a friendly way, but now it is beginning to make them angry. In the veins of the younger generation the Catholic blood is stirring, and they are captured by the marve romance of Catholicism, and not only the Catholicism of the ancient and mediaval worlds, but that of modern times as well. The typically Angli can outlook seems to them provincial and unattractive.

"In the new literature which the Revival in the English Church is producing the note is definitely Cath. olic, and you can search in vain, say in those books of Mr. G. K. Chesterton, which deal with religion, for anything Anglican. The poetry of Mr. R. L. Gales or Mr. Arthur Cripps is as distinctly Catholic as that of Francis Thompson or Coventry Pat-more, and these writers only reflect the beliefs of the younger generation of Catholics in the Church of Eng-

"The Catholic revival is not over, and there is work for the younger not show the cruelty with which a younger generation sometimes treats its elders. We shall speak quite plainly, and there is a tendency of irritation with the older men, and an unwillingness to listen to or to learn from them, which is not a pleasant sign. It is the older men who have orne the burden and heat of an earlier day, and it is to them that we owe much of that which makes life in the Church of England tolerable to-day to Catholic minds. It would be outrageous if they were to be treated as back numbers, or censured in juvenile and impertinent scorn as really Anglicans at heart. There was once a tribe of South Sea islanders which had a practice of forcing its older men to climb a tree in the sacrifice of the Mass.

Difference of function between man and woman can not, therefore, be accepted as the final standard of excellence. Our only true worth is the rank we occupy in the registry of God's nobility. Degrees of grace

ment. We have made our own complaints. We do not like the state was once a tribe of South Sea ment. It seems to us to encourage islanders which had a practice of toroing its older men to climb a tree at intervals in order to test their the enunciation of dootrinal principle. It suggests, if it does not put

killed and eaten. This was not a very grateful way of treating their parents, and perhaps it may be taken

"What a spectacle to see the Pops, who speaks from the editorial chair who speaks from the editorial chair of The Church Times, crying out for mercy and reverence for his white hairs to the younger men of the advanced movement, who are impatient of everything Anglican and show 'a tendency to irritation' with their seniors 'and an unwillingness to listen to or learn from them. to listen to or learn from taem.

How tvery true what the editor of
The Church Times says: 'In the
new literature which the revival in
the English Church is producing the
note is definitely Catholic, and you
can search in vain for anything Ang

These confessions of The Church Times are hopeful and encouraging reading; they afford substantial testimony that the Romeward movement in the Anglican Communion has not spent its force, but on the contrary, the rank and file of that most enlightened and important body among the sixteenth century dissidents are becoming more and more leavened with Catholic thought and practice, and that they are keeping at the head of those wandering sheep whose faces are turned towards the fold of the Chief Shepherd of Chris-

Meanwhile that dissatisfaction with their present estate which char-acterizes Anglican High Churchmen might well be described as a divine discontent, for it is the Holy Spirit Who will not allow them to rest easy in the Anglican fiction of a Catholic Church not in communion with the successor of St. Peter, the Rock of Unity on which Christ builded His

BECOMING DISCONTENTED

It is not difficult to understand why the spirit of revolt is becoming rife among American Episcopalians. Many of them have been studying the works of our Catholic theologians and have become convinced of the soundness of the arguments by which they support the Catholic claims. They have gone to the pages of St. Augustine of Hippo, St. Thomas, and Suarez for information, and have recognized in consequence that the Catholic Church to day fulfils the ideal of that institution presented in the Scriptures. But when they have examined the doctrine and policy of the Episcopalian Church in the light of that knowledge they have been sorely disappointed. Ordinarily there is no doctrinal uniformity in the Church. All sorts of tenets and the want of tenets are tolerated. But when crucial questions arise-questions upon which safe guidance is essential for Christians—the position of the Episcopalians is particularly distressing. To the cry of the soul for certainty as to orthodox doctrine there is no better reply than such a pronouncement as that of the Archbishop of Canterbury—a pronounce-ment which does nothing effective to heal discord, but, on the contrary aggravates it by breaking down barriers regarded as necessary safe guards. If the highest authorities in the Episcopal Church are not only permitting but teaching false doctrine, surely the duty of the ordinary member of that church is to look for truth elsewhere.—The Missionary.

Jesus is willing to come to us in holy Communion every day and we do not care to receive Him. What

We shall never be able to get out of the reach of duty. Duty is with us in the morning and at night. It is with us in our studies, our employments, and our pleasures. it cannot be escaped let us do our duty cheerfully, that it may bring pleasure and profit to others and ourselves. We are social beings, and it is seldom that we can help others without benefiting ourselves.

Oh, that we could take that simple view of things — to feel that the one thing which lies before us is to please God.—Cardinal Newman

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LONDON, SATURDAY, AUGUST 21, 1915

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THE OLD CHURCH AND THE NEW BARBARISM

Though by the grace of God Pope Benedict's appeal to the warring nations of Europe may produce some result that cannot be foreseen at present in the gathering clouds of gospel in Germany through the the coming conflict in the west, present prospects of peace are remote, to judge by reports from the of a deluded Europe, and her weapone leading European capitals. The are prayer and devotion to the God issuing of the Pope's appeal was practically synchronous with a the end. With her are the angels. manifesto from Emperor William in watching and waiting for their Master's word to still the raging of which that ruler repeats that Germany did not desire the war nor bring it about. In Great Britain the determination to pursue the war to a victorious end is stronger than ever. "The duty of Britain," says Right Hon. H. H. Asquith, the British Premier, "is to continue to the end in the course which we have chosen." Russia declares itself ready to pursue the war for years, till the enemy is completely crushed. France is equally forceful in her martial re-

Meanwhile the prayers of Christians ascend to God that into the darkness of hate and widespread carnage in Europe, He will send the spirit of peace and good will, so that man who was made in God's image kind-the world spirit or Christ? may once more follow the purpose of His Maker and obey His will in the path to eternal life. To attain eternal life-that is all worth living for that life can offer. Everything that detaches us from this world and draws us nearer to God is really a times that demand such answers blessing. The whole history of God's Church from the first is one of trial and discipline, yet of perpetual power to survive all human forces. When His chosen people grew faithless they were afflicted by enemies. Egypt, Assyria, Babylon arose to overstride the earth, and passed away like a dream. Greece, Carth. age, Rome, followed and flourished and were gone. Proud cities of the past are dust and ruins. In time nothing abides. Attila arises, with with blood and desolation. Yet the picture passes like a phantom and he and his flerce-eved followers are hushed in the sleep of death.

All through the ages the Church of Christ has been faced by a world of aliensideals. Her work has been to take the wilderness and make it blossom like the rose. She saw the destruction of the western Roman Empire, and the settlement of the northern barbarians on its ruins Of the Europe which confronted the Catholic Church at that period Birkhaeuser gives a graphic picture. Over the vast extent." he writes. " of the once flourishing, wealthy, highly civilized and Christianized provinces of the empire, there was nothing but ruined cities, deserted towns and villages, large tracts of once cultivated land becoming wild, a thin population composed of miser able, trembling slaves, and rude arrogant and merciless barbarian masters. The churches and religious houses had been demolished or plundered, the schools had disappeared, the liberal arts despised and neglected, the domestic arts, except a few, were lost or forgotten, war. pillage, general insecurity, misery and want had loosened moral restraints. The barbarian conquerors moreover, were not all even nomin ally Catholic. Many of them were Arians, more of them were pagans, still adoring their old Scandinavian or Teutonic deities, and looking with proud disdain on the Christian's faith and the Christian's worship. Ireland alone, at this period, was a Catholic casis in the immense desert of heresy and barbaric infidelity."

That the above picture would in any way have its countertype in lowed by the German invasion of Germany, and that for an honest have kept their wife and family on nominational or Protestant.

deemed almost incredible fifteen Christian conscience. months ago. Peace and progress were on all men's lips. To-day ruin for this almost worldwide war, with and devastation are reigning in eastern Europe. New depths of its unparalleled sorrows for the human cruelty have been revealed homes and hearts of thousands, is in this war. It is as if Satan and his too big an issue for any man to lounge in an arm-chair and lightly

satellites had been let loose, with a malicious purpose beyond all past assert that all the parties to the iniquities. What will the end be? struggle are probably as bad as one One thing is certain. Nothing can another. This is a case where the prevail against Christ's Church. issue is clear. By her invasion of Armies will wax and wane, and the Belgium, Germany morally stands or greatest victories will leave behind falls. their traces of hate and horror. Only by supernatural means can mankind recover the lost spirit of love and humanity and brotherhood. Like another Frankenstein, the world to day is faced with a monster of her

Confessor, in the role of her saints.

She saw the triumph of the

who has promised to be with her to

the nations. With her is her Lord.

hidden by the sacramental veil, but

infinite in power to change the

flercest human wills till they be one

with His everlasting plan. God has

given the Catholic Church some

special work in every age. To-day

He gives her the work of restoring

peace to Europe. Never did the

world need the power of Christianity

more than to day. Never did the

Church face a vaster task. On the

one side is the world spirit and all

its forces of destruction, on the other,

the supernatural life and powers of

Catholic Christianity. In the con-

test every man must take a definite

stand. There is a vast issue to be

settled. Which is to dominate man-

WAS GERMANY RIGHT TO

INVADE BELGIUM

There are questions which admit

of only one answer, and there are

There are questions too, to which it

is difficult to give a brief or direct

reply. From the existence of such

questions, it may be, arises that cur-

ious philosophic attitude which de-

clines to take a definite stand upon

any possible question. There is no

need to mention names. Such shirk-

ers of vital issues are comparatively

few, but conspicuous. Sometimes

they are men of genius, who miss a

niche in history merely through this

nebulous propensity. When they

write for the newspapers, which are

connoisseurs in genius, they leave

the impression with their readers

that as regards the present European

War there is really nothing to

choose between the causes of the

combatants. Such philosophers tell

us in their crisp phrases that the mil-

itarism 61 Germany is counterbal-

anced by the mammon worship and

commercialism of Great Britain, and

as a reason for declining to take sides

they express the opinion that all

parties to the quarrel are probably

To men who can never make up

their minds upon any subject under

the sun the above philosophers will

of course, appeal. Such men are

often to be found in the ranks of

those who decline to go to Church on

the ground that all religious denom-

inations are probably equally mis-

taken. Yet an earth without a defin-

ite centre of truth is unthinkable to

believers in the wisdom of Gcd.

And that there is not a righteous

cause and an unrighteous cause in

this great European war is equally

There is no need to discuss the re

spective morality of the warring

nations at the present moment

Such a theme would be beside the

issue. The question which concerns

all citizens of the British empiredis

this: Did Great Britain declare war

upon Germany unjustly? We know

that the reason Great Britain de

clared war was because Germany had

threatened to violate Belgian terri-

tory to guarantee the independence

of which Great Britain was bound by

treaty obligations. Britain's ultima-

tum of warning to Germany was fol-

equally immoral.

unthinkable.

labors of St. Boniface.

she faces the infuriated

It is a question that should be definitely settled by every Christian, for the Christian Church was not intended to be a mere religious machine with a thinking head and intelligent assistants, and countless cogs who own creation. That monster is never think at all. The Church is militarism. To face this new barcomposed of living members, and barism must be the task of the Cath every member should think or try olic Church. To the Church it will to. It is mankind's duty to be clear be nothing novel. She saw the conas to the occasion of this war, and as version of Clovis from paganism to to the conduct of the belligerents be the first Catholic monarch of from the first. Was Germany in the France. She saw the conversion of right in invading Belgium? Ethelbert of England and one of his It is a simple question, and Gersubsequent successors. Edward the

many herself has answered it. The German Chancellor Dr. Von Bethmann Hollwegg, in the German parliament, on August 4, last year, stated that the invasion of Balgium by Germany was in violation of international law and merely dictated by

military necessity. Even more interesting from moral viewpoint is Cardinal Gasparri's statement in a letter to the minister of Belgium to the Holy See, quoted at greater length in another column. After referring to the German Chancellor's admission that the invasion of Belgium was in contravention of international law, Cardinal Gasparri writes: "It follows that the invasion of Belgium is directly included in the words used by the Holy Father in the Consistorial Allocution of January 22 last, when he condemned openly every injustice by whatever side and for whatever motive committed. It is true, writes the Cardinal, that in the meanwhile Garmany has published some documents of the Belgium General Staff by means of which she claims to prove that, previous to the war, Belgium had failed in the duties of neutrality, which, therefore, at the moment of invasion did not exist any longer. It was not the business of the Holy Ses to decide the question of history, nor, for its purpose, was there any necessity for a de cision, for the reason that even admitting the German point of view. it would always remain true that Germany, on the confession of her wn chancellor, penetrated into Belan territory with the consciousness o! violating its neutrality and there fore committed an injustice; and that suffices for Germany's action to

be comprised directly in the words

of the Pontifical allocation." This plain statement of facts may astonish the waverers who would re- it is our duty to lay stress on the duce the Pope and the papal court to need of thrift. We know from exworldly level of silent doubleminded diplomacy. But delicacy is a fatal handicap in talking to nations at war. There are moments in the world's history when silence can only be kept at the expense of character and reputation. It is true that the Pops as the spiritual father of Christendom, must have an equal love for all nations, and be free from all national antipathy. But that does not involve an obligation on the part of the Pope or his representative to refuse to differentiate in a clear case of right and wrong. There is a hesitation and a silence that are contemptible when truth is at stake. There are occasions when anything but the open truth would be a scandal and treason to morality. The German chancellor had already admitted that the invasion of Belgium was unlawful and merely dictated by military necessity. Cardinal Gasparri, faced with the question whether the invasion of Belgium had heen included in the condemnation of injustice, as reported last January might have taken the orthodox lines of diplomacy and have begged to decline an opinion as to whether the Pope had included it or not. But Cardinal Gasparri grasped the occasion in a manner that showed him at once a statesman and a Christian. He knew that when a nation commits a crime and confesses it, there is a moral certainty of that nation's guilt. No military "necessity" can serve as an excuse for crime. He knew that Christ's Church with her divine authority, had no need to trifle with facts or to veil her mind with ambiguities. He knew that Pope Benedict had actually intended to

Germany stands or falls at the bar of on the matter. It was an occasion when a mediocre man might have It is important to note this point, hedged himself into obscurity. Cardinal Gasparri took the bolder course of simply telling the truth.

