The Catholic Record

LONDON, SATURDAY, JANUARY 23, 1915

THE WRONG WAY

Don't be a grave digger. It is an honorable profession but conducing to gloomy thoughts: it is not necessarily to be envied. And yet some of us are not averse to it. We dig graves for the hopes and works of others: thrust into them aspiration and achievement and flatten them with undisguised delight. It is easy to make the world a charnel house and to dwell among shadows, listen ing all the while to the siren voice of self-approval. It is easy to sit in judgment upon others: to use the weapons of sneer and insinuation and to spit out venom upon things and persons with a joy that harmonizes neither with commonsense nor with Christianity. And it is incredibly foolish. Foolish, indeed, because without consideration and love and forbearance and a due knowledge of our limitations we doom ourselvss to uselessness. By querulous complaint and harping upon others and exposing mistakes and by ceaseless proclamation of our dignity as critics and censors we eliminate ourselves from the factors that make for the glory of life. And we also become nuisances and bores to be avoided by all who believe that the cheery smile and the kindly word and the helping hand are characteristic of those who are faring forth to the eternal

SMILE

A sad saint who is sad is a very poor saint, writes St. Francis de Sales. And another writer, far removed from this most amiable of all saints, telle us that some people believe they are pious when they are only bilious. They are inclined to be pessimistic and eschew cheerfulness as a grave menace to spiritual youth. They walk in the path which they have surveyed and marvel that others should not follow their example. They strive, unconsciously if you wish, to make religion hard and repellent, a mere bundle of arbitrary rules—a monstrosity born of their overheated imaginations and fears. They forget that cheerfulness is a powerful help to the practice of all virtue. Joy is the keynote of the gospel. Optimism, cheerfulness, buoyancy ring out in the lives of the saints the best representatives of the Church's spirit. Of St. Teresa another saint has said: "God be blessed. Here is a saint whom we can all imitate. She eats, sleeps and laughs like other persons; without affectations: without ceremonies; and yet ith all that it is visible th filled with the Spirit of God."

St. Ignatius of Loyola said to one of his sons in the grip of moodiness : My son I want you to laugh. I want you to be happy in the Lord; a religious has no reason to be sad, and press is cited as reproaching the Govhe has many reasons to be cheerful." And St. Teresa gives us through her religious some sound advice: "What of the war. Similar protests have would become of our little community," she used to say, "if everyone ers speaking for the British Labour endeavored to bury the little bit of humor and wit that she has. Nobody all the warring nations have made can have too much of it. Let everyone show in all simplicity whatever amount she has of it for the common joy and pleasure. Do not imitate those unfortunate people who as soon as they have acquired a little piety, put on a gloomy and peevish air and their own position. What is now seem to be afraid of speaking or done temporarily in a terrible emergbreathing lest their piety should fly ency will hereafter be done regularly

Were not the saints, says a writer in the Catholic World, themselves responsible for the making and development of that spirit of decided optimism so noticeable throughout our liturgical books. The martyrs themselves preserved that peace and cheerfulness in the midst of the mos refined tortures. Whoever reads for the first time the passion of St. Lawrence must experience a strange surprise and emotion at the triumphant pleasantry thrown by the holy martyr into his tormentors face : "This side is well done! Turn me over

St. Teresa as we said was no friend of sour-faced piety. No melan choly sanctity was her watchword. Please, she said in a letter, narrate to others all the misfortunes we have had with that kind of saintly

people. It would be better to abstain from opening new houses than to put in them melancholy subjects. So let us cultivate cheerfulness. The smile can be a manifestation of mental health and an invigorating tonic. No pessimistic preachment, but " Be glad and rejoice."

OUR DUTY The Dutch Government's declina

tion of aid from other nations in caring for the Belgian refugees in Holland ought to serve as a reminder of the nature of the obligation which the people of countries free from the afflictions of war should cheerfully assume. While many have given and given generously for these suffering people it is a mistake to regard the amount thus far contributed as coming anywhere near the amount which so extraordinary an emergency calls for. Indeed there has been a marked scarcity of these large individual donations which in a country like ours ought to be a matter of course. Although there have been no notably large contributions it is gratifying to see that small sums continue to flow in at a steady rate. However it cannot be too plainly said that the five or six hundred thousand dollars thus far received by the Belgian Relief Committee is to send. It is hard for us to realize n adequate manner the condition of Belgium. Its cities are in ashes : its fanes desecrated : its shell - scarred countrysides dotted with graves. The women sit disconsolate by the blackened hearths of their ruined dwellings, and over the country march the Prussians, exultant at the desolation which they have carved with bayonet and bullet in the little country which preferred death to dishonor. Robbed and outraged the Belgians wait for bread from across the seas. Never in all history had civilized people such an opportunity to show that they admire tenacity of purpose and devotion to principle. And it is not charity; it is an acknowledgment of the debt we owe to Belgium, which at a critical moment halted the squadrons pledged to destroy the institutions which are the barriers to military autocracy and despotism. Let us not forget that a million and a half starving people stand in the bread lines every day in Belgium. It is well to bear in mind that the world is faced with the greatest tragedy it has yet witnessed in the possible extinction of an en-

WAR RELIEF

There is one complaint or appeal

tire nation.

that comes from all th volved in the war. It relates to the provision for the wives and children of soldiers. In Germany as in England this has been alleged to be far too meagre. The German Socialist ernment for not having done more to care for the real heroes and martyrs been made by newspapers and writparty. No doubt the authorities in great efforts to avert misery among the women and children and among men thrown out of work. In all this government activity in behalf of the needy and unemployed certain Socialists are seeing an adoption of on a great scale and as a part of the recognized obligations of government. Relief will continue to be organized; money from the public funds given to those who cannot support themselves, and the finding of employment or " making work reckoned among the duties of responsible officials. This is surely too hasty a jump to conclusions. It may rightly be hoped, however, that the knowledge and experience gained in this whole class of problems under the stress of war may not cease to be of avail after peace has come. A well known social worker says that the lesson to be learned from the present European struggle is not to prepare for war but to organize for peace, and to do it by grappling more resolutely than we have done with the tough problems of industrialism and poverty.

CARDINAL MERCIER

The report that Cardinal Mercies had been kept in confinement by the German authorities in Belgium because of a pastoral letter has been denied in an explanation offered to the Vatican by the German Govern-ment. It officially states that the Cardinal was never either impris-oned or confined within his palace, but has always retained full liberty to come and go at pleasure. The

document adds:
"The German authorities realized the delicacy of their position if they would preserve order in Belgium and convince the people that only their best interests are sought They consequently, in all courtesy, requested the Cardinal not to assume any attitude which would make the performance of these duties more difficult and might expose the people

to danger."
The Cardinal, according to the Berlin correspondent, declared him-self perfectly satisfied with the order that the pastoral should not be read from the pulpit, since grave consequences were feared. The Cardinal, it is said, assured the Military Governor, in a written explanation, he had only desired to calm the people and ask them to yield obedi-ence to the authorities; but that he had wished at the same time to show consideration for the national feelings. Such is Germany's version of the incident. Commenting upon the great reserve shown by the Vatican in the whole incident, the Staats-Zeitung of New York says editorially:

The Vatican can not be forced to but a small fraction of what we ought assume any other attitude in its dealings than one of strict impartiality and good will toward all. It is ood at the Vatican that the Pope is destined to play an important rôle in the coming peace delibera-tions. His impartiality and good will are then to be the very factors which will obtain influence and earing for his voice in the reestabishment of peace.'

This is a notable statement, showing the exalted position the papacy holds in the minds of men at the resent moment.—America.

PASTOR RUSSELL AND HIS UTTERANCES

SOME FALSE STATEMENTS THAT CALL FOR CONTRADICTION

Pastor Russell is an independent preacher in and at New York City Temple. He is forming his own church, explaining the Bible and history in his own way and antagoniz-ing all churches, Catholic and Protestant; posing as the only thing worth listening to, as the only ex-pounder of truth these many years, finding fault with everything in the teachings and practices of all Christian churches — recognizing no authority save his own in matters of doctrine-a sort of free lance in religion, with no responsibility save to God alone. He makes himself more a Pope than any occupant of the Papa chair in Rome ever did—an autocrat in the realm of spiritual belief. His sermons are syndicated and are pub-lished and their publication paid for in nearly all the papers of the country on Monday. We hope it is true that he is a kindly man, but his sermons are tirades, destructive of revail in Christendom.

In a recent sermon he makes some false statements that it is well not to leave uncontr He says that the Catholic doctrine teaches that the clergy constitute the Church and that the common people are the children of the Church; they are not members of the Church. If all his interpretations of the Bible and Christian teachings are like this, he is sadly wanting in intelligence or he purposely perverts the truth. The clergy are the children of the Church as much as the laity or the common people; together clergy and laity form the Church. The clergy are the governing part, the laity the governed—both together make the whole body. We have Federal Government in these United states, and the people are governed Do not the people make up the American nation as well as the Govern ment? Because they are governed, are they any the less part and parcel of the nation? Does the nation conist merely of those who exercise the authority of government and make the laws? These are bound by the nation just as the people who are governed. Are children less memers of a family though there be s father at the head who governe

The government of the Church is in the hands of the clergy, who, how ever, are bound by the same teach ings and laws they administer. Mr. Russell's idea that the distinction between clergy and laity results in making the Church consist only of the clergy indicates his clearness of mind is defective. It is not the doc-trine of the Catholic Church that the common people are not members of the Church. He says that in the year 800 the

Church became the kingdom of God; of warfare."
The Pope nium, or Christ's thousand-year reign,

began that year. Catholics believe no such silly trash. He says that the Popes are declared Christ's Vice-gerents—reigning instead of Christ. We believe no such thing. The Pope is the visible head of the Church the real Head, though invisible, is Christ. As we believe Christ estab-lished a visible society in which all His followers were to be united in the profession of His truth, there must be a visible head. The Pope is Christ's visible representative—somewhat as an ambassador is the official visible representative in foreign lands

of his king and country.

The distinction between the clergy and laity originated long before Pastor Russell thinks. It was observed in apostolic times as an institution of Christ Himself. The powers of preching and governing were

of preaching and governing were given to the Apostles and not to all the Disciples. The Apostles formed the Church in every city and village and town; laid down the Christian law and taught the Christian doctrines; the Christian communities trines; the Christian communities were composed of converts ruled by the men whom the Apostles appointed. Such conditions have prevailed ever since. Pastor Russell finds fault with the various titles and honors which are paid or accorded to the clergy; he might as well find fault with the

titles and honors allowed to the holders of civil authority and governing power. Perhaps he does; he seems to be rather socialistic. But such fault-finding is puerile.

The Bishops and priests of the Church are not puffed up with pride as Pastor Russell says they are and

have always been. They realize the responsibility that is theirs and are conscious of their duty, and labor to acquit themselves nobly of both. They strive, however, or rather in consequence to be humble and simple, and the Church is just as free from hypocrites in her clergy as she was in the centuries when persecutions rendered them humble and simple. They have never sought to impres the world and its rulers with their importance. They have humbly pre

ented themselves before both as the witness of Christ and His truth." The above are samples of what intellectual and spiritual pabulum Pastor Russell is handing out to the people who go to hear him at New York City Temple. Pastor Russell will pass away and with him his discoveraging but the institutions idiosyncrasies, but the institutions he reviles and the doctrines he misinterprets or faleifich will remain

THE POPE AND PEACE

In response to the London Daily hronicle's request for a New Year's message from the Pope His Emin ence Cardinal Gasparri, Papal Secre-tary of State, sent the following re-

"The Pope weeps over the war and, being unable to stop it, he is doing all in his power to lighten its grevious consequences for the un-happy prisoners and their desolated

families.

"Meanwhile he uplifts fervent prayers to the Redeemer that he may inspire in the governments of the belligerent nations feelings of Chris-tian charity that will at least end this frightful war which is desolating umanity."
This shows that His Holiness has

not relaxed his efforts on behalf of peace. Although he has not succeed ed in bringing about a cessation of hostilities he has been instrumental in securing from Emperor William of Germany, King George of Eng and and Emperor Francis Joseph of Austria Hungary, the assurance that they will co-operate with him in bringing about an exchange of prisoners incapable of further fight-ing. Official notifications of similar ing. Official notifications of similar import are confidently expected from France and Montenegro and other belligerent powers, and it is hoped that, as a result of the Pope's intervention, 150,000 of the 1,500,000 prisoners now held by the warring nations will be allowed to return to their horses during this month. their homes during this month. The manner in which this exchange will he affected has not yet been fully de termined, but it is not unlikely that it will take place through one or other of the neutral powers of Europe. The efforts made by the Holy Father on behalf of peace in keeping with the announced pro-gram of his pontificate which is "to make every effort so that the charity of Christ may prevail amongst men That Pope Benedict's efforts on be

that Pope Benedices enors on behalf of peace are meeting with general approval is evidenced by the fact that a congratulatory telegram was sent to His Holiness by Mr. Wansmaker of Philadelphia, who advo at a banquet given last week to Governor Brumbaugh, of Pennsyl-vania. The following telegram was sent in care of Bishop Kennedy, of the American College, Rome :

"We express our profound appre sion to office turned his heart and soul immediately to the efforts peace and later in his anxiety for his spiritual children engaged in the conflict has again raised his hand and voice in appeals for the cessation

The Pope's efforts in the cause of peace are in keeping with the senti-

ments expressed in his first encycli- were made to dig a tunnel to them cal letter and reiterated in substance in his address to the members of the Sacred College of Cardinals who were received in audience by him on

December 24.
On that occasion he expressed his On that occasion he expressed his regret at the absence of some of the Cardinals, owing to illness, referring especially to Cardinals Agliardi and Martinelli. He added that the latest news regarding the health of Car-dinal Agliardi made it apparent that his recovery would be speedy. He then enumerated the efforts he had made to render the war less terrible and said that he would continue to devote all his energies to the suppression or limitation of the inhuman sacrifice of life.

Pope Benedict dwelt on the efforts he had made for peace and to miti-gate suffering. These efforts, he said, had entailed upon him more anxiety than any other task incumbent upon him by reason of his position. Publicly and privately, he had left no way untried to show that there was indeed a desire for peace. He also had suggested a short Christ-

mas truce. Unfortunately, he added, Christian intervention had failed, but he was not discouraged. He intended to continue his every effort to hasten the end of this unequaled calamity or to alleviate its sad consequence. He spoke hopefully of the project for an exchange of wounded prisoners incapable of fighting further and encouraged pastors and individuals to redouble their prayers in public and in private for a cessation of the war and to the end that "when the arms fall to the ground the hands that held them may be returned to the labors of civilians and peace.—St. Paul Bulletin.

AWFUL DEVASTATION

IN EARTHQUAKE SHAKEN DISTRICT

The latest news as we go to press from that part of Italy (62 miles dis-tant from Rome) visited by the appalling earthquake is contained in the following special despatch to the

(Special Cable Despatch to The Globe) Rome, Jan. 15.-Official and semiofficial reports to Premier Salandra from 24 towns and villages in the 300 mile belt stricken by the earth-quake on Wednesday and the sub-sequent tremors which have wrought no little additional havor report approximately 20,000 dead. Forty-four towns have not yet been heard from with reports of casualties. Premier Salandra counsels conservatism, say ing this number likely will be re

duced considerably, as hundreds of those buried alive and given up for dead are being rescued, and the semi-official estimates are based on de-ductions computed from the number found alive among the total popula Premier Salandra states that 20,000 even may exaggerate the total loss of

Avezzano and Sora, expressed the belief that the casualties would be much less than the reports to Premier Salandra indicated. 120 SHOCKS RECORDED

who has just returned from a visit to

the Interior says : We are hopeful that the losses shown by the necessarily fragment. ary reports will be greatly reduced." Since Wednesday the seismograph here has recorded 120 shocks. Except for the first of the disturbances. which was responsible for the major portion of the damage, the shocks were slight and scarcely felt.

The property loss will amount to several hundred million dollars. It was announced to day that in view of the international situation in Europe the Italian Government will refuse all offers of help from foreign countries without exception.

FLOODS A NEW PERIL

new peril now confronts the population of the stricken valley be-low Avezzano. Debris from the earthquake has dammed Lake rucino, and unless the engineers now grappling with the herculean task are able to provide an outflow for the fast rising waters it is feared a break will come and the valley will be deluged.

Pneumonia has struck down hundreds of refugees forced to camp in the snow in the open places without proper shelter. Panic and fear still hold the inhabitants of the smaller villages in their grip, and terror reigns even among the larger towns, where the troops have been able to cope with the extraordinary situaion to better advantage.

Thirty thousand soldiers, mobilized gainst the chance of Italy entering the continental conflict, are now re lief workers, and the thousands of tons of equipment and commissary stores assembled for use in that contingency have been applied to the relief of the sufferers.

Late this evening there came from Late this evening there came from Avezzano a report that cries of seven girls entombed in the wreckage of the Normal School could be heard. Apparently they had been trapped in one room of the dormitory and were pinned together beneath the wreckage. Desperate efforts immediately

A THRILLING EXPERIENCE One of the students of the college, Miss Torsotti, who escaped by the narrowest margin, told of her experiences.

we were all in the chapel at prayers. Suddenly the golden cross was shaken from its place and crashed to the floor. The building trembled and the walls began to crumble. Many girls fainted. I gained the lower floor before I lost consciousness. floor before I lost consciousness When I recovered my senses I was in a dark room. A teacher lay dead at my feet. All about me were uncon-scious forms of nuns and the students. The doors were blocked and the windows were sealed with the over me—I realized that I was buried alive. Suddenly I heard voices—it seemed days I had waited. stones and mortar began to fall away and a great light streamed in upon us. It was only a thin ray, but it seemed that beaven's own radiance had broken in upon us. It was the rescue party. They uncovered the roof of our prison and they heard our voices. Soon they had me and those who were still alive in the open air.'

EIGHT DEAD IN ONE SPOT

At Sora the rescuers clearing the ruins of the Santa Restituta Church found Father Annoni and seven nun dead in one spot. The priest had been giving the nuns Communion when the shock came. He still held the pyx in his hands.

LECTURER DEFENDS CHURCH IN MEXICO

WITH LIBERTY IT WOULD BE COME THE SUPREMEST AID TO STABLE GOVERNMENT

'Catholic priests in Mexico extort money from the poor Indians and peons to build their great cathedrals, is one of the reasons some ill-in-formed Americans give for the pov erty in that country," said Louis W. Young, a Protestant, in his lecture on "Catholic Persecution in Mexico," held at Powers on Sunday, Dec. 13

money from those that have none?
"It is also said that the Church conspired to keep the poor Mexican in ignorance, that she is responsible for the fact that out of the 14,000,000 population, 90 per cent. are uneducated. On the contrary, the priest is not only the friend of the poor, but often his school teacher.

But it is true that the owner of the huge Mexican ranch does not want to have his peons taught and nade discontented.

"Another popular illusion is that the Catholic Church is mixed up in

Mexican politics. Neither the Church nor the common people have domination in Mex-The Government under ordinary conditions has a president who rules over the thirty two States of Mexico. To these States he appoints resentative, the Jefe Politicos.

These Jefe Politicos are practically absolute in their own dominion and friends of the large land owners. And, as they have paid high for their positions, they plan to get as much money out of them as possible. If tions, a man kills some one, he can escape punishment by payment of a certain sum to the Jefe Politicos.

"If the Jefe Politicos dislike a man or covet his property or his wife or daughter, they can send him to the National Valley—the unhealthiest part of Mexico-where tobacco is raised and men work as slaves.

Dislike of the clergy is a mark of the Jefe. 'Don't talk to a priest,' was the advice given to the lecturer the Jefe might see you, and he wouldn't like you any better for it.

So much greater is the confidence of the poor in the priest than in the Jefe and his representatives that American business men who have labor troubles there ask the 'padre rather than police to help them out.

But saids from its position as friend of the poor and a possible assistant in the economic development of the country, every Christian be-lieves that Mexico will not have a stable Government until Mexico Government until Mexico grants religious liberty to Catholi cism, and every well informed Amer can knows that the supremest aid to stable Government in Mexico would be the Catholic Church."-From the New World, Chicago.

Man may work, but if he is to work with success he must work in God's way. When you wish to erect a hill, you study to erect it so that Nature herself shall work for you and drive your machinery. In morals you sionary by reason of his holy life in must follow the same method, only France for years. He was a tertiary you are here to seek to avail yourself not of nature but of grace. must work, but you must work to let God Himself work in and for you. He has provided for the redemption of man from all evils, and your business is to accept and conform to His provision; and then it is no longer you that work but He that worketh in you and for you.—Dr. Brownson.

CATHOLIC NOTES

In response to the appeal of Archbishop Walsh of Dublin the Catholics of his diocese have contributed over \$15,000 for the relief of suffering

A community of Belgian nuns from Belgium have purchased a small estate near Enniscorthy, Ireland, with the intention of establishing an Abbey.

The French Government has warded the distinction of the Legion of Honor to no less than eighty seven Catholic priests and one hundred and twenty seven nuns.

It is reported that Emperor Willian has offered to replace at his own cost the priceless golden crown which was given by a Pope and which decorated the celebrated miraculous

statue of Our Lady in the great Polish monastery of Czenstochowa. Archbishop Walsh, of Dublin, has offered to pay the corporation the sum of \$60,000, the amount expended by them in acquiring and clearing what is known as the Ormonde Market site, with a view to utilizing the ground for the erection of cathedral fully worthy of Dublin.

Many Americans will be glad to hear that the bright little Catholic weekly printed in English in the Eternal City—"Rome"—which had suspended publication for some months owing to conditions over which the editor and his assistants had no control, has now resumed its weekly visits to its old clients. Mgr. has returned to Rome much improved because of his holiday and is once more in harness.

Amongst the gifts received by Bishop Shahan, rector of the Catholic University of America, on the occasion of his consecration was a silver chalice from priestly relatives in England. It was first used by Bishop Shahan's great granduncle, Father Thady Shahan, in 1810. Father Thady Shahan used the chalice for fifty years and then gave it to his nephew, the Rev. Cornelius Shahan, on the day of his ordination. The Rev. Bishop Cornelius Shahan used it for sixty years and used it in celebrating his first Mass as a Bis-

Rev. O. A. Welsh, one of the Paulist Fathers of San Francisco, had the unique and interesting experience of delivering an entire course of Catholic lectures in the Congregational Church in Cheney, Wash. The local Catholic church was entirely too small to accommodate the non-Cathoics who wished to hear Catholicism explained. The Congregational minister offered his church and this was gladly accepted by Father Welsh. Night after night the church was crowded, the congregation being com-posed of nearly all Protestants.

News has reached Rome of the death of Cardinal Dubillard, Archbishop of Chambery. This is the seventh death in the Sacred College during the year 1914. The late Cardinal was born in 1845, and was ordained priest in 1869. For three years he was professor of dogmatic theology at the Besancon Seminary and afterwards became rector of the institution. In 1899 he was appoint ed Bishop of Quimper, and later succeeded to the archiepiscopal See Pellicot. He was created Cardina by the late Pope in 1911.

Miss Lucy Dahlgren, a member of a socially prominent family of Washington, New York and Philadelphia, will forsake the life of a society girl and enter the convent of the Sisters of the Blessed Sacrament at Cornwells, Pa. Miss Dahlgren is a relative of Mother Katherine Drexel, who founded the convent where is centered the order that is committed to work among the colored race and Indians. Mother Drexel took the veil in 1899 and has contributed \$1,000,000 to the work to which she

has devoted her life. The latest issue of "The Catholic Mind," contains "The Menace and the Mails," a keen exposition, by Mr. Paul Bakewell, the eminent St. Louis lawyer, of the postal law providing for the exclusion of indecent matter from the mails. Though the Postmaster General has decided that the law as now worded, "does not cover the case" of the Menace, Mr. Bakewell in this open letter to the Attorney General, proves conclusively that the law is already sufficiently clear and drastic for the purpose of keep-ing from the mails the Menace and its kind. All that is needed is to enforce the law.

If Renan left to the world a blasphemous legacy in his anti-Christian writings, he has some atonement made for him by his nephew, Ernest Psichari, who has been killed in battle. Converted by a Dominican priest, young Psichari—he was only thirty—has acted as a kind of mis-France for years. He was a tertiary of the Dominican order and had decided to study for the priesthood until the war called him to the front. Had Providence chosen to spare his ife, the young thinker and litterateur could have without doubt done much to undo the injury wrought to relig-ion by his uncle—for whem, it is said, he entertained little respect from any point of view.

BORROWED FROM THE NIGHT

BY ANNA C. MINOGUE CHAPTER IV

The President's call for voluntees this second struggle of the your er this second struggle of the young spublic against a powerful nation as enthusiastically responded to in entucky. With the first regiment at left the State, went Gerald Marns; and with it he marched over at long and perilous way to Michin, where one of the blackest pages English history was to be written. He British had invited the Northern idians to assist them in this war tainst the Americans, and the saves, finding opportunity for the integence of their ferociousness and ivenge, were flocking to Detroit.