> THE LOST ART OF PERSONAL THRIFT

Among the habits that seem to have disappeared, to a vast extent, during the past generation is that of personal thrift. Yet thrift is a habit that cannot be dispensed with like an old garment. It plays a valuable part in the development of character. It may develop into a vice, it is true, but there is little danger to day of this being a common occurrence. Money is earned and spent nowadays with a facility that would have astounded our forefathers. They were, for the most part, a careful saving race. High and low in mid-Victorian days spent far less than they do to-day. They had a degree of self-control in the spending of money which is rare in the world today, so far as concerns this continent. How rarely our ancestors went to the theatre. How seldom they sought for evening amusements away from their homes. Their love of home was another of their netable virtues. They had a capacity for deriving en joyment from simple pleasures. The men played checkers or read; the woman had their knitting or crochet. ing; the children played by the winter fireside or listened to the reading of a story. There were mothers in those days with a wonderful capacity for making homes happy. We remember these gifted women, and he spirit of home calm that hovered around their presence. In the evenings often they would read, while the children gathered to listen. They knew the most marvellous fairy stories and could tell them with the proper atmosphere. They introduced us later to the tales of Scott and Dickens, and taught us to love the poets. When they passed from our lives, the world, in contrast, seemed commonplace and cold, but their memories lived, and the things we learned from them are blessing some

of our lives to-day. Love of home and a habit of thrift are two of the best possessions that any man can wish for. The habit of saving a little every week is one of the great steps to prosperity and selfrespect. The way to save is to reduce expenditure in amusement and needless luxury. The last directions in which retrenchment should be made are charity and the cause of God. To help the poor is to ensure blessing. To contribute to the cause of God is to lay up spiritual treasure and oftentimes to increase temporal prosperity. "Honor the Lord with thy substance," says the book of Proverbs, " and give Him of the first

of all thy fruits." Though we have no desire to appear unduly critical, we feel that perience that many people on this continent are living "from hand to mouth." as the saying is, and that though they may be earning salaries or wages such as their forefathers never dreamed of, the end of each year finds them financially as poor as at the beginning. For every man is poor who does not save. The man who earns \$10,000 a year and spends it all, is merely a poor man. Of course, there is not equal reason for saving among all classes. Few rich. Cardinal Newman when he died was practically at the end of his resources. But for the layman it is far different The married man, for example, is bound to save money in duty to his wife and children. To leave a family penniless is unworthy of an honest man and is often due to gross carelessness and refusal to provide for the future. If a married enable him to save, he should use every effort to increase it by reading and studying and obtaining technical knowledge of his trade, so as to increase his earning capacity. Young men particularly should take care to quality themselves for good situations, by attention to their duties and by the constant resolve to increase their usefulness.

cent? He is at the mercy of cir-

cumstances. But how can I save on a small salary ? asks some man, with a wife and family. It is not an easy@matter, condemn the invasion of Belgium by but it is true that there are men who

Europe to day would have been Belgium. By this act of invasion, man there could be no two opinions, \$15 a week and yet managed to save. Roomers were taken, and unnecessary waste was eliminated. Waste is the crime of this continent. In food and clothing there is often a considerable waste. Socks and stockings are abandoned as soon as they show signs of wear and new ones bought. The past generation would have darned them and prolonged their wear by half a year at least. Once a man, woman or child has learned to eliminate waste, prosperity is practically certain.

> THE LATE MGR MCCANN In the passing of Mgr. McCann Vicar-General of Toronto archdiocese the Catholic Church loses one of her oldest and most worthy servants in Canada. Forty-eight years of his life had been spent in the priesthood, his ordination having taken place as far back as 1867. Since then his career had been one of constant usefulness in successive pastorates at St. Catharines, Gore parish, County Peel; St. Paul's Church, Toronto Whitby and Oshawa. He had been twice rector of St. Michael's Cathedral, and was chairman of the Separate School Roard of Toronto.

Like so many other distinguished men in the Catholic Church on this continent, the late Mgr. McCann was of Irish parentage. His father was a native of Dublin and came to Canada in 1834, when William IV, was on the throne of England. Ten years afterwards, the future prelate was born at Port Hope. He was educated for the priesthood by the Sulpician Fathers at the Grand Seminary, Montreal. In view of his many gifts and

valuable work for the Church, there was much rejoicing among his many friends when he was created a Roman prelate, with the title of Monsignor in 1909, and his appointment, two years later to be administrator of the Archdiocese of Toronto was also welcomed as a fitting honor. His death came at a ripe old age, for he had passed his seventy first year. Some months ago sickness had seized him and for the past three weeks he had been obliged to keep to his bed. When the news came on Saturday morning, August 14, that Mgr. McCann had passed away at his residence the night before, there were many expressions of sorrow from those who were familiar with his kindly and venerable figure. His loss will be especially mourned in

THE PROTESTANT TRADITION

Toronto, where so much of his good

work had been done. R. I. P.

We have often wondered why even educated Protestants are so ready to believe anything and everything that seems to tell against the Catholic Church. Let some renegade Catholic, or pretended ex-priest or ex-nun give utterance to the most absurd calumnies against Catholicity and not only the ignorant and unthinking masses. but even men prominent in social life, swallow it unquestioningly. Dr. tion. Writing in the Catholic World he attributes this astonishing mental attitude to the old Protestant tradition that Catholicity was wholly evil. And, he adds, that Protestant tradition still survives, and practically all of the Protestant opposition to the Church is founded upon it. Our readers need but to look around them to see confirmation of this extraordinary belief. All the sects are good but Catholicism is accursed. Hence Christian priests would desire to die | we see many instances of parents who make no protest against their children changing from one sect to another, but let a child express a de sire to embrace Catholicity and immediately every possible objection is raised, and every possible difficulty is placed in the way.

After making all possible allowance for the existence of this unreasoning prejudice we are entirely within our man's salary be not large enough to rights in protesting against the elected representatives of the people fostering this bigoted attitude towards Catholicity. To take a case in point, the Public schools of Ontario are supposed to be undenominational. Aglance at the advertising columns of The Globe would lead one to believe that they are Protestant. If they are Protestant why not have done with pretence and own up to Suppose, for example, through war it? If they are undenominational or other causes, work were to grow by what right do school trustees scarce in certain lines of industry, advertise for "Protestant" teachers? what would become of the worker in If Catholics are not good enough to that time who has never saved a teach in a Public school why do the trustees accept Catholic taxes towards their maintenance? It is about time we took a firm stand upon this question and had it decided once for salls whether the Public schools of ethe Province are unde

a still more glaring insult to the for a school in Vankoughnet, Muskoka, brazenly stated that "no Catholic need apply." Truly the Protest aut tradition of which Dr. Walsh speaks dies hard. Long ago, in the flowery days of Irish Protestant ascendancy, the lord of Bandon town, in the county of Cork, had placed above its gates this inscription, Turk, Jew or Gentile may enter here, but not a Papist." The lord of the soil and the ancient gates have alike mouldered into dust, but the Papists of Bandon are still very much alive. They have entered into their own. But not so in Vankoughnet, Muskoka. And this in the year of grace 1915, when Protestant and Catholic are fighting side by side under the same flag, in defence of the same Empire? Were Galileo a resident of Vankoughnet we think he would revise his famous dictum that the world moved. How much longer are we going to allow ourselves to be thus insulted and discriminated against. COLUMBA.

NOTES AND COMMENTS

ACCORDING TO the daily papers the Rev. Canon Walsh of Brampton told the Black Chapter of the Loyal Orange League, assembled in convention at Windsor last month, that under given circumstances Orange men are a "crowd of boodlums." and should take off their regalia and go home." As the reverend gentleman is Grand Master he ought to know.

DR. JAMES WALSH of New York than whom no publicist of to-day speaks with fuller knowledge, gives it as his opinion that if good women who would rightly scorn any imputation on their respectability, would to morrow stop once and for all reading lascivious sex stories, we should have an end of that sort of fiction within a year. These stories, being written solely for the money that is in them. would, under such conditions soon cease to have attractions, for their purveyors. Dr. Walsh's suggestion implies a rebuke to a class of 'respectable" women. Well would it be for the world at large if it were duly headed.

THE CATHOLIC priesthood of Ontario is becoming prolific in wooers of the muse. Father James Dollard's reputation as a poet is the common possession of two continents: Father Casey (" Columba") is the author of a book of verses which has already made for itself a place at many fire sides; and now comes Father Andrew O'Malley of Toronto (already well known as a preacher and lec turer) with a volume entitled "Son nets of a Recluse," which were writ ten, as he tells us in his Foreword, "by way of apprenticeship for a much more pretentious work." What this more pretentious work is he does not reveal to us, but if we may judge from the character of some of these coppets, be must aspire to rank among the immortals. The connet is, in the words of Dean Harris, "the most trying and laborious form of poetic art." That Father O'Malley has not been unsuccessful in his use of it, and here and there even rises into its higher reaches, must be apparent to any reader qualified to appreciate it.

MANY CANADIAN Catholics will read with melancholy interest of the death three weeks ago, in Edinburgh, of Father William Kenny, S. J., a native of Halifax, N. S. Father Kenny was one of three brothers, sons of Sir Edward Kenny, who dedicated themselves to the service of God in the Society of Jesus. The eldest, Father George, entered the Society at Montreal, and always remained attached to the Maryland-New York or Canadian Provinces. The two younger, Fathers William and Joseph, received their education at Stonyhurst, and, entering there, became permanently incorporated to the English Province of the Order. Father George, whose gifts as a preacher made him famous throughout the United States and Canada, spent the last years of his life in Guelph, where he died a few years ago. Father Joseph, who until recently was rector of St. Gaorge's. Worcester, still survives, and as we learn from English exchanges, was learn from English exchanges, was business on a wholesale scale. At in attendance upon his brother at present it would seem that both Edinburgh during his last illness.

OF FATHER William Kenny, who had reached the age of seventy one,

Advertising for a "Protestant" all accounts agree that the saintly eacher for a school that is supposed death which was his was the fitting to be non-sectarian is bad enough, crown to a laborious and well spent but the other day we happened upon life. Born on 12th, of April, 1844, he went to England in his youth, found Catholic body. An advertisement in his vocation in the Society under the Bracebridge Gazette for a teacher whose auspices he was educated, and was ordained priest in 1881. He was for many years Father Minister at Mount St. Mary's College, Derbyshire, and later filled the same office at Manresa House, Rochampton. He had been in Edinburgh just about a year, but in that time bad established himself firmly in the affections of the congregation of the Church of the Sacred Heart, to which he was attached. He was especially good to the poor, among whom, we are told, his happiest bours were spent. The memory of his gentle words and kindly deeds will remain lovingly in their memories while life lasts. "Goodness" and "gentleness" are the two characteristics which appear to have distinguished this saintly priest throughout his life. That he may rest in peace will be the heartfelt prayer of those who knew him.

> THE ANGLICAN Bishop of Bombay referring to the "fine organization and self sacrificing work of the Roman Church in India," wound up by saying it impressed him nevertheless as being, "for some reason or other, unprogressive and unmissionary." The Rev. Mr. Holmes, of the Oxford Mission to Calcutta, on the other hand, speaking in London on June 1st, pointed out that thirty years ago, almost the whole of the domiciled community in Calcutta belonged to the Anglican Church. But now, he added, every census showed that the time was coming when only a very small proportion would remain with them. There was a constant stream of people, he affirmed, "going over" from the Anglican to the Roman Communion. "In another thirty years," he believed at least seventy per cent of the Eurasians would belong to the latter.' That, no doubt, is why the Bishop of Bombay thinks Catholics in India "upprogressive."

THE FOLLOWING story is told of a visit paid by the Queen of Belgium to the trenches. The soldiers did not at first recognize her, and one man said : "Come along, Madame, make yourself at home." Another reminded her that the trench was dangerous. "Not for me," replied the Queen, "I am so small." One of the men produced a sack, upon which her Majesty sat, and distributed chocolates and cigarettes among the men. Presently a soldier recognized her, and exclaimed: "Oh, the Queen!" All the soldiers then of course arose and stood at attention. After the Queen's departure the soldier to whom the sack belonged was asked if he would sell it as a souvenir. "Not for one hundred thousand francs," was the reply.

ON THE BATTLE LINE

That the early fall of the Dar forces is presaged by recent gigantic cancellation of wheat orders in America is the opinion of certain financial circles, where it is pointed out that the fall of the straits would facilitate the transport of wheat from Russia.

WESTERN FRONT IS QUIET

Although occasional press despatches hint at great events to come the western front, where at least four and a half million men are face to face in battle array, is almost as quiet as a churchyard at midnight. The official report from Paris tells a waiting world that "the day was comparatively calm," or Sir John French states that a mine was exploded by the enemy without doing any harm. Occasionally the cflicial report like that of last night menat Nieuport or some other point months ago, but the entire western front, save in the Argonne and the Vosges, reminds the bystander of an again, if so, where will the lava be-gin to flow?

GERMANS WAIT FOR GAS

The Amsterdam Telegraaf, which has been printing scare stories for a week about a coming great German offensive, announces that asphyxiating bomb factories are being estab-lished at various points in Belgium. Most of the successes of the Germans on the western front since April have been won by the free use of poisonous gas in one form or another, and it would not be at all surprising were they to go into the gas sides in France and Flanders are indulging in a "wait and see" competition. There is every reason to be-lieve that many of the soldiers of Kitchener's army who thought they

left British ports woke up next morning to learn that they were en route

RUSSIANS INFLICT BIG LOSS

Somewhere in the triangle lying between Warsaw, Siedlec (an important railway junction 55 miles east of the Polish capital), and the point where the Warsaw-Petrograd railway crosses the Bug there must still be a considerable body of re-treating Russian troops, which will hereafter literally take to the woods

to evade the Germans.
In this Warsaw Ostrow-Siedlec triangle is now being repeated on a small scale the attempt to envelop the retiring Russians which failed on a great scale more than a week ago. That it also will fail is entirely probable, for Siedlsc would have been defended desparately had any body of Russian troops been still open to attack west and north of the town. From the Galician border north through Brest Litowsk to Bielostok the Russians are retiring in good or turned upon the army of Von Mackensen and inflicted very heavy losses on it. It is not going too far to say, therefore, that in the extremely difficult task of drawing off over a million men from the line of the Vistula to that of the Bug and Niemen the Grand Duke Nicholas has added greatly to his reputation as a soldier. and by preserving his armies intact has rendered an immense service not only to Russia but to the western Allies. Had the Russian field forces been caught and smashed in the German vise, as von Hindenburg planned, the Germans could have withdrawn the bulk of their troops from Poland for operations elsewhere. As matters stand a great army must be maintained in the east to make sure that the Bear does not come

SINK AUSTRIAN SUBMARINE

The Italian Ministry of Marine announces the sinking of an Austrian submarine on Thursday in the lower Adriatic. This is the second within a week. Austria Huugary had only eleven submarines altogether, built or building, when war broke out, and quite a number of them have come to grief during the past two months. The U-3 was a small vessel of only 81 knots speed when submerged, an was built in Germany in 1908,

ITALIAN FLEET SUPERIOR

The Austrians have been bombard. ing Italian towns along the Adriatic. They dash out from Ragusa or Pola upon these nocturnal adventures, this being possible because the submarine danger prevents a too close blockade by the Italian fleet, which is greatly superior to the Austrian naval strength in the Adriatic. In one of these raids on Wednesday several factories and railway viaducts were damaged, and at Bari, a town well down toward the south of the Adrithe population is reported to have been nanic stricken, and the whole place covered with dust and smoke as the result of the bombard ment. The Italians are having some experience of the ways of the baby-

LOSS OF SHIPS IS SMALL

Engineering states that the British losses of merchant ships of over 300 ton burden between August 4, 1914, and July 21, 1915, totalled 179, of 593,426 tons. There were 56 sunk by enemy cruisers, 14 by mines, and 109 by submarines. In addition 177 fishing vessels, with a tonnage of 22,959 gross tons, were sunk by the enemy. As Britain and her colonies have over 11,300 ships, the 179 sunk during almost a year of war will not greatly cripple the Empire.—Toronto Globe, August 14.

THE CATHOLIC CHURCH WILL DRAW ALL U.S.

PROTESTANT WRITER SAYS IT IS THE ONLY CHURCH THAT CAN APPEAL TO COSMOPOLITAN

NATION

H. D. Sedgewick (it is evident from the tone of his article that he is not a Catholic), in a recent issue of the Atlantic Monthly, gave reasons why the Catholic Church must be accepte as the Church of most Americans before many more years. He said:
"The great opposition to the Roman

Church in the sixteenth century at the Reformation was the awakening of the Teutonic races to the differ ences that separated them from the Latin races: northern nations felt the swelling of national instincts, and the bonds of the universal Church were broken. From then until to day the centiment of nationality been predominant; that sentiment reached its zenith in the end of the century and is already beginning to wane. Cosmopolitanism is estab-lishing; hereafter other bonds than common country will group

scent; there will be other stocks. The motto 'E pluribus unum' be more true than ever. But the whole so formed will not have that unity of inheritance, of habits, of knows. pleasures, of tradition, or organiza. Oh, I

have great opportunities. Most of the German element will be Protestant, but it will hardly strengthen the Protestant cause, it will not unite with the English Protestant section. The Irish will be Catholic almost to a man; and they have an ardent loyalty of nature which will naturally turn them to the support of their Church. In the midst of cosmopolitan indifferences and disagreement the Church of Rome will be then as she has always been, the one Church which draws to herself nen of all European races. There is but one Church whose priests visit every people and hear confessions in every language. There is but one cosmopolitan Church. By the time the United States shall be acknowl-edged to be the richest and most powerful nation in the world, the atti-tude of the Papacy will already have been determined. The Church reads the signs of the times, and will have girded herself for the great task of controlling the religious life of the majority of the American people.
"In the past the Roman Church

has achieved her greatest victories in the face of the greatest powers of the world. First she subdued the Roman Empire : after its fall she met the Teutonic emperors as a rival; and now after the Holy Roman Empire has passed away, she still treats with the Governments as an equal. She is the only organization which has succeeded in adapting her-She is the only organization self to the varying needs of men for nineteen hundred years. Again and again she has fallen into servitude of German emperors, of Roman nobles, of the kings of France; again and again she has risen with undim-inished vitality. It is not strange that many who think that some divine power stood behind the early Christian Church should believe that the same power guides and preserves the Church of Rome.

There have been great crises in her history. She might have been destroyed when the barbarians overran Italy; she might have been wrecked by the Reformation of the sixteenth century; she might have been ruined in the nineteenth the head of a confederated Italy : and she may be vanquished in the twentieth by the spirit of American democracy; but the genius and the passion of the Latin race will subist, and they are great powers on

her side. "The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Pata Her missionaries have sacrificed their lives all over the world. Her strength has been that she is the Church universal. England recognizes the king as the head of the Anglican Church : Russia the czar as bead of the Greek Church; but the Roman Church has never been bounded by national boundary lines; she alone has been able to put before the western world the ideal of a Church for humanity. This has been the source of her peculiar attraction; and in the next century with the national barriers broken down, her claims to universal acceptance and bedience will be stronger than ever. Americans cannot kneel to an English king nor prostrate themselves czar of Russia, but many will do both before him who has the only claim to be considered the high priest of Christendom." - Denver

SIDELIGHTS ON THE GREAT WAR

A CATHOLIC CHAPLAIN'S DEATH

The following account of the heroic death of Father W. Finn, of Middles-brough, an old Ushaw student, at the Dardanelles, is given by Reuter's special correspondent at Cairo :

Father Finn, the Catholic chaplain who was so well liked in English circles here, was one of the first to give his life in the landing at Seddel·Bahr. When appealed to not to leave the ship, he replied, "A priest's place is beside the dying soldier." He stepped on to the gangway, and immediately received a bullet through the chest. Undeterred, he made his way across the lighters, receiving another bullet in the thigh and still another in the leg. By the time he reached the beach he was riddled with bullets, but in spite of the great pain he must have been suffering he heroically went about his duties, giving consolation to the dying troops t was while he was in the act of attending to the spiritual require-ments of one of his men that the priest's head was shattered by shrap-

IN THE FIGHTING LINE AND AT HOME

The following moving extract is published by the Times from a letter lately received from an officer at the front :

I buried one of my poor boys last men together.

"Signs appear that the breaking up of nationality will begin in the United States. There will be in that country three principal parties: those we lowered him just in his uniform and overcoat, with a waterproof sheet round him. R. I. P. He was only a little Bermondsey guttersnips, but he gave all he had, and God

were going to Flanders when they ing Church, prudent and bold, will little children, the ruined homes, the housands of Englishmen of all ranks and sorts and ages who daily and nightly go up to the trenches not knowing it they will ever come down the road again. And then I should like to tell them of that little grave, marked by a wooden cross cut from a biscuit box by a comrade (who badly wanted that bit of wood to make a fire to boil some water for his tea) bearing simply his name and num ber, regiment, and the letters R. I. P in indelible pencil; and a tin wreatl from the ruined churchyard a stone's throw awry. In perhaps three weeks his name will appear in a list of casualties, which will not be read by although he may not have been good man -he may rarely have spoken without an obscenity (meaning nothing to him) although he was perhaps a poor soldier, yet—there are hearts very sore for him in some tenement building in Tooley Street, in some slum off Tabard Street. That man was doing two men's work, his own and that of the man who stayed at home, the latter perhaps a model citizen in every other way, and yet, when those two men go up to the final adjustment of accounts I would rather not be the man who stayed at

We are so sick here of our reading the tramway strike, the cry for more money, the lack of ammuni money. tion, the short hours on army workwe who in our little way know that it is only more work, more men, millions of shells, the last ounce that the nation can give in every thing wanted, that is going to break through the defences of these hell-begotten Germans. I am writing this within a few yards of them, and do you know that the bit of ground we are holding now has changed hands nine times since the beginning of the war. It is surprising how the men have changed towards the Ger mans. At first they spoke almos kindly of them, now they simply hate them with a terrific and devilish hatred.

A CHAPLAIN AND THE RETURN TO RELIGION

A military chaplain belonging to the diocese of Coutances, after telling of the anxiety shown by the soldiers to receive rosary beads, and of their practice of reciting the rosary in th trenches, says :

It would, of course, be an exagger ation to conclude or say that every thing is perfect among the troops from the point of view of religion But the returns to religious prac all will not persevere when peac comes, but there are others who are trying by frequent Communion to up for their past neglect. know many, too, who never fail to attend daily Mass whenever possible. Alongside of them there are those who continue in their indifference to religion.

A SOLDIER'S LAST WISHES

A French soldier, Pierre d'A., wrote as follows to the sister of a dead

Before leaving for an unknow destination I have a charge to fulfil to send you, at his earnest request, the last wishes of your half brother, my comrade in the war, Chasseur E. A. B., who has died at Abbeville; I die happy, so happy that I beg and implore you not to wear mourn

by the Sacred Heart of

Our Lady of Lourdes, whose colors I would have you wear. I shall be saddened if people darken my happiness by wearing black. I ask you for many prayers, some Masses by Will you, Mademoiselle, be good enough to pray also for the friend who helped a little in the conversion of this heart of gold.

WHY THE CATHOLIC SCHOOLS OUGHT TO BE CHOSEN

OTHERWISE IRRELIGION MAY BE IMPLANTED BY DANGEROUS TEXT BOOKS

The main reason, says a wr iterin the Denver Catholic Register, why Catholics should send their children to Church academies and colleges when the youngeters have completed the parish school course is that modern text-books often contain things which are incompatible, not only with Catholic teaching, but with doctrines generally accepted by Christians, and in the Public or secular schools these mistakes cannot or will not be corrected. Within the last week, I have examined an ancient history used by the Broadway Latin school (Public) in Denver. It has

proved my contentions.

The work is by Philip Van Ness Myers. He is admitted to be one of the best historians of our times, but his work is extremely dangerous in the hands of a student who does not have a well informed teacher with mind of the child along religious

On page 15 of the work, the first sentence is: "We assume the original unity of the human race." The way this is written, a student might almost entirely agreed, reasoning absolutely independently of revealed religion, that the human race is

On page 44, in paragraph 45, appears this: "As we should naturally suppose, it was in the sphere of religion that Egypt's bequest to us was largest. Thus, for instance, the doctrine of immortality, which doctrine of immortality, which entered the Western world with Christianity, stands in close relation to the Egyptian doctrine of a future

A child, reading this, and not having the benefit of a teacher's explanation, would naturally jump at the conclusion that belief in im mortality was a growth among men, and that the superstitious paganism of ancient Egypt gave the world its beautiful doctrins that the soul of man cannot perish. How absurd! What really happened with the Egyptians was the corruption of the ancient truths they had received from their ancestors, the first men. Man knew from the very beginning that he was immortal. Religion was not a growth. He had it from the time he was created.

I do not believe that Mr. Myers, the writer of this history, is an un baliever. He seems to hold high regard for Christianity. Possibly he does not mean things precisely as he says them in regard to the original unity of the race and the doctrine of mmortality. But a child can take no other meaning out of them.

I know of at least one Catholic college where Myers' histories are ment like the two I have quoted occurs, the teacher, unfettered in speaking about religion, is able to give the true Catholic doctrine. I ave known of some Catholic schools which have deliberately chosen one or two text books that mildly scoff at ligion, in order to be able to answer such arguments effectively. Almost every boy and girl in the 'teens passes through a period of doctrinal doubt. Religious teachers, knowing this, often strive to bring this period on while the children are under their control, in order to be able to put the well-nigh unanswerable arguments of Catholicity against the arguments of the doubters.

A large part of the irreligion in the world, I am convinced, results from having children go under uninformed or fettered teachers at this danger ous stage, and from meeting scoffing remarks in text books.