After reaching the Rapids of

After reaching the Rapids of Maumee, where they were to await he arrival of General Harrison with he remainder of the Kentucky troops, a call for assistance came from the village of Frenchtown, about thirty-eight miles distant. A large force of English and Indians held that place, but the Kentuckians were not daunted by the report of

Among the guards detailed by the English officers that eighteenth day of January, to watch for the anticipated approach of the Americans, was an Indian half-breed. Though young, he had the commanding figure of his maternal race, his face showed the white father's features; and the cunning of one line of ancestors and the superior intelligence of the other, so commingled on his counten. they gave it an unusual, striking expression. From the end of his delicately cut nose there hung a loose piece of fiesh, as if the ring, worn there by Indian custom, had been recently torn away. As he stood erect by his gun on the broad stood erect by his gun on the broad plain that lay south of the village, his dark eyes, fixed on the distance, saw a small moving object. An ordinary gazer would have thought it a bird fighting its way against the strong winds; this one smiled, and the exultation of the smile made the face relentlessly fierce, because of its regular, gentle features. "Ah—h! more Ohio men to kill!" If he had spoken, these would have been his spoken, these would have been his words, but men of his type seldom utter their deeper thoughts even to themselves. As he continued to gaze, exultation melted into satisfactor. gaze, exultation melted into satisfaction; the savage grin gave place to the civilized smile; and all the while that moving object was approaching, enlarging, until a flag, showing stars and stripes, was discernible against the morning sky. With it floated a smaller banner, and as now the eyes of the watcher distinguished its design and colour, a lightning change passed over his face and gratification gave place to fear.

"Kentucky! By God!"

"Kentucky! By God!"

The exclamation was involuntary. He glanced around but there was no one near, no one in sight. Like a cat stealing from cover to cover in momentary expectation of the sudden appearance of a belligerent dog, he made for the woods that fringed the town toward the southwest. When within a few paces of the sheltering trees, a red coated soldier sprang from behind a boulder, and, in language more forcible than polite, language more forcible than polite, demanded the meaning of this pro-

The enemy's coming," replied the Indian. "If I crossed the plain they might see me and know that I had gone to give the alarm. I thought it best camp through the

woods."
The answer was plausible but the soldier realized that he was dealing with an intelligence superior in many respects to his own.

"When an army comes in broad daylight it expects to be discovered," he returned coolly. "Right about face, my lad! and start for camp, and remember, me and my gun's behind

The Indian obeyed, with his teeth set in wild rage that marred the regular beauty of his face.

ergies of his wily mind to strengthen. By theft or persuasion he secured several kegs of liquor, and after hours of wild orgies, he called upon them to commemorate the glory of their success according to the custom of their fathers. Armed with tomahawks and fire-brands, the savages rushed upon the defenceless hamlet—for the English had abandoned it—and with yells and caths began The Kentuckians did not find the enemy unprepared, and their attack was met with resistance; but finally the British and their savage allies were forced to give way, and by night the Americans held the vil-lage. The fearful blunder that —for the English had abandoned it
—and with yells and oaths began
their assault on the poor huts, into
which had been crowded the wounded
and surviving soldiers of that regiment, which had been made up of
the flower of Kentucky's manhood.
Many of those men were the sonsof fathers who had fallen before the
Indian in the Battle of Blus Lick;
all had heard of the horror of that
warfare: and when those fearful sioned one of the direst, saddest or war is well known:—how th commanding officer neglected to picket the town and thus left the victors of the day before at the mercy of the reinforced British army. In the gray dawn of that January morning when the Ken-tuckians, called to arms by the enemy's guns, rushed forward and enemy's guns, rushed forward and saw General Proctor's English and Indian soldiers almost at their tents they read their doom; but it did not daunt them and they dashed forward to sell their lives as dearly as they could. Wells' Regulars became panic stricken and in rushing toward the hill to rally them, the gallant Lewis and Allen fell. Left without their leaders, unable to assist the Regulars or turn able to assist the Regulars or turn their retreat, the handful of Kentuckiens now found themselves at the mercy of the foe. In the sanguinary conflict that followed, Gerald Martins was a conspicuous figure. Shouting, fighting, by word and act, he inspired the men and held them with their face to the enemy—until there were no more to hold. In the mê és, he caught sight of the half breed Indian, who, fearless now, was fighting with the ferociousness which the sight of

of his men were falling around him, and Martins, as the half-breed emboldened by the fewness of the foe, advanced, was struck by the familiarity of the well poised figure and finely featured face. Then his eyes caught sight of the lobe of fiesh hanging from the point of the shapely nose, and a shriek broke from his bloodless lips, as the hand of truth swept doubt and suspicion from his mind. He bounded forward. The Indian was stooping to scalp his latest victim, and when he raised himself, the man's gun was in his eyes. Instantial orest. The Massacre of Raisin was CHAPTER V

victim, and when he raised himself, the man's gun was in his eyes. Instantly all the ferociousness was quelled by the alert, active intellect received from the white father. Down below, the bugles were calling retreat, for the American forces had surrendered; but Martins did not heed, if indeed the heard tham

man while Peter Perkins is 'round!"

Martins' sufferings were alleviated

and while his wound was severe, the surgeon did not consider it fatal.

When the half breed had recovere

from the unconsciounsess caused by the blow from his fellow-soldier's

Toward evening he again appeared

men were rejoicing in their victory,

acre; and this feeling of disconten the young half-breed bent all the en-ergies of his wily mind to strengthen.

what to expect. Though wounded,
Martins dragged a dying comrade
from his cot; but as he reahed the
door, a tomahawk descended on his
head, and he fell, with his friend, on

lay as one of the slain.

As time passed and the father did not return to claim his child, the conviction grew on the Sisters that he must be numbered among the unknown heroes who had given up their lives at Detroit or New Orleans.

In quiet ways, for they remembered the father's warning against enemies, they had sought for information regarding their ward, but always without success. In Lexington, to which the father had spoken of going, the name was unknown; ton, to which the father had spoken of going, the name was unknown; and while it was not uncommon in the Spanish Province, no Teresa Martinez, heir to great property, had disappeared in a manner so mysterious. That it was the child's name they did not doubt, for they found the confirmation of it on her face, and the story of her fortune did not appear fictitious, for she carried with her the impress of good birth and inhe heard them.
"You fiend! I know you! You
murdered my wife!" broke from his
white lips. "I know you." he repeated, "and, I know why you did appear fictitious, for she carried with her the impress of good birth and in-herited refinement of manner. Never doubting she would one day find her station, on her education and training every attention was be-stowed, and as she had been blessed that the state of the state o pested, and, it?"
It!"
"I'll tell you all, if you don't kill me," cried the young Indian.
"I know all," answered the white man, "and the mercy you did not show to a helpless woman, you shall not receive."

A thought flashed across his mind.
Still holding the gun in his enemy's
eyes, with his left hand, he removed
a legal-looking document from his with exceptionally fine gifts, she bene-fited by her advantages. Her voice rang out the sweetest and truest in the little church choir; her fingers were most deft with the needle, whether in making rich embroideries for the cheral elter, or stitching her pocket, saying:
"Write down your confession on
the back of this, the name of the instigator of your crime, and the amount
of money you received for your whether in making rich embroideries for the chapel altar, or stitching her own simple frocks; and her mind was quickest in grasping knowledge. Usually in thus describing a schoolgirl, the historian adds that the leader in the academy was not less the leader in the mischief and sport of the recreation hour. Such was not the case with Teresa. As she passed from the period of cob dolls and chiphouses and was permitted by the A gleam crossed the face of the Indian, as he cried, "I will!" and plucking the long feather from his head, he dipped its point in the blood that was running over the frezen earth, and scrawled some sentences on the page. from the period of cob dolls and chiphouses, and was permitted by the laws of the play ground rulers to take her place among them, she evinced no pleasure in their romps. A few courses across the yard, a few games of hide and seek, a few experiences at playing house, and she lost interest. Sport called for too great an exercise of the physical power to be liked by this child, whose languor puzzled, and at times alarmed, the faithful Sisters. She would lie in the sunshine, her hands clasped behind her black head, her syes fixed on the sky or line of trees; and appear blissfully contented, while around her rang the laughter and shouts of her rosy-cheeked companions. tences on the paper. Then he hand ed it back, with a smile of diabolica ioy! Unconsciously Gerald Martins eyes fell on those fateful words. The glance was briefer than a thought but the Indian grasped his opportun ity and dashed the gun from its direct aim. It went off, the bullet striking a tree, and before Martine striking a tree, and before Martins could again cover his enemy, a well-directed knife thrust brought him to the ground. The Indian bent quickly to regain possession of the paper, when a blow from behind knocked him senseless. It came from the good right hand of the English soldier who had driven the Indian back to camp the day before.

"It goes ag'in my blood to fight longside of them howlin' red-skins," thought the honest fellow, "but by the Lord, they'll murder no white man while Peter Perkins is 'round!"

rosy-cheeked companions.

Into that distant world upon which Into that distant world upon which she had looked from her sheltered convent home, Teresa entered the autumn following her graduation. Lexington, early the mother of education in the West, had opened an advanced school for girls and its need of a teacher of music being made known to the Sisters, they decided to place their pupil in the position. Her father had gone to Lexington and they could not cast off the belief that somewhere in that town was hidden the knowledge which they sought. In response to the request of the Superior the private boarding house of a Mrs. Halpin was recommended by the president as a suitable home for their young protégée: and man while Peter Perkins is 'round!"

Gerald Martins opened his eyes and seeing the soldier tried to speak, but pain silenced the words. The Englishman forced a few drops of brandy between the purple lips, then lifted his fallen foe and humanely carried him to the cabins that had been assigned to the Americans for their wounded. Under medical aid, Marting' sufferings were alleviated. home for their young protégée: and that worthy woman journeyed down to Louisville to accompany Teresa to gun, he saw the Englishman enter-ing the hut, with Gerald Martins in his arms; and as he remembered the paper in the man's possession, and realized that the words he had

Mrs. Halpin proved a very compan-ionable person, and as she talked on the subjects that made up her every-day life, Teresa began to grow in-

written thereon meant the destruc-tion of his own carefully planned future, he staggered to his feet and gazed long and earnestly at the vil-lage. When he retired to the wood there was an expression of deter-mination on his face. and sought the Indian camp. He was received with loud cries of wel-come, for he had been mourned all the President has repeated applied tions from outside towns, but he is unable to accommodate boarders. I suppose you will be kept very busy, but the salary is fair. I wish you were not so delicate looking. Is your health good?"

"Yes," replied Teresa. "I have never heep sick a day in my life." men were rejoicing in their victory, but there was a murmur of dieap proval against the commander's re-fusal to allow them to crown the tri-umph of the day with a night of mas-

never been sick a day in my life." "Still, I should like to see some color in those pretty cheeks," commented the motherly woman. "I hope you will like your new home," she added anxiously, as she sighted the spires of Lexington. "I have no the spires of Lexington. "I have no women boarders, but I do not think you will find any of the men disagreeable. Three of them are Transylvania students; then there is Protestor Manage of Transylvania. Manage of Transylvania. sylvania students; then there is Pro-fessor Munroe, of Transylvania; Mr. Benton a lawyer; Major Manser, who since the war has been editing the Lexington Star, and Mr. St. John Worthington."

She waited for some exclamation

of surprise, or interest, as with marked emphasis, she spoke the last name. The girl remained silent and she added: warfare; and when those fearful shouts fell on their ears, they knew

Of course you have heard of Mr.

Worthington?"
"No. Who is he?" Mrs. Halpin gave her bonnet strings a jerk. It was almost a personal offence that her companion had not heard of Mr. Worthington.

"I should think St. John Worthing-tooks name would be known aven."

men. Ah! here we are home at last!"
she finished as the stage stopped before a comfortable looking frame
house, with a wide veranda and a
broad green yard. A negro lad
bounded down the steps, opened the
door with a bow and greeting for his
mistress, then, taking possession of
such luggage as was within reach, he mistress, tach, taking possession or such luggage as was within reach, he sped back to the house, and deposited his bundles in the hall to hasten to the kitchen with the intelligence that "Mis' Halpin's come an' brung a new boardah, de pu'tyest gal I evah

The coach had been delayed, and supper was being served when Mrs. Halpin and her charge reached home. As she entered the dining-room with Teresa, the gentlemen arose and warmly welcomed her. Teresa's eyes trayeled quickly over the little group of men until they met the face of one. It was a handsome face, clear cut, somewhat careworn, and lighted by a pair of dark gray eyes. The hair was iron gray, the figure tall and somewhat careworn, and lighted by a pair of dark gray eyes. The hair was iron gray, the figure tall and commanding, but with a certain yielding gentleness in its attitude. These particulars she noted. In the next moment she was acknowledging his courtly bow as Mrs. Halpin said:

"Miss Martinez, permit me to introduce Mr. Worthington."

The introduction of the other man

troduce Mr. Worthington."
The introduction of the other men followed, and then all took their places around the hospitable board and conversation became general.

"This is your first visit to Lexington I believe Wiss Markings?" To

ton, I believe, Miss Martinez?' remarked one of the students who sat beside her. She replied that it was, and she spoke she looked at her interlocutor, and thought: "This is Mr. Mayhew. I hope I shar't get their names mixed. He has a nice voice and good eyes. I believe I shall get along very well with him."

get along very well with him."

"I hope you will like our city,"
Mr. Mayhew was saying. "I am not a native of Lexington myself; but as I have lived in it the greater part of the past three years, it seems quite like home. Anyhow, Kentuckians all feel a certain pride in their 'Athens of the West.' You are not a Kentuckian I beliave?"

"But I am," she replied, with a certain proud lifting of her head.

"Oh! I beg pardon! But from your name—I—well, I came to the conclusion that you were from beyond

the stream."

"Which interpreted, Miss Martinez," put in the editor, from across the table, "means that he thought you a native of the Spanish Province. An awful imputation !"
Teresa felt somewhat confused on

drawn to herself, but as she glanced around she met the kind eyes of Mr. Worthington. He smiled at her and

worthington. He smiled at her and said in a musical voice,
"We do not so consider it, do we,
Miss Martinez? It matters not. so
one is honest, whether one is a Kentuckian or a Spaniacd."
"Treason! Treason!" cried the

editor. "You hear him, Mrs. Hal editor. "You hear him, Mrs. Hal pin? Are you going to permit even St. John Worthington to utter such disloyal sentiments in your house

unrebuked?"

"Oh!" put in the lawyer, "it it were tested by vote, you will find St. John is not alone in entertaining such treasonable sentiments."

"Upon what hypothesis do you

base your conclusion, Mr. Bennet?" asked the student who sat on Mrs.

Halpin's left hand.

"When a man espouses the cause of beautiful woman, he will have many supporters. Worthington has taken up the defense of Miss Mar-

to them for a drive through the city

to them for a drive through the city and suburbs.

"He is always doing nice little things like this," said Mrs. Halpin, as she finished reading the note to Teresa. "He is very rich and owns a beautiful home about a mile from

"Why doesn't he live there?" queried the girl. Mrs. Halpin sighed.

" He had a great sorrow once, my earchild," she replied. "He married a beautiful woman, seven years ago.
The day of their marriage, as he was
taking her to his home, the horses
became frightened and threw the
carriage down an embankment, killing his bride. He has never gone to is home since."

Teresa's cheeks grew paler at the recital. Tales of death and broken hearts, shattered hopes and ruined lives, were new to her. She wondered now how Mr. Bennet could talk and look pleasant as he had done last night and she bitterly reproached herself that she had felt any dislike toward him. She thought of his sad. herself that she had felt any distife toward him. She thought of his sad, lonely life as, at Mrs. Halpin's sug-gestion, she dressed for the drive. Her ever-ready imagination carried, her through his long years of loneli-ness and sorrow and made her endure a reflex of his pain.

material, softened by an occasional tuft of lace, threw a warmth over the pale face, the severity of the bodice showed the beautiful lines of the figure, to which the long, graceful skirt imparted dignity; and, as the entered the room where Mrs. Halpin, in her widows black, awaited her, the worthy lady all but broke into words of admiration. There were wonderful sights to be shown to the young eyes accustomed to a conwere wonderful sights to be shown to the young eyes accustomed to a convent in the heart of a farming country, and Teresa proved an ideal sight-seer, taking interest in everything. After a circuit of the city, the coachman turned again into the main street, and following it toward the east, they were soon in the suburbs. Here were stately houses, set in spacious, wooded lawns; beyond them, the great level Blue Grass Country. They made the return trip by a different route. The road stretched on before them, white and direct as a line of light. Off in the purple distance were the faint outpurple distance were the faint out-lines of the church spires and the lines of the church spires and the cupola of the courthouse. As the steeples were growing discernible under the dying August sun, Teresa noticed a stately white house standing on a sloping hill. There was something more graceful and artistic in its architecture and setting then in its architecture and setting than in any of the many places she had seen that afternoon, and she expressed this opinion to her com-

"That is the estate of Mr. Mar rnat is the estate of in. "Mar. Statin's,"explained Mrs. Holpin. "When he came here he was as poor as a church mouse. Now there is no end to his wealth. He is one of the Whig to his wealth. He is one of the Whig leaders and has been twice in the State Senate. They say he aims to be Governor and I have no doubt if he desire it he will secure the nomination and carry the party to victory. Others say that he doesn't care for the office of Chief Magistrate of Kentucky, but is after the United States Senatorship, because his wife is ambitious to shine in Washington society. She was a Preston. Her ambitious to shine in Washington society. She was a Preston. Her father was immensely rich and as she was the only daughter they wanted her to make a brilliant marriage. I've no doubt she would have done so, if George Martins had not crossed her path. He was the son of well-to-do Irish parents, and they had given him a fine education. But like a number of Irish families, misfortune overtook them. And so, with a overtook them. And so, with a cousin, the son came to America to seek his fortune. George, who was a roving disposition, parted from his cousin in Virginia and went to the frontier, as Kentraky, were called in frontier, as Kentucky was called in those days. Years later he came to Lexington, rich only in experiences He was then about thirty and his handsome face and prepossessing appearance captured the mind and finally won the heart of Constance Preston. Her father and brothers objected to her choice, but she decided to marry him. They are a proud people and, seeing that she was so determined, sooner than permit one of their family to endure the humility of poverty and loss of posi-tion, they gave their consent to the marriage and took the newly-wedded pair to the old homestead. But George Martins was as proud as they, and while for the sake of his wife he accepted the hospitality of her people, he assured them they would one day approve of him as a husband for their daughter and sister. husband for their daughter and sister. He made good his word; but circum-stances went to his side to aid his natural abilities. Two or three years after his marriage, his cousin, "You will be charmed with Lexington," declared she, "and I think you will find your position agreeable. The President of the college is a fine gentleman, and all his teachers are ladies. The pupils are from the best families in the city. They are thinking, I have been told, of building an addition to the college, for it seems the President has repeated applications from outside towns, but he is unable to accommodate boarders. It was to his side to aid his stances went to his side to aid his stances, the gracious nuns. The younger was an excaedingly beautiful girl, tall and graceful like her father. The elder with a young wife. She was the daughter of a Virginian planter, and little note from Mr. Bennet presented his compliments to Mrs. Halpin and Miss Martinez, and begged to be permitted to offer the use of his carriage to the college, for it seems the President has repeated applications from outside towns, but he is unable to accommodate boarders. were happy and prosperous. They had one child, a girl. One day in early spring, when the child was several years old, Mrs. Martins was found in the woods, murdered.

"Oh! how terrible!" exclaimed the girl, clasping her hands, while her eyes dilated with horror. "Yes, dear, it was. The husband

came to Lexington to organize a search party, for he supposed that his wife had wandered into the woods, and was lost. He brought his baby in with him. My husband was living then, and ran a tavern. It was to him Mr. Martins came first and gave me the child to keep until the mother could be found. The next morning they discovered her dead body in the hollow of a sycamore tree. That day was the first time I met Mr. Worthington. I had sent out breakfeat to the men, and in less breakfast to the men, and in less than an hour, Mr. Worthington, who than an hour, Mr. Worthington, who had spent the night with the others looking for Mrs. Martins, staggered into the tavern with the awful news that she had been mardered by an Indian, they thought, almost within calling distance of her home. I began to cry, and this awakened the baby. All I could do would not quiet her. Then Mr. Worthington came so could. Wells' Regulars became mind of the stricken and in rushing the many court of the stricken and in rushing the many court of the stricken and in rushing the many court of the stricken and in rushing the many court of the stricken and in rushing the many court of the stricken and in rushing the many court of the savages to begin their work as galant Lewis and Alien Left without their leaders, uncles to assist the Regulars or turn of retreats, the handful of Kentuckes now found themselves at the every of the fose. In this sanguinary mind that followed, Garald Martins as a conspicuous figures. Shouting, the last of the part of the price to hold. In the mode, a stricked towards the woods. As as a conspicuous figures. Shouting, the last of the batt been merely to adorn its social side or begin their with an elegant, if not an elaborate or of the stay of the handly to be ablt of the half bread indians, to find the property of the fose. In thes sanguinary many that again stooped and lifting the ever ready imagination carried her through his long years of lonelines and dock the poor into the seawages to begin their work in the savages to the strick of the part of the price of the called them with their sea of the stricked towards the containing and the fall of the stricked towards the containing and the fall of the savages to easy the savages to easy the savages to easy the fall to contain the form of the savages to the savages to decise to you, the tears were stream, and the call of the savages to easy and the frate through his long years of lonelines and dook the poor little creature into his arms, and the containing and the result work on the hapless ones and stream the court of the savages to begin their within. But containing the finite transmitted them with their out their leads to the last time through the first time she dout to contain the through the first time she doubt the through the first time s

from Virginia. Then the war broke out. Gerald Martins wanted to go with the Lexington men, but for a long time hesitated, and some of us believed it was on account of his little girl. You see; no trace of Indians had been found in Kentucky, and as people could not otherwise account for the murder of Mrs. Martine the appricing grow that if she tins, the suspicion grow that if she had been killed by an Indian, he was only doing the bidding of somebody

"O Mrs. Halpin! Could any one be o wicked as to cause the death of an innocent woman?"

"This a wicked world, dear," re-marked Mrs. Halpin, and continued

her story:

REWARD OF SACRIFICE

BY " REV. RICHARD W. ALEXANDER

The subject of this story was a strikingly handsome man. He stood over six feet in height, graceful and well formed. His forehead was and well formed. His forehead was high and intellectual, with clustering brown hair crowning it: dark blue grey eyes, clear and steady; a red and white complexion, almost brilliant, and a mouth like a woman's in sweetness. Yet there was nothing feminine about him. He wore long flowing side whiskers that gave a foreign look to his face, and perhaps was the cause, together with his natural alegance, of his being his natural elegance, of his being frequently addressed, as "my Lord," or "your grace," when he visited

Europe. He was a widower, although only twenty-six. His two little daughters were under the care of a maternal aunt who idolized them and while he visited them constantly, and showered on them all the affection of a tender parent, few of his associates knew that he was ever married.

He was a member of St. John's Lutheran Church, a pew-holder, a Sunday School teacher, and fore-most in all church affairs. His handsome face and princely manners made him much sought for in all social affairs. Many a fair lady and match-making dame wondered why he did not marry. He knew all this and it only amused him, while his heart clung to the dead wife of his youth, the mother of his chil-

He became interested in business and amassed a fortune, which he fondly hoped he would enjoy one day with the children he so dearly loved. When they became old enough, he placed them in the best boarding school of the day, a Catholic Academy. He did not care much for religion. He wished them to become accomplished, cultured, refined women with of course, that reverence, for their Creator, and that regard for their duties in life which all good women

should have.

Thus the years slipped on; and save Thus the years slipped on; and save the affectionate letters of his daughters—who seemed to be gifted beyond the average—their short vacation visits, and the prompt payment of their bills, he found he was not realizing the fact that they were on the verge of womanhood. During the brief summer vacations he showed his pride and pleasure in them by bestowing on them every possible enjoyment, always thinking of their return to school.

return to school.

Both were clever, and were praised and loved by their teachers, the gra-

father's heart.

The younger daughter went to the Lutheran Church with her father, during her visits home. But the elder, who found that in infancy she had been brought to the Bishop's house secretly, by a saintly relative— the only Catholic one they had—and baptized, was instructed by the nuns, and became a faithful Catholic.

Finally, her sister, impelled b Finally, her sister, impelled by grace and her environment — principally the example of the religious—spoke of her desire to be a Catholic also. At first the nuns were afraid of her father's displeasure; but when his daughter wrote him that her happiness depended on this step, and that if he refused permission it would be the first cloud he had cast on her life, the answer came: "Do as you life, the answer came: "Do as you please, my child. I shall never cross

And so she was baptised and confirmed in the convent church, by Archbishop Kenrick, of sainted mem-ory. But her father was not present, nor any member of her family. All her maternal relatives were non-Catholics, and her dear mother's remain's lay in the Protestant cemetery. lay in the Protestant cemetery. Yet the nuns and her own happy sister made this occasion, and the day of her first Holy Communion, festival days, and the happy convert, now fitteen years of age, found inexpres-sible joy in her new found faith, all though the first time she went to con-

who had been called away after only five years of companionship; and the thought of his gifted daughters who idolized him, and who were waiting to be with him, rose up and kept his heart free. The years had dealt lighly with him, and made him, is his maturity, more handsome and princely than ever.

Many times had his daughters written to him, and spoken to him about religion; but he thought of it lightly, and ascribed such remarks to the influence of the nuns, whom he always met when he visited the Academy, and for whom he felt and showed, the profoundest admiration and reverence.

and reverence.

He treated the pleadings of his daughters tolerantly, and with a smile dropped into a corner of his bureau drawer all the little medals, and badges, and Agnus Deis they sent him. He never treated these religious articles with disrespect, for he loved his children, and he knew they thought much of these tokens of

He had become less punctual in his attendance in his pew in the Lutheran Church and went only when something special occurred— when there was a new preacher to when there was a new prescher to be heard, or a new soloist in the choir. Nevertheless he held his pew, and had a dim idea that he might persuade his daughters to gratify him by appearing with him there, at least once in a while. But he found his mistake promptly. The girls were steadfast in their attendance at Mass their reception of the seven Mass, their reception of the sacra-ments, and their daily prayers; and as at that time business cares began to press heavily on their father, and occupy him absorbingly, he let the matter drop. The country, at the time, was recovering from the effects of the Civil War. Affairs were much strained, social conditions gave way to philanthropy—care for the wound-ed soldiers, for the widows and orphans, the reconstruction of homes, building up of finances for high and low; this was the state of things at the time.

In the Catholic pulpit the value of

the immortal soul was strongly pro-claimed, and the potency of inter-cessory prayer explained. Prayers for the dead (and the heroic dead numbered many thousands) were said; and prayers for the living as well, for many had drifted from the faith in the troublesome time of suffering and sacrifice. Sacrifice was the word that echoed in the air. Men had given their blood and their lives in sacrifice on their country's altar. Brothers died beside brothers; fathers and sons fought together. Women had given the tenderness of their hearts and hands to serve the bereaved, and those whom the battle-

field had made helpless.

With this atmosphere of bacrifice all around, this echo of heroism, there came God's inspiration to the eldest girl: "Why not offer my life as a sacrifice for my father's soul?"

The inspiration persisted. It haunted her! She dreamed of it! She spoke of it at last, but not to her father not to her sister, nor to the members of her family, but to her confessor, and he, who knew her soul. told her that it was the will of God. She quietly made ready, not without many a silent struggle, and when all was prepared, with trembling lips and pallid face she told her father that she was going to a convent—the canvent of her school life.

the canvent of her school life.

We will not describe the storm that followed. But supported by God's grace, and aided by her love for him for whom she meant to offer her young life, for whose soul she meant to wreatle in prayer and labor in the shadow of the senstrary she in the shadow of the sanctuary, she bade farewell to her beloved parent, and to all the prospects that the and to all the prospects that the world calls "the pleasant things of life," and entered a Convent of Mercy far from her home city. It seemed to her that her younger sister did not appear surprised when told of her decision. She was a beautiful girl, highly accomplished, with a sweet and tender voice, well cultivated, and with excellent musical ability. Her grace and charm were ability. Her grace and charm were the pride of her father's heart, and the delight of her friends.

the delight of her friends.

Time went on, and through the younger daughter's letters to her sister, she showed that a wonderful thing was happening. Another vocation was developing—a vocation that came from the example of the elder sister whom she knew had offered her life for the conversion of her father. Grace was working one of those marvels that stun the world, that cannot be explained by the ethics of society, or its code of heroism. Finally the younger sister announced her intention of entering the convent. her intention of entering the convent, and both determined to offer together their bright, young lives for the conversion of their father. The elder sister was just past nineteen; the younger, eighteen.

When their father heard the bitter news, he looked at his lovely daughter and remembering her sister whom she was about to join, he burst into a fearful rage. He cursed the religion that enticed them from him, and left him alone in his latter years. He stormed, he pleaded, he reproached with cutting words, and then fell insensible to the floor. news, he looked at his lovely daughter

Ah! Need we say he did not suffer alone? We must pass over this part of our tale: it is too painful. But God's grace again triumphed, and hundreds of miles away the two sisters, in their quiet cloister, prayed and went about their sacred duties. Sometimes their hearts were for a moment sad, when they thought of the pain they had given one so dear, but were sure of the re-ward to come. And as they fixed their eyes on the Tabernacle they received such wonderful floods of

C. M. B. A. Branch No. 4, London

Meets on the 2nd and 4th Thursday of every mos at eight o'clock, at their Rooms, St. Peter's Pari Hall, Richmond Street. P. H. Ranahan Presiden

A BOOK BY "COLUMBA"

"At the Gate of

the Temple"

olic Poems by "Columba" (Rev. D. A. Casey.) AN IDEAL GIFT BOOK.

POST FREE, \$1.00, from The Catholic Record, London, Ont.

W. E. BLAKE, 123 Church St., Torento, Oct.

Solid Gold Plated

Beautiful Rosary

Price \$1.00, Post Free

Cash to Accompany Order

W. E. Blake & Son. Ltd.

123 Church St. Toronto

AUTOMOBILES, LIVERY, GARAGE

R. HUESTON & SONS

Livery and Garage. Open Day and Night, 9 to 483 Richmond St. 380 Wellington Phone 443 Phone 441

FINANCIAL

THE ONTARIO LOAN & DEBENTURE COT

Capital Paid Up. \$1,750,000. Reserve \$1,450,000
Deposits received, Debentures issued, Real Estate
Loans made. John McClary, Pres.; A. M. Smart, Mgr.
Offices: Dundas St., Cor. Market Lane, London.

PROFESSIONAL CARDS

ion. J. Foy, K.C. A. E. Knox. T. Louis Mosa.

E. L. Middleton George Reogh
Cable Address: "Foy."

Telephones Main 796

Address: "Foy."

Offices: Continental Life Building
CORNER BAY AND RICHMOND STREETS
FORONTO

BARRISTER, SOLICITOR, NOTARY, ETC. 712 TEMPLE BUILDING

TORONTO

P. J. O'GORMAN

ARCHITECT
Plans, Specifications, Estimates prepared.
SUDBURY, ONT.

TOHN T. LOFTUS.

Telephone Main 632

FOY, KNOX & MONAHAN

Complete with sat-in-lined box, in Amethyst, Emerald Topaz, or Ruby, 16 inches long, open link chain. This is not to be confused

not to be confused with the ordinary Rosary advertised, but is a beautiful Rosary, suitable for Christmas Gifts or

for personal us

or The Author, Bracebridge, Ont.

strength and consolation that they would fain say in amazement: "Whence is it, Lord, that we are so

Let us stop and think for a mo-Let us stop and think for a moment. Could anyone hesitate in believing that a generous, all powerful God, Who gives back with a laviah prodigality ten fold all we give to Him, could resist the pleadings of these two sincers young hearts? No! A thousand times no! Two years passed by, and God's hour arrived.

It was evening in early fall. The city was hot, and windows and doors were wide open. On the door steps of many homes were gathered groups enjoying the cool of the evening. The great portals of a Catholic Character wide specific states. Church swung wide apart. As the church doors were almost flush with the pavement, the passers by could look in, and over the heads of the immense crowd they could see the white altar glittering with tapers, and beautiful with flowers. A preacher was standing before it; his ringing voice, full of music and strength, echoed through the aisles and out into the street. This is what he was saving :

"Yes, my beloved brethren, what doth it profits man to gain the whole world, and lose his own soul! To lose one's soul! What does that

A tall handsome man of middle age, whose six feet and more of height, enabled him to see over the heads of the people, was passing that moment. The tones of the voice attracted him; the words still more. He stopped, and entered the church to listen. His distinguished appear ance and the evident signs that he was not a Catholic, caused the crowd to give way a little. Before he realized it, he was standing in the last pew of the church listening to the glowing words of Father Walworth, the Paulist who was preaching a mission. Burning its way to the core of his heart, the flery, fearless, earnest language of the speaker tore at the soul of the new listener. He felt its value when he remem bered all it had cost. He realized how empty life had been and as for the future—what was it to be? He stood and listened, and as he stood it seemed as if the audience he stood it seemed as if the audience drifted away and the voice was addressing him. He heard the terrible words melt into the tenderness of the Good Shepherd: "Come to Me all you that labor and are heavy burdened." He stood there as if in a trance. He did not notice that the a trance. He did not notice that the sermon was over; and it was only when people pushed by to gain the street, and the church grew empty, that he realized God's grace had come to him as it did to St. Paul, striking him to the ground. He entered a pew in the darkened church and sat there thinking. Suddenly he rose, passed up the silent aisle, and at the altar rail met the preacher who saw at once that he was face to who saw at once that he was face to face with a rescued soul!

'I wish to speak to you, Father," said. "I have just listened to

your sermon. Father Walworth, who was a polished gentleman, as well as an ardent missionary, led him to the rectory, and from that hour dated his conversion. He came again and again and when the mission ended, one more ransomed soul knelt at the altar, a child of Holy Church. Amid his happiness the father's heart turned lovingly to the convent — far away where the two cloistered hearts of his darling daughters of his darling daughters were daily sacrificing their lives in love to the Master for his conversion. Need it be said that the letter which told the blissful news to the two sisters was moistened with their tears?

Twenty happy years of devout Cath-When his last illness came, and the end was near, his religious daughters were sent to his bedside. One be-loved child held the crucifix to his lips, while her veiled head was bowed to hide the tears that nature forced from her loving heart. The other read in a low, broken voice the Cath plic Church's majestic prayers for the lying. The sacraments had been redying. The sacraments had been re-ceived, and the last absolution given by the great Archbishop Ryan. They d only to wait for the end.

In the silent night the last sigh of his great soul went forth, and they d it on the altar stone of their hearts, as their final sacrifice. They

And now, the fair, younger daugh ter of this convert has recently fin ned her life's work, and lies in the little convent cemetery. She spread the good odor of sacrifice and heroic virtue all through the sphere of her tiful that all men might be attracted to it!" Loved, honored, revered and deeply lamented, she passed away to that beautiful heaven where her beloved parent, no doubt, wel-comed her coming. She has gone to her chosen Bridegroom. Happy in the sweet embrace of Him she loved truly, and Who crowned her life watches for the elder sister who in her patientloneliness, can only stand and wait at the door of God's holy

Responsibility walks hand in hand with capacity and power.—J. G. Hol-

Live in peace, avoiding disquiet, anxiety or discouragement. Have you not God with you, the good God ever vigilant, ever fatherly, ever loving, without Whose permission nothing can come to you, and Who is always present to defend, protect and care for you.

REIMS AND ITS CATHEDRAL

Reims Cathedral in flames! The modern Huns have wantonly bombased the greatest masterpiece of French art! One of the noblest buildings in the world is a mass of blackened ruins! Such was the news announcing a great evil and an irreparable catastrophe printed in large, mournful letters throughout the world on September 9th of this unfortunate year. Humankind staggered and remained awe stricken, the esthetes shed burning tears at the barbarous, asinine, and heaven defying destruction. If that cruel news Reims Cathedral in flames! The. ing destruction. If that cruel news was crushing to an average lover of was to to any cultured Frenchman, conscious of the great historical importance of Reims and its most noble and most glorious Cathedral, built by the devotion of his religious foreathers and by the patriotism of far-eeing founders of French monarchy.

"You, in England," says, eloquently, a French enthusiast, "at all times have loved the noblest of our cathedrals, yet I do not think that even you can realise all it means to us Frenchmen, all we love beyoud the common loss. It was the cradle of our kings, the high altar of our race, a sanctuary and a shrine, dear from every memory, sacred in every thought, loved as our flesh and blood, a link with ing witness of the permanence through change of the ideals, aspirations, dreams of our country the very face and presentment of our land, whose smile, high in courage, tender in kindness, in all human gentleness, most loving ly shone down on us from the kindred lips and eyes of knights and kings, and saints and angels carved by our forefathers seven hundred years ago in the semblance of the men and women around them. Our loss is not a loss of beauty alone, though in all our wide possession of beauty the mediaval poem of stone rose supreme; it is the loss of the master testimony to the nobility

That the French scholar did not exaggerate the historical consequence and the peerless beauty of Reims

Cathedral is convincingly proved by history and esthetics.

The history of Reims is not only one of the most important, but also one of the most interesting monographs of cities that is to be found in France. It presents no isolated existence; it is not united only with the life of a province, but, having its own synchronised life and history, is connected intimately with the annals of the monarchy, for it was a seat of the power that made the kings. By giving spiritual sanction, it dominaof the divine over temporal might. Its cathedral was a trysting place of all kings whose reign was beginning, in the same manner as St. Denis was the asylum of all those whose reign had come to an end. In order to have a clear notion of its origin it is Nosh, and with Flodoard and Anguetil to a son of Japhet ; it suffices til to a son of Japhet; it suffices to remain in the province of reality, to begin at the Roman invasion, and to open commentaries of Casar, who says that that part of France, to day mercilessly devasted by the heartless Germans, was occupied by the Remi, who were the nearest to the Celtæ and all the Belgæ. The Suessiones were the neighbours of the Remi. The name of the capital of the Remi was in Cæsar's time Durocatorum Remorum, subsequent-Reims.

A conscientious student of history

cannot doubt that the church of

Reims, as well as her sisters the churches of Soissons, Paris, Amiens, Beauvais, Arles, Marseilles, Vienne, Toulouse, Limoges, Chalons, and Treves, has a right to claim the great onone of having been founded by the disciples of the Prince of th Apostles. It was St. Peter himself who ordained St. Sixte to the archoishopric of Reims, giving him as companions St. Sinice, whom St. Sixte made bishop of Soissons, and St. Amanse, who became bishop of Chalons. Among the long row of archbishops of Reims one should remember Tilpin, better known as Archbishop Turpin, whose name is associated with all poems of chivalry, and from whom descend directly Boiardo, Ariosto, and Pulci ; Hugues de Vermandois, kinsman of Charlemagne, uncle of Guy de Vermandois first Count de Soissons ; Foulques who in 894 crowned Charles the Simple; Jean and Robert de Courtney, princes of the blood ; Henry the Great, brother of a king of France ; Guillaume de Trye, uncle of King Philipe de Valois ; Humbert Dauphin of Viennois; two princes of Lorraine, Jean and Charles. However, the portant was St. Remi, Remigius in Latin, for it was through him that France became a Christian State. St. Remi is the glory and patron saint of Reims, as well as of the Church of France, the great and revered St. Remi! It is with him that really begins not only the his-tory of Reims, but that of France as well—his name being closely united with the wild and intrepid Clovis or Louis. The baptism of the king was a common source from which came into being the spiritual and temporal powers of France, in which were united bishop and monarch, the principle and the symbol of our poli-tical and religious existence. St.

Remi was not only an edifying and zealous apostle, he was also a man of genius. It was he who submitted the Remi to the government of Clovis, whose political value he understood, respected his military merit, and was able to bend the proud head of the wild Sicambre to be weaked with hantismal water. be washed with baptismal water meanwhile admonishing him frankly Mitis depone colla, Sicamber: ador quod incendisti, incende quod ador quod incendisti, incende quod adorasti. There happened then what usually happens with conquerors, that the vanquished ones re-seized through the spiritual power what was taken from them by brute force: Cross conquers sword. The baptism of Clovis at Reims on December 24th or 25th, 496, was without any depth; the tree inauguration of the the true inauguration of th monarchy in France.

The authors of Gallia Christian

record that after the victory at Tol-biac over Siagrius, Clovis had fixed his capital at Soissons, and that he loved to have St. Remi near him, that he married his niece to St. Remi's relation, Arnould by name, and made the latter Count of Reims; that he granted the Archbishop large stretch of territory in which he established and endowed many churches as at Tournai, Cambrai, Terouanne, Arras, and Laon. St. Remi administered his diocese for seventy four years, having been elected to it at the early age of elected to it at the early age of twenty-two. According to the old chronicles he was great in his looks, venerable in his deportment, fearful through his severity, and amiable through his benevolence. But although the austerity of his brow seemed to threaten, the serenity of his heart cajoled; consequently whilst towards devotees and debonthat of St. Peter : on the other hand He neglected rest, repulsed ease, called forth labour, sustained patiently disdain and dearly cherished honour; he was poor in money, rich in conscience, humble and modest towards his merits, severe and grave towards vice. He burned with the fire of divine charity and ministered to his church as a bright torch of ex-

cellent virtues.

The glory and importance of Reims was entirely due to St. Remi, who, having anointed Clovis as first Christian Virgonia. tian King of France, secured for that city the permanent right to a cere-mony which was an indispensable sanction of power. Reims consequently became a second capital of France. That the sacre of the Kings of France was of great political weight is proved by this that the kings dated the beginning of their reign from the day on which they were anointed with sacred oil preserved in a vessel called the Sainte Ampule, the same which, according to a poetically charming legend, was brought by a dove, representing the Holy Ghost, to St. Remi for the baptism of Clovis, the conqueror of the Alemanni. It was through the influence and power of Adalberon, Archbishop of Reime, who anointed Hugues Capet, that the succession of the Capet dynasty was secured. The sacre really assumed its form and character only under the third dynasty when it became a constant Iugues Capet, that the succession of when Philippe Auguste was solemnly crowned, Reims became the place of coronation for the Kings of France.
Joan of Arc brought the Dauphin Joan of Arc brought the Dauphin hither in order to strengthen his right to the crown. The only sover-eigns in the long line, down to 1825, not crowned at Reims, were Louis le

Lonia XVIII. The sheaf of historical reminiscences of Reims would not be com-plete without mentioning that St. Thomas of Canterbury visited the ly changed into Remi, and then second capital of France, where he hearts and they produced a great ed to St. Nicaise, and that John of Salisbury, who followed the Archbishop marty: to Reims, has left a few letters concerning various historical circumstances of the town. Froissart tells us in his quaint and picturesque manner, that Edward of England be-sieged Reims in 1360, but that he and his knights were bored with looking for six or seven weeks at the high walls, wide moats, and crenelated towers, defended by Sieur de Chatillon, and left the stronghold without having stormed it. Time has brought a great change, indeed, in the attitude of the two greatest nations, for to-day the English display their indomitable valour in defending what is most sacred to every Frenchman. Unfortunately, even their great gallantry could not prevent the destruction wondrous work of human activity, the Cathedral of Reims.

The brief history of that worldfamous building is as follows: the Cathedral of Notre Dame de Reims eplaced two churches, one built by St. Nicaise about 400, and the other by Romuald, architect to King Louis e Debonnaire, circa 814. The Canon le Debonnaire, circa 814. The Canon Cerf says that the present Cathedral was begun in 1240 by H. Libergiers and carried on in 1270 by Robert de Coucy, whilst other writers have it that it was commenced in 1212; the vaulting and portals were finished by Gaucher of Reims and by Bernard of Soissons, whilst the unrivalled front is due to the great artistic gift of Jean Leloup, who worked at it for twelve years. But it was not finished until the fourteenth century. Such is the apparently meagre history of the work of that great building, but

what a stupendous result!

The town lies in the lowest part of a wide hollow plain, and as one comes towards it, this enormous structure,

which could marshal and group the elements of sculpture and of archi-tecture without mixture and so as to tecture without mixture and so as to co-operate without losing their distinctness. A series of sculptural and architectural courses, interposed in an ascending and diminishing range, carries one from the gates of the church to the dainty towers that are unsurpassed in their effect of openness, which is artistically alternated and contrasted with the closeness of the lower storeys. The pyramidal the lower storeys. The pyramidal arrangement is attended to, throughout, with great effectiveness and taste. The exterior of Reims Cathedral could be likened to a large book of doctrine, in which the artist engraved upon the stones the evangeli-cal moral, the eternal verities, the of Jesus Christ on earth, and the triumph of His Church. In presence of Reims Cathedral, of its wellbalanced proportions, of harmonious lines and of the masterly whole, one realises better than when one be-holds any other building that melody and harmony are two of God's angels, who remained on the earth, when it those heavenly envoys bind pan-existence in one eternal composition; that they sing about God's thoughts that live mysteriously in the Universe and welcome through their hymns the angel-infant born in the tiny habitation of our hearts. That infinite melody has flown for centuries throughout the world, since the first day was created; its waves are thousands of years, its notes are the stars in the firmanent and nations on the earth; that harmony binds those endless years, heavenly stars and human history, birth and death, the byegone past and coming future; it links in one whole darkness and light, sufferings and joys, - heartbreaking griefs and exalting hopes.
That harmony reached Plate from
the stars, but for him it was only a
dream foretelling felicity; he heard it in one moment of happy ecstasy the Christian world alone heard aright that holy harmony that heals spiritual wounds and consoles spiritlife, death and resurrection. The Almighty Composer wrote the notes of that harmony melody before He created the stars, before He played on the rays of His splendour; that harmony melody is to be found in the heart of man, which, in turn he bestows on his work, and that is why a really beautiful structure, composed of harmonious lines, may consistently be compared with a beautiful musical composition, the pulse of both music and architecture being mathematically related; they both count, measure, and bind. Music flowing in tunes is born and Music flowing in tunes is born and passes away in time; a building rises and spreads out in space; music builds out of tunes God's temples, architecture plays psalms and hymns on the stones as on chords and produces rhythms, harmonies and melodies. Consequently when I say that Reims Cathedral is like a most wondrous symphonic near the most wondrous symphonic poem, the simile is not commonplace but transformed the lowest musical element, the rhythm, and changed unruly voices of nature into purest tunes, so did Robert de Coucy, Bernard of Soissons, and Jean Leloup— the master architects of Reims Cathe dral, transform hard stones into geo

of a great epoch of human activity. On entering the Cathedral one is struck by the uncommon height, length, and width of the aisle that ength, and with of the alsie that expands; one is awed by the glimpses which one gets from richly coloured clerestory and bluish triforium. As one advances under the yeult of the nave, the vastness of the fabric, modulated into simplicity dignity, and strength, comes upo one like the deep, slow, thunder-tones of mighty melody. The alti-tude of both the nave and the aisles is unusually great, and they are separated from one another by circular columns. The nave-aisles have no chapels, but between their win dows are clustered columns. How ever, the most striking feature of the great front windows of the cathedral. It is of unsurpassed magnificence and glory. The nave terminates in one stately arched window formed of The town lies in the lowest part of a wide hollow plain, and as one comes towards it, this enormous structure, looming up fully two thirds of its height above the general level of

metrical figures and made of them

harmonious whole; their art also was born in the depth of their

noise of vulgar reality; they shut themselves away from the outer world, created their own space and

lived in it: their work is a hiero

glyph of heart, a symbol of presenti-ment that lives, moves, and acts

half understood in the human soul

and embodies itself in melodies and

architectural forms. Reims Cathedral is a matchless work of art be-

cause apart from its raw material it

borrows nothing from Nature, which is used only as a means for the mani-

estation of spiritual power. Nature

has for it only a negative meaning

fer the great artist architects have taken all its essence from the mos

mysterious depths of the human heart, they have brought out their

ideal from the spiritual depths of the human Ego. For those reasons that

nasterly building is the fairest child

mosterniece without listening to

the houses, looks like a great cloud hanging above the city—something imagine. The incomparable richthat belongs to the heavens rather than to the earth. As one's eye embraces the whole facade or lingers upon the brilliant effects which its many combinations develop, one cannot but admire the creative vigour which could marshal and group the restriction. sun into glory of rainbow, blend in endless diversity of combination, whose harmonic tones spread through whose narmonic conesspread arrough the air like a music audible to the soul alone. At such sight one won-ders how those barbarians — accord-ing to modern notions—of the Middle Ages felt the contrast of light and shade, and were able to create these it is that art is an expression of a soul, that a temple is not a mass of stones, or a combination of forms; but first and foremost a religion which speaks to us in a most elobuilt in 1481 by Oudin Hestre, this is considered a masterpiece of its kind, then one realises how highly cultured and civilized were our fore fathers, how refined was their taste, for in this Cathedral that was the principal source of their pleasure, they have united the most beautiful forms, the most glorious colours, figures radiating with supreme beauty, and music composed by gifted composers, executed on a per-fect instrument. If, again, one adde to all these stately religious cere-monies, clergy resplendent in silk silver, and gold, censers and crosses and sacred vessels glittering with precious stones, then one conceives how high was the mode of living, how refined were the sensations how developed was the spiritual part of being in those times which we qualify thoughtlessly as barbar-

ous, priding ourselves on our civil That this enthusiastic and laudaory description of the Cathedral of Reims is not prompted by national partiality is proved by an English esthete-architect, who said that nothing can exceed the simple beauty and perfection of arrangement of the plan as well as the general harmony of all the parts," and that "the mode in which the church of the eastern part, are surpassed by no building of the Middle Ages: there, is perhaps, no facade either in ancient or modern times that ex-ceeds it in beauty of proportion and

One feels a thrill of delight whilst contemplating that great work of art, for one beholds in it the ideal element, raised high above reality above nature, above the paltriness of our sublunary existence; that thrill coming from an ideal, supersensual world originates in the human soul that has a presentiment that its life is not ended in this world, that its being is raised above death. The human soul is longing for harmony between the heavens and the earth, between thought and reality; man struggles during his life in order to harmonise heart with mind, past with present, sentiment with cold majesty of duty; consequently, the human soul is happy and joyful when it beholds that that harmony is to be found in a work of art. In Reims Cathedral man sees himself in the splendour of his greatest nobleness, undimmed by terrestrial miseries. The lines of a Gothic arch seize heart and eye, and carry arousing in him the sense of infinity of everlasting life, and of final justice. In life, throughout the world, one hears means of pain, shouts of despair; one beholds the domination of flendish facts and accidents that crush the human soul like merciless Fate. The sight of a beautiful Gothic Cathedral, and from the valley of miseries, of tears, of disappointments, of griefs, and of sufferings through the medium of its celestial harmony.

May this essay, whilst glorifying the supreme beauty of Reims Cathedral, reveal once more what the Christian sentiment of our forefathers has produced of the great and the sublime. Generation after generation worked over that masterv structure that rose higher and igher for the glory of faith, for the glory of a nation, which gave an eloquent testimony to the fact that they knew how to live and die for a thought that became a throb of their heart, the life of their spirit on

As to our attitude towards the modern Vandals, Edmond Rostand settles the question in the following Cathedrale :

Ils n'ont fait que la rendre un peu plus immortelle, L'œuvre ne périt pas, que mutile un gredin, Demande à Phidias et demande à

Rodin, Si, devant ses morceaux, on ne dit plus: 'C'est Elle!'

Le Symbole du Beau consacré par insulte!
Rendons grâce aux pointeurs du stupide canon, Puisque de leur adresse allemande

Une Honte pour eux, pour nous un Parthénon!"