GERMAN WAR ETHICS

ARRAIGNED BY THE TABLET The following remarkable analysis "German War Ethics appeared in a recent issue of the London Tablet, and purports to set forth their motives behind the pres ent European situation. While it has been written from the side of the Allies and is a most severe arraignment of what is known as German "kultur," it contains criticisms of systems of materialistic philosephy, which are well justified in the light of the struggle now in progress for the supremacy in Europe

The article reads : The clash of arms and the political and diplomatic considerations which for the greater part of the world are the dominant features of the present European situation tend to obscure the grave moral and spiritual issues of the great conflict that is in proanyhow-the great central empires appear to be the protagonists of order and authority and tradition; of forces revolutionary and subver world. But beneath the immediate surface are desper realities which ficance of the two opposing groups and the potentialities that are fight-

ing for the hegemony of the world. A DESTRUCTIVE PHILOSOPHY

It is of the highest importance to realize in the foundations of the struggle the colossal fact that civilization itself, in the large sense that we have understood it for two thousand years, is at stake through the attempted propagation by force of a destructive philosophy that has been slowly evolving during a century and gradually corroding a whole people. The new spirit that is abroad in Europe is the product of an unbridled exaggeration of that philosophy, not necessarily always bad in all its aspects, but elaborated in the hands of its later apostles into a total negaation of all the principles on which society is based. When put into practice as a line of conduct, and when that practice is ruthlessly forced on Europe—like the creed of Mohammed in earlier times — by highly organized armies of many millions of men, the whole fabric of European civilization becomes endangered, and the old institutions threaten to go down in the general debacte.

ORIGIN OF THIS PHILOSOPHY

This philosophy has its origin and development chiefly in Germany, and it is among the German people that this new spirit to which it has given rise finds its fullest expression. the liberty to set things right in the Germany has boasted—and boasted with reason-of its scientific methods and the material efficiency which has characterized the industrial and military organization of to day is due to those methods. But side by side with this development, German morality of Europe as not merely in-compatible with that development,

For fifty years German, and particularly Prussian, professors, and writers have jointly exercised a destructive influence on the old moral and mental life of nations, and the great universities of Germany have been known not merely as centres of liberal freethought, which but as intolerant propagators of a materialistic theory of life which is to be forced on the world at large.

RELIGION OF THE SUPERMAN Whatever German "kultur" may ly signifies to day a view of like pro-fessedly superior to that which is the legacy of undivided Christendom to disunited Europe. It covers the whole range of ethics and morality, as well as science and art. It looks forward to the substitution of the old creeds of the supernatural by the new religion of the superman. It appears in its most extreme form in the gospel of Nietzche, which re-places the Gospel of Christ, for the morality of Nietzche is the direct negation of the Sermon on the Mount. Blessed are the strong and mighty; they shall possess the earth by force, teaches this new morality; "Useless are the weak and meek; they shall no longer encumber the earth." But Nietzche, it may be urged, must be discredited, despite the great influ ence he has exercised on contemporary German thought, because he mad. None, however, have yet questioned the sanity of Treitschke, perhaps the greatest apostle of modern Germany. This is what he wrote some years ago: The curve which, during the last century and a balf, Germany has traced in religion and netaphysical thought from Kant and Hegel to Schopenhauer, Strauss and Nietzche, has not less visibly been a movement towards a newer world faith. is reserved for us to resume in thought that creative role in religion which the whole Teutonic race abandoned fourteen centuries ago. Judea and Galilee cast their dreary spell over Greece and Rome, when Greece and Rome were already sinking into decrepitude, and the creative power in them was exhausted. But Judes struck Germany in the splendor and heroism of her prime. Germany and the whole Teutonic people in the fifth century made a great error. They conquered Rome, but dazzled by Rome's authority, they adopted the religion and the culture of the vanquished. The seventeenth century flung off Bome: the eighteenth undermined Galilee itself : Strauss completed the task that Eichhorn began; and with the twentieth century Germany, her long travail past is re-uniting to her pristine genius her creative power in religion and in thought. Thus while preparing to found a world-wide empire, German s also preparing to create a world-

LETTER FROM FATHER FRASER

Taichowfu, China, July 8, 1915. To the Editor CATHOLIC RECORD :

Dear Mr. Editor,-I have just sent my annual report to the Bishop. I find that during the past twelve months I have baptized 180 adult converts so that now I have over a thousand Christians to minister to: 745 others are preparing for baptism. I have now ten schools in which 508 children are receiving religious instruction. My baptizers and cate. chists, besides propagating the Faith, fessions were heard and 10 000 Communions received, and all this in a sppeal, hereby urge that all organizations requiring a religious test for district which a few years ago was zations requiring a religious test for almost entirely pagan. I feel that public office or for any employment, my dear benefactors of the CATHOLIC RECORD should know these figures in ourselves to use our best endeavors order to realize what a vast and fruitful field lies before the mission ary in China provided he is backed up financially from abroad. It will that have led up to the present conbe satisfactory for them to know that | dition, and we express the hope that the alms so generously sent to my must, however, add that only a small proportion of my thousand towns and villages have as yet been evan gelized and that the work can be increased indefinitely provided funds are forthcoming to hire more helpers and open more chapels and schools.

Let me once more thank my benefactors from my heart in the name of all those whom I have regenerated in the waters of baptism, of the hundreds of children being instructed in the doctrines of our Holy Faith and the hundreds of infants, who, baptized at the point of death, are now er joying the eternal bliss of heaven. Yours gratefully in the Sacred

Hearts of Jesus and Mary. J. M. Fraser,

QUEER ANTI CATHOLIC FREAK

The anti Catholicism of the Mayor of the City of Oakland, Cal., expresses itself in a curious way. According to our California exchanges, this official has announced his intention to remove from the wall of the Mayor's office in the City Hall in Oakland a mural painting by Frank Van Sloun, part of a lunette which decorates that room, and which has for its naturally conclude that there is at thought by a gradual process has subject matter aspects of early Calicles some doubt about the unity.

The fact of the matter is, science is old traditional outlook, beliefs, and thought by a gradual process has subject matter aspects of early Calicles forms history. The picture in question fact of the matter is, science is old traditional outlook, beliefs, and tion portrays the Indian and Mission period. In it Frank Van Sloun introduces the figure of a Francis can Friar. He could no more help doing this than a painter portraying unity of inheritance, of habits, of pleasures, of tradition, or organization which makes a nation. The United States will be the one great cosmopolitan country. In such a compaction of the stolid endurance of the stolid endurance of the stolid endurance of the stolid endurance of the bestired to opposition, a proselyt.

Rows.

Oh, I wish I could come back to religion, that the human race is but positively detrimental to it. "It will be the duty of the future," will be the duty of the future, with the future of the future, with the stolid endurance of the pleasantry round here, the old men and one possible for a woman of any other to be stirred to opposition, a proselyt.

Absolutely independently of revealed compatible with that development, but positively detrimental to it. "It will be the duty of the future," will be the duty of the future, with the history of Massachusetts could no more help doing this than a painter portraying dingree of a Francis can Friar. He could no more help doing this than a painter portraying doing this than a painter portraying doing this than a painter portraying the life of the future, and political convictions and to combine the conflicting views into a harmonious and higher system."

Oh, I wish I could come back to sprung from one man and one that it is possible for a woman of any other that it is possible for a woman of any other and women, the young wives and to compatible with that development, but positively detrimental to it. "It will be the duty of the future," writes Bernhardi, "to mitigate retained to combine the conflicting views into a harmonious and higher system."

Oh, I wish I could come back to but positively detrimental to it. "It will be the duty of the future," the history of Massachusetts could no more help doing the future, and positively detrimental to it. "It will be the duty of the future," the history of Massachusetts could no more help doing the future, and the future, and

P. A. movement, objects to this picture and proposes to substitute for it a copy of "Washington Crossing the slaware"-no doubt a worthy and historical painting in its own place, as Michael Williams, author and art critic remarks, but having little relation with the particular chapter of American history which the Friars wrote in blood and spirit in early California.—Sacred Heart Review.

A NOTABLE INCIDENT IN BUFFALO, N. Y.

The Echo of Buffalo, N. Y., brings to our notice an incident in that city which deserves the utmost publicity. Recently a public statement was issued signed by prominent Protestant ministers as well as by Catholic priests, and by an imposing number of laymen, both Protestant and Catholic, deploring and condemning religious intolerance, the misrepresentation and vilification of of any religious test to any candidate for public office. The statement which is addressed to "the people of Buffalo, irrespective of race and creed," is as follows:

We, the undersigned citizens of Buffalo, desiring to remove all religious intolerance from our city, believe the task of overcoming such spirit can be undertaken only "with malice toward none and with charity

We must constantly keep in mind that our national constitution provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and that "Congress shall make no law respecting an es tablishment of religion or prohibit ing the free exercise thereof." again we should remember that our State constitution insures that "The free exercise and enjoyment of relig ious profession and worship, without discrimination or preference, shall forever be allowed in this State to all

Moreover, our people of various religious beliefs wish to live together as friends and neighbors, to the end that in business, civic and social life we may associate in peace and harmony, and banish from our mids the un-American spirit of intolerance We appeal, therefore, to our fellow

citizens, irrespective of creed. First : Todeplore and to discourage the printing circulating and reading of all publications containing any misrepresentations and vilifications

of another's religion. Second : To deplore all secret and public meetings or utterances, the primary purpose of which is to foment religious antagonism.

Third : To condemn as un American and unjust, the application of any religious test to a candidate for pub lic office, and any business or socia boycett on account of religious be

Fourth: To urge upon all ministers and priests the importance of giving public and emphatic utterance to the need of religious tolerance and the cultivation of good-will among our

We, the Roman Catholic signers of this appeal, affirm that there is no organization within the Catholic Church, engaged in promoting the political interests of the said Church or any of its members, and that the authorities of the said Church do not attempt to influence or direct the political actions of its adherents, and we respectfully invite the fullest and freest investigation of the truth of have baptized 470 pagan intants at this statement of fact by any person the point of death. Over 4 000 con- or organization.

the Protestant signers of this be dissolved at once, and we pledge to accomplish this object.

In presenting this appeal to the public, we regret any and all causes out of the experience of the past, we may learn wisdom for the future We urge our fellow citizens in carrying out this appeal, to exert every

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energy in fostering among us a spirit of true loyalty and devotion to our city's Welfare.

The signatures of more than one hundred prominent Catholic and Protestant clergymen and laymen are appended to this appeal. Twelve Protestant ministers, representing the Presbyterian, Unitarian, Bantist Episcopal and Congregational churches, are among the signers, and an equal number of Catholic priests, including the Right Rev. Monsignor Nelson H. Baker, administrator of the diocese. The remaining names on the list are those of prominent Cath.

olic and Protestant laymen. The credit of having inspired this movement belongs to a Protestant minister, the Rev. Mr. L. O. Williams of the Church of the Messiah. Some time ago he preached a sermon deprecating religious bigotry, which was so much in evidence at the present day. A meeting of prominent Pro-testants and Catholics in one of the assembly rooms of his church was subsequently held. The Rev. Mr. Williams was elected chairman. At a second meeting, at the Hotel Statler, on Tuesday, July 6, it was letermined to direct an appeal to the public on the matter of religious intolerance, said statement to be signed

by representatives and Catholics. At a meeting on Thursday evening, July 8, likewise at the Statler a committee submitted a draft of the proposed statement. It was unani-mously accepted, and those present immediately attached their signature.

The document published by this body will, no doubt, make a profound impression on the public of Buffalo.' says the Echo, "and stamp out bigotry in a community where this un American spirit has developed more force than in any other city in the country." It is safe to say that it will establish a precedent for other cities, and that it marks the beginning of a nation wide movement in which Protestants and Catholics will unite their efforts toward putting an end to this un American and un-Christian campaign of bigotry .-Sacred Heart Review.

FATHER FRASER'S CHINESE

Taichowiu, March 22, 1915.

Dear Readers of CATHOLIC RECORD : Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was oo small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Who deigns to open mouths to His praises in the Far East to replace stilled in death in Europe. And may He shower down His choicest bless. ings on my benefactors of the CATHO LIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

Yours gratefully in Jesus and Mary,

J. M. FRASER Previously acknowledged... \$6,054 37 Mrs. J. J. Hayes, Seattle A Friend, Douglas..... 5 00

A worthy and devout Communion increases our treasure of sanctifying grace.-Father Russell, S. J.

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FIVE MINUTE SERMON

BY REV. F. PEPPERT THIRTEENTH SUNDAY AFTER PENTECOST

Jesus answering said: 'Were not ten made clean ind where are the nine?' "(Luke xvii, 17) By asking what had become of the ine who did not return to thank

Him for curing them, our Lord showed plainly His displeasure at their ingratitude. He has often conferred upon us a spiritual benefit analogous to that which He bestowed upon the ten lepers. At our baptism He cleansed us from the leprosy of sin and although He repeatedly restores to us the grace that we have lost, we do not all return to Him, with real efforts to correct our faults. He seems to say: "I have shown mercy to many, why do they not come back to Me? Why do they not even take one step towards Me by trying to do right?" The only possible answer is that many never deny themselves at all, and especially never practise any inward mortification, without which no one can draw near to

If we wish to be truly mortified, we must wage war incessantly upon the egoism to which we are so prone, and upon every form of selfishness, for this is one great reason why we fall into sin. Even if a man refrains from obviously sinful wishes and desires, he is still restless and disturbed, inclining now in one direc-tion, now in another, as long as he refers all his aims and objects solely ciplined that he regards as good only what pleases him. If things occur ordance with his wishes, he is proud and gives way to exaggerated delight; but if his hopes are frus-trated, he gives way to excessive sadness, bad temper or even despair. In all these ways does selfishness manifest itself : it often lurks behind specious pretexts and alleges motives that seem excellent, but in reality a selfish man aims only at the gratifi cation of his own tastes, whereas truly pious man aims at peace with A selfish man complains of everything, a good man sees God's will everywhere. A selfish man has recourse to all possible means, though they may be sinful, of acquiring what he wants; a good man makes use only of such methods as are pleasing to God. A selfish man is always wondering if he feels happy; a good man inquires first of all what will conduce to God's honor and his neighbor's welfare.