The cruel neglect which renders the lives of thousands of little children physical and mental martyr-dom is chiefly attributed to alcoholism on the part of the parent or

ZAPATA, CARRANZA

Now we have "but the painter and our ships are bringing back the troops and seamen who were sent to Vera Cruz to resent an insult to the national flag. Our dead have been brought home and our country has paid them honor, but the man whom it was sought to punish and humili-ate for his slight of our flag has stepped away unscathed. In his stead, in the place of temporary power in Mexico, there are two ex-bandits of the most repulsive type— Villa, a name as terrifying to the babes and women of Mexico as that of Attila to those of Europe general ly in the far off past, or that of Tam erlane to Asia in the nearer one Zapata, the second one, is if possible more of the ogre in his brutality than Villa. The fabled quest of Jason for villa. The fabled quest of Jason for the Golden Fleece was not more of a "wild goose chase" than our quest after a chimera—an acceptable because spotless candidate for the vacant seat of the ostracized Porfirio Diaz. The silence which hangs like extreme. The Record, which is usu fighting among themselves. It remarked (December 2):

"It was a great thing for Mexico

when it got rid of Huerta, whose usurpation was based upon murder and a still greater thing when the Constitutionalist leaders came to gether and agreed upon a peaceful programme. If they have since fallen out, they are only repeating the history of the Balkan States, of the United States, of the unified Italy and of many other countries. The point to remember is that it is not our place to try to make

Everything in

Special Sale of Vestments

Long Distance Phones Main 6555 and 5499 College 452 Toronto, Ont.

CATHOLIC **Home Annual** 1915

Should be in Every Catholic Home

Contains a calendar of the Feasts Contains a calendar of the Feasts and Fasts, a splendid picture of His Holiness Pope Benedict XV., and the following excellent articles and Short Stories by the best writers:

Pope Benedict XV. Our Lady of August. Lourdes, with illustrations. Brother Jocelyn. Pope Pius X. A sketch of his life. A Mother's Wooing.
How the Pope is Elected.
A complete list of the Popes.
Marcella Blake's European Trip.
Manress, the Cradle of the Society

of Jesus. The Beg ar in the Corner. Le Moyne l'Iberville. Terry's Vocation. St. Rita of Cascia. Notable Events of Year 1913-14.

PRICE 25C. POSTPAID

The Catholic Record LONDON, CANADA

a pall over the American secular press regarding the awful crimes committed by the armies of those three "generals" while the deviltries proved home against the human swine who followed their blood-stained banners is lamentable in the ally just and discriminating in its criticism of public policy, has taken little or no notice of the horrid facts of the "Constitutionalist" revolt, but is evidently glad that its bandit leaders have for the moment ceased

But despite that point, we did just that very thing in "eliminating" General Huerta—who was a real one -and accepting the ex-robbers and murderers Villa and Zapata as "Constitutionalist generals.—Philadelphia Standard and Times.

J. J. M. Landy Catholic Church

Supplies

405 YONGE ST.

FRANK J. FOLEY, L.L.B.

BARRISTER, SOLICITOR
The Kent Building
Corner Yonge and Richmond Streets
TORONTO, ONT.

Loretto Ladies' Business College 385 Brunswick Ave., Toronto

MUSIC STUDIO ATTACHED

ST. JEROME'S COLLEGE Founded 1864 BERLIN, ONTARIO

Excellent Business Collège Department. Excellent High School or Academic Department. Excellent College and Philosophical Department.

REV. A. L. ZINGER, C.R., PH.D., PRES

Funeral Directors

C. A. CONNORS Undertaker 505 Yonge Street, Toronte

John Ferguson & Sons

Phone - North 1680

180 King Street The Leading Undertakers and Emba Open Night and Day Telephone-House 373 Factory-543

E. C Killingsworth **Funeral Director**

Open Day and Night 491 Richmond St. Phone 8971

THE MARVEL OF THE AGE LUMINOUS CRUCIFIX



This Crucifix is indeed a beautiful and strangely marvelous work of art.

By means of a wonderful and secret preparation, the body of this figure is made to absorb the rays of light during the day and at night these rays will shine forth a brilliant light showing the Christ Figure in almost startling relief continuously through the darkest night. The darker the room, the better the result. The luminous effect is everlasting.

When darkes first coverage the light is the best of the result. almost starting relief continuously throut the darkest night. The darker the room, the better the result. The luminous effect is everlasting.

When darkness first comes on, the light is blue at first, and gradually changes to a brightivory light.

This wonderful Crucifix is especially useful and comforting in a sick room. One can Imagine the company and soothing effect to a sick person lying resuless in the darkness of the night.

This Crucifix makes an ideal gift for Christmas, Easter, Thanksgiving, Birthdays, or any special occasion. This Crucifix has been highly praised by Clergymen, Schools, Convents and Hospitals throut the world. The size of the Cross is 144 jinches high by 8 inches wide and is made of a fine grain ebonized wood, producing a beautiful smooth black effect. The Body of our Lord is made of unbreakable material richly finished in initiation of fine marble.

We recommend these beautiful Crucifixes which were made to sell at \$5.00 each. Cheap at that. But in order to quickly introduce them into every Catholic home in Canada, we are offering them now at \$3.00 each. We will send them securely packed—postpaid to any place in Canada. This is a real bargain and we know the wonderful Laminous Crucifix will delight you.

WRITE US a Postcard TO-DAY and ask for

a real bargain and we know the wonderful Luminous Crucii
WRITE US a Postcard TO-DAY and ask for
OUR SPECIAL OFFER TO AGENTS

COLONIAL ART CO. DESK R.O., TORONTO, Ont.

The Catholic Record

Price of Subscription—\$1.50 per annum.
United States & Europe \$2.00 Store Rev. James T. Foley, B. A. Thomas Coffey, LL.D. Editors {Rev. D. A. Casey.

has Archbishops of Toronto, Kingston and St. Boniface, the Bishops of London Peterborough, and Ogdensburg, N. Y. 187 throughout the Dominion.

Neven, E. J. Broderick, M. J. Hagarty, ray, George B. Hewetton, Mrs. W. Bara Hanley, Miss L. Heringer and Saunders are authorized to receive a nd transact all other business for IC RECORD.

In Montreal single copies may be purchased fr Mr. E. O'Grady, Newsdealer, 106 St. Viateur str west, and J. Milloy, 241 St. Catherine street, west.

LONDON, SATURDAY, JANUARY 28, 1915

A LITTLE "LOCAL" TALK WITH SENSIBLE READERS

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

The CATHOLIC RECORD is the national Catholic weekly of Canada. fact This is not a boast; it We have more readers in St. John's, Newfoundland, for it The than in London, Ontario. RECORD circulates in every part of Canada from ocean to ocean. Without any solicitation whatever, without a single agent of any kind, purely motu proprio about fifteen hundred American citizens send in their subscriptions and read the RECORD. Presumably their friends do also ; so we may count seven or eight thousand American readers. Why? Precisely, we are convinced, because its columns contain only such reading matter as might interest Catholics anywhere.

Our good friends will, therefore understand that although a religious profession or a bishop's visitation is really one of the most striking evidences of religious vitality of the organic life of God's Holy Church ; still religious professions and episcopal visitations occur so often, and the accounts, embellished though they always are by the piety and esthetic sense of the writers, are necessarily so very nearly identical, that they come perilously near the "vain repetitions" which we are warned to avoid.

Than Catholic education no cause is dearer to the heart of the CATHOLIC RECORD; but a list of names is not inspiring; nor is it desirable to publish a glowing account of the good work of any one institution when so many others are doing work equally

Local papers must give space to local news; that is their reason for Catholic paper, of course, it comes Cardinal Archbishop of Malinesunder the jurisdiction of the Ordin- Cardinal Mercier-whose gentle and

ary of the place of publication. And though the Bishop of London abdicates none of his rights in this or any other matter, he gives us a scope so free and untrammelled that we are made to feel that one thing only would entail the exercise of his unquestioned authority; and that one thing is not the expression of opinion divergent from his own, but the publication of matter or views unworthy of the Catholic name we bear.

Matters of general Catholic interest may, of course, sometimes have a local habitation and a name; we must throw ourselves on the good sense and reasonableness of our eaders in general for a sensible and easonable interpretation of a policy which experience has proved to be necessary and in their interest.

FEASTS AND FASTS

In noting (Jan. 2) the dispensatio from fast and abstinence on Feast days we merely gave the substance of the Motu Proprio of Pius X., July 2nd, 1911.

Section V reads thus:

"If, however, with any one of the Feasts which we wish preserved there should coincide a day of abstinence or fasting, we dispense in both, and we grant the same dispensation also for feasts of Patrons abolished by this law of ours, should it happen that they be celebrated solemnly and with a large attendance of people."

Though elsewhere in the decree the Holy Father refers to legitimate discontinuance or suppression of any of those feasts, it will be noted that Section V does not expressly restrict the dispensation to such feasts as are observed as holy days of obligation; but does expressly extend the as holy days of obligation. Hence it might appear that whether observed as feasts of obligation or not they would enjoy the privilege. On the other hand one feels instinctively that the reason for the dispensation is the incompatibility of feasting and fasting, and therefore where the Feast is not observed the obligation of Fasting or Abstinence remains.

The practical question was raised by a priest-subscriber. It is just such a question as one would think likely to arise immediately on the publication of the decree and be referred to the Holy See for authoritative decision. Unless we overlooked it, however, the Ecclesiastical Review, excellent and accurate as it is, has not noted any such decision. We have referred the matter to its learned editor who will doubtless deal with the question if, indeed, he has not already done so. In the meantime in response to our inquiry the Rev. Dr. Meehan of St. Bernard's Seminary, Rochester, N. Y., promptly and courteously referred us to his article in the Catholic Encyclopedia Supremi disciplinae, in fine, where the matter is dealt with. More and easy once its reason was understood. more every day we find Index Volume of the Catholic Encyclopedia remarkably comprehensive and accurate. It multiplies the value of extremely valuable work. Oddly enough, however, the Motu Proprio on Feast Days is indexed as on "pastoral theology." It occurs, also, under the Latin first words.

As a matter of fact the precise question we are considering was raised on the appearance of the Motu Proprio and was settled by a decree of the S. Congregation of the Council 28th August of the same year, 1911 Dr. Meehan adds: "Why this decree was not generally published I can't understand. I struck it merely by chance." In his Encyclopedia article he indicates the "Nouvelle Revue Theologique" Nov. 11, 1911, as the source of his information on the explanatory decree.

The dispensation from fasting and abstinence does not extend to Feasts, such as the Assumption and SS. Peter and Paul in Canada, which are

not observed as Feasts of obligation. Another question on which we sought information was this: With regard to Patronal Feasts is there any extension of the dispensation for St. Patrick's Day to Irishmen outside of Ireland? This together with the previous question is answered in the subjoined letter from a scholarly young priest and appreciative reader of the RECORD. It is not without its interesting bearing on this exceptional case that the Rev. Dr. Meehan was indebted for his information as to the Holy See's decision to a French theological review while Dr. O'Gorman read it in a German periodical. Nor is it less interesting to know existence. The CATHOLIC RECORD is that the decision in question was not a local paper. It is not the given by the S. Cong. of the Council diocesan organ of London. As a in answer to an inquiry of the

heroic personality so fittingly represents martyred Belgium in the august senate of the Universal Church.

Editor the CATHOLIC RECORD :

In order to complete your recent editorial concerning the general dispensation from the law of fasting and abstinence on the eight holy days of obligation, it should be noted that where one of these holydays is not solemnly observed, the dispensa-tion ceases. Thus in Canada two of the eight holydays of the Church are not observed, except on the following Sunday: SS. Peter and Paul, and the Assumption. The 29th of July and the 15th of August are not holydays of obligation in Canada, nor are they generally observed by popular religious celebrations. Hence should one of those days fall on a Friday, abstinence must be observed on that day. The authority for this statement is an answer from the Sacred Congregation of the Council to the Cardinal Archbishop of Malines, dated August 28, 1911, cited in the Ger manperiodical, Pastor Bonus, Aug. 1913. Strange to say this decision was not published in the Acta Apostolicae Sedis and hence would seem to be not very generally known. Some mistakes were made in this regard on Friday, August 15, 1913.

On the other hand it is interesting to note, that when a feast, which is not a holyday of obligation, is celebrated by a large number of people in a religious manner as, for example, March 17, in many parts of Canada, the Bishop of a diocese can if he sees fit, dispense with the law of fast and abstinence on that day. Thus a Bishop could permit meat a St. Patrick's Day Banquet this year, though St. Patrick's Day falls on Wednesday of Lent. However as regards the expediency of such an act, the Bishop himself alone is judge.

FEASTING AND FASTING ON ST. PATRICK'S DAY

While Dr. O'Gorman's letter in the receding article briefly indicates how this matter stands, he was good enough to accede to our request for a fuller treatment of the question with citation of authorities; and so prompt that his article reached us in time for this issue of the RECORD. Many will read it with great interest. For those who are interested only in the practical conclusion we might state that while for many years bishops might dispense for a weighty reason, the decrees of 1911 and 1912 make it clear that the usual celebration of St. Patrick's is unquestionably a sufficient reason for dispensation. In practice, therefore, if like good Irishmen you assist at Mass in the morning, apply to the bishop when Feasting and Fasting conflict on St. Patrick's Day. At home and abroad the sea divided Gael have always observed St. Patrick's Day religiously as well as fespractice a religious as well as a national festival.

Editor CATHOTIC RECORD : Apart from the suspension of the law of fasting and abstinence on the holydays of obligation, which are kept as such, there have been no other papal decrees mitigating the law of fasting and abstinence. Leo 1898) gave bis power of dispensing from fasting and abstinence, for weighty reasons, on patronal or other feasts celebrated by a great number of people, even in a single city or parish. The same applies to pilgrimages, centenaries and other extraordinary festivals. A weighty reason would be the difficulty of observing the law on those occasions or the danger that it would be broken. Unless the bishop expressly dispenses, the general law remains of course in full force on these occasions.

A decree of 3 May, 1912, gives bishops still further authority in this matter. If one of the holydays of obligation which were suppressed by Pius X, when he reduced the total number to eight (2 July, 1911) be still celebrated as a feast day of devotion by a large number of people, a bishop can dispense from fasting and abstinence on such a day. For example, if the Feast of Corpus Christi, which till 1892 was a holyday of obligation in part of Canada, and which is no longer a holyday of obligation anywhere, were celebrated here as a great feast day-if people attended Mass on that day, and took part in the procession of the Blessed Sacrament on that day—then a bishop could dispense from fasting and abstinence on such a day. The feast of St. John the Baptist, Patron of French Canadians, which is celebrated with some solemnity in many parishes, would be a case in point. The last mentioned decree would appear to give to bishops yet wider only to feasts that were formerly chained to the Papal tiara? Servia impeded its progress—perhaps, for and laid in ashes the architectural power. While the preamble refers holydays of obligation, the formal has concluded a concordat with the time being have put an end to it glories of bye-gone generations; and part of the decree is much more Pope, and is about to send a minister altogether—its effect will remain in have wantonly put to the flames the Kaiser, has resulted in a much

general: "Ordinaries of all places to the Papal Court. Is Servia, too, a the inspiration which it will have are granted the ample faculty of dis. | slave to the Roman Pontiff? France pensing their subjects from the law is supposed to be busy with pourof fasting and abstinence, whenever a fast day or a day of abstinence falls on a feast, which, although not of obligation, is celebrated devoutly by a sufficient number of people' (8 May, 1912.) By virtue of this decree it would appear that a bishop could despense from fasting and abstinence on St. Patrick's Day, in those parishes where it is kept by a holyday-that is where a large number of people attend Mass on that of the spending of blood and treasure day. Leo XIII. had required a in defence of a nation of reactionar weighty reason for such a dispensation. Pius X. gives us a sufficient reason, "that the faithful may be more and more incited to celebrate the above mentioned teast days in a pious and holy manner." It is difficult, and slightly incon

gruous to feast and fast on the same day. Hence where the people keep a day as a religious feast day, the Church gives her bishops ample facilities of dispensing from fasting. On the other hand it is somewhat incongruous to feast in Lent. St. Patrick's day, however, always falls in Lent. So, except it should fall in Holy Week (in which case it would either not be liturgically observed or where it is observed as a first class feast, be transferred) there would appear to be no reason why a Bishop could not, if he see fit, dispense from fasting and abstinence on St. Patrick's day in those parishes where it is observed as a religious feast. He, however, alone is judge as to the advisability or inadvisability of such a dispensation. When a special dispensation is granted, it is announced in each parish by the parish priest. As days of fast and abstinence are regularly announced in all parish churches, the Catholic layman can not fail to know on what days he is obliged to fast or abstain.

ENGLAND AND THE VATICAN The appointment by the British

Government of an Ambassador to the Vatican has aroused the bigoted ire of the anti-Catholic maniac, Protest from certain quarters was to be expected. Like some evil-smelling animal, the ignorant partizan awaits such opportunities to creep forth from his lair and scatter broadcast his envenemed filth. The action of the Protestant Alliance, therefore, causes but little surprise. Nor is the denunciation of the Northern Church Council against a "mission which cannot but give grave offence to a vast majority of Englishmen' deserving of any more notice. But tively. May it always remain in that a journal of the character and influence of the London Daily News should consider itself bound to rebuke the Cabinet for making such an appointment surpasses our comprehension. In an article worthy of an Orange oration at the Boyne celebration it condemns the Government for this recognition of the Vatican and works itself into a white heat XIII. (decrees of 5 December, 1894, and over what it is pleased to term "this extraordinary and indefensible departure." We are at a loss to understand this "extraordinary and indefensible" attitude of the great Liberal organ. Henceforth it would seem that we are to bracket the Daily News with that famous exponent of broad-mindedness and toleration, the

Orange Sentinel. The article in the News is evidently inspired by Dr. Clifford, the head of the Nonconformist body in Britain. It is but an echo of the doctor's ideclaration that care must be taken that the "chains which were flung off years ago are not fastened upon us again during this European strife," and that a protest must be made against this "reactionary" step. Dr. Clifford's outburst is perfectly in keeping with the Nonconformist attitude on all controversial questions. Like the "brethren" who preach equal rights and practice the most rigid boycott of all who do not see eye to eye with themselves, they are all for broadmindedness and toleration in theory, the while they invariably reveal themselves as the most bigoted, intolerant and narrowminded body in the community. But the Daily News ought to know better than to lend itself to the propagation of bigotry and the perpetuation of sectarian bitterness.

Whilst Dr. Clifford's motive is so transparent his reasoning is not quite so self-evident. Germany, Russia, and Turkey, three countries which are not Catholic, are represented at the Vaticau. Are lieves these three countries are although the War will have greatly upon the most sacred of buildings, we to take it that the doctor be-

parlers preliminary to a renewal of relations with the Vatican. Is the France that refuses to recognize a God the bonded slave of Rome? Belgium has, of course, her minister at the Holy See. If Dr. Clifford is right the Belgians are reactionaries and an enchained people. Does the Nonconformist leader believe that England is justified in participating in this war If so how can his conscience approve ies and Papal slaves? Will he dare tell us that because the Belgiums bent the knee to Rome that therefore they could not play a free man's part in defense of king and country? Does his anti-Catholic bias blind him to the fact that these Catholic reastionaries saved Protestant England from the horrors of invasion? It may be due to the lack of the logical sense but we confess ourselves unable to follow the doctor's line of argu-

We must not be taken as attach ing too much importance to the idle vaporings of diseased minds.

They are not representative of the sober thought of fair minded Englishmen. And we feel confident that the Government will teach them a lesson by utterly disregarding their mischievous and silly protest. The interests of the world - wide Empire demand the presence of a British representative at the Vatican. At a time of crisis like the present ques tions are sure to arise that cannot be after the battle flag is furled the Government at the Vatican will be found to be a tower of strength to the Empire's cause. The men who are trying to fan the dying embers of bigotry, and thus create disunion in the body politic would be more honorably employed fighting in defense of the Empire, side by side with the thousands of brave Catholics who, even though they be " reactionaries." know at least how to die for the flag. COLUMBA

NOTES AND COMMENTS IN RECOGNITION of what Belgium as done for France by stemming the German tide of invasion at the pening of the War, the women of France, through the Comtesse de Saint-Laurent, have in the name of 40,000 members of the Ligue des Femmes rancaises, of which the Comtesse is President-General, sent an address to the Queen of the Belgians, together with a medal bearing the impress of the Sacred Heart and of Mary Immaculate. May it not be that through the War and the sacrifices it has entailed upon both France and Belgium, the former may as a nation renew once more her active fealty to the Faith that has inscribed the most glorious passages of her history.

IT IS FROM Austria that there comes tidings of a foreign mission apostolate that should be an inspiration to the Catholics of this Continent. There is a paper there devoted particularly to the needs of the missions in India. Its proprietor and editor is a layman, H. Sountag, who for ten years has devoted his energy and all his resources to this great cause. He lives alone in very simple lodgings, does his own frugal cooking, and keeps no servant, in order to save money for India. He employs but one clerk, with whose assistance the paper is written, printed, and sent broadcast on its mission of charity. He rarely rides in a carriage or other conveyance making his rounds on foot and laying aside every farthing saved for the cause to which he has devoted his life. He visits every Catholic that can afford anything, speaks to them of the missions with great zeal in obtaining an offering. By these means Mr. Sountag succeeded during the year 1913 in saving and collect ing personally no less a sum than 23,186 crowns, all of which was placed at the disposal of the Catholic is mainly Belgian. Missions in India.

SUCH AN apostolate, pursued without intermission for several years, and always with the approbation of his diocesan authorities and under the special blessing of the Holy See, must have rendered quite incalculable service to the cause which its

given to others more happily circum. stanced, to emulate Mr. Sountag in his zeal for the spread of the King. dom of God on earth. That it has certainly already done so in India itself is evident from the increased prominence given to mission work in the India Catholic press. A movement has been started to establish the Society for the Propagation of the Faith in that country and to raise the sum of 400,000 rupees in order that missions already established among the native races may not suffer through the falling off of contributions from Europe - an inevitable consequence of the great conflict.

PROFESSOR SAYCE of Oxford University, whose name is familiar to the world of science and of letters, has written to the Londen Times on the subject of German culture. It is, he says, astonishing that British scholars and politicians should still speak of "our intellectual debt to but the desire to have "a king like Germany," and he proceeds to examine in the dry light of reason the Teutonic claim to intellectual pre-eminence so sedulously maintained by Germans themselves and by the younger generation of professional feet of Teutonic professors.

IN LITERATURE, Professor Sayo concedes Goethe to Germany as occupying almost the first rank. Hevne was a Jew who regarded the Germans as barbarians. Schiller, the most characteristic of German writers. was but a "milk and water Longsatisfactorily settled if the Father of fellow." In philosophy, there were Christendom is ignored. And long Kant and Hegel, but Kant was more than half Scottish in origin, and his personal representative of the British | philosophy purely destructive in character and tendency. His subjectivism as formulated in the Critique of Pure Reason and others of his writings, may indeed be said to have laid the foundation of every modern atheistic cult. What the Hegelian philosophy would have been "had the German language been more cultivated" Prof. Sayce thinks it difficult to estimate.

> IN SCIENCE BUT one of the great names is German. We look in vain for any except Mendel that can be put by the side of Newton, Darwin, Faraday, Laplace or Pasteur. Even in mechanical science hardly one of the great inventions of modern times is German. The steam engine, the telegraph and telephone, the motor car, the aeroplane, the wireless telegraph, the electric light, the phonograph - everyone of them born out of Germany The Germans certainly have had the faculty of adapting the inventions of others, and of making them commercially profitable, but the initiative be longs mainly to Britain, to France and to the United States, with Italy not far behind.

IN ARCHAEOLOGY, for which department of research Prof. Sayce if any is entitled to speak with authority, preeminence is accorded mainly to French and British scholars. It Wi Dr. Richard Lepsius, one of Germany's foremost Egyptologists and a gentleman of the old school who said as late as 1881: "When we come across a new inscription we first get Dr. Birch (keeper of the Oriental effort of Von Hindenburg, therefore, Department of the British Museum) to decipher it, and then we can analyze it philologically"-an admission that went further than the newer school of German savants would be willing to concede, but which remains unshaken neverthe-IT MAY be said that in the depart-

ment of History at least German preeminence is unassailable. This is only qualifiedly true. In laboriously counting syllables and words and piling up volumes of indices the German has perhaps made a solitary place for himself, but despite the and enthusiasm and usually succeeds industry of Ranke, and Pastor, and of numerous others they have no name in this generation to outshine Gairdner and Gasquet in England, or Martin, Ampère and Duchesne in France. The work of the Bollandists

GERMANY CERTAINLY has excelled in Music, and she possesses some great names in the realm of Art, which are not, however, of this generation. As Professor Sayce truly remarks, a people who have ruthlessly and senselessly destroyed the art treasures of Belgium and France, who conducter has so much at heart. And have deliberately turned their guns

books and manuscripts which can never be replaced, have forfeited all claim to superiority in culture and civilization. Rather have they put themselves outside the pale of both.

ONE of the most conspicuous feat ares of the Timothy Eaton Memorial Church, recently opened in Toronto, is a niche over the main entrance for, presumably, a statue of the founder of "Canada's Biggest Store." The passer-by not in the secret of the Methodist conscience might not unreasonably wonder what John Wesley, could he resume his earthly tabernacle, would think of this latest development of the sect which he founded. The sumptuous edifice. upon the erection of which no expense has been spared, and no available luxurious appointment omitted, would of itself make him stare. Plainness and simplicity were, until the present generation, the boasted distinguishing badge of Methodism, other nations," has finally triumphed, and now the pendulum has swung full. If John Wesley would not feel at home in the Eaton Memorial as it stands, what would he think of the statue of "St. Timothy," men who have sat obediently at the holding in his hand a Friday bargain as the symbol of his commercial sovereignty?

ON THE BATTLE LINE

IN THE EAST

On the Eastern front the great struggle develops unexpected, almost unhoped for, resourcefulness and strength on the part of Russia.