An egoist idolizes self ; he considers nothing but his own tastes, which guide him in all his actions and stand between him and God, obscur ing all that is higher, preventing him from even desiring heaven and thus causing him to be excluded from it. He who seeks nothing but himself will only find evil on his way through life; and even on his deathbed, when it is too late, he will have only himself, and a knowledge of his own heart. It was in this sense that our Lord said: "He that loveth his life shall lose it" (John xii, 25). Is a selfish man happy in this world? He may be successful in all his undertakings and perhaps consider himself happy, but no one with higher thoughts and aspirations would agree with him. One who is completely self-centred, and concerned only with earthly pleasures, loses all taste for what is noble and honorable; in course of time he forgets God altogether and cares for men only in so far as he can use them for his own advantage; he may feel comfortable after his own fashion, but he knows nothing at all of the ardor and enthusiaem inspired by religion and virtue, nor of the sweet, consoling intimacy with God, that raises us far above this world with all its petty triviality. He never rejoices at the prosperity of another, nor symthizes with his neighbor's sorrows It (happens, however, far more frequently, that an egoist suffers misery, even on earth, and has no tempora nfort. He strives to gratify desires, and at the moment when he seems to have succeeded they prove worth less. He feels solitary and forsaken cause he does not cling to God, Who alone can never deceive or abandon him; he is embittered against God, himself and the world. and suffers from the deception for which he only is to blame. Many an aching heart is tormented by these results of selfishness, and the egoist resembles a madman, who turns his weapons against himself. How many must acknowledge that they would have occupied a different position and led a different life, if, in their egoistic folly, they had not interferred with the wise designs of God, undermined their own happiness and brought misery upon themselves!

We ought to try with all our might to rid ourselves more and more of all self-seeking; and the way in which this may be accomplished is stated very simply but forcibly by Thomas a Kempis (Book I, ch. 3): "He to whom all things are one, and who referreth all things to one, and seeth all things in one, may be steadfast in heart and abide in God at peace." This then ought to be our sim-to keep in view the one thing for which we live and move and are, namely, God's holy will. All that we do or avoid, all our joys and sorrows, must harmonize with His will, which we ought to see in all things, so that it becomes the guide of our actions, the reward of our exertions, encouragement to suffer and hope of compensation. In this way we shall always be at peace with God. Conformity with His will is, according to Thomas a Kempis, the weapon with which we can overcome selfishness. He does not mean the sort of resignation which, in a defiant though discouraged

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manner, submits to God's will with out co operating with it, and lets itself be borne along, like an empty oat by the waves ; nor does he mean that false resignation, which mani-fests itself only in words, and resents the slightest opposition to one's own will, but he refers to the Christian submission that asks at every step "What does God wish me to do?" and when His will is known, works zealously and unweariedly in union with it, enduring whatever comes day by day, however painful it may e, with uncomplaining patience. Per haps the most beautiful petition in "Our Father" is "Thy will be done on earth as it is in heaven.' If we really meant this prayer, we could not fail to improve; but it is not enough to express a desire in words—we must show our good reso-lution in all our actions and in our whole behavior, and then it will be God's will for us to be happy forever

TEMPERANCE

THE DRINK QUESTION In just over a hundred pages of distilled wisdom, under the title "The Drink Question," Father Keating, S. J., the able editor of the Month (London), has written an admirable manual, at once informative, illuminating and uplifting, respecting the problem which more perhaps than all others calls for enlightened, unremitting and enthus-iastic Catholic effort. Probably as much as, if not more than any other section of the community in this country and elsewhere Catholics have suffered from the social and personal evils of intemperance, and it is certainly incumbent upon all who lesire the well-being of Catholics individually, and the progress of the Church generally, and who are ani-mated by the wish to further the real advancement of humanity, to do whatever may be possible and just to remedy the present wastage of spiritual, material and social pos-sessions caused by over indulgence in alcoholic drinks

Father Keating's manual, as befits his theme, is remarkably sober, free from over-emphasis and from the slightest tinge of prejudice. In six lucid, well-arranged chapters he dis-cusses the nature of the question, the history of state intervention, the various voluntary efforts made to deal with it, the ethics, the economics and the solution and few readers except those whose mental view is obscured or distorted by slavery to habit or by prejudice born of finan-cial interest in the sale of intoxicante

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could find a sentence in the book calling for dissent. In the first and longest of the chapters, that dealing with "The Nature of the Question," Father Keating has crowded a great deal of valuable matter, and it is pleasant to notice his insistence of the importance of liberty.

As he well says, "Liberty, self-determination, freedom of choice, is a real good, a treasure to be jeakcusly gwarded as the highest prerogative of

guarded as the highest prerogative of man and necessary for the accom-plishment of his end. Unless there is freedom to choose, there is no merit in choosing aright; were there no temptations to excess there were little credit in being moderate; if the penalties of wrong doing were immediate and overwhelming, then virtue would be practically compulsory." Naturally, therefore, the writer's contentions move steadily towards a plea for individual seif-denial and self control rather than towards absolute prohibition by the

He states the question as to alco hol being a food or not very fairly. the statements of the various physicians and bodies of physicians are set down, but the point is made with overwhelming force that alcohol is not a food and that even the moder-ate use of it under ordinary conditions of health is not advantageous to physical well-being. Hence the existence of the question. For un-doubledly many of the more palpable evils of excessive drinking are dim-inishing. Social habits are chang-ing slowly, and drunkenness is now very differently regarded than it was thing to drink oneself into physical incapacity. But the nation's "drink bill" still shows increase rather than otherwise, and the fact that the ex penditure on alcoholic refreshment (!) would almost pay forthe expenditure necessary for army, navy, edu-cation, law, police and other national charges is sufficient to answer any critic bold enough to question the need for stupendous reform in the matter. Such reform should spring primarily from personal conviction leading to habits of abstinence and self-control and from an enlightened public opinion leading to due and proper restrictions on the part of the

Father Keating recognizes that drink intensifies all the other evils we deplore, but it is not the cause of them all. Sweating, bad housing, insufficient food, imperfect educa tion. excessive facilities for excess adulterated liquor even-all the de humanizing elements that disgrace our industrial system enter essentially into the drink question, and the remedies for all, to be effectual, must be sought simultaneously.

The chapter on the Ethics of the

Questien is absorbingly interesting. The author ranges with ease over the whole subject, from a consider-ation of Manichean heresies relative to matter, to an exposition of the ob ligations attaching to the "pledge." and the ethical plea for total absti nence is a little masterpiece of adopt reasoning most lucidly and toogently expressed. A review of the various methods of attempting to solve the question of the drink evil leads the author to the opinion that no solution can be found in mere legislation Even the "Gothenburg system" has its disadvantages. The Continental cafe system does not lead to less consumption of liquor or less waste of national resources, whilet a great many more people, especially young people and women, would, by the spread of such a system here, be posed to the danger of acquiring a aste for alcoholic drink. No mere 'system' can be successful. As reformers may be cheered by the fact that, owing to legislation, about half of the American people cannot enter a saloon; it is not so cheering to learn that many more than half of them do not enter a church."

"Human nature cannot be re-formed by compulsion; there are no more rigid teetotallers than the prisoners in our gaols, but they are not reckoned models of virtue. Moral motives alone can effectively remedy such a widespread moral dis-ease natural prudence, personal mere pride even and selfishness, may preserve an individual here and there from sensual excess, but to leaven the mass of men a moral appeal is necessary." He believes that "un-til the habits and prejudices of generations have been altered, until public opinion in this regard has become not merely retional but Chris-tian, the solution of the Drink Ques-tion lies in the hands of resolute men and women, inspired by love of God and of their neighbor."—St. Paul Bulletin.

THE PRIESTS OF BELGIUM

Writing to his father in Edinburgh Private G. MacDougall, a non-Catho-lic in the Cameron Highlanders, says: "Only those who have been through know how much we owe to the brave Catholic priests of Belgium and France. They are always moving about on their errands of mercy among the wounded, and when you're a piece of an iceberg or something blown in from the South Pole it warms you up only to think of these brave, good men risking tkeir lives by leaving their peaceful retreats to carry comfort to men like myself who are not of their faith. I used to be as hard as anyone at home against the Romans, but after what I have seen out here you can count on me when there's anything to be done in working for the money. And 'Glory to God' work is the only kind where the other fellow has a chance to sit more than the game." Curiously enough, his words brought back to me my wife's remark about the ethical standards of Catholic convents. I took a men that review of the women in our town whom I knew to be convent graduates, comparing them with women I knew to be the products of other methods of education. With a few exceptions, the balance stood overwhelmingly in favor of the convent-bred women. "I'll send them," I said. how much we owe to the brave when there's anything to be done in said. he way of knocking out men who say

THE CONVENT SCHOOL

A NON-CATHOLIC TELLS WHY HE SENDS HIS DAUGHTERS TO ONE

I am not a Catholic. As far as know, no one in my family for at least three generations has been a member of the Catholic Church. My father was a Presbyterian elder in the Ohio town where I was born. I myself went for a time to a Presbyterian college. Afterward, at the university where I studied law, I csased my own church attendance. I took it up again after my marriage, going to the Episcopal church with my wife, who was a graduate of the state university. While we lived in the East we were fairly regular attendants at eSunday services. After we came West we drifted out of the way of going to church. Since my wife' death I have not been inside a church of any kind.

As I am the judge of the United States District Court, and live in a town of less than ten thousand people, my habits are fairly well known to my neighbors. It is be-cause of them, I fancy, that I am so often the recipient of the question, "Why do you send your daughters to a convent school?" And because the reason involves some vitally im-portant phases of American life, I am setting down the evidence that in-fluenced my decision to send my two girls to an educational institution of a religion to which I do not sub-

I came from a town that believed ardently in the Public school system of America. I remember that my first orations were forensics in de fense of this system. Afterward, my two years in a sectarian college tempered my belief in Public schools a little. I realized that I received something from my religious in-structions that, rebal though I was in most matters of doctrine, im-pressed me and set me in certain standards that have upheld me through many a moral crisis. My university years seem, from this standpoint tof distance, like sand sliding from the rock of my earlier home and college training. My wife, who had taught in a gicls' school in Pennsylvania before our marriage, often made the same remark to me about the relative value of her own university education. In addition to this, she had brought out of the state university a violent prejudice against coeducation. She herself had been an observer rather than a participant in the social life of the univer-sity. 'The best most girls get out of it is heartache," she would say, "and the worst, heartbreak." Nor did she approve altogether of the girls' school in which she had taught. There's too much snobbery in hem," she declared, "too much them," materialism, too much emphasis on the purely social. I wonder why we can't establish institutions of the ethical standards of the Catholic

It was the first time I had ever heard any one suggest that Catholic convents held any standard of educaion that nen-Cathelics should emulate. That my wife, who was one of the keenest students I have ever known, should make the remark, im me at the time. The mem press ory of it impressed me again when I was struggling to think out the prob lem of our daughter's education, for thirteen, and Abigail eleven, left me helpless to determine the best course for the girls. I had already put Frank, our only son, in the preparatory school of the Presbyterian col-But I could find no similar school for the girls that satisfied my ideas of moral propriety and educational broadness. True, there were excellent institutions of sectarian bias; but they had, I noted, a narrowing tendency that I have always depre-cated. On the other hand, there were educational institutions with out any sectarian, in fact, any religious, tendency. But my years on the bench have convinced me of the

need of definite religious training. With the problem left entirely to me I was frankly baffled. It is strange commentary on American education that the men and women most familiar with various educational systems, public and private, in the country, should be the ones who are hesitant about sending their sons and daughters to the very schools in which they were sducated. My wife had consistently opposed coeduca-tional universities and ordinary girls' schools for our daughters. She had, I think, an idea that Ethel and Abigail would eventually go to one of the women's colleges of the East. But in the meantime I had to fill four years for Ethel and six for Abigail.

I consulted my old partner, the udge, "Send em to a Catholic con-Judge, "Send 'em to a Catholic convent," he growled characteristically. "Sisters take care of girls right. That's their business. They're not working for the money. And 'Glory to God' work is the only kind where the other fellow has a chance to sit in the game." (Puriously enough his

My girls have been for two years in that the Roman Catholic priests aren't among the finest Christians that Godput the breadth of life into."
—St. Paul Bulletin.

might consider undesirable. I did not find them. I had at least expected repression; but I find my girls as heartily wholesome as ever. They are doing well with their work. I know their moral standards are being fused. I know they are safe. And although I am a lonely, middle-ared man in a high buse for vine and altaough I am a lonely, middle-aged man in a big house for nine months of the year, I am willing to make the sacrifice in the certainty that I am doing my duty to my daughters in giving them the best kind of an education for their needs. For I have lived long enough to see that the great need of America is men and women of moral strength and high standards; and I can se that these are qualities the convent school is giving to my girls.-Exten-

IMPROPER DRESS

Among social workers the past few years the question frequently has been raised as to whether improper dress has anything to do with delinquency. Some persons fail to see any logical connection between dress norals. There is, however, s very close, even if indirect, connect up neatly by Mrs. Long, head of the probation division of the Juvenile Court of Chicago.

Some one has asked," she says. if the present mode of dress has bearing on delinquency among girls. I believe it has much to do with it. The great trouble of to-day is that our girls are jumping from the kindszgarten out into the world.