Grand Duke Nicholas is emberking on another bold stroke. he Germans in their trenches before Warsaw, he has sent a force through North Poland in the direction of Thorn, in Prussia, and this force has so far been driving all before it. On Thursday night it was reported at Serpetz, 21 miles north of Plock. Last night it had reached the Skrwa River, only 40 mlles from Thorn, and the German cavalry was retiring be

There are two great results which may follow this movement. In the first place, in conjunction with the army that has invaded East Prussia to the north, it brings the German forces around Mlawa between two fires; to use the general statement it catches them as in a vice. The defeat of the German force at Mlaws and a junction of the two Russian armies moving upon Prussia might prove one of the most farreaching events yet produced in the East. But there is another effect more immediate of the move ment towards Thorn, that is that it brings a powerful Russian army in the rear of Von Hindenburg's force before Warsaw and makes an entire change in the situation in that quar-

Berlin sent out a lot of informa tion yesterday, some of which may be true. One item speaks of the terrible losses" sustained by Russia in the second siege of Przemysl. It is estimated that over 10 000 Russians have been killed since the siege was resumed. Of late their activity is said to have subsided. They have probably decided that famine will do their work better than the bayonet.

The Morning Post correspondent at Petrograd says that the Germans, since the roads hardened, have sucseeded in bringing up 11 inch mor tars to the battle line in front of Warsaw, and are furiously bombarding the Russian positions. He believes this means an almost immediate general assault. The supreme may now be in progress.—Globe, Jan

ON THE WESTERN FRONT

GERMAN SUCCESS

London, Jan. 15.-The violent German attack conducted under the direction of the Kaiser and the German General Staff by General Von Kluk is easily the most striking news

from the western theatre.
Strong reinforcements drawn from
the right and left flanks of the German centre army combined with the intervention of the flood stage of the River Aisne, which imperilled the lines of communication of the French, preventing them from bringing up added forces to meet the increa superior strength of the invaders, made possible the German success, say British students of the progress of the revival of the Aisne battle.

The German statement asserts that by continuous fighting they were able to take the towns of Cuffies, Bucy le Long, Missy Vauxrot and Vellerie, all to the north and north-east of Soissons. These captures indicate that the French were driven in order from one after another of all their positions on the three roads leading to the north from Soissons and from the river road which parallels the Aisne.

It will take weeks for the French to repair the loss of the bridges, even if they are able to hold the Germans to the north bank of the stream.

Berlin, Jan 15 .- To day's reports from army headquarters reveal the fact that fighting on the east of Soissons, part of which was witnessed by

reater German success than the is a trading and mission station and is connected by rail with Windhock. Is a trading and mission station and is connected by rail with Windhock. Is a trading and mission station and is connected by rail with Windhock. If the fitteenth century religion dominated to the official statement, he north bank of the Aine has been definitely cleared" of French troops, London, Jan. 16.—The Canadian "definitely cleared" of French troops, upwards of 4,000 bodies of whose dead have been found upon the battlefield. The report says:

"In the three days' fighting we have taken about 5,200 prisoners with 14 cannons, 6 machine guns and

some revolver guns. The French suffered heavy losses, from 4,000 to 5,000 of French dead having been found upon the battlefield. The retreating enemy crossed the Aisne under fire from the German heavy

Paris, Jan. 15.—To-night's official bulletin merely says: "No important incident is reported."

The following official statement was issued this afternoon:

From the sea to the Lys there were yesterday artillery engagements, some of them quite spirited. We made progress near Lombærtzyde and near Becelære. To the north of Arras a brilliant attack by Zouaves resulted in the capture at the bayment of the positions of the enemy onet of the positions of the enemy near the road between Arras and

and at St. Laurent, as well as at a point to the north of Andechy, in the region of Roye, our artillery secured the advantage over that of the enemy. German batteries were reduced to silence, two places of artillery were demolished, a depot of ammunition was exploded, and field works in course of construction were

BRITISH VICTORY

Paris, Jan. 15.—The Havas Agency Paris, Jan. 15.—The Havas Agency has received a despatch from St. Omer, dated January 10, which relates a British victory and an advance near La Bassee of one mile.

"The British, by an impetuous tack, stormed the strongly en trenched German position near La Bassee at 2 o'clock this afternoon, after a vigorous preliminary shelling. This is an important strategic

IN ASIA

TABRIZ GIVES TURKS AN IMPORTANT BASE Canadian Press Despatch

London, Jan. 13.-The taking of Tabriz, mentioned in the Globe yesterday, which is confirmed by a Reuter despatch, means that the Turks, who undoubtedly had the backing of some of the wild Turkish tribesmen of this locality, have base for the projected German-Turkish attack upon the Russian position in the Province of Erivan, north of the Persian border and south of

Russia's most vulnerable point, at which the Turks are aiming, lies along the undefended Russo Persian frontier to the north of Tabriz for preparing this portion of the Russian boundary against possible

The Russians object to the sending abroad of reports that they are being forced to retire from northern Persia under pressure of the Turkish ad-The concentration of Russia's forces in northern Persia, the Gen Staff in the Caucasus reports. was not under pressure, but in ac cordance with a specially devised plan. No important engagement has action being one in which the Russian advance guard took part. It is quite apparent that Russia must have concentrated most of her forces in the eastern sphere on the frontier of Armenia, where decisive operations are in progress, leaving northern Persia open to the Turkish advance which becomes more dangerous daily

It is interesting to note in connec tion with the Asian campaign that many territorial regiments, and not batteries of territorial artillery have been sent to India to relea for service in Europe the hardened and highly trained regulars of the British army in India. The movement must have begun as early as ber, for The Times of India, under date of December 5, reports the arrival of an additional body of garrison at Mhow, Cawnpore, Luck centres of British India. Among the territorials employed thus are the Fourth and Fifth West Kents, the Fourth and Fifth East Kents, the have been recounted, we can but admit that the religion of Englishmen Ninth and Tenth Middlesexes, and a Border Regiment. A whole brigade of Sussex Artillery is now serving in sacrifice of their devotion has left a India. Before the war the white troops in India numbered at least 75 000 men. It is probable that by the time the spring campaign comes practically all the men in garrison in India last August will have been selves. For the corporate

London, Jan. 16.—The Canadian regiment at the front has distinguished itself in a stirring bayonet charge at a place near Yores, known as 'Dead Man's Alley," according to The Daily Chronicle's correspondent n Northeast France.

says, "had moved a great mass of says, nad moved a great mass of men against this spot on the British front. Mud helped the thin British line to hold, but the honors were barely even until the Canadian regiment hurried up from the rear.

"Suddenly there was heard a roat of voices, and a long line of slouch hatted men with fixed bayonets rushed forward with the battle cry 'For Canada and Old England.'

The Germans broke before the harge, which carried everything before it. Trench after trench fell, and the Canadians did not cease until the Germans brought up artillery. The ground gained ex-tended over a mile in front."

The Canadian regiment is the Princess Patricia's Light Infantry recruited by Major Hamilton, Gault, of Montreal, from among the veterans of other wars residing in residing in

PRAYERS FOR THE DEAD

ANGLICAN ARCHBISHOP'S

SERMON One result of the present war is likely to be a deeper appreciation on the part of Protestants of the truth that it is a wholesome and proper custom on the part of Christians to pray for the dead. That this is likely to be so amongst Anglicans is very clear from what was said in s ent sermon by the Anglican Arch bishop of Canterbury, and the approv-ing comments upon that sermon by Anglican weeklies which cannot be accused of "Catholic" tendencies. In the course of the sermon to which we refer, after alluding to the fearful toll of death taken by the war the Archbishop said: "Never were so many homes in mourning, and from them often went up a cry, spoken or unspoken. That cry does not, I think, mean unbelief. There is no lack of faith or of courage . . . But we (his hearers and all Protestants) should be on our guard lest in one who reverently prayed and wondered we discouraged the upraising of the devout soul in rayer for the loved one out of sight." In the first part of our quotation the Archbishop evidently alludes to the attitudes of those who in the presence of such dreadful carnage ask if there can be a God Who permits it; in the second part there is just such an allusion to prayers for the dead as we should expect to fall from the Archbishop's lips. For he goes on to say: "We (his hearers and all Protestants) are not unmindful of

the abuses of later mediæval times. We are aware that on account of them and to avoid the dangers of them no explicit prayers for the departed were admitted into the public offices of the (Anglican) Church. I have no censure to pass on the men who thus handled the difficulties that faced them in their time." Not in any spirit of factious criticism, but in the spirit of Christian charity, we are moved to ask if it is not possible that allegations of abuses so frequent in the writings of controversialists unfriendly to the Church in those days might not be are many of the allegations of abuses in the writings of similar controversialists in our own time. The abuse of anything is to be deplored, but when the allegation that an abuse exists proceeds from those whose self-interest it is to make it, surely we cannot accept it as necessarily true. True history is to day so fast and so largely disproving so much of what we have hitherto been taught to accept as history that we wonder how anyone in the Archbishop's position should accept as a fact what has been so largely disproved. Abuses there may have been in the mediæval Church, for abuses there must and will be in all ages of the Church; but none know better than learned Anglicans that, all abuses or alleged abuses admitted, never were men so fervent

leged abuses existed. Dr. Hermitage Day, an Anglican, in his pamphlet entitled "The Eve of the Reformation" (page 25) writes:
"Yet when all the ills of the time mark on the land. . . . Whence came all this wealth of art? Not

in their religion and so punctilious

in the performance of their religious duties as when those abuses or al-

land where the outward expression of corporate religion is strongly dis-countenanced, cannot afford to con-demn, or even to criticise too closely. those to whom religion was an air continually breathed, to whom God worship, prayer, penitence, brother hood, were terms that stood for reali

In the light of the above con clusion arrived at by a living Angli can writer who has made a specia study of the Mediæval Church whose researches so candidly written have won for him the widest respec in the Anglican Communion, the Archbishop of Canterbury's allusion ment. The Archbishop, however, proceeded: "Surely now there is a place for the recognition of the instinctive, natural, loyal craving of the beauty of the processed." the bereaved, . . . the reverent and trustful prayer of a wounded spirit who feels it natural and helpful to pray for those it will not see again on earth, but who in their Father's keeping still live, and, we might believe, go from strength to strength in true purity, in deepened reverence and love." Approval of the Archbishop's sermon has been expressed by practically every Anglican weekly of note. Such a vin dication of this beautiful part of the Church's doctrine should afford to Catholics not only pleasure, but should move them to a deeper loyalty and devotion to the One, Holy, Cath olic and Apostolic Church whi

SIDELIGHTS ON THE GREAT WAR

kept the Faith.-St. Paul Bulletin.

LIKE CRUSHED ANIMALS

By Canadian Press
London, Jan. 12 —The Daily News Rotterdam correspondent telegraphs "A moving picture of life in the town of St. Mihiel, which is still in the hands of the Germans, is contribated to the Neue Freie Presse, the description being all the more re-markable coming from the German side, and not from the pen of sympathetic Frenchmen." He was particu larly struck by the number of aged men who had lost their senses as a result of their terrible experiences while many young children have been rendered dumb.

Men and women," he says, " no longer walk the streets as ordinary human beings, but creep stealthily along by the walls. If even a brick should fall they scuttle away like terrified animals into cellars, fearing that shells are about to burst. Their nerves are utterly destroyed.

Food is very difficult to obtain, and a great many deaths have occurred owing to the terrible posi-tion in which the people have been placed. The whole population, it would seem from the correspondent's description, are now more or less like crushed animals."

TRISH GUARDS' GOOD EXAMPLE

Under date of December 4, in a private letter, Father John Gwynn, S. J., who is serving as chaplain with the Irish Guards at the front, writes describing an incident which will re joice the heart of every friend of that

regiment :
"We had a fine Benediction yesterday in a little village church in the afternoon. There must have been seven hundred or more present. There was rosary first, and then I gave the men a short sermon, to which all listened with an attention which helped me very much. After that they sang, 'Hail, Glorious St. Patrick.' It seemed strange to hear the walls of this little village church resound to the rich, soft voices of Irish soldiers. The 'O Salutaris,' 'Tantum Ergo' and 'Adoremus' were all sung by the men, to the great amazement and edification of the villagers, who crowded the end of the church to witness the novel

The curé of the village told me that his people were immensely edified by the conduct of 'les Irlandais' and that their presence for the fev days was as good as a mission."

"NOBODY CARES FOR ME"

Preaching the other day in London related a touching incident of the

"I am told." he said, "of a young man in a farm house at the base in France dying of his wounds. Be-side him was a friend, a 'great pal,' as he called him, wounded, too, but not mortally. The dying lad had lived a reckless life, careless and ex-travagant. He went to the front to fling his life away. He was tired of it. Before passing away he softened and, turning to his friend, who held his hand, he whispered: 'When I die will you shed one tear for me? If you don't no one will. Nobody cares for me.' The young officer, a Catho-lic, drew from his vest a crucifix, and holding it before the eyes of his friend, he said: 'Do not say that; see, here is One who not only

was 'Sweet.' He meant 'Sweet Jesus, have pity on me.' With the Psalmist, I say to you. 'Taste in prayer, and see how the Lord is sweet—sweet as honey fresh from the honeycomb.' His mercy, too, is sweet, and may it be your joy and your comfort both in life and in death. When you gaze at any time, in any place, on the figure of the Crucified ejaculate with the devotion of the dying guardsman, Sweet : 'Sweet Jesus, pity me.'"

THE "SAVIOUR" OF THE ABBEY OF MONT CESAR

A Belgian Jesuit Father in a letter to his mother gives the following account of an incident at Louvain which is little known but is, he de-

The German Louvain, Manteufel (I think), has been decorated with the iron cross for having protected the Abbey of Mont César. But this is what really happened. During the general con flagration the Commandant sent an officer with an order to visit Mont-Cesar to find arms there and the monastery, found nothing, and sent a report to that effect. He then received a fresh order Whether there is anything or noth ing burn the building. Again the officer refused, with the result that he was given a fresh order, which again he refused to carry out. Shortly afterwards the Emperor passed that way, and after making some inquiries, decorated the Commandant. The German officer has since been called to God, but before dying he sent in a complete repor on the matter, with the request that it should be published in order to safeguard the honour of his chil-

An English Jesuit with the Field 4th Division writes to us as follows: For the first three months of the war the supply of chaplains was in-adequate. Now, thanks to the efforts of our Cardinal Archbishop, we are very well provided, at least in our division. Besides the senior chaplain, Father Forest, who worked himself to death with great zeal as long as he was alone, there are now ments in our division, and myself We are gradually overtaking arrears but we have met regiments that had since the beginning of the war. In A DYING SEMINARIST

The Abbé Bossus, a military chaplain with the 11th corps, 22nd divi-sion, writing to Mgr. Morelle of Senlis in October, describes the death of Sergeant Pierre Pinard of the 135th regiment, a sub-deacon, wounded in the stomach, thigh and head by a

The few hours we passed together as I took him in a little cart to the rear, were full of emotion. I told him that he was dying. We talked of the future life, of France, and of his comrades. "Oh how I suffer," he said. "But it is well. It is for the "Oh how I suffer," he love of the good God, for my wounded comrades and all the others, and for France. Some wounded stretcher-bearers assured me that they had never seen so much impressed as when in the courtvard of a farm, where they were waiting for us, I gave him

soldier's Extreme Unction IN THE TRENCHES

The following is from a letter by a oldier-priest with the French Army

man and married. I have never seen a man pray like he did. When he got to know me he came and told me his story. "I never went to Mass, have never forgotten that I was a Christian." Then he said to me in the trench: "Say me some prayers." He wrote them down and we pray together. I have given him a medal

THE YORKSHIRE COAST RAID AND GER-MAN MILITARISM

Mr. T. P. O'Connor, M. P., speaking at Walthamstow, referred to the Yorkshire coast. He said, as reported by the Freeman's Journal:

haps, necessary to bring home to our minds what German militarism meant, what was the character of the deadly and cruel monster with which we were in conflict, and to steel our determination not to end .this struggle whatever it might cost us in treasure and in our still more precious blood, until that moneter was destroyed past all resurrection, and until we had freed not only this but every other country, not only our own eration and civilization throughout the world from barbarism; the cruel, the wholesale murder of which the monster was the embodiment. Could task of saving the human race from any speaker on the wrongs of Belgium have any better text than the text supplied by these attempts on our shores, and on our people and our homes. Multiply these deaths by the thousand, aggravate these cruel murders—for murders they were according to all the laws of civilized peoples, and under contracts signed by Ger-many's own forsworn and bloody hand—aggravate these murders by a hundredfold, and you will still have

The village church is utterly des troyed. The bells lie in a molter mass amongst the ruins. The Virgin with the Child stands in one corner of the wreck, "miraculously saved," said a good Catholic, and in the niche in the western wall is a small figure of Jehovah raising his hands as if in protest at such sacrilege. The church at Neuve-ville, a neighboring parish, is partially destroyed. An educated hand has written in chalk upon the walls, "Cursed be the Prussian Barbarians!" At Reuves, near by, the church has again attracted the fury of the invaders. By an odd irony, the most fragile furniture, a chandelier, shimmers above the debris of roof and fittings. "The Stations of the Cross," painted

by devout and well intentioned hands, still hang a little pathetically above the waste. This village, like others which have suffered, is put ting forth fresh signs of life an the dead wood, for every house which is still whole is occupied, and even ruined buildings have some and there patched walls and some effort to root out the past.

THE CATHOLIC CHURCH

GREATNESS THRUST UPON HER BY WHOM? In an article published by The

Living Church (Episcopalian) viewing a recent issue from the press, "Romanism in the Light of press, "Romanism in the Light History," we find the following: 'No great historian of

questions the work and death of St. Peter in Rome; none ascribes the development of the papacy merely to schemes of ambitious popes. The judgments of historical criticisms are broad and kindly judgments, never identical with partisan verdicts always showing that discrimination and sympathy are interchangeable terms. In dealing with Roman Catholicism, history shows that the Roman Church was born great, its apostolic heritage and imperial opportunities being in the early days well used; that she achieved greatness, sometimes by unscrupulous more often by justifiable methods that she had greatness thrust upon her by the complex needs of Western States and Churches. In spite of blots and blemishes, more obvious than in any other Church in Christendom, she used her inherited and acquired power for the furtherance of the general good of the Church quite as often as for mere self-aggrandizement. The critic, trained under the mellowing influences of thorough historical study, will never fail to give ungrudging recognition to all the greatness and goodness, past and present, in the Churches of

the Roman obedience.' It sounds well to Catholic ears to hear Shakespeare's dictum quoted in favor of the Church to the effect that she "was born great, achieved great-ness, and had greatness thrust upon but we are not quite sure that the third asseveration would be taken in the sense intended. However. it occurs to us to ask, m was greatness thrust upon the Catholic Church ?" ic position is, as we understand it, that the Church of Rome is a sort of human invention or device, very different from the organization established upon earth by our Blessed Lord, and subversive of almost every doctrine taught in the Bible, "the religion of Protestants." his story. "I never went to Mass, Protestantism as we have it to day, for fear of losing my place; but I so it is claimed by its votaries, was the system set up by our Lord, and the dogmas, decrees, sacraments, priesthood, etc., of the Catholic Church were unknown in the first three centuries of the Christian era. If this he so, it becomes us to inquire "What became of the Protestantism
of the Apostolic era?" "When did it of the Apostolic era?" When did it die, and where?" Jesus Christ had promised to His disciples that the Gates of Hell should not prevail against His Church. If they did of the Apostolic era ?" prevail against it, He proved false to His word; if they did not prevail against it. Protestantism, if it had been founded by Christ, would have remained an organized and living force down through the ages, and the Catholic Church would never have been heard of How will our separated brethren extricate them-

selves from this dilemma? But God was true to His word The Church that was born great because God was its Author, achieved greatness because the Lord was true to His promises to give her the ends of the earth for inheritance; and He thrust greatness upon her when He made her His handmaid in the the curse of sin. He thrust greatness upon her when He thrust her into the fires of persecution and martyrdom; when he thrust her missionaries among the savage hordes of Goths. Vandals, and Huns; when he sent His messengers with the flaming torch of the Gospel into India, Japan and China. If these saintly men and India last August will have been transferred to Europe. They are, all in all, probably the most highly trained and well conditioned fighting men in any army.—Globe Summary, Jan. 15.

BOTHA'S FORCES ADVANCE
London, Jan. 16.—The forces of the Union of South Africa have occupied Swakopmund, German Southwest Africa, according to the Pretoris correspondent of Reuter's Telegram Company.

Swakopmund is a port of call at the mouth of the Swakop River. It is mouth of the Swakop River. It is mouth of the Swakop River. It is londer the strong of the strong in the strong of the strong of the corporate life was strong. Men loved their churches and gave generously to their churches and gave generously to the poorest would be in the protection of the said: 'Do not say that; see, here is One who not only and under contracts signed by Germany on the said: 'Do not say that; see, here is One who not only and under contracts signed by Germany on the said: 'Do not say that; see, here is One who not only and under contracts signed by Germany on the said: 'Do not say that; see, here is One who not only and under contracts signed by Germany. High of the poorest would not only and under contracts signed by Germany on the said under contracts signed by Germany. High of the poorest would corrupt and destroy the people to whom it was destroy the people to whom it was destroy the people to whom it was the strong the said of the said: 'Do not say that; see, here is One who not only and under contracts signed by Germany. High of them, Scarcely the poorest would don't never the contact the poorest would corrupt and destroy the people to whom it was the strong them. The said: 'Do not say that; see, here is One who not only and under contracts signed by Germany on the churches and under contracts signed by Germany on the churches and under contracts signed by Germany on the churches and under contracts signed by Germany on the churches and under contracts signed by Germany on the churches and under contracts signed by Germany on the churches an

Here the Generalissima uttered the "Thus far and no farther," which turned retreat into offensive tactics.
The village church is utterly destroyed. The bells lie in a molten and infallible authority for the guidance of Christians—one which He promised the Apostles should never fail, never err, never be destroyed : "Thou art Peter, and upon this Rock will build My Church."

The point that we insist upon is, that God sanctions the preaching, the labors, the practices, the sacraments of the Catholic Church, as her marvelous expansion and success in the world testify. Christ did not promise that men would never rebel against His Church; He foresaw that men would rebel: He promised the Apostles that His Church would never fail. Protestantism has failed—it failed long since, though but four centuries have elapsed since it was born. How has it failed? Be-cause of its lack of unity and lack of divine authority. Protestants them-selves deplore the lack of unity; as for authority, they care little for it. self. In Protestantism the word "heretic" is almost unknown; why should it be known when the religion orthodox as that of Brother B., the Mormon, or that of Brother C., the Unitarian? When every man has the right to interpret the Scriptures for himself, of course there can be no

> In the true Church of Christ there are no factions, no disunion; there is solid unity under one head, the suc cessor of St. Peter, who was put in his place by Jesus Christ Himself, an historical fact that nobody denies. Kingdoms, empires, republics rise and fall, but the Church that has the occessor of Peter for its head, having had real "greatness" thrust upon it. the "consummation of the world." The Missionary.

> > HYMN REFORE ACTION

The earth is full of anger, The seas are dark with wrath, The nations in their harness Go up against our path; Ere we draw the blade. Lord God of Battle, aid

High lust and froward bearing. Proud heart, rebellious brow, Deaf ear and soul uncaring.

We ask Thy mercy now The sinner that forswore Thee The fool that passed Thee by, Our times are known before Thee Lord grant us strength to die i

For those who kneel beside us Who lack the light that guide us, If wrong we did to call them, By honor bound they came; Let not Thy wrath befall them, But deal to us the blame.

From panic, pride and terror Revenge that knows no rein, Light haste and lawless error, Cloak Thou our undeserving, Make firm our shuddering breath, In silence and unswerving

Ah, Mary pierced with sorrow, Remember, reach and save The soul that comes to morrow Before the God that gave! Since each was born of For each at utter need-True comrade and true foeman-Madonna, intercede!

E'en now their vanguard gathers, s Thou didst help our fathers, Help Thou are hort to day! Fulfilled of signs and wonders, In life, in death made clear-Lord God of Battle, hear !

The only way to regenerate the world is to do the duty which lies nearest to us, and not to hunt after grand, far-fetched ones for ourselves.

As a result of ten years practical experience of the

Mural Decoration of Churches

> throughout the Dominion The Thornton-

Smith Co. can confidently undertake orate contracts. Their work been exceptionally successful, and has brought them a

expressions of complete satisfaction with their work. Il King St. West, Toronto

number of most flattering

I PRAY FOR YOU

pray for you ; not as the Pharisee Who all the publican's misdeeds con

fessed, Nor yet like him who wildly beat his

breast And cursed himself, in bitter agony. Nor as the devotee who prays by hour, And wearies heaven with repeated

phrase, Half hoping by his zeal to change Of some relentless and far hidden

I pray for you, as one might lay his Upon a stronger breast, and whisper

Of one beyond his aid, though loving And by his very tears be comforted.

I pray for you, that when mystrength is spent. God's own my human love may sup

plement.
—MABEL BOURQUIN, Fostoria, Ohio.

Responsibility walks hand in hand with capacity and power.-J. G. Hol-

Do you belong to the A. O. G.—Ancient Order of Grumblers? In every parish there are members of this order, and it is an excellent organization not to belong to. A disposition to find fault with the clergy make you a member. Eligible also are the people who allow the rest of the congregation to bear the financial burden of the church for them. The official badge of the order is the common red cent of

FATHER FRASER'S CHINESE.

Taichowfu, China, June 7, 1914. Dear Mr. Coffey, - When I came here two years ago I only had five catechists, now I have twentyone. I owe this rapid progress principally to my dear friends of the CATHOLIC RECORD. God bless

them and your worthy paper!