Where is the old fashioned school girl of yesterday, the girl with the long braid and white pinafore, the girl with the old fashioned mother who considered her little girl a school girl until the time came when she was ready to assume duties and responsibilites in her own home; the mother who selected her daughter's clothing, and who knew just where and with whom she went? I am not advising a return to those old-

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fashioned primitive days when our grandmothers sat at the spinning wheel, but I am strongly advising the mothers of to day to follow the teach-ings of our grandmothers in pro-tecting the morals of our young girls."

Parental discipline is very much on the wane, as any one familiar with school or college work can easily attest. Many parents have the and act upon it, that the child or youth is fully able to decide between right and wrong; that the youthful mind and moral perspective are sufficiently matured to enable the boy or girl to choose that which is absolutely proper. They fall to realize that on the one hand experience is lacking to these young people, and on the other, budding passions, desires, proclivities, and general inclinns are all based more upon sentiment, egotism, and love of pleasure. sense. It may not be too broad a statement to assert that in the average family of to-day the boys and

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you can buy from any druggist at very little cost, and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until all the mixture is used. A half pint should be enough to rid the head of dandruff and kill the dandruff germs. It stops the hair from falling out, and relieves itching

and scalp diseases.

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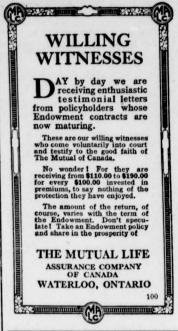
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girls assume practically all responsi bility for their actions, without re-lation to the parental desires or mandates. The result is that later on propriety and convention take the place of moral standard: an action is wrong not in itself, but because it is bad form to be caught at it.—St. Paul Bulletin.



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CHATS WITH YOUNG

TAKING CHANCES

I shot an arrow in the air; it fell in the distance. I know not where, till a neighbor said that it killed his calf, and I had to pay him six and a half \$6.50. I bought poison to slay some rats, and a bor swore that it killed his cats; and, rather than argue across the tence. I paid him four dollars and fifty cents \$4.50. One night I set salling a toy balloon, and hoped it would soar till it reached the moon; but the candle fell out on a farmer's straw, and he said I must settle or go to law. And this is the way with the ramdom shot; it never hits in the proper spot; and the joke you spring, that you think so smart, may leave a wound in some fellow's

A MAN WITHOUT JUDGMENT One of the differences between the successful man and the mediocre is that the former has judgment or discrimination, while the latter is auto-matic in action, does what he is told

to do, and goes by the clock.

The president of a large corpora tion, in a moment of irritation, or dered the head of one of his departments to send a communication to all customers who had failed to meet their obligations to the firm. He did not discriminate, he did not specify ; he said all.

The manager did as he was told. The result was that more that fifty good customers rebelled, and some f them could not be pacified.

The firm lost at least \$200,000

worth of business.

The manager did what he was told to do, and, technically speaking, he should be commended for being a faithful employee; for following orders. He did not stop to think, however; he did not use his judgment; did not discriminate. did not occur to him that this order was given in a moment of temporary irritation. He did not consult other officers of the company, he did not again refer the matter to the president when that official had be He simply went ahead and

The president could not criticise him, for the president was to blame. But—and that but looms large in the affairs of life—but if the manager had discriminated, if he had thought, if he had had felt his responsibility, he would not have blindly followed orders. He would have tarried a w He would not have disobeved. He the letters written, when he might have again referred the matter to the president, in which case his judg-

ment could not have been questione This manager still retains his position, but his salary remains the same, and he has not been promoted. He can be trusted, and yet he cannot be trusted. He is to day looked upon as an automatic machine, which responds to the touch of a button, but which has no judgment.

HE TAKES RESPONSIBILITY

The man who gets ahead has initiative. He is ready to consult his friends, he is glad to ask for advice. but he thinks out his own problems, assisted by the experience of others. He is his own court of last appeal

him he develops his mental power, makes his judgment a safe guide to follow.

OUR BOYS AND GIRLS

BE HONEST BOYS

Sit down and think about it boys. Do you really want to be honest men? Men who can be trusted anywhere? And with any amount of money? Then you must begin by being honest now. Never allow yourself to take or retain a single penny that is not rightfully your own. Take nothing without permission, or without giving something in return. Pick no berries that are not on your side of the fence. Go into no orchards where you do not belong. Plunder no melon patches, nor gardens, nor cheat your little playmates in any trade.

tree and no blight falls ?"

lend him aid.

while fervently invoking his patron-ess, the Blessed Virgin, beseeching her to intercede that her Son would

The pagens stood not far off in fear and trembling — when, lo! a stroke of lightning flashed out of the heavens

and threw the tree to the ground.
"It is the bolt of Thor the Thunderer!" they cried, "see how he pun-

ishes the profaner!"

But St. Boniface was not disturbed.

Saints are not easily disturbed. He waited until the excitement had sub-

water until the excitement has and sided, and then, touching the tree, he called their attention to it. It lay there in three huge petal-shaped pieces, wide apart, like a flower.

"Behold the symbol of the Blessed Trinity—three in one!" he exclaimed,

and with Boniface the people all fell on their knees, after which Boniface explained to them the doctrines of

the true faith. And that is the part the oak played in bringing the Cath-

olic religion into Germany.-Exten-

HOW IRISH NUNS CAME

TO BE LOCATED IN

YPRES

The thrilling narrative of the mar

vellous escape of these Irish daughters of St. Benedict from their beloved, bomb riddled Belgian home

affords a fresh confirmation of the

"The best laid schemes o' mice an

Gang att agley."

The community should have cele-

brated its 250th anniversary this year, and now their historic abbey is a

ightless ruin; an empty shell.

How these Irish nuns came to be

at Ypres at all we learn from Mr. Red-mond's brief, but clear introduction

to "The Irish Nuns at Ypres: An Episode of the War." By D. M. C.,

O. S. B. (member of the Community

Edited by R Barry O'Brien, LL. D. with an introduction by John Red

An abbey of English-speaking Ben-

edictine nuns, founded at Ypres in 1665, elected in 1682 an Irish abbess.

This appointment was followed by s

in favor of the Irish nation, which

had no other recognized place for

religious in Flanders. Gradually

Irish nuns from other houses were

drafted into Ypres Abbey, which thus

secame, so far as the majority of its

members are concerned, an Irish

Under James II. the Lady Abbess

of the day, accompanied by some of the nuns, came over to Ireland, hop-ing to found a house of their Order

in Dublin, but the Revolution frus-trated their pious intentions; Wil-

iam's soldiers broke into and pillaged

the Irish ladies' temporary home, and they were compelled to rejoin their

Sisters at Ypres, where the community has remained until the present

THE ENEMY'S APPROACH

It was towards the end of last Sen tember that vague rumors of the

enemy's approach began to disturb the nuns. On October 7 the Ger-

mans were in possession of the town but the Abbey was saved for a time

from their unwelcome presence.
Just one week after the coming of

the Germans the troops of the Allies poured into Ypres to the number of

21,000. A famine took the edge off the joy felt by the Irish nuns when

they heard the song of their British deliverers. The bakers could not

supply the immensely increasing de mand for bread and it required all

the resourcefulness of the nun's old

servantman. Edmund, to secure a few

loaves for the religious. Prayers went up to God unceasingly in the

Abbey as well as in the town. The nuns also found some alleviation of

their painful anxiety in making badges of the Sacred Heart for the

soldiers. This work gave rise to an incident which will afford us an op-

portunity of showing how charming.

ly Dame Mary Columban can write.

CHILDREN AND THE "LITTLE HEART'

"Even the little children in the

streets came to ask for "a little heart!" until the poor Sister at the door was

nable to getthrough her other work

owing to the constant ringing of the

In despair, she laid her com-

sion Magazine.

adage:

mond. M. P.

community.

God loves honest boys, and he loves honest men. He says that the man or boy, "who is faithful in little, will also be faithful in much," and we know that none but the faithful ones will find a place in the kingdom. You stiffs the voice of conscient when you allow yourself to take what does not belong to you. You sear, or burn it with a hot iron, so that it cannot feel; and if you keep on doing wrong, keep on being dishonest, you will after awhile not care at all, and will become, it may be, robbers and murderers, and lose all the bright things God has promised to the good Be honest, boys! — St. Paul Bulletin

THE LITTLE LIE Once there was a Little Lie flying through the air. It came to a child's heart and said, "Let me in." The child said, "I will not let a lie come into my heart." But the Little Lie said, "I'm a Little White Lie. No one would ever think I was a Lie at all because I'm so different from every other Lie. You are such a nice child that I would not want you to take a common Lie into your heart.'

"This sounds very well," said the child, "I will let you in." So the child took the Little Lie into his child, Do you know what happened? Do you think one lie can be any differ-

ent from another lie? I will tell you what happened.
That Little Lie, when it had come into the child's heart, opened the door to every other L'e, big and little, black and white. The child's heart was soon so full of lies that there was a lie in account. there was a lie in everything the child said. The lies crept into all the child's thoughts and words until everyone said :

'We cannot believe anything the child tells us."

This was all because the child let that first Little Lie come into its heart. Let us learn a lesson from this and shut our hearts up tight when a Little Lie knocks and says, "Let me in." We must answer, "Go away, and never come here again."-Sunday Companion. THE OAK AND THE CONVERSION

OF THE GERMANS

There are few children who have not heard of the part that the little shamrock played in the conversion of Ireland to the Catholic faith, but the story that the importance of the oak had in the conversion of the Germans is not so well known.

When St. Boniface preached he His judgment settles his life con-duct. By contact with those around pagans worshipped the oak tree, which

instead of scolding, she told them there was nothing ready then, but for the future, if they came back on Mondays, they might have as many they called the "Tree of Thor, the St. Boniface told them that the tree must be destroyed. "Such idolatrous superstition will ruin your immortal souls," he assured 'petits coeurs' as they wished. The little troop marched quite contented. ly out of the door, headed by the girl —who could not have been more than seven years old—and diminishing in size and age down to a little mite of two, who toddled out hanging on to his brother's coat. The devout the Tree of Thor," they answered, "for whosoever touches it will be "for whosever touches."

avenged by Thor himself."

"All Nature belongs to the one

"Repulses said. "Will procession was brought up by a tiny black dog, which seemed highly deyou believe in Him if I destroy this lighted with the whole proceeding. And they assured him they would. So the saint took the ax, and hewed mightily at it, in the mean-

GERMAN SISTERS LEAVE

Meanwhile the danger was stead rily increasing for the brave little flemish town. Crowds of refugees, from places in the firing line, invaded the streets. The rigours of a martial law were felt even in the Abbey, from which four German nuns, all over twenty five years in the convent, had to depart for Holland. The sound of hostilities came ever nearer and nearer. Roulers, Warneton, Dixmude, and finally Bruges fell into the hands of

The Allies, who had come by thou sands, were up against a million of Germans. Frightful losses were sustained on both sides, by those defending Ypres and those attacking it The ambulance cars continually brought in the unfortunate victims from the battlefield, and the nuns gave up all the time at their dis-posal to the "rolling" of bandages for which were sacrificed sheets and veils, and in fact anything that could

FLIGHT FROM ROME RIDDLED CONVENT

Despite the danger and anxiety the regular observances of the house went on at the usual hours. But on Wednesday, October 28th, the bom-bardment of the town began, and it was judged advisable to send away some of the nuns with their par-alysed Abbess to the Poperinghe. A few days later, acting on the advice of French and English officers, the remaining nuns, with heavy hearts. started from their old home under a hail of shells, for Oulton Abbey, Staffordshire, where they had been offered an asylum by nune of their

A THRILLING JOURNEY

The pathetic story of their flight is graphically told, and no one that takes up this plain, unvarpished rebe tempted to lay the book down unfinished. The hairbreath escapes of the nuns and their passage through a red sea of human gore, by tottering buildings and the white, emaciated faces of starying crowds are relieved at intervals with acts of courtesy on the part of the Belgians, plessant and unexpected meetings with Irish soldiers who seemed to spring up from the ground just when discouragement or powerlessness threatened to swallow up the little band of defenceless and frightened women. Here is one instance out of several that might be quoted.

THE GOOD IRISH SOLDIERS

"As we were nearing the Rue de Lille, where the shells were falling thickly, two soldiers came forward to help us with our packages. We chatted as we hurried along, stopping every one or two minutes, to avoid a shower of bricks, as we heard a shell hiss over our heads and fall on one of the houses by us. One of us re-marked to the soldiers: 'It is very kind of you to help us.' To our delight they answered. 'It is our same religion, and our same country. from Kerry, the other from Belfast. town they were both obliged to turn not having leave to quit Ypres The Kerry man left us hurriedly; but our man from Belfast ventured a little farther, though in the end he thought it wiser to return to his regiment. So we shook hands with him, and thanked him heartily, wishing him good luck and a safe return to dear old Ireland! Our good Mother Prioress had a bag of pears in her hand, soshe said to him: 'Here, take these pears, and eat them, and we will pray for you. But he turned away, and said, 'No, no, keep them for yourselves.' Here the poor fellow broke down, waved his hand and wished us Godspeed." The famous blue flag, the great historic treasure of these Irish Benedictine nuns, has some pages devoted to its history. Means were found, it seems, to save

CHANGED

But a few years ago France, or rather the French government, deemed the priests and nuns unworthy a place in the sun; these good people were driven beyond the confines of Masonic jurisdiction, they became exiles without reason. Now the same French government has discovered that these holy persons had in them the stuff that makes





heroes and heroines. It has be-stowed its highest decoration for bravery, the coveted "Legion of upon sixty seven priests and one hundred and twenty seven nuns, who distinguished themselves for valor on the firing line. Will these heroic personages go back into exile after the war?—St. Paul Bulletin.