It takes about \$50 a year to support a catechist and for every such sum I receive I will place a man in a new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are You will appreciate the value of my catechists when I tell that I baptized eighty-five adults since the beginning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up

Previously acknowledged... \$4,729 48 Georgetown, P. E. I.....

Merchants Bank of Canada

ESTABLISHED 1864 Paid-up Capital

\$7,000,000 Reserve Fund and Undivided Profits 7,248,134 217 Branches and Agencies in Canada

Savings Department at All Branches

Deposits Received and Interest allowed at best current rates Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.

Capital Trust Corporation, Limited Authorized Capital \$2,000,000.00

BOARD OF DIRECTORS: President: M. J. O'Brien, Renfrew.

Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa; R. P., Gough, Toronto; A. E. Corrigan, Ottawa.

C. H. Lang, Berlin.
Seitz, Toronto.
Provost, Ottawa.
R. G. Beazley, Halifax.
P. O'Brien, Montreal.
Abre Surveyer, K.C., Montreal.
Abre Surveyer, K.C., Montreal.
Hobensy, Montreal.
W. Tobin, M.F., Bromptonville.
W. Tobin, M.F., Stomptonville.
W. Coennolly.

BOARD OF DIRECTORS.

E. Corrigan, Ottawa.
Gordon Grant, C. E., Ottawa.
C. P. Beaubien, K.C., Montreal.
Michael Connolly, Montreal.
W. J. Poupore, ex-M.P., Montre L. G. McPhillips, K.C., Vancouver. Geo. C. H. Lang, Berlin. I. J. Seitz, Toronto. A. E. Provost, Ottawa. Hon. R. G. Beazley, Halifax. W. P. O'Brien, Montreal. E. Fabre Surveyer, K.C., Montreal. Hugh Doheny, Montreal. E. W. Tobin, M.P., Bromptouville.

Offices: 29 Sparks St., Ottawa, Ont.

DO THIS WITHOUT FURTHER DELAY. If your will is not made, consult a lawyer without delay, draw your will and make provision for the pertect administration of your estate by naming as your Executor the Capital Trust Corporation, Limited,

FIVE MINUTE SERMON THIRD SUNDAY AFTER EPIPHANY

MIXED MARRIAGES

e not wise in your own conceits." (Rom. xii, 16.) Many young people have a very high opinion of themselves. They imagine they know more than their siders. They are wise in their own conceits. Especially is this true when they are about to choose a companion for life. They will not listen to the advice of parents or pastor, but thoughtlessly look outside the rch for the one to whom they wish to entrust their life's happiness.

Having called your attenti another occasion to the evil of di-vorce, I wish to speak briefly to you to day on another evil which causes woe and misery second only to that caused outside the Church by divorce. refer to the evil of mixed marriages The Church, to show her disappro-bation of mixed marriages, will no use of God, nor with any religious

But why does the Church object? Why cannot a Catholic marry a non-Catholic without a dispensation Is not the Church unreasonable in placing obstacles in the way? No, she is not unreasonable. Her objectively tion is in perfect agreement with reason. She objects, because mixed marriages are opposed to the very ends for which God instituted marriage. God instituted marriage that the man and wife might mutually assist each other in knowing, loving and serving Him, that they might be companions on the road to heaven and that they might teach their children the way to heaven. In mixed marriages both these ends are frustrated. I speak of mixed marriages as a rule. There are some excep

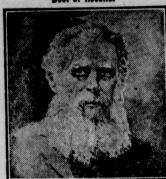
The parties constituting a mixed marriage cannot be companions on the road to heaven, since they are trying to go there by separate roads. They cannot assist each other in the knowledge and service of God, since what one says God teaches, the other try is reacher or idelative. They says is a mockery or idolatry. They can have no family prayer with its elevating influence. In fact everything pertaining to religion, even th name of God, must be prohibited, "for peace sake." In the household, everything has its time and place except the one thing necessary; every topic, whether of gain or enjoy-ment has its interest and is talked over with pleasure and profit, but if mention is made of religion an aninated discussion arises or a coldness ensues that has no elevating effect. iven when both are of the s ligion, difference of natural disposi-tion may and often does cause much unhappiness and misery. How much more so when of different religions. They disagree upon that which above all they should agree upon. If man and wife are one, they should be one in religion, one in everything. A disunited family makes a desolate home. Unity and harmony should characterize the life of the family. This is impossible when they differ in religion, when one is a Catholic. Before marriage all is sunshine; not a cloud appears to darken the sky; no fear is felt for the future. Prom-ises are easily made and may be as easily broken. In nine cases out of ten they are broken. You know that when the Church grants a dispensation for a Catholic to marry a Protest ant, both parties must promise: 1st, that the Catholic will have full liberty to practise the teachings of the Catholic religion; 2nd, that all the children shall be baptized by the Catholic priest and trained in the Catholic faith; 3rd, that the Catholic will endeavor to convert the non-Catholic. How long are these prom-Catholic. How long are these promises kept? How often are they kept for even one year? Seldom. Very, very seldom. Many think when they hear priests preaching on the evils of mixed marriages that much of what is said is exaggerated. But I can assure you that during the time I have been a priest I have seen such sacred promises broken, such woe, such misery, such heart-achings and breakings resulting from mixed marriages that I am firmly convinced tha half of their evils have not been told and that it would be infinitely better for any and every Catholic young woman never to marry than to marry a man who is not a Catholic. It is difficult for non Catholics to understand this. But it will not be so difficult to understand when they remember that to the Catholic who has been well trained in his religion there is nothing dearer to his heart; that it is his aid in need, his consolation in affliction, his strength in temptations and persecutions and that he will work for it, he'll talk

> die for it.
>
> If his religion is so dear to him, if If his religion is so dear to him, if he will do so much for it, he will not expose himself to the danger of losing it. "He who loves mother or father more than Me," says Our Saviour, "is not worthy of Me." The good Catholic who really loves his religion as he ought, loves it better than any man or woman than better than any man or woman, than anything upon earth, and he will not run the risk of losing it for anybody or anything upon earth, as the person does who enters a mixed marriage. He or she is not the only one exposed. The second end for which God instituted marriage is to bring up children to know and love God. Thousands of children are lost to the Thousands of children are lost to the faith in the United States as the result of mixed marriages. Of the eighty millions of our population, only twelve or fourteen millions are practical Catholics; whereas at least things or forty millions ought to be Catholics. This last is caused large.
>
> It was indeed remarkable to find how strong the various coal mining.

for it, he'll fight and if need be, he'll

A FAMILY REMEDY FOR MANY YEARS

Used "Fruit-a-tives" With The Best of Results.



GEORGE MCKAY Esq.

KIPPEN, ONT., June 17th. 1913.

"I have been using "Fruit-a-tives" as a family remedy for many years. They are the best medicine I have ever tried. "Fruit-a-tives" do me the most good—they never gripe and their action is pleasant.

"I have used them for Indigestion and Constipation with the bestresults, and I heartily recommend them to anyone similarly afflicted.

These troubles have left mecompletely and I give "Fruit-a-tives" full credit for all this. A nicer pill a man cannot take."

GEORGE MCKAY.

GEORGE MCKAY. GEORGE McKAY.

The enormous demand for "Fruit-atives" is steadily increasing, due to the fact that this wonderful fruit medicine gives prompt relief in all cases of Indigestion, Constipation, Sour Stomach, Rheumatism, Chronic, Headaches, and Neuralgia, and all Kidney and Bladder Troubles.

50c a box, 6 for \$2.50, trial size 25c. Sold by all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

ly by mixed marriages. Perhaps you doubt this. Every priest can tell you that the results of mixed marriages are disastrous.

But you flatter yourselves that it will not be the same in your case. So did every one of the countless thousands, who, notwithstanding the warnings of friendly voices, struck the rock that ship wrecked themselves and numbers of others.

Young men and young women, if you are associating with non Catholics withdraw before it is too late, before you are sorry. Fathers and mothers, for God's sake, for your own sake, for the sake of your children, for the sake of your own immorta souls and the souls of hundreds of others do not, do not, I repeat, allow your children to mingle Catholics. Stop the evil in its source before it goes too far. Better—far better for your happiness in this world as well as in the next never to marry than to marry a non-Catholic and have unhappiness here and here-

TEMPERANCE

NOT TO BE CASHED AT A SALOON

The Escanaba Mfg. Co. issues pa checks to employees which have plain ly printed on the face of the check these words: "Not to be cashed at a saloon

The strength of the check lies in the printed words on the back, which the printed words on the back, which are as follows: "This order will not be paid or honorod by the drawer to remain at Florence for three weeks, drawn if it be or becomes endorsed by, or the property of any person, firm or corporation engaged in the business of selling spirituous or intoxicating liquors, either at wholesale or retail, or if it be or becomes en or retail, or if it be or becomes endorsed by or the property of any persons who conducts a hotel or boarding house in connection with any place where such liquors are sold, and the person in whose favor it is drawn, and every person into whose hands this shall come, accepts it subject to these conditions, and in full payment of the amount named on its face, and of the claim against the drawer for which it is given. The undersigned each agree to the fore-

going. The Escanaba Mfg. Co. says: "From the economical, and what is more important, the moral standpoint, results have been all that we could wish. Indeed the results have been

beyond our anticipation." LIQUOR AND MINING

At the last election two important mining states, viz., Arizona and Colorado, went "dry." This was no great ground for surprise, the incompati-bility of whisky with efficient work in mining having long been recog-nized. Indeed, mine operators in Arizona, Colorado and Montana have lately been emphatic in deploring the evil tendency of the saloon upon the economics of the industry, especially in increasing liability to personal ac-cidents and decreasing working efficiency. The direct waste of re-sources, the absence of thrift and the high cost of policing are further results to the community that may be traced to alcohol in a more or

less degree, chiefly more.

John V. N. Dorr, a distinguished mining and metallurgical engineer, has furnished, in a letter to the Even-

companies were in favor of prohibition after having had a year of it under the federal authorities, who enforced the laws and made the coalmining camps absolutely dry. It
was reported a couple of weeks ago
that the Colorado Fuel & Iron company had announced to its employees
that it was in favor of having the
state go dry, and we have talked to a
great many operators who called at after going a few steps farther en-tered a wretched hovel, the door of which refused to shut. And thither the Englishman would have been un-able to follow him had it not been for able to follow him had it not been foran image of Our Lady, just opposite
to the house, in front of which there
was a lamp burning. He climbed a
winding staircase with the assistance
of a rope, which he found in groping
about, and on reaching the landing
place saw through the half-open
decourse a picture of misery pares to great many operators who called at our office, and, one and all, they have our office, and, one and all, they have agreed that the men were doing about 15 per cent. Work per dollar of wages paid to them and that their families were in much better condition than when liquor was sold. On election day and the day before it the coal companies had a great many of their men on the street talking prohibition, and I don't think I ever heard a better argument down the line in favor of it, simply on account of the better work that surrounded them.

This evidence is exactly in line with the experience in the manu.

This evidence is exactly in line with the experience in the manufacturing cities of Massachusetts, nearly all of which for several years have been "dry," under the local option law of that state. It has been found there that by reduction of alcoholic drinking the efficiency of the labor is higher, that there is less work for the relice and magistrates work for the police and magistrates to do and that the local merchants suffer fewer bad debts.

ment was started largely on moral and sentimental grounds. Lately it has been advancing on economic grounds. The combination of the moral and economic will make it invariable. moral and economic will make it irresistible. The cause has been further promoted by the decree as a military measure of prohibition in Russis, where vodka has been a national curse. If the new rule be continued indefinitely in Russia, the economic benefit to that country may be sufficient to pay its share of the colossal cost of the war.—Engineering and Mining Journal.

THE MODERATE MAN NEVER SAFE

I am one of those who have one been bitten by the plea of moderate indulgence. If I had not been a physician I might have been con werted by the plausible palaver. But side by side with it there came, for-tunately, the knowledge which I could not, dare not ignore—that the mere moderate man is never safe, neither in the counsel he gives to others nor in the practice he follows for him-self. Furthermore, I observed as a physiological fact that the attraction of alcohol for itself is cumulative that as long as it is present to the human body, even in small quanti ties, the longing for it, the requirement for it is present, and that as the amount of it insidously increases so Richardson. es so does the desire.—Sir B

AN ADVENTURE IN FLORENCE

An English nobleman, who was delicate health, was advised by his physician to pass the winter in Rome. Being unacquainted with any of the foreign languages, he took into his service an Italian waiter who spoke English well. This man had been for many years in London, employed at one of the largest hotels in that great metropolis. The nobleman reached Florence toward the end of great October, 1829, and was enchanted with the beauty of that city, which, as my young readers will remember, is situated at the foot of the Apen-

and during his stay paid frequent visits to those two magnificent galleries in which are preserved the been attributable to masterpieces of the greatest artists. One evening, toward the end of the third week, he took it into his head to go to the theatre. A masterpiece of Rossini was being performed at the time, and Lord F— was a great admirer of the music of that illustrious composer. The theatre being close to the hotel in which he was staying, he did not think it necessary to take his servant with him.

At the conclusion of the music he left the theatre. Instead, however, of turning to the left and taking the way that leads to the Piazza del Duomo, he turned to the right, and after going about fifty yards found himself in one of the poorest parts of the city. It was wretchedly lighted and seemed almost uninhabited. Not knowing a word of Italian, he could not ask to be directed to his hotel. Suddenly, at the corner of a street, he ran against a tall man, with a slouch hat on his head and dressed in shabby clothes, who addressed some words to him in a command-

ing tone.
The Englishman, who had read in various novels that Italy was full of brigands, imagined that the man had demanded his money or his life, and made uncommon haste to give up the former. He had a long, green silk former. He had a long, green silk purse with two rings, one at each end. This the supposed robber took, and, going up to a lamp, opened it at the end where the gold was. Seeing a quantity of Napoleons, he closed it with a sigh, after which he opened the other end containing the silver, took one coin and returned the purse to its actorished owner, who hains a to its actonished owner, who, being a man of pluck notwithstanding his slender physique, followed his assail-ant at a distance, with the intention of seeing the upshot of this curious

moved by so sad a spectacle, entered the room, placed his purse on the table, and quickly withdrew.

To account more fully for this occurrence, which really happened in Florence, it is necessary that I should inform my readers that in the year 1829 the crop of beans and chestnuts, the staple food of the poorer classes in Florence, was available. classes in Florence, was exceedingly scanty, and, to make matters worse, nearly the whole of the grain grown in the country had been destroyed by hail, in consequence of which the price of bread had so increased as to cause a veritable famine. The artisans and laborers suffered a great deal, but could not be persuad throw themselves on public charity. Some of them, however, made bol by necessity or spurred by despair, took advantage of the dark nights, especially when they happened to meet a foreigner, to cry, "For the love of heaven, sir, give me a little assistance!"

assistance!"

It was precisely this which that
unhappy father did. He had been
for several days out of work; he had for several days out of work; he had pawned his scanty possessions and had no money to buy bread. So when night fell he went out in a state of desperation, and, meeting our generous Englishman, accosted him in loud tones: "Give me a florin, air! My wife, my children and I are all dying of hunger!" These words, expressive of the bitterest affliction, were as we have seen, construed as were, as we have seen, construed as a highwayman's demand, "Your " Your money, or your life !"

It was very late when Lord F—found his way back to his hotel, and he was very tired, but he did not regret his adventure, which he never failed to relate when the conversation turned on Italy.—The Ave Maria.

NON-CATHOLIC TRIBUTE

REV. EUGENE RODMAN SHIPPEN, FIRST UNITARIAN CHURCH, DETROIT. MICH.

The common attitude of Protest-Ins common attitude of Protest-arts towards Jesuits is scandalous. It represents bitterness, bigotry and ignorance, Professor Rockwell of Union Theological Seminary, admits that no really good history of the Society of Jesus has been written by any English speaking Protestant, the controversial spirit triumphing over the judicial or scholarly temper. ." It is not true that Jesuits teach that 'the end justifies the means.' It

is not true that the society is a vast political machine. Jesuitism represents simply the conservatism mis sionary propaganda, the ruling prin-ciple of which is the faith delivered to the fathers and carried on by devotees trained in obedience to the authority of superiors.

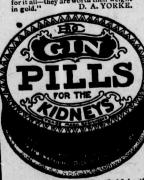
Many Jesuits have been men of rifice. The sins of the Jesuits have been attributable to individual weak ness and the character of the times. Let us do justice to those with whom we differ. Let the spirit of peace

A Neighbor Told Him To Take

If you want to know what Gin Pills will do for you, just drop a line to Mr. D. A. Yorke, at Bellrock, Ont. He will tell you what Gin Pills did r him, after he had suffered wi Kidney trouble for 15 years. Here

his letter:

"I suffered tor about 15 years with my Kidneys. I could get nothing to help me. The pain went all through my back and shoulders and would sit down for a while, and would walk a rod or more, the pain was so great. An eighbor advised me to take GIN PILLS. I about two and a half years since I gait taking them. My back is a light; no pains and no more backage, the light that gill the pain was for it all—they are worth their weight in gold."



50c. a box, 6 for \$2.50. Sold in the U.S. under the name "GINO" Fills. Trial treatment if you write National Drug & Chemical Co of Canada, Limited, Toronto

and good will obtain between Catholics and Protestants. Some of us believe that no one stands in loco Dei; that to obey one's self is the highest law; that nothing in the world is infallible; that revelation is only man's discovery of truth."—The Detroit Tribune, Nov. 9, 1914.

TEMPTATION

The way some persons act, and the way they speak too, they try to prove to us that at times it is impossible to overcome temptations—that we must follow our impulses and cannot overoverpowering temptation come overpowering temptations. Each life has its own besetting temptations, its own share of trials, and is menaced somewhere by danger. Strength is got through all this strain. That is the natural environ-ment for growth in grace and virtue. It is the common human experience for the training of character, for the making of pure manhood and woman-hood. He who is not tried and has nothing to overcome cannot be a soldier. And there is no one who is soldier. And there is no one who is exempt from this battle, whether man or woman. To refuse to see the moral significance is to empty life of any meaning at all. But when we have a glimmering of the great and inspiring thought that this is the will of God for us, even our own sanctification, and we manfully try to overcome ourselves, we begin to see how it must be that God is faithful. He will not suffer us to be ful. He will not suffer us to be temptefi above or beyond our powers, but will with the temptation also make a way of escape that we may be able to bear it. The trouble with those who say they cannot overcome temptation is they do not want to overcome it. In their hearts they have a sneaking love for the fault and take pleasure in it, and there-fore they are never able to rise above it and overcome themselves.—Irish Catholic.

CATHOLICITY MUST BE BLOTTED OUT!

Catholicity must be blotted out. Such, we understand, has been the verdict of the anti-Catholic bandits in Mexico, who are bent upon the complete extinction of the old Faith that unfortunate country. Just what will remain of Mexico if this purpose be carried into execution it is difficult to say. In spite of the warfare waged against Christianity in that country by men whose crimes and sins have long since removed them from the pale of decent human beings, the people of Mexico are essentially a Christian people. There are noble souls, thousands of them, whose fathers had Spanish blood in their veins, and whose mothers were of the same race as Montezuma and Guatemozin. These people weep daily over the torrents of blood that are being shed in order to place Freemasons in high places, and ex tinguish the Church that has lifted that land out of barbaric paganism. If the present policy continue these people must find refuge elsewhere, or else lay down their lives beside their brothers who suffer as martyre for their Faith. What will become of Mexico when the churches are closed, the priests gone, the nuns exiled? Protestantism can do noth ing, for there is nothing in its cold negations to appeal to the Mexican heart. Moreover, the anti-Christian ferocity of the Carranzas and Villas is more than likely to turn, ere long, against the innovators who carrying a new religion into that be-nighted region, and wipe them, root and branch, from the soil. The men who are tolerating Protestantism to-day will be slaying it to-morrow.

The only hope for Mexico is in that Catholicity which triumphed over the paganism of Montezuma's follower's and made them meek followers of the Saviour. If the re-cord of what the Church did for that people between the years 1521 and 1811 be blotted out, we have only a blank remaining. What little joy peace, and content the Mexican has had since the days of the conquest by the Spaniards he has enjoyed while in the protecting arms of Holy Mother Church. It is proposed now to take from him that sole consolation, and to try to satisfy him with a few acres of arid land that he has neither capital nor initiative enough to cultivate. He must be removed from the large hacienda where he and his fathers have made their home for three centuries—where he has worshipped according to the dic-tates of his conscience, where the Church has sheltered him and the priest has comforted him, and where his bones finally would be laid in his bones finally would be laid in consecrated ground—to be driven forth a wanderer in his own land, an exile from all that he held dear, in order that he might exercise "the right of a free citizen" to vote for the men who destroyed his home and his Fatth. Catholicity in Mexico is giving to the world a magnificent ar ray of missionaries, martyrs, and nuns who are the jawels of humanity.
This same Catholicity will yet in spire the Mexican people to nobler efforts, and to a higher and purer patriotism. For she presents the one miracle of the ages — immortal vigor where all else decays—unchang-ing and indestructible unity fash-ioned out of the most varied and contrary elements — universality, despite the disintegrating effects of individual and racial pride and ambition.—The Missionary.

He is well paid that is well satis-



Trade mark of quality **Columbia** Grafonolas and records

MADE IN CANADA



fabrics—use

the incomparable cleanser. LUX is the pure essence of fine soap, in flakes It dissolves readily in hot water-makes a cream-like lather which cannot injure fine fabrics or dainty hands. Just try LUX.



Made in Canada by Lever Brothers Limited, Toronto.

SELDOM SEE a big knee like this, but your horse may have a bunch or bruise on his Ankle, Hock, Stifle, Knee or Throat.

ABSORBINE
Will clean it off without laying the horse up. No blister, no heir horse up. No blister, no hair gone. Concentrated—only a few drops required at an application. \$2 per

bottle delivered. Describe your case for special instructions and Book 8 K free. ABSORBINE, JR., antiseptic liniment for mankind. Reduces Painful Swellings, Entire National Views, Varicose Veins, nces Painful Swellings, En-is, Bruises, Varicose Veins, vs Pain. Price \$1 and \$2 a Varicostites, Old Sores. Allays Pain. Price \$1 and \$2 a bottle at druggists or delivered. Manufactured only by W.F. YOUNG, P.D.F. 299 Lymans Bidg., Montreal, Can.

CHURCH ORGANS TUNING REPAIRING WATER MOTORS, ELECTRIC MOTORS AN BLOWING MACHINERY LEONARD DOWNEY

Send for catalog. Our bells made of selecte Copper and East India Tin. Famous for in-th tones, youlum and durability. Guarantees E. W. NABUZER CO., Proj'r Bacase, Ed. Famous (Estab. 1837). E. Second St., Chewalan, d. New Book Free Rheumatism

Upon receipt of this coupon I'll mail you My Book and my \$1 Orafts To Try Free, as explained below. Address Frederick Dyer, Dept. P24. Jackson. Mich. CUT OFF HERE **Send Today**



for this FREE BOOK

Tells how to get tism without Med icine. My method has created such a sensation all over the world by its

years suffering—a whole lifetime of pain—cueven after the most expensive treatments and bad failed. No matter what your age nor when how severe the rain. I take all risk of failure send you the Drafts right along with my Bock, wout a cent in advance, To Try Free.

Then, after trying my Drafts, if you are fully satisfied with the benefit received, you can send me O

Book by return mail prepaid. Address Frederick Dyer, Dept. Px4. Jackson, Mich. Send no money—just the coupon

STAMMERERS

THE ARNOTT INSTITUTE, Berlin, Ont., Can.

FITS CURED By TRENCH'S REMEDY

The Famous Home Treatment for Epilepsy and Fits

Recommended by Clergymen of all Denomination

Twenty-five Years' Success.

Over 1,000 unsolicited Testimonials in one year.

CONVINCING TESTIMONY Has been given by people in every walk of life Those interested should write at once.

Pamphlet containing proof positive post free from Trench's Remedies, Limited 415 St. James' Chambers TORON'
Sole Proprietors Trench's Remedies Limited,
Dublin, Ireland.

The year upon which we are enter-ing is dark with mystery—we cannot forecast the events of a single day

Is it not important that exposed to these uncertainties we should protect our households with "the one thing sure"—a life policy?

For if the future is dark to the supporter of the family, what would it be to his dependents if death should remove him?

There is no bond or treaty in the world more binding than a life insur-

Mutual Life Assurance Co. of Canada Waterloo, Ontario



New HOTEL TULLER

Detroit, Michigan Center of business on Grand Circus Park. Take Woodward car, get off at Adams Avenue

ABSOLUTELY FIREPROOF 200 Rooms, Private Bath, \$1.50 Single, \$2.50 Up Double " 2.00 " 3.00 " " 2.50 " 4.00 " 4.50 " Total 600 Outside Rooms

ALL ABSOLUTELY QUIET Two Floors-Agents'

New Unique Cafes and Cabaret Exellente

CHATS WITH YOUNG MEN

THE NEW YEAR

This is stocktaking time. Business men are looking over the goods they have on hand, to see how much is left and what condition it is in. They are also turning over the well-thumbed pages of their books, balanches accounts accounting profits and thumbed pages of their books, balanceing accounts, calculating profits and
losses. From time to time, they sit
back in the chair and allow the past
year to flit by in their imagination,
and the vision is not without pange over lost opportunities, over profita ble deals and investments missed at times when a competitor was more wide-awake than they, and so on; and then comes the determination to allow nothing like that to happen in

In the spiritual order there must be stock taking, also. This is a business that concerns everybody. Its profits are incalculable, its risks are manifold, for war never ceases and manifold, for war never ceases and there is no neutral zone, and its losses are the only real calamities of human existence. "What doth it profit a man to gain the whole world and suffer the loss of his soul?" Sensible men will not allow this season of spiritual stock taking to y without making a serious to find out exactly how they stand in that spiritual mart wherein we are all placed by Him Who en-trusted to each of us a certain portion of His goods, with the command
"Trade with it till I come."

We, too, must sit back for a while and allow the year 1914 to pass in reverie before our mental gaze. Most of us will find that we have been guilty of neglect and of waste-neglect of grace and waste of time. The Saints tell us that we live in

an atmosphere of the grace of God. In a condition of spiritual health and vigor, we should be drawing into our souls at every moment an increase of sculs at every moment an increase of strength and vitality. But this demands that we be wide wake and on the watch, so that no portion of the good gift of God passes us by. It requires conscious and deliberate effort; for God Who made us with out our own co-operation, will not save or sanctify us except on condition that we do our share. How often have we heard that saints become saints by doing their ordinary actons,fulfilling their ordinary duties, in the best possible way and for the best possible motive; that is, for the love of God? And the secret of this, too, has been disclosed to us by our Divine Lord Himself, when He said that we ought always to pray. Here then is the first thing we all notice in our survey of the past year. We have not prayed, or we have not prayed well. Let us set that right for the coming year. By ferrent morning offering we shall place ourselves in the presence of God each day and shall remind ourselves when the clock strikes, when the Angelus bell rings, when temptations and troubles assail us, that there is One at our side Who can help and Who loves us and wills that we succeed and be happy. We will not forget our act of charity, our short aspiraions of love and of trust in Him from Whom alone all blessings come.

Then there is the item of waste to be provided against. We have been wasting in the most reckless fashion wasting in the most recate that the most precious of earthly possessions—Time. On our bed of death what would we not give for one hour the precious time which we allow to hang so heavily on our hands which we sometimes want to "kill," in Burton three hours later; and as we rightly call it! In Hell what would not the lost souls give for one that gentleman in person. hour, for one day!

with the poet : The lost days of my life until to day, What were they, could I see them a my feet Lie as they fall? Would they be

ears of wheat Sown once for food, but trodden into

clay? Or golden coins squandered and still to pay? Or such spilt waters as in dreams

must cheat

the boy's cheek, as he patted Gem's the undying threats of hell, athirst head. Then he went out with hasty

The time is fast coming when the view of our past will have ceased to profitable in the way of stimulus and inspiration for the future. moment of time rightly used may win eternity. It could advance us and place us far ahead on the road of spiritual progress. And there are moments of crisis, psycholigical moments, on which one's whole future depends, in which is to be decided whether we are to be generous and successful workers for God or worthless failures. God alone knows whe such moments come. But the man who has allowed himself to lose sight of the value of time, to waste the precious moments without a pang, will not be ready when the hour of destiny strikes. We have been like destiny strikes. heedless children in our squandering of these golden coins, which are the swiftly passing moments of our lives. Redeem the time," say the inspired

The men who do things, who make their mark in the world, who leave the impress of their minds and characters upon their fellowmen, are the men whose days have been full of good deeds, the men who have realized that time is gold, and that it is nobler and manlier every way to wear out than to rust out. Let us ask God to impress deep in our minds sense of the value of time, and to give us the untiring energy to use it Il for Him.

Here then are two results that tale, having heard about your high every man's spiritual stock-taking ought to yield; first, pray well and the 'Studley Scholarship' at once,

OUR BOYS AND GIRLS

THE SACRIFICE

Noel Sanford was determined to get an education. He had gone as ar as the Tullyville school could carry him. An omnivorous reader from the time he could put syllables together, his excursion into the realms of history and literature had taught him even at the early age of Courteen that education meant oppor-tunity; that other things being equal, a man well equipped mentally had a far better chance of success than one who had not been so trained.

His widowed mother's resources were all too scant to supply their ordinary necessities, yet Noel's future, spelled for him one word, and that WAS BUCCESS.

How to attain this goal was his present anxiety; for the nearest high school or academy was fifteen miles away in the city of Burton. He must have money to pay for the trolley ride there and back, to pay for books, and for tuition as a non-resident.

He was asking himself how this was to be done as he drew near home

and opened the gate, when his dog bounded rapturously toward him. It was impossible for Noel to pass on without stopping to fondle and

on without stopping to londer and caress this almost constant compan-ion of his daily life.

"Gem! Gem! Nice old fellow!

Help your friend to solve this knotty

problem." He patted and rubbed the little fellow with affectionate touch. As if in answer to his appeal, his mother, who stood in the doorway a mother, who stood in the doorway a witness of this scene, spoke hesitatingly "Noel, the Warners from Burton motored through here to day. They stopped to watch and admire Gem; just at that moment the little fellow was opening the gate for himself—the trick you and I are so proud of—and when Mr. Warner saw him stand up, put his paw on the latch, press it, and then come in, he remarked to the gentleman with him, marked to the gentleman with him, that he would give \$50 to own such a cute little animal."

Well, he can't have my dog," de-"Well, he can't have my dog," de-clared the boy with asperity, and gathering his pet to him with sudden jealousy, he moved off to the barn. He busied himself by splitting up an unusual supply of wood for his mother. He tried to whistle vigor-ously to shut out the obtruding

thought of selling Gem, and thus reaching a definite solution of the

vexed question.

It was Wednesday night. The schools opened Monday. In vain Noel and his mother schemed over ways for the boy to earn the needed money. They were forced in the end to the conclusion that work in Tullyville and school in Burton were an impossible combination. Then Noel became very quiet. His appe-tite vaniahed. Gem was not allowed out of his sight.

At last on Saturday morning he took down his cap, and with slower movement reached for the leading-strap, to which Gem's collar was at-

'It's no use, mother," he declared in a lifeless, despondent tone. "Gem must go." The boy went out hastily accompanied by his pet, who was delighted to anticipate his master's expedition by joyful leaps and caresses.

Partly by walking, partly by a lift from a good natured farmer, Noel found himself at Mr. Warner's house in Burton three hours later; and "Fine little animal!" averred Mr.

Warner, complacent over his new possession, and he counted and handed to the boy five ten dollar bills. With inaudible thanks, Noel crushed the money, the price of his dog, into his pocket, and turned to the door. That sagacious animal stood on his hind legs, placed both paws on the boy's arm, and looked into his face with a long whine. This dumb comforter knew his little

master was in trouble.
One great scalding drop stole down

He never explained to his mothe where he passed the remainder of tlat day, nor how he accomplished e distance back to Tullyville.

When he opened the door of his home, the evening shadows were gathering. He found a cheerful fire crackling on the hearth, the table set for the evening, and incomprehensible marvel, Gem lying by his mother's rocker! Both sprang up in joy at his return.

"Oh, Noel! I am so glad that you have came. I have so much to tell

The boy, speechless and exhausted dropped into a chair. Gem licked his hands with delight; barking, wagging his tail, and in various ways showing his excess of happiness.
"Why, Noel, after you left his house this morning, Mr. Lyman

Warner made all sorts of inquiries about you. The result of his investigation influenced him to return your dog this afternoon. He is a director of the trolley company, and he brought a free scholar's pass for you between Tullyville and Burton. Then it appeared that for some time he has had under consideration the founding of a four years' scholarship in the Burton School for the Tully-ville boy, who reached the highest standing. I believe that his mother used to live here, and the idea in terests him on that account. Well to come to an end of this wonderful

and you are entitled to it. So on lay morning you can start your new career.

Down on the floor sank Noel San ford, overcome with joy and fatigue. One arm was thrown around Gem. The dog cuddled close to his tired master, and soon sleep embraced them both.

The recumbent figure was uncon-scious of the watchful care which supplied the needed covering, and of the happy light which beamed from the mother's eyes as she read visions of the future in the embers on the hearth.—Catholic Bulletin.

TECHNICAL TRAINING

IMPORTANT WORK, MUCH TALKED OF ELSEWHERE, HERE QUIETLY AND EFFECTIVELY DONE New York Tribune, Dec. 20

Printing and beauty, printing and quiet, printing and religion. Remin iscent of the old days, when dark cowled monks sat in inspiring gloom in their labor of love, is the industry

carried on by the "White Sisters" of Quebec. In this modern day of inkiness, noise and excitement in the printer's domain, it is startling to find a complete bookmaking establishment in a nunnery, in a bright,

clean and soothing retreat.

And it is not men who are en gaged in this work, but the Francis can Missionaries of Mary and young trades novices, poor girls who are being trained to earn their living in occupations that are congenial as well as profitable. Young girls learn to do efficiently this work of men and make it one of beauty and rea pleasure. They learn the most ad vanced methods connected with the

IN VIRGINAL WHITE WALLED ROOMS

They manipulate the heavy machinery, the complex workings the simple and intricate electric devices, the type setting and all ink-defiling processes and yet their white robes remain unsullied. In a virginal white walled room, hung with pictures of the Madonna, the saints and many crucifixes, snowy clad Sisters, whose flowing white draperies give them an ethereal air. operate the massive machinery with all the dexterity of expert press-

It is a kind of vocational experiment, this school, for the girls may pass from one field of work to another, in order to ascertain which they most like and for which they have greatest talent. And there are many branches. For besides the actual printing there are the presses, the bookbinding, the lithographing, the illuminating and the proof-read-

EXQUISITE ILLUMINATING They are taught proof reading in both French and English. Although most of their work is modern, many of them are taught the art of illum-ination. Very beautiful bits of work have these calm and loving laborers turned out, striving with as much care and as little worldly ambition

as did their masculine forebears.

They study the old tomes, learn from them and originate on their own score. The novices have ample opportunity in which to work out their own destinies under the gentle guidance of the Sisters. Sitting on stools learning to set type, or bend-ing over tables folding pages or trimming edges, they are busy and happy under the kindly influence of their instructors and co workers. In the cheerful and subdued beauty of white curtains, with its crucifixes on the walls, the whirring of the hinery is an incongruous a paniment to the frequent recital of

prayers. LOVE REFLECTED IN THEIR WORK

More striking even than the beauty and cleanliness of their surroundings is the spirit of cheer and joy the indicators of art instead of labor with which even the most primary and in ordinary factories disagree able tasks are attacked, the same love of the work which character zes an illuminator at her exquisite

Probably it is this love of the labor for its own sake that makes these religious toilers produce a work which is quite distinctive, as the value of old rugs and old paint ings lies not wholly in their age, nor in their workmanship, but in the bit of personality which somehow adds immeasurably to the charm of the effect. And the beauty and the quiet patience, the sincerity and the nachronistic unworldliness of the atmosphere of this printing establish. ment have all combined to make these books different and particular-

ly desirable. They are printed by hand on linen paper of the finest quality and are beautifully illustrated, and many of them illuminated. And the covering, too, that deceptive indicator of the inner soul of the book, has been cared for with extremely artistic results. The Convent Press is known in Catholic circles in Canada and the United States for the excellence of its

work. VALUE OF VOCATIONAL EXPERIMENTS Although this branch is of the greatest interest, because of its seemingly incongruity and because it is an absolutely unique institution, the Franciscan Missionaries of Mary conduct establishments in every part of the world, their mission being to train poor girls to earn their liv ing in not an incongenial fashion.

And in each of them the young student may try out various tasks in order to assure berself fairly well

that she is choosing the proper vo-

There is one main requirement for acceptance into the factory schools—the girls must be poor and quite unable to pay any tuition and forced to earn their own living. They are accepted by the White Sisters and trained with an enviable thoroughness. Each pupil is sent forth a specialist, who knows and understands her work and who has understands her work and who has learned more than just work while studying in the peaceful homes of the Sisters.

TO TURN OUT RELIABLE SPECIALISTS Each branch of this sisterhood has its specialty. One has the time honored nun's specialty of embroidering, another the equally ancient one of lace making, where, as in Southern France, they sit placidly and sew and scold recalcitrant pupils. Others and scolar reactive pupils. Others teach plain sewing, weaving, print-ing, book binding, illuminating, rug making, tapestry weaving, mosaic work, and, in fact every kind of work possible for women, including even farming and dairy work. Out in the country regions they learn about the care of animals. They tend gardens and advance to the profession of

landscape gardening. LEARN QUICKLY UNDER LOVING CARE In New York the Franciscan Mis. sionaries conduct a sewing school, an atelier and a day nursery. Their little school is crowded with young girls who are being taught every-thing from the first holding of the needle to the most intricate stitchery. Their modest convent is at 223 East poor, for whom it was established. The problem of specializing in a vocational school for a city was not very difficult, for the enormous and constant demand for embroidery and fine and plain sewing seemed at once to point that out as an easy and congenial occupation for the

trained worker. Young, inexperienced girls enter the school and quickly advance from the hemming of a towel to the embroidering of the finest of trousseaux. When they have reached the required excellence they are admitted o the atelier and become real vorkers at full wages. The sewing school and day nursery are free to children of the poor, regardless of race, creed or color.

NAPPER TANDY

NAPOLEON SAVED HIM FROM ENGLAND'S CLUTCHES

Wherever "The Wearing of the Green" is heard—and there is no civilized spot on this earth where its stirring strains have not awakened the echoes—the name of Napper Tandy is familiar. But James Nap-per Tandy was something more than a poetic creation, and in England, a little over a century ago, he was regarded as a person dangerous to the well being of the British empire. Tandy was of good family, high edu-cation and comfortable fortune, and was born in Dublin in 1740. took an active interest in the Irish politics early in life, and became prominent in the United Irighmen. Certain patriotic expressions, made in public, caused his expulsion from the Dublin Volunteer Artillery, and two years afterwards he was imprisoned on an order of the House of Commons for baving sent a chal-

enge to the solicitor general.

Anent this incident, Wolfe Tone justice to an honest man, who has been persecuted for his firm adherence to his principles to the the convent, with its snowy walls, ence to his principles, to observe here at Tandy, in c this occasion, well knew that he was putting in the most extreme hazard his popularity among the corporation in the city of Dublin, with whom he had enjoyed the most unbounded influence for twenty years, and, in fact, in the event, this popularity was sacri-

> In 1793 proceedings were begun against him for distributing a tract called "Common Sense," which con-tained severe strictures on the Beres ford family. Finding also, that a bill had been found against him for inducing the "Defenders" of the Country Louth to join the United Irishmen he fled to the United States. He lived in Milmington, Del., until 1798, when he went to France to be at hand when the time for action in Ireland came.

Napper Tandy was given the probarked with a small body of Irish refugees in the frigate Anacreon for Ireland in September of the Ireland in September of that year The Anacreon landed at the Island of Arran, off the coast of Donega where, hearing of Humbert's defea at Ballinamuck, Napper Tandy re embarked and sailed north to avoid British cruisers. He landed in Norway, and tried to reach France overland, but was arrested in the city of Hamburg at the instigation of Brit ish spies.

The local authorities surrendered him, as a prisoner claimed by England. But the Hamburgers paid dearly for this despicable piece of work. Napoleon, who was the first consul, reclaimed Tandy as an officer of the French army, and declared that if a hair of his head were touched, an English officer of equal rank should be hanged. Instead of rank should be hanged. Instead of executing Tandy as "a traitor," the English were glad to exchange him with Napoleon for an English prisoner of war. Napoleon levied a fine of 4 000 000 francs on Hamburg for its breach of neutrality in the control of the contro surrendering a French officer. Tandy spent the remainder of his life in Bordesz. France, where he died in 1803 aged 63 years.—Buffalo Union and Times.



ALMOST PERSUADED

The Missionary

Two of our greatest English writers, Dr. Samuel Johnson, author of the massive dictionary that bears his name, and Robert Louis Steven son, whose body rests on a lone isle in the southern Pacific ocean, were "almost persuaded" to adopt the true Faith. Honor Walsh has given us a beautiful pen picture of the place occupied by these illustrious authors close to the Kingdom of God: Now, Johnson and Stevenson, dis

similar as hewn marble and golden tracery, were yet alike in two characteristics: both were artistic in words; both—if the term be permissible were the most Catholic of Protest ants. Although living in the days when No Popery fanaticism had reached its wildest worst, Dr. Johnson was a consistent defender of Catholic doctrine and practice, pubticly advocating his belief in the sanctity of the Mass, in the need for auricular confession, in the efficacy of intercession through the saints in the consoling charity of prayers for the dead. To the day of his death he offered daily prayer for the repose of the soul of his wife. In-deed, it is well known that the burly doctor went so far as to say that a man converted from Protes antism to Catholicity is sure Protest. be sincere, while a Catholic who has turned Protestant is not to be trusted "he gives up so much of what he has held sacred that his 'conversion' can

hardly be sincere and lasting. As for Stevenson, had he lived even a decade longer, it is more than likely that he would have knelt at the altar of the ages. He had all of the well attested symptoms of the convert to be. With much conflict of mind and soul he had escaped from the dreary swamp of Calvinism; he grew more Catholic every day of his ater life. Not to mention his glowing tribute to Father Damien, his condemnation of the self enriching Protestant missionaries and his reverent, admiration of the nuns, his personal life in its later, better ears, so humble, so devoted, so patient, so self denying, was ideally Catholic. After he had visited the leper island of Molokai and witnessed

To see the infinite pity of this place, The mangled limb, the devastated

The innocent sufferer, smiling at the A fool were tempted to deny his God. Government, if Sir Henry

Lo, beauty springeth from the breast of pain,

He marks fhe Sisters on the mournful shores. And even a fool is silent and adores.

CATHOLIC AND PROTESTANT COUNTRIES CONTRASTED

In the current number of the "Hibbert Journal" a Protestant writer, Dr. Meyrick Booth, has an article, dealing with birth-rate statistics in the course of which he pays to Cath olic married couples a tribute that, as the figures he cites show, they well deserve. In regard to the United Kingdom he points out that, whilst between the years 1881 and 1891 the decline in the birth rate in England was rapid, in Dublin it actually rose by 9 per cent. and in all Ireland by 3 per cent. In British towns, the smallest decrease is in those where Catholics are most numerous, as in Liverpool, Salford, Manchester, and Blasgow; and a similar difference is witnessed between London boroughs. Furthermore, whilst among Protestant families the birth rate was 3.74



1890, that of Catholic families was 6.6. Then, going to the Catholic Directory, Dr. Booth takes ten English dioceses and basing the birth rate roughly on the number of intant baptisms during the year, he finds that it works out at an average of 38.6 per thousand of the Catholic population, against a general rate of 24 for England and Wales. This, he says, "will help us to understand the steady numerical progress of Roman Catholicism in this country during the last few decades (in fact, since the introduction of Malthusian customs). Provided that the Roman Church is able to hold its own members-and the leakage is apparently not large-a birth rate of this kind nant position in Great Britain; on the other hand, the declining bership of most bodies is easily explained by the rapid diminution of their birth rates during recent years.' As regards France, he points to the differences in the birth rate of de partments, differences which are to the credit of districts less blessed by nature than others. He whole heart edly accepts M. Leroy Beaulieu's observation that "the most prolific parts of France are those in which the people have retained their allegiance to the traditional Church." which tends by its "whole atmosphere to promote a natural increase of popula-tion."—St. Paul Bulletin.

THE HOLY SEE AND ENGLAND

English anti-Catholic bigots are protesting vigorously against England establishing diplomatic relations with the Holy See. Their senti-ments are voiced in an appeal to the British Cabinet framed by the British Cabinet framed by the Northern Council of the Church Association at its December meeting. It states that diplomatic relations between England and the Vatican had been discontinued for four hun-dred years. It declares that the resumption of these relations "cannot but give grave offense to a vas majority of Englishmen. This council regrets that any action taken by His Majesty's Government at this time of crisis in the nation's history the labors of the Franciscan Sisters, he wrote the eminently Catholic eulogy of self-sacrifice:

To see the infinite pity of this place. and work together for the defense of the Empire."

This is a veiled threat that English anti Catholic bigots will oppose the England's official representative at He sees, he shrinks; but if he gaze the Vatican, be not recalled from try taking precedence of patriotism England at present is involved in a life and death struggle, in which every loyal Englishman should subordinate every other consideratio to the paramount one of safeguard. ing his country against a deadly To embarrass the present Government by opposition on account of its having established official re-lations with the Holy See would be tantamount to a species of treason Yet that sort of treason is hinted at in the appeal the Northern Council of the Church Association has sent to the British Cabinet. To such lengths can English anti-Catholic bigots go in their desire to gratify their hatred of the Catholic Church

The British Government is not in fluenced by pro Catholic sentiments in having changed its attitude to-ward the Vatican. The change is due to purely selfish motives. Holy See is not a neglible factor in the world's affairs, especially now when the principal nations of Europe are at war. So it comes to pass that England, who objected to the presence of a representative of the Holy Father in the first Hague Peace Con ferency, now sends a special envoy to the Vatican. The reason for so doing is given in a two-column from the New York Sun's special correspondent in Rome. On of the subheads placed over it reads: "Nations recognize the power of the Holy See. All are eager now to be recognized at the Vatican." From

the articleitself, we take this extract:
Apart from many other advantages, naturally mutual, that the diplomatic relations between the Vatican and England will bring about there will be special advantages under present circumstances for England to have a representative at

the Vatican.

c "At present Germany and Austria are well represented, too well per-haps, at the Vatican. Austria has an Ambassador with a large staff and Germany has two Ministers, that of Prussia and that of Bavaria. The papal nuncio at Bavaria is a German.
Since the outbreak of hostilities no

efforts have been spared by Germany and Austria to influence the Holy

and Austria to influence the Holy See in their favor."

The English bigots represented by the Northern Council of the Church Association would have England forego the advantages she would derive from being officially represented at the Vatican. Blinded by their bigotry, they would rather see England suffer than receive help in any form from the Holy See.—N. Y. Freeman's Journal.

KIND WORDS AND KIND DEEDS

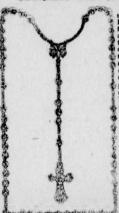
Sometimes a very little thing up-sets our peace of mind: and again a very little thing will give us a happy day. Realizing this, we should do our share in saying kind words and doing kind deeds. There is no one too lofty in station or too learned to be insensible to kindness. "A pleasant, friendly greeting gives me courage to begin the day," said a worker who had achieved much. "An appreciative word makes me feel that my labor is not in vain." "We are all labor is not in vain." "We are all like children in that respect," commented the head of the college mented the head of the college.
There are some things we never outgrow, and indeed it would be ungrateful not to appreciate a kindly thought." "The greatest thing a man can do for his heavenly Father," wrote a lover of souls, "is to be kind to some of His children."—Sacred

There is a big difference between a wish and a dogged resolution.

FOR ROUGH SKIN, SORE'

Campana's Italian Balm is soothing, healing and pleasant. Send 4 cents for sample — 27 years on the market. E. G. WEST & CO., 80 GEORGE ST., TORONTO.

Beautiful Rosary Complete with Orucifix



This exquisitely designed
Rosary is made
from our best
quality of face
ted cut amethysi
color beads, with
strong lock link
attachments and Catholic are offering a special discount of 25 p.c. and will send one postpaid upon receipt of 75c. Or if you will act as our representative in your district and sell only 12 of our size 16x20 multi-color Oleograph Fletures at 15c. ceautiful Kosarias

ch, we will give you one of these b absolutely free.
Our Pictures are all reproductions of Famous Paintings and sell regularly in Art Stores at 50 cents each, so that at our wholesale price of 15 cents, you can sell the entire lot in an hour. Order today. When pictures are sold, remit us the amount of your sales \$1.80, and your Roeary will be sent you by return mail.

COLOMAL ART CO., Besk R2., Terente, Caf.

CATARRH TRUTH

Told in a Simple Way Without Apparatus, Inhalers, Salves, Lotions, Harmful Drugs, Smoke or Electricity

Heals Day and Night

It is a new way. It is something absolutely different. No lotions, sprays or sickly smelling salves or creams. No atomizer, or any apparatus of any kind.
Nothing to smoke or inhale. No steaming
or rubbing or injections. No electricity
or vibration or massage. No powder; no or vibration or massage. No powder; no plasters; no keeping in the house. Noth



ing of that kind at all. Something new and different, something delightful and healthful, something instantly successful. You do not have to wait and linger and pay out a lot of money. You can stop it over night—and I will gladly tell you how—FREE. I am not a doctor and this is not a so-called doctor's prescription—but I am cured and my friends are cured, and you can be cured. Your suffering will stop at once like magic.

I Am Free--You Can Be Free

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring met ban untimely grave, because every moment of the day and night it was slowly yet surely sapping my vitality.

But I found a cure, and I am ready to tell you about it FREE. Write me promptly.

RISK JUST ONE CENT Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me now your cured your catarrh, and how I can cure mine. That's all you need to say. I will understand, and I will write to you with complete information, FREE, at once. Do not delay. Send postal card or write me a letter today. Den't think of utrning this page until you have asked for this wonderful treatment that can do for you what it has

RELIGIOUS PROFESSION

WATER STREET CONVENT, OTTAWA "There is no more touching spectacle than that of a group of young women taking the vows of religion. Fervour then is solemn in its intensity, renunciation of all the world holds dear is absolute, and the occasion is worthy, if any human occasion can be, of the presence of the Eucharistic Christ, approving both the sacrifice of those generous souls and its acceptance by Holy Church."

These words of Rev. Walter Elliott, Paulist, were vividly recalled while

Paulist, were vividly recalled while witnessing the ceremony which took place on Sunday, January 3, in the Convent Chapel, Water St., Ottawa.

Forty novices pronounced their final vows consecrating themselves to the service of God in the Com-munity of the Grey Nuns of the Cross. His Grace Archbishop Gauthier officiated, assisted by the chaplain Rev. Father Bellemare, O. M. I. In the sanctuary were several members of the clergy and the chapel was crowded to the with the relatives and friends of the

What words can express the har mony, the joy and peace that flooded the souls of taose favoured ones whom the Spouse of Virgins had chosen for His very own and to whom they had pledged themselves for time for eternity on this blessed morning?