SOME FRENCH HEROINES

Mr. Philip Gibbs, war correspo ent in France, for the London Daily Telegraph, paid tribute to the courage of the French women, in these

words:
They are very patient, these women of France, and immensely brave. I have seen their courage. I have seen them walking very quietly and calmly away from villages burn-ing under shell fire, or threatened by an advancing enemy, where they have left all that made up the wealth of their life, even though it were grinding poverty. I have traveled with train-loads of these refuges women, with their children about them, and often, when I have heard their conversation, and seen the tranquility of their faces, I have said to myself: "They are wonderful. "They are wonderful,

these French women."
Sister Gabrielle, a daughter of St. Vincent de Paul, is named among these heroines. Mr. Gibbs relates an instance of her brave conduct. refused to leave the town of Clertants fled before the enemy. With care for the forty two old people in their charge, who could not be re-moved. The town became a torch the convent. Sister Gabrielle's heroof the officer, and he preserved the To his credit be it told he kent his word that no harm should befall the old people.

CATHOLIC READING CIRCLE

We are being vilified, abused and insulted daily. Through the press from the pulpit and the lecture plat form, etill more from the undignified soap box, irresponsible and unscrupulous calumniators pour forth vials of filth and abuse against things Catholic. We have been patient and forbearing under most galling cirto be patient, but let us not be apathetic lest our inactivity and silence be construed against us. Let us arouse ourselves from our lethargy and become active, under this gallgent laity, let us organize as able de-tenders of our cause, and thus lend to the clergy and to the Catholic press the support which is their due The remedy, an effective antidote for all this bigotry and calumny—so say venerable churchmen who have weathered more than one such storm —is intelligence concerning our Church, her teachings and her history. The Church has an answer for every question which may be propounded, an explanation for every doctrine she teaches. What, then, is there for us to do? Simply and earnestly to inform ourselves, that we may give the necessar; answers and explanations when con fronted by the honest inquirer whose curiosity has become aroused by the ceaseless activity of abuse. And this most beneficent result may be accomplished through the medium of the Catholic Reading Circle Were we to see a flourishing Read-ing Circle in each city and town throughout the land, intelligently directed and affiliated with some central organization, I venture to say that the glost of bigotry would be speedily laid at rest again would be a reflection upon the intel-ligence of our fair minded non-Cath-olic fellow-citizens (and, thank God, the great and overwhelming majority of them answer to that description) to suppose that calumniators, whose only weapons are lies and filth, will continue to find an audi-ence once the facts have been placed at their disposal.

And how can the truth be more quickly and effectively brought home to them than through the instrumentality of the intelligent Catholic layman, with whom they come in daily contact in business and social

It is then for us, the Catholic laity to rouse ourselves from our attitude of indifference, and to respond read-ily and heartily to the call which has come to us above the tumult; and it through y is little indeed that our leaders ask forget it."

of us. Would we brook the charge that we are not loyal sons of the Church? Are we then prepared to state to the questioner the reasons why we are loyal to the Church? Are we familiar with the doctrines which the Church teaches, with her history and her attitude generally Are we prepared to refute calumnie Faith which may be called in ques-tion? Scarcely any of us are thus qualified. We must acknowledge our deficiencies in these respects. We are convinced that the position have we the facts and the arguments ready at hand when we need them?

Are they immediately available to us? Do we even know where to find them? Or must we refer the inquirer to our clergy, with regard to whom he maintains a respectful distance? We need not be theologians, nor highly skilled logicians but we do need to be solidly edu-cated in at least the fundamentals of Catholic knowledge, and alive to the arguments in behalf of the religion we profess, if we would escape the charge of ignorance and hope to combat the influences which are at work against us.—Catholic World.

MORE ROMAN THAN THE ROMAN -IN DRESS

The Bishop of London (Anglican when at Rouen—during his recent visit to the front—courteously called upon the Archbishop of that ancient city. Out of respect the visitor was arrayed in purple. This dress was unusual, as in the Catholic Church purple cassocks are rarely used in social functions. The London Tab-let, narrating the incident, tells what came of it—as follows :

A bishop, archbishop, or even a cardinal would not think of paying or receiving visits save in plain black red-seamed cassock. . . Hence the archbishop, who is nothing if not witty and genial, must have been somewhat taken aback at the contrast between his visitor-in purple and himself in his simple but correct black cassock. With ready French courtesy he sought to cover the mistake, and even to turn it into a subject of indebtedness, by thanking the Bishop of London not only for visit, but for his kindly wish to do him honor by coming to him in an attire which in magnificence was so much greater than his own—greater, in fact, than that of a cardinal. It seems hardly credible, but certain organs of the Anglican press, on the strength of the archbishop's playful compliment, have gravely assured their readers that the Archbishop of Rouen had said that the Bishop of London was "greater than a Car-dinal!" The ingenuity of misreporting could hardly go futrher.—Sacred Heart Review.

WHAT SHE WOULD DO WITH HER LEGACY

Here is a little story that shows what strength of purpose can accomplish, when supported by grace. We quote from the Missionary, Washing-

ton, D. C.: We lately had a visit from our old friend, Father Martin Blank. He told us of a little family of pious Methodists in his parish, whose peace was broken by the young daughter—theironly child—announcing that she was being instructed for Days of arguments and of protests chagrin. But the girl stood firm. At last the father, a well-to-do mer-chant, said to her: "My daughter, you are my only child, and I have always intended to leave you all that I have; I will do so if you stay where you are, in our dear old Methodist Church. But is you join the Catholice, I will cut you off with a dollar and one cent." The girl's eyes sparkled, and she answered: "Papa, I trust you will not die for many years. But when you do and I get that legacy I will put the dollar and one cent in Father Martin's collection plate and pray hard for your soul.' She came into the Church and her father forgave her. The mother is now under instruction and there are hopes of getting the father.

IF WE LOVE GOD

In a recent issue, the Toledo Record said: "One recommendation of the Catholic Educational Convention is deserving of more than pass ing notice. Several of the delegates, cleric and lay, suggested the idea that the Catholic laymen could do much to put the Church in the proper light before our non-Catholic breth-ren. No work is more worthy of the zeal of a Catholic. There are millions of non-Catholics in our country who would embrace the faith did they but understand it. The clergy are doing great work in this line but the laity can do more. It is hard for the priest to get a hearing. The non-Catholic people will not come to him. They will not of their own choice go to a Catholic church to hear sermons, nor will they read Catholic literature to any great extent. The laity meet them day after day, in business and social life. They have their cenfidence and have many opportunities to discuss religious questions with them. Convert one soul, pray for one particular non Catholic friend. Urgs him to study the Church. Give him Catholic literature. Bring him to the Church. Is that one soul be brought to God through your ministry, God will not

50c. Each

Novels and Religious Books by the Best Catholic Authors NOVELS

ADDITIONAL TITLES NEXT WEEK
NUMBER TWO

THE SISTER OF CHARITY, by Mrs. Anna H. Donsey. The story of a Sister of Charity who, as a nurse, attends a non-Catholic family, and after a shipwreck and rescue from almost a hopeless relation, brings the family into the Church of God. It is especially interesting in its descriptions.

PABIOLA. By Cardinal Wiseman. This edition of Cardinal Wiseman's tale of early Christian times is much more modern and decidedly more attractive than the old editions.

TIGRANES, by Rev. John Joseph Franco, S. J. An

attractive than the old editions.

TiGRANES, by Rev. John Joseph Franco, S. J. An absorbing story of the persecutions of Catholics in the fourth century, and the attempt of Julian the Apostate to restore the gods of Homer and Virgil.

THE SOLITARY ISLAND, by Rev. John Talbot Smith. As mysterious and fascinating in its plot as either of the sensational productions of Archibald Clavering Gunther, and it contains portraits which would not shame the brush of a Thackersy or Dickens.

THE TWO VICTORIES, by Rev. T. J. Potter. A story of the conflict of faith in a non-Catholic family and their entrance into the Catholic Church.

Church.
THE MINER'S DAUGHTER. By Cecilia Mary
Caddell. A story of the adventures and final con-

manner.

THE ALCHEMIST'S SECRET, by Isabel Cecilia

Williams. This collection of short stories is not of
the sort written simply for amusement: they have
their simple, direct teaching, and they lead us to
think of and to pity sorrows and trials of others
rather than our own.

IN THE CRUCIBLE, by Isabel Cecilia Williams.

These stories of high endeavor, of the patient bearing of pain, the sacrifice of self for others good, are keyed on the divine true story of Him Who gave up all for us and died on Caivary's Cross (Sacred Heart Review).

FRARS ON THE DIADEM, by Anna H. Dorsey, A novel of the inner life of Queen Elizabeth. So interesting that the reader will be loathe to lay it down before finishing the entire story. *DEER JANE, by Isabel Cecilia Williams. A sweet, simple tale of a self-sacrificing elder sister whose ambition to keep the little household together is told with a grace and interest that are irresistible.

AUISA KIRKBRIDGE, by Rev. A. J. Thebaud, S. J. A dramatic tale of New York City after the Civil War, full of exciting narratives infused with a strong religious moral tone.

a strong religious moral tone.

THE MERCHANT OF ANTWERP, by Hendrick Conscience. A novel of impelling interest from beginning to end concerning the romance of the daughter of a diamond merchant, and Raphael Banks, who, through the uncertainties of fortune, earns the parental approval of their marriage, which had been withheld on account of difference in social position.

in social position.

MARIAN ELWOOD, by Sarah M. Brownson. The story of a haughty society girl, selfish and arrogant, who awakes to the shellownness of her existence through the appreciation of the noble character and religious example of a young man whom she alterwards marries.

CONSCIENCE'S TALES, by Henrick Conscience, Thoroughly interesting and well written tales of Flemish life, including "The Recruit," "Mine Host Gensendonck," "Blind Ross," and "The Poor Nobleman." FAITH. HOPE AND CHARITY, by Anonymous. An exceedingly interesting tale of love, we and adventure during the exciting times of the French Revolution.

THE COMMANDER, by Charles D'Hericault. An historical novel of the French Revolution. BEECH BLUFF, by Fanny Warner. A tale of the South before the Civil War. Two other stories are contained in this volume: "Agnes," and "For Many Days."

are contained in this volume: "Agnes," and "For Many Days."

CAPTAIN ROSCOFF, by Raoul de Navery, A thrilling story of fearlessness and adventure.

CATHOLIC CRUSOE, by Rev. W. H. Anderdon, M.A. The adventures of Owen Evans, Esq., Surgeon's Mate, set ashore with companions on a desolate island in the Caribban Sea.

HAPPY-GO-LUCKY, by Mary C. Crowley. A collection of Catholic stories for boys, including "A Little Heroine," "Ne's Baseball Club," "Terry and His Friends," "The Boys at Baiton," and "A Christmas Stocking."

MERRY HEARTS AND TRUE, by Mary C. Crowley. A collection of stories for Catholic children, including "Little Beginnings," "Blind Apple Woman," "Polly's Five Dollars," "Marie's Trumpet," and "A Family's Frolic."

THE APRICAN FABIOLA, translated by Rt. Rev. Mgr. Joseph O'Connell, D.D. The story of the Life of St. Perpetua, who suffered martyrdom together with her slave, Falicitas, at Carthage in the year 203, One of the most moving in the annals of the Church.

HAWTHORNDEAN, by Clara M. Thompson. A story of American life founded on fact.

story of American life founded on fact.

KATHLEEN'S MOTTO, by Geneviewe Walsh. A interesting and inspiring story of a young lady who, by her simplicity and honesty, succeeds in spite of discouraging difficulties.

ALIAS KITTY CASEY, by Marie Gertrude Williams. Kitty Casey is in reality Catherine Carew, a girl threatened with misfortune, who in an endeavor to seclude herself, and at the same time enjoy the advantages of the country in summer time, accepts a menial position in a hotel, taking the position of waitrees refused by her maid, Kitty Casey. The story is well written, and a romance cleverly told.

LATE MISS HOLLINGEROED

LATE MISS HOLLINGFORD, by Rosa Mulhol-land. A simple and delightful novel by Miss Mul-holland, who has written a number of books for young ladies which have met with popular favor. FERNCLIFFE. Ferncliffe is the name of a large setate in Devonshire, England, the home of Agnee Falkland, who with her family and adopted sister, Francis Macdonald, furnish the interesting events and the secret influence of which Agnee Falkland is the innocent sufferer.

THE ORPHAN SISTERS, by Mary I. Hoffman.
This is an exceedingly incresting story, in which
some of the doctrines of the Catholic Church are

some of the doctrines of the Catholic Church are clearly defined.

ROSE LE BLANC, by Lady Georgianna Fullerton. A thoroughly entertaining story for young people by one of the best known Catholic authors.

THE STRAWCUTTER'S DAUGHTER, by Lady Georgianna Fullerton. An interesting Catholic story for young people.

LADY AMABEL AND THE SHEPHERD BOY by Elizabeth M. Stewart. A Catholic tale of England, in which the love of an humble shepherd boy for the daughter of a noble English family is ridiculed. In the course of time various opportunities present themselves which bring him before her parents in a more favorable light, and finally results in her marriage.

MAY BROCKE, by Mrs. Anna H. Dorsey. The story of two cousins who are left in the care of their very wealthy but eccentric uncle, who professed no religion and is at odds with all the world. It follows them through their many trials and experiences, and contrasts the effect on the two distinct characters.

AUNT HONOR'S KEEPSAKE. A chapter from

AUNT HONOR'S KEEPSAKE. A chapter from life. By Mrs. James Sadlier. BORROWED FROM THE NIGHT. A tale of BLAKES AND FLANAGAN'S, by Mrs. Jame Sadlier. This book is the author's masterpiece. CARDOME. A spirited tale of romance and adven-ture in Kentucky, by Anna C. Minogue.