To quote Rev. Father Elliott once nore: "The spirits dedication is the true hidden majesty of this veritably august function. The angels behold the interior vocation, the behold the interior vocation, original, awful reverence for original, await reverence to the busine Spouse, coupled with the tenderest love; each soul inflamed with love of the immortal part of life, thrilled with unspeakable interest in divine things, enraptured with their beauty; disgusted with the world despising its vanities and follies iging to begin their orders aposto late, eager to save the world in com-pany with Christ crucified. How appropriate to each of these favoured ones is the prophet's expression. "The lines are fallen unto me in goodly places, for my inheritance is goodly to me." (Ps. xv. 6).

CEREMONY OF RECEPTION AT MOUNT ST. JOSEPH, PETERBORO

At the ceremony of religious reception held on Wednesday, Dec. 80th, at Mount St. Joseph, Peterboro, eight young ladies received the Holy Habit of the Sisters of St.

Joseph.

Mass was celebrated by His Lordship Rt. Rev. M. J. O'Brien, D. D., assisted by Rev. Father McGuire, Downeyville, and Rev. Father Phelan,

At the conclusion of the Holy Sacrifice, an eloquent sermon was delivered by Very Rev. Dean McColl, who spoke of the motives which had ed those ladies to give up the world and enter religion—the love of God and of their neighbor and the desire to labor for the salvation of souls. He pointed out the untold influence which the Sisters exercised upon the world in sustaining and raising its standard of virtue—and this not in spite of, but because of the very fact that they lived apart from the world, dedicated by their vews of poverty, chastity and obedi degree of the very virtues which the world is prone to disregard. Religion had ever been, from the earliest ages, the most potent factor in the civilization of peoples and who nations; and this influence had word on of the world, but by those sr men of the world, but by those spec-ially chosen by God and set apart from the world, — patriarchs and prophets, the Apostles, the solitaries of the desert, the monks of the West. When the Roman empire had fallen, and the hoardes of the North had overrun Europe, it was the Church through her monastic institutions clergym that raised them from barbarism ment of to civilization. And against the forces that to day are working for the destruction of all that is best in that civilization,—against the inordinate grasping for wealth, the disregard for authority, the license given to sinful pleasures, the Catholic Church alone stands firm; and the Church thanks God for the help given her by the example and the in-fluence of her Sisterhoods.

The young ladies then made formal application for admission to the Congregation of the Sisters of St. Joseph. Their request being granted they withdrew to exchange their bridal costumes for the simple habit of the Sisters. When they returned His Lordship congratulated them upon having chosen the better part, and pointed out that the occasion should be one of the deepest joy, not only for the Sisters, but also for on the contrary, had bound them more closely to themselves, and in their prayers would receive more precious assistance from them than could ever be given had they re-mained in the world. His Lordship also expressed his appreciation of the work that the Community was doing for the salvation of souls in

Those who received the Holy Habit were : Miss Susan Kelly, Armagh, Ireland, in religion, Sister

M. Rieanor; Miss Genevieve Plunkett, Cobourg, in religion, Sister M. Theodosia; Miss Annie Black, Camp-bellford, in religion, Sister M. beliford, in religion, Sister M. Josepha; Miss Irene Gibson, Campbeliford, in religion, Sister M. Frances; Miss Maude Davine, Sault Ste. Marie, in religion, Sister M. Cecilia. Cecilia.

Cecilia.

Present in the sanctuary, besides
His Lordship Bishop O'Brien, were
Right Rev. Monsignor' Casey, V. G.,
Lindsay, Rev. P. J. McGuire, Downeyville, Rev. W. P. Meagher, Lakefield,
Rev. J. B. Ferguson, Lindsay, and
Very Rev. Dean McColl, Rev. C. J.
Phelan, Rev. J. V. McAuley, Rev. J. J.
McCarthy. Rev. D. Leonard. Rev. D. McCarthy, Rav. J. Leonard, Rev. D. J. McGinity, Peterboro.

RELIGIOUS CEREMONY AT ST. JOSEPH'S CONVENT, HAMILTON

Christmas, the season of gladness, brought joy unspeakable to the hearts of the young novices who made their yows in the chapel of St. Joseph's Convent, Hamilton, on Saturday

morning, Jan. 2nd. morning, Jan. 2nd.
Preparatory to the ceremony of
Profession the Holy Sacrifice of the
Mass was celebrated by Rev. J.
O'Sullivan of St. Mary's Cathedral.
In the sanctuary were Right Rev.
Monsignor Mahoney, V. G., Very Rev.
Dean Craven, Rev. A. C. Walter, D.D.,
Lethery Leves Englert Renomi. Rev. Fathers Leyes, Englert, Bonomi, Hinchey, Maloney, Flahaven, McGoey and Rev. P. J. Padden of Brantford. At the conclusion of Mass the Right Rev. Monsignor, taking for his text:
"He that shall save his life shall lose it and he that shall lose his life for My sake shall save it," delivered ar eloquent discourse, instructive and consoling for the relatives and friends of the young novices and inspiring for the religious, whose life with its daily share of crosses and joys, work and prayer was so strongly and beau-tifully portrayed by the learned

speaker.

After the sermon the novices pronounced their vows and received the Cross as an outward symbol of their profession. Right Rev. Monsignor Mahony, V. G., representing His Lordship Bishop Dowling, was the officiant of the ceremony.

The following are the novices, who

made their vows: Sister M. St. Stephen, formerly Miss Clare Smith of Hamilton; Sister M. Basilla, formerly Miss May Holland of Hamilon, Sister M. Macarius, Miss Lulu Boinofski of Berlin, Sister M. St. Philip, Miss Mary Long of Cayuga, Sister M. St. Patrick, Miss Mary O'Connor of Brantford, Sister M. Augusta, Miss Ina Gormican of Toronto, Sister M. Mercedes, Miss Margaret's Gallagher of Hamilton and Sister M. St. Gregory, Miss Anna McPhee of Brantford.

THE CLERGY

(Contributed by D. J. R, a clergyman.) A writer in one of the large Tor onto papers discusses the clergy's lack of experience and the character istic which he finds in them which causes them to be imposed upon. It is evident the opinion of a layman which we find therein expressed. Layman are quite generous with their criticism, favorable and unfavorable, of the clergy. To deny them that innocent pastime would be unjust and restricting their liberty to a degree that would be almost intolerable. Nor is it altogether unwholesome reading for the one who is, Sunday after Sunday, through a sense of duty and justice to those who support him, preaching the word of God. Perhaps it is helpful nations; and this influence had work of the laways been exercised, not by the always been exercised, not by the space, his people think of him. It is not always the one who has the widest experience with the clergy who takes upon himself the responsibility, or who is requested by the aper, to write on the subject, and herefore, it might do as much good to the press in general to get s clergyman's views of their treat-ment of him as it does the clergy man good to read about himself in the press. One thing is certain that, as a class, the clergy with very few exceptions, are better educated than any other professional men, and very often it is this desire of the clergy to encourage virtue and to treat every one as if he possessed virtue that causes him to appear easily imposed upon. He has the same object in view when he covers over with the mantle of charity the grave defects of the wicked.

edge of the moral law of which h makes a special study should not be able to size up a rascal pretty quickly, if the people generally wished him sess this detective quality. to possess this detective quality.
The fact of the matter is, however, that the people respect and esteen the clergyman who is unsuspecting their parents and relatives. By given and simple and treats of men as if ing up their children to the service of God they had not lost them, but ners take a tincture from our own well," said the poet: and people generally are of the same opinion as the poet. When they find, therefore, that the man who speaks of virtue and extols it on all occasion, is "taken in" sometimes owing to his regarding everybody else as being incapable of doing anything contrary to justice or charity, they humorously call him "easy," but seriously appreciate his high ideals of human kind. Nor is The ceremony was then brought to a close by the singing of the Te it injurious even to the one who gets an opportunity to impose upon another always, because then the in-ternal act of the will which must Armagh, Ireland, in religion, Sister M. Muureen; Miss Juliette Fontaine, Ft. William, in religion, Sister M. Albina; Miss Frances Beauchamp, Stonecliffe, in religion, Sister M. Henrietta; Miss Annie Shea, Pembroke, in religion, Sister

There is no reason in the world

why the clergyman with his knowl-

ing men of God and the dispensers of BELGIUM DEVASTATED the sacred things of the Lord. I have always had great interest in the historian Lecky since I read that most popular of his sentences given in the Standard dictionary as one on the Standard dictionary as one containing the word "atrocity" correctly applied. "Although theological influence can not reasonably be said to have diminished the number of wars, they have had a very real and beneficial effect in diminishing their atrocity," says Lecky in In the same way it may be said that the influence of the clergy has not diminished injustice and the unfair suspicion of others, which is so common among keen students of men; they have, by that very charac-teristic which has made them the object of good natured and well-intentioned fun to the writer, diminished the atrocity of the evil caused by our knowing that one man can very easily take advantage of another unsuspecting man. There is one kind of a clergyman, however, that the press should set right whenever he is wrong. It is the one who is always making trouble for some one. He has enough natural ability to be admitted into the pulpit of a city church or one, at least, at which the press reporter may be present. His training is generally defective and because he is not in his place he tries to lay the blame for the harm of which he himself is the primary human cause, on somebody else or on some organization. He learns to appeal for the purpose of establishing himself in the good graces of his people to the prejudices of the Sometimes Christianity suffers on his account. This happens when the little man of whom we speak attacks the institutions of another denomination. Jonathan Swift says in "His Thoughts on Various Subjects," I have known men of the greatest cunning perpet-ually cheated. This is the observa-tion which we all have made, but a clergyman would resent the term cunning as applied to him, for cunning as used in the sentence above quoted means that power of resisting every attempt made by the one who would take an unjust advantage of us. But it means more, for cunning man can also condescend to do the same thing to another that the other would to him if he could.

His code of morals contains the fol-lowing precept: "Do to another lowing precept: "Do what he would do to you." Why the press or any journalist should use terms of reproach in with truth be applied only to rare cases is difficult to understand.

There are only a few irresponsible men among them, and these are even lacking in common sense, and so they get mischievous, and make much noise and raise noisesome dust and surely the proper way to

reat them is to ignore them entirely Milton in one of his works, Lycidas, although the great and brilliant Father Faber calls Comus "an outburst of blasphemy," has one very true and sensible passage in which he speaks of the Pilot of the Galilean Lake as thus addressing the young man destined for the Church, and now drowned.

How well could I have spared for thee, young swain, Enow of such as for their bellies

Creep, and intrude, and climb into the fold!
Of other care the little reckoning

how to scramble at the Than sheaver's feast, And shove away the worthy bidden guest :

Blind mouths! that scarce themselves know how to hold A sheep hook, or have learned aught else the least

That to the faithful herdman's art belongs! What recks it them? What need they?

They are sped : And when they list, their lean and flashy songs Grate in their scrannel pipes of

wretched straw; The hungry sheep look up, and are But swoln with wind, and the rank

must they draw, Rot inwardly, and foul contagion spread; Daily devours apace, and nothing

But the two-handed engine at the door Stands ready to smite once, and smite

Strong words, in truth, yet unfortunately, applicable to cases in the enlightened age in which we live. Milton, according to that great ascetic writer, Rev. F. W. Faber, was a blasphemer, yet he laid down the law for the clergy. It is passing strange that when we want to get very valuable suggestions or rather hints of an evil existing that we occasionally get them from the least

expected quarters. No one, therefore, need be surprised that a great Toronto paper throws out valuable hints to the olorgy in one page and rivals on the next page the great fact in his errors in theology. Ruskin in his Sesame and Lilies simply takes the above passage from Lycidas and comments on the language, but not on the correctness of the thought. Ruskin was an artist and loved literary art as well as architecture and painting. The words appealed to

Friendship is a beautiful flower when nurtured by religion, but delicate and sickly without its ennobling and sap-giving qualities.

GRAPHIC INTERVIEW WITH SISTER MARIE FELICIE

London, England, Dec. 18 (by mail).—"Mon dieu! I've seen the devastation of a cyclone, the utter

devastation of a cyclone, the utter ruin wrought by earthquakes—yet never, never anything like the Bel-gian countryside overwhelmed by the German army!"

"Nurse Marie Felicie, of the French Red Cross has escaped from Brus-sels to London with a first-hand tale of the awful desolation of the strick-

en land.

"All Flanders," she said to me when I met her here, "is filled with Belgian fugitives, returning now to find if their little homes have been spared. Spared? Good God! Every ning-everything-has been de-

"You see, I know, for I have travelled over all this country on foot—a fugitive with the other footworn fugi-tives!" Nurse Marie Felicie ex-

NURSE TO 5,000 WOUNDED

I last saw her in Brussels August 9, ten days after its capitulation Though she was French, she told me then that she was determined to stay with the wounded in spite of

German occupation.
"Since then," she said to me to day in London, "I must have nursed 5,000 wounded Germans! All were childishly ignorant about the war, all pitifully eager for peace. Scores of them acted like men half asleep. Days of deafening noise, racking fatigue, terrible tension had brought them to the edge of imbecility.

Brussels is a huge hospital. Not two in a hundred stricken men die from wounds. Rather they sicken with sciatica or are killed by 72 hours of standing up to their knees in water when their clay trenches are like brooks. The flooding of Flanders started an epidemic of pneu-monia and typhoid. The fumes from lyddite shells poison exhausted men. Poor food, prolonged de-pression do the rest."

German officials acknowledge the this war was planned the German war office remembered everything except the human beings who must do the fighting. Now they realize that mistake.

ORDERED TO BERLIN, FLEES "These patients will all die uncursed country," the chief doctor said to me. Nurse Marie Felicie, you will go with the wounded to Ber-

in.'
"'To Berlin! Me, a Frenchwoman I thanked him circumspectedly and that night I varished. My Red Cross papers passed me at the barrier.
After that I was free—and a refugee,
alone; penniless, without food in the
land of bondage.
"That explains how I came to

travel across broken Belgium on foot. Wherever I went I saw little boys toil. ing at men's work, old people wander ing dazed amongst nurecognizable ruins, and women, half mad with grief, mourning beside black wooden crosses.
"On the road beyond the Brussels

parrier I met with half a hundred women refugees. Picture to yourself now we walked through the night to Waterloo. There was no moon. The darkness was absolute, for the hamlets of Flanders show no lights; matches cannot be had.

PRIESTS STAY BY RUINED CHURCHES "After walking for hours we women refugees slept on straw in a church near Gembloux. The parish priests may no longer show themselves in cclesiastical dress. They must wear mufti. But they calmly insist on remaining in their ruined parishes 'For,' say they, 'if we leave, no one will remember where the vanished boundaries ran, nor who owns the ruined fields. Neither will anyone recall who married whom, nor where the women and little children of the

broken up families have taken fears friction with the Vatican, so his military governors have orders to let

"One good old priest gave me a map he had made for the Allies. 'For two months I have watched

these invaders, he said. 'From Waterloo to Gembloux they have zigzagged the plain with mines. Bel gium has become a vast field fortress line after line of hidden defences The Germans no longer care what they ruin] They know that they can-

"As for me, I am an old man, ignorant of affairs military. Alone, on foot I worked out this poor map. It is for the allied armies.

BELGIUM VAST FIELD FORTRESS "When they enter Belgium I will not be there. Let their generals be warned. From Waterloo to Marbais Uhlans, dressed as peasants to de ceive the airmen, have constructed quagmires lined with electrified wires. Trainloads of barbed wire wires. Trainloads of barbed wire have come from Germany. The snares are spread over a line ten miles wide by at least a hundred

That means savage warfare.

"'Above Bioux German engineers have set guide stones across the marshes. These show best at night, marshes. These show best at night, being covered with phosphorescent paint. It is an indication of the end. When the invaders retreat they will take with them as prisoners of war the men of the Garde Civique. I forsee that we hostages will remain—hanging on the trees.'

"When I reached Namur I found arther indication of the truth of the

further indication of the truth of the old priest's warning to the Allies.

"Since Namur fell, the captured fortifications have been reinforced. A thousand men from Krupp's have worked for months mining the field toward Marlange and weaving wire entanglements. All the villages round

Dec. 11, on the subject: "The Influence of the Church on the Uplift of Civilization," he was asked "Is not the Catholic Church a hindrance rather than an uplift to civilization?" His reply was so vigorous and so convincing that he was heartily applauded. Dr. Boynton in his reply to the question stated that the



RENNIE'S SEEDS ALWAYS GROW

THE BEST VEGETABLES AND THE FINEST FLOWERS.



CANADA'S OPPORTUNITY-Every foot of fertile soil in Canada must be sown and cultivated to its limit this season. The world needs all the products of the soil we can grow during 1915. While our supplies are large, we advise ordering seeds immediately in case of shortage, as the demand will be

A Copy of Our New Seed Book-FREE-write to-day.

Head Offices and Warehouses: Wm. RENNIE Co. Limited, Adelaide and Jarvis Sts., Toronto

190 McGill Street, MONTREAL, QUE.

Branches;
394 Portage Avenue, WINNIPEG, MAN.

teries in medieval times-refuges for

referred to the "splendid scholar

ship of the Roman Catholic Church

which is often lampooned by big-otry.—Sacred Heart Review.

GIFT TO THE POPE

WON BY GRACIOUS MANNER, NOBLE-

MAN MAKES HANDSOME PRESENT

An anecdote is being told about

the new Pope which shows his natural

simplicity of manner. Since his childhood His Holiness has been a

who was in the habit of calling him by his Christian name and used the

diminutive of James, "Giacomino," corresponding to the English

corresponding to the English "Jimmy." This noblemen was re

cently received in audience by the

allow you to do that."

olic Telegraph.

Pope, who, when he saw him kneel down said: "No, no; Jimmy won't

The Pope and his friend had a long

present him with some gift. "I have

splendid old silver service worthy

you," said the nobleman. "No, thank you," replied the Pope, "I have no use for silver service: what I need is

hard cash, which is more useful for

the Courch." The nobleman asked

permission to sign a check there and

then and gave it to the Pope. He

drew it for \$20,000, as that was what

the silver service was worth.-Cath-

SLOW BUT SURE

One of the interesting develop-

Scotch Presbyterian religious service

of prayer for the dead, describing which the Glasgow Observer says

that an extraordinary and most en-couraging sign of the times was given on St. Andrew's Day, by the

elebration in St. Giles' High Church,

Edinburgh, of a "function for those

who have fallen in the war." In its

erver remarked upon it as "wonder

Assembly should bid a congregation

and should offer what are described

as 'prayers of intercession and re

membrance.' Catholics must rejoice

brethren outside the Church have

come even so far towards her teach

ing as to the holy souls, and must hope and pray that this great step, which if taken even a generation ago would have convulsed the Protest-

antism of Scotland, may be one step forward on the road that leads to

the unity of the Faith."

(the Observer continues) that

to remember the Faithful Departed

comment on the matter the Ob

great friend of a Genoese noblems

the fortress have been evacuated and Roman Catholic Church is making destroyed to clear the range for gun

"For here and at Liege the Kaiser's hosts must make their last stand in Belgium during their great retreat— the retreat which every man and woman in Belgium confidently awaits, feels in his heart is absothe splendid refuge maintained by the Catholic Church in its monas-

lutely inevitable. "Nextday we refugees walked toward Dinant. Twice we were crowded from the road by landwehr and landstrum. Just relieved from the firing trenches, black as miners from the pit, stiff, sore, deafened, their clothing torn to shreds, mummified with mud, the Kaiser's men stumbled along, deaf and blind to any but their own misery.

INVADERS EAT, BELGIANS STARVE

"But the unutterable misery of Belgium itself is famine. From Antwerp to Dinant there is no flour at all. None. Whoever dies, the in vader must live. Therefore all the cattle have been seized and sent into Germany. The growing crops were long since commandeered. Little remains. A few starved fowl scratching in the shattered streets, rows of empty shops without bread, sugar or

Nurse Marie Felicie paused noment. Then she said: There are two recollections of

that country of sorrows which stay with me most vividly. The first is pleasant. It is of the one little village in all that desolate land which emains peaceful, populated and happy.

ONE HAPPY VILLAGE

"Profondeville, with 1,700 people, lives on untroubled and secure, knowing nothing of war but the echo of artillery. Only one road passes Profondeville, for the valley is hardly 300 feet wide. One Sunday, while the villagers gathered for Mass, a dis-abled motor car crept into the little square. In it sat two German offcers, young, arrogant and armed. But before they could draw their weapons they were surrounded and threatened with death. Almost every old man in that crowd had served his time in the great gun factories of Liege. Others, although too old for the Belgian army, were not too old to be avenged. The Germans realized their lives were in great

peril. "Suddenly the parish priest intervened, pleading for the enemy. These men are not spies!' he said. They came quietly, let them pass uietly. So may God show mercy o our men in the field.' Standing on the village green, men and women voted that the prisoners be released.

'In three days came a document from Berlin, signed and sealed. So long as this war lasts no harm will come to Profondeville. For the German officer they spared is one of the Kaiser's sons!

DISMAL TRAINS OF DEAD "And my other most vivid remem

prance is one of death," resumed Marie Felicie.

Every night, trains of dismal mystery clank across Belgium, back from the front toward Germany. The trains sometimes are compos of 25 cars, and in every car are 100 odies of dead German soldiers! "The Germans who died advancing

on Paris were weighted and sunk in the nearest river. To day, in conse quence, typhus is epidemic in North rn France, and there is true Asiatio holera at Lille. Later, the trenches about Charleroi served as great graves. Belgium and the Argonne are enormous cemeteries. "But now, mon Dieu, the death toll

of the Yser is incalculable. Therefore the poor bodies are col-lected, stripped of accourrements roped between boards in bales of four and packed into trains!

These dreadful corpse trains bear their burdens back to the new crema tory near Ghent, or the huge furnaces at Liege. Thus are the regi-ments which devastated Belgium re-t turning toward the Fatherland!"

DR. BOYNTON DEFENDS THE CHURCH

When Dr. Nehemiah Boynton (Moderator of the National Council of the Congregational Churches of the United States) addressed the weekly forum of the First Congregationalist Church in Bergen avenue, Brooklyn,

The Scotch though cautious and "canny" have the reputation of being sure, if slow, in progress and has been making one of the greatest contributions to civilization in the history of the world. "If you toward any object should withdraw from the city of Freeman's Journal. toward any object in view .- N. New York to day the power of the Roman Catholic Church," he said, MARRIAGE there would be Bedlam within a month." He also made reference to

CONWAY · HALFORD .- In Annuncia day, Jan. 7, 1915, Mr. William Conway, of Pittsburg, to Miss Margaret Mabel Halford. travelers and the poor when there was no other protection. He also

HARFORD .- On Christmas morning, at his late residence 332 Pape Ave, Toronto, Mr. Thos. Harford, formerly of Penetang, Ont. May his soul rest in peace.

McDonnell.-At St. John, N. B., on Tuesday, Jan. 5, 1915, Mary, beloved wife of Mr. John McDonnell. May her soul rest in peace !

NEW BOOKS

"The Life and Writings of Saint Columbanus. By George Metlake. Published by The Dolphin Press, Philadelphia. Price \$2 net "Within My Parish." Notes from the Day Book of a deceased parish priest. Edited by James Loomis, M. D. Published by The Dolpin Press, Philadelphia. Price 6cc net.

TEACHERS WANTED

A QUALIFIED NORMAL TRAINED CATHO-olic teacher for Separate school. Duties be-ginning after Christmas holidays. Apply stating salary, to W. Ryan, Box 22, Charlton, Ont. talk, and the nobleman, who is very rich, asked the Pope to allow him to

W ANTED FOR S. S. No. 17, CORN-wall Township, a teaching holding a second class certificate. Salary \$550. J. V. Cleary, Sec. Treas, Harrisons Corners, Ont. 1892-2

WANTED AT ONCE A GOOD GIRL OR middle age lady for general work. Apply Mrs. J. Kearns. Electric, Ont. 1892-1 POSITION WANTED

WANTED POSITION IN HOSPITAL AS obstetric nurse. Good testimonials. Address 1832, Christopher Columbus, Montreal, Que. 1892-1 YOUNG WIDOW DESIRES POSITION AS housek-eper. First class references Capable of doing all kinds of work, Address Box R. CATH-OLIC RECORD. 1892-3

FARMS FOR SALE FARMS FOR SALE

EXECUTORS SALE OF STOCK AND GRAIN
farm, in Oxford county, 333 acres clay loam;
solid red brick house, basement barn 96x40; cement
hog pen 50x20; cement silo 14x35, near towns, villages, depots, schools, churches, creameries, condencers (Bordean) hydro power, telephone and rural
Mail installed. Within easy driving distance of three
Catholic churches. Write for printed description
and price to J. J. McNally, executor, Otterville, Ont.,
R. R. No. I.

"POULTRY AND LIVESTOCK FREE WE WILL GIVE FREE TO ANY FREE WE WILL GIVE FREE TO ANY one of our 80 page illustrated books on how to feed, how to build hen houses; tells the common diseases of poultry and stock with remedies for same; tells how to cure roup in four days; tells all about our Reyal Purple Stock and Poultry foods and remedies. Write W. A. Jenkins. Mfg. Co., London, Canada."



St. Peter's Auditorium Thurs, and Friday

January 28 and 29 AT 8 O'CLOCK P. M.

Prices: 35c. and 5oc.

Begin the New Year Aright

BY PLACING a policy on your life for the protection of your

NO OTHER SECURITY can approach a life insurance policy in a sound company. NO OTHER WAY can you make sure that a fixed sum

vill be available at your death. THE ANNUAL COST will be trifling compared with the benefit. You can provide for it out of the odds-and-ends which you spend every year.

THIS WILL BE taking a definite, practical step towards making 1915 a better year for yourself and those dependent

WRITE US ABOUT IT.

The Capital Assurance Company of Canada

- Ottawa Head Office