CINEAS, or Rome Under Nero. A strong novel of early Christianity, by J. M. Villefranche. FOUR GREAT EVILS OF THE DAY, by Car-

OLD HOUSE BY THE BOYNE, by Mrs. J. Sadlier.
Picturing scenes and incidents true to life in an
Irish Borough. Irish Borough.

ORPHAN OF MOSCOW. A pathetic story full of interest for young readers arranged by Mrs. Sadlier.

PEARL OF ANTIOCH, by Abbe Bayle. A charming and powerfully written story of the early ages of the Church.

THALIA, by Abbe A. Bayle. An interesting and instructive tale of the Fourth Century.

THE WATERS OF CONTRADICTION, by Anna C. Minogue. A delightful romance of the south and southern people. ALVIRA, by Rev. A. J. O'Reilly.

ALURA, by kev. A. J. O'Resily.

AluRY MOORE. A tale of the times, by Richard
Baptist O'Brien, D. D. Showing how eviction,
nurder and such pastimes are managed and justice administered in Ireland, together with many
stirring incidents in other lands. The story tells of
...the heroic lives of our Irish grandfathers and
grandmothers. There is no lack of incident and
accident. For those interested in Irish history of
these later days Ailey Moore in a new dress will
serve a good purpose.

The Catholic Record LONDON, CANADA

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You can't hope to be as cool as a cucumber in the hot, sultry days, but you can keep your body at a comfortable temperature by eating the foods that make healthy times without heating the blood. Cut out ment for a few days and

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CHRISTIAN BROTHERS' TRAINING COLLEGE

The training college of the Ontario Province of the Christian Brothers, known as the De La Salle Training College, Toronto, offers a splendid opportunity to boys and young men who desire to devote their lives to the great work of Catholic education

The object of the Ds La Salle Training College is to train boys and young men to become qualified teachers and worthy members of the Institute of the Brothers of the Christian Schools Only these of the Christian Schools. Only those who have the intention of becoming members of the Order are admitted

members of the Order are admitted to the Training College. The Training College is divided into three departments: the Junior Novitiate, the Senior Novitiate, and the Scholasticate.

THE JUNIOR NOVITIATE

The Junior Novitiate is for boys from thirteen to seventeen years of age. The course of studies is that of the High Schools of Ontario and the students are prepared for the scademic examinations required of teachers by the Department of Education. In addition to this they are given a thorough course of religious instruction and are taught vocal and instrumental music and elecution.

THE SENIOR NOVITIATE

The Senior Novitiate is for those who have completed their Junior Novitiate, and for young men who enter from the age of seventeen to twenty five years. In this department the candidates, after a suitable robation, receive the religious habit ad spend an entire year in learning the nature and duties of the religious

THE SCHOLASTICATE

The Scholasticate is for those who have completed their Senior Novitiate. They continue their academic training, and, having passed the examinations required by the Educa-tion Department, follow the course of professional training at the Provincial Normal School or the Faculty of

QUALIFICATIONS FOR ADMISSION

The qualities required in those who apply for admission to the De La Salle Training College are: good health, ability to make the required studies a sociable disposition, and a desire for one's spiritual

During the past year there were sixty students in the different de-partments and a still larger number will be enrolled for the opening term in September. The magnificent new buildings at Oak Ridges are near completion and are designed to accommodate 120 students.

Application for admission should be made to Rev. Brother T. Edward, Provincial, 28 Duke Street, Toronto

A NON-CATHOLIC TRIBUTE

In a recent number of the Saturday Evening Post, Mary Roberts Rinehart pays a worthy tribute to the French and Belgian priests whom she had seen in the war zone:

No article on the work of the Red Cross in France can be complete without a reference to the work of these priests, not perhaps affiliated with the society, but doing yeoman work of service among the wounded. or at the outposts, in the hospitals small villages, where the entire com-munity plus its burden of wounded turns to the curé for everything, from advice to the Sacrament.

heavy. Subjected to insult, injury and even death during the German invasion, where in one diocese alone thirteen were put to death-their destroyed, or used as barracks by the enemy—that which was their world has turned to chaos about them. Those who remained with their conquered people have done their best to keep their small communities together and to look after their material needs — which has, indeed, been the lot of the priests of battle-scarred Flanders for many genera-

'Others have attached themselves to the hospital service. All the Belgian trains of wounded are cared for solely by these priests, who perform every necessary service for

Mrs. Rinehart is not a Catholic, but she can appreciate heroic un-selfishness, and devotion to duty. Will the governments that outlawed priests who were religious, and then welcomed them back in the shock of war, make their home coming permanent?—America.

PUBLIC TRIBUTE TO A SISTER OF CHARITY

Sister Regina Kenny, superior in charge of the City Hospital, Mobile, Alabama, and who had spent forty years of her life in works of mercy, died the other day. At a meeting of the City Commissioners held a hours after her demise that body and instructed its secretary to devote an entire page of the minutes book to the document and to place it within a mourning border.

The memorial follows : In behalf of the poor and friendless whose afflictions cast them upon the charity of the public, and who have enjoyed the comforts and atten-tions which were made possible at



"Why, bless my heart, Susie!"

"It's a treat to see your dear face again—and this is your husband—glad to see you, Jack.

> "Now Susie, take off your hat and coat, and come out to the kitchen with me—Jack can go out into the garden and smoke for awhile. "I'm just going to bake a few of those bis-

cuits that you like, and while I work you can tell me all the news. "What did you say? Bake some of those brown biscuits? Why, do you remember those yet? I used to bake them for you

when you were knee high to a sparrow. "Surely, dearie and I'll make a pie or two to-morrow-Oh, it's no trouble, I've always used HUNT'S DIAMOND FLOUR for baking-you are always sure of it-there is no chance at all of spoiling your bak-

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the City Hospital by the genius, love-liness of character and the great humanity of Sister Regina, long time the head and the inspiration of the City Hospital, and also in behalf of themselves, the Commissioners of Mobile now here make a permanent record upon the minutes of the board of their appreciation of the supreme excellency of Sister Regina Kenny as a devoted friend to the afflicted and servant to the poor, and splendid organizer and

administrator of the city's chief charity, in which she gave us cause to feel great pride, and of her beau-tiful and amiable character. Her passing is a personal grief to each member of this commission, and is experienced as a loss to the community as well as to the devoted Sisterhood of which she was a mem-ber. — Philadelphia Standard and

THE QUESTION BOX

In reply to a Saskatchewan correspondent who asks us whether conversions to the Catholic religion have ever been made by a certain well known non-Catholic revivalist, we would state that we can with difficulty understand how a direct conversion to the Catholic Church could be accomplished by a non-Catholic preacher, for this would involve a simultaneous support of and opposition to the Catholic position. It is, however, true that an unbeliever may sometimes gain the first gleam of Christianity from a non-Catholic source, and subsequently, by the grace of God, be converted to "In prostrate Belgium the demands the Catholic Church. In reply to less, nursed the sick and comforted on the priests have been extremely the same correspondent's question the bereaved in a manner that added as to what is to be a Catholic's opinion of the said non Catholic revivalist, (which is a very comprehensive question) we would state that a Catholic, by the laws of His Church, is not expected to attend non Catholic services, and therefore must regard such attendances as unlawful. Catholic's social attitude towards all men however must be based on the



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BIGOTS REBUKED BY PROTESTANT LADY

ELLA FORT JAMES PAYS TRIBUTE TO VIRTUE AND HEROISM OF MALIGNED SISTERS

Richland, Wis., was recently cursed by a wave of anti-Catholic bigotry. Miss Ella Fort James, a prominent Protestant there, sent to The Richland Democrat a noble letter in which she pays a high tribute to the maligned Sisters. We quote:

"The writer was educated in a convent, and for six years lived among Catholics. Not years lived among

Catholics. Not once in all that time was any effort made to induce her to enter the Catholic faith. No influence of that kind was brought to bear upon any of the Protestant pupils. The beautiful lives of the nuns had, however, lasting influence in other channels. One of the sweetest memories in that distant past are the hours spent in the quiet halls of that convent school. "The writer had a Protestant friend, who at the age of sixteen years desired to become a nun. She applied to the Mother Superior of the Ursuline Convent in Galveston, Tex., and was told that her admission would not be granted without the consent of her family and without thorough premeditation on her own part. This girl afterwards decided to remain a Protestant and not one word was ever offered by the Mother Superior against this

decision. "In the great tidal wave of Galveston in 1900 the Sisters of the Ursuline Convent saved hundreds of lives. Regardless of color or religious be-lief, they gave shelter to the hometheir names to the annals of the great.

"In all the history of the world, in times of stress, the nuns have moved through the labyrinths of bloody war and darkness, angels of mercy. The priests have litted the weary and aided them in struggling along stony paths; they have held the wine of encouragement to dying lips and have made the dying hours of many hopeless ones happy."—Truth.

It was Newman who defined vulgarity as "the greatest of vices, be-cause the compound of so many small ones;" and the same author somewhere remarks that to be a perfect gentleman is one of the great aids to being a perfect Christian.

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MOTHER SUPERIOR.

\$\$\$\$\$\$\$\$\$\$\$\$\$

A man would not go very far wrong if he could learn to treat his case as if it were his neighbor's and then take the advice he would give to his neighbor.

The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities; it is this that in all things distinguished the strong soul from the weak.—

TO CORRESPONDENTS

In reply to an anonymous correspondent who sends us a clipping from a French paper, of which the title is not given, we must state that correspondents must give their name orrespondents must give their name and address, and also send the copy of the newspaper to which their questions may happen to refer. We cannot express opinions upon un-identified clippings.

Learn Railway Operating and Transportation Business at Shaw's Tele-graph and Railroad School, Toronto. Station work complete. Start by Correspondence and finish at School if you wish. Good positions available when you know your work. Endorsed by all leading Railway officials. Particulars free. T. J. John-ston, Principal. W. H. Shaw, President

DIED

KEARY .-- At Bessemer, Mich, on unday, Aug. 8, Catherine McCann-Keary, aged eighty-four years. Funeral Tuesday morning to St. Peter Cathedral, this city. Requiem High Mass at 9 o'clock. Interment at St. Peter's cemetery. May her soul rest

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This Chicago Business Man had been a CHRONIC CA-TARRH SUFFER-ER FOR YEARS. He endured every torture and humiliation that the worst catarrh-ridden man

or woman sufferer could experience. He tried everything under the sun to rid himself of this abomunder the sun to rid himself of this abomination. Nothing helped him beyond giving a little temporary relief. Then one day he found a SIMPLE, EASY, PLEASANT way to relieve him. He tried it when he had given up all hope of a cure. IT SAVED HIM. He is now a well man. IT CURED HIS TERRIBLE CASE SO EASILY AND SO QUICKLY that he was astonished. He told friends who were catarth suffe ess and THEY WERE CURED. He told others who have had the same success. Now he is making

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Catarrh. Write To Him

This man says: "I tried everything I could learn of, I tried lotions, creams, jellies, douches, sprays, chemicals that I smoked, that I burned and inhaled. I tried vibratory treatments, I tried electricity. I tried all kinds of apparatus. Nothing helped me. Then one day I found something NEW. It was oS IMPLE, INEXPENSIVE and PLEASANT that I could hardly believe it would cure me. But I tried it and now I AM CURED. I gave the secret to my friends. They were cured. I told hundreds, thousands of others, and every day I get letters saying they are cured and thanking me to the skies for telling them how to cure themselves. I will be glad to tell any sufferer FREE all about this remarkable method of treating this horrible disease. HOW I CURED MYSELF and how thousands of others have cured themselves. All they have to do is write to me. Don't send me any money, just send me their name and address and I'll send this information FREE."

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TEACHERS WANTED

TEACHER WANTED HOLDING SECOND class certificates for No. 1 Separate school, Markstay. State salary expected by the month Duties to commence Sept. 1. Apply to Dougald McPhee, Sec. Treas. Markstay, Out 1922-2

TEACHERS WANTED FOR ESPANOLA
Catholic Separate School, holding 2rd class
certificate with knowledge of French, also, qualified
teache, being able to teach French and English for
second room, also, qualified tracher for third room,
Apply stating experience and salary to Sec. R. R.
Separate School box 409, Espanola, Ont. 1922-2

TEACHERS WANTED AT ST. MICHAELS
Separate School, Belleville, O.t. Two lady
teachers, second class certificate qualifications.
Apply at once stating salary to Rev. C. J. Killeen,
Belleville, Ont. 1922-2

WANTED SECOND CLASS PROFESSIONAL teacher for Catholic Separate school, No. 8, Huntley. Experience necessary. Duties to commence Sept. 1st. Apply stating experience and salary. Salary paid last teacher was \$850. John Delaney, Sec. Treas. R. R. No. 1, Corkery, Ont.

CATHOLIC TEACHER WANTED FOR class professional certificate. Apply stating salary and experience to Patrick Costello, Sec. Treas., Rothsay, R.R. No. 1.

say, R. No. 1.

CATHOJIC TEACHER WANTED FOR SEC tion No. 6, Proton. Co. Greg, holding second class professional certificate. Apply stating salary and experience. Reference required. Duties to commerce Sept. 1st. 1915.

Treas., R. R. No. 2, Conn., Ont. 1911-2

WANTED FOR C. S. S. S. NO: 1 STANLEY
Second or Third Professional teacher. Salary
\$450 per annum. Duties to commence Sept. 1st.
Small attendance. Apply E. J. Gelinas, Sec. Treas,
R. R. 2, Zurich. 1999-tf SITUATION WANTED

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