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The Catholic Record

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THE GOLDEN RULE

We Canadians-whatever certain would-be autocrats may say-have outgrown the stage of moral and political childhood. We can no longer escape accountability for our own choice of alternatives. This it is that singles us out for serious thought about our duties in small and great matters. We have to inquire into things that seemed simple to our foregoers, to review our acts and their motives in the clearer light of this revealing time. No doubt this modern calling involves trouble; with many of us real perplexity. We are tempted to judge our neighbors instead of ourselves. It is so much easier to point to the mote in another's eve than to discern the beam in our own. What right has so-and-so to keep a motor car. Those people sport in just the same manner as they did a year ago; and we notice the parcel vans calling at next door as often as they used to do. Yet it may well be that we have more to answer for than they-that they are more concerned to avoid sudden interference with established custom, less prone to thoughtless, social experiment and individual self-will than we. Had we not better overhaul our own hasty solutions of the complicated problem of adaptations to such novel conditions in this unique crisis of

our national fortunes? There is only one invariable rule to which it is as safe as it is obligatory to bow. It is the law of neighborliness. The Golden Rule, now if ever, should suppiant the rule of gold. There are cheering signs that it is achieving that miracle. Holland and America are supporting millions of Belgians; did ever the home of thrift and sphere of "the almighty dollar" conspire to play the part of the Good Samaritan on such a scale and so effectually?

Yet our sense of duty, quickened by sympathy, must not be allowed to The number who would not be missed waste itself in futile expressions. It if they disappeared is seen to be conshould find practical outlets in acts siderable, if efficiency and positive greatness of any nation must depend of thoughtful and industrious serv- usefulness are the tests. ice. The hoarding of money or food may be more injurious to the common weal than rash spending or lavish use.

THE SAVING HABIT

ing it does not chiefly inconvenience support the nation, whereas it is others who are worse off than our- made clear that when life is reduced selves. Enlightened economy is the down to its bare essentials it is the equivalent of a reasoned regard for nation that supports them. A the social well-being. We cannot go shrewd, sharp blow this to feelings of ture to meet altered circumstances rendering of mutual service is in luxurious diet, dress and pleasure. different persons, judged on a nation-To cajole our consciences by showy al scale, has to be revised in a very negations—such as ignoring a poor drastic way. Those who have been tradesman's bill or discharging the wont to make the greatest claims long and faithful service - no admiration are now observed to be more resemble true public spirit not the indispensables, but chiefly than dropping a spurious coin into the people who in a national crisis the poor-box at church resembles hang round and hope limply that charity.

Our worst foe at home is selfish. way in which they can assist. ness. If only we could rise to the same level of heroism as those who are risking all in the battlefields. Then casuistry would be a needless prove its own reward.

THE WATCHWORD

blessed it is to give than to receive. mon welfare. If the weaker sort are tempted to spend foolishly because finance is sound, and the peoples' mighty leveller.

Is it not a terrible commentary upon Ought we not to see that snobbishthe superficiality of our culture that ness is utterly inconsistent with so old and opulent a term should only what has been shown us of the Quite a number more than have suggest the narrower kinds of thrift? common heart of our countrymen by 'Getting and spending" - alas, too the war?

often saving also !- " lay waste our powers." The waste is vaster and more conspicuous than it was in Wordsworth's day. The remedy should be correspondingly great. We are straightened chiefly in ourselves. There is a wise economy of the heart that springs from the consciousness that treasure, measureless and incomparable to any form of stamped coin or currency, lies undeveloped around us. It is not only the tangible possessions and the life-blood of humanity that are being wasted, nor the monstrous perversion of Nature's resources to destructive ends that calls for stern rebuke and reform.

More than all else, it is the contempt for the Divine Image. "The man's the gold." All else is dross and dust. If out of all the reckless prodigality of this evil time we begin to realize that our wealth is not to be reckoned in money and goods alone, a finer economy will prevail. Civilization will be insured against ruinous assaults upon its peace and

We have only to get ourselves into tune with the supreme requirement and spending will harmonize. "Love, and then do what thou wilt."

SNOBBISHNESS

The world of unrealities in which snobbishness thrives is out of joint in these times. Its pretensions are morally unsound. We have to face plain elemental facts that shatter never finer men than the best of his sham reputations. The public is in The right of showing off is challenged. Every one feels that there is so much human worth, and even heroism, going about quietly in modest guise, that the swagger of nobodies is peculiarly offensive. For example, we against those who lead a comparahave had to ask seriously who the people are who can be spared in the present war panic and who are they who cannot be spared, and the answers are decidedly upsetting to many who have "fancied themselves" enormously and put on airs.

EVIDENTIndustry, society, the country are carrying crowds of men and women who are passengers and do not help things along. They probably have The saving habit is good, provid- been feeling strongly that they when we are cutting off needlessly demand, the true economic value of claim of a helper who has rendered socially on our appreciation and somebody will find for them some

NOBILITY EVERYWHERE

Furthermore, it has been made impertinence and sacrifice would clear to every observer that the heroism which stirs the hearts of all of us, lifts us out of our commonplace moods, and tunes our being to all that is noblest in the history of It would ill become us to boast of the human spirit, is displayed by United States, making arrangements our good works and sacrifices these men of all types and classes. Go to for the reopening of the American trying times, but we are all learning the "front" and you will find the college. In an interview recently he the best of lessons - how much more aristocratic officers and the plain "Tommy" from the workshop vying the close of the war. We dare not indulge the flesh and with each other in mutual admiraadorn the person, careless of the com. tion. All that is most splendid in the faculty of the American college manhood, as it can be tested by before the war, have determined to courage, is a common heritage, continue this support, despite the the shops display wonders of dainty True human worth is gloriously things at ruinous prices, that does abundant when the hour of supreme

heart is unalterably fixed upon an If this be so in truth, ought not a end which is well worth all that it just moral valuation of all sorts and conditions of men to have a modify- obtained to make the opening of the Economy is to be our watchword. ing effect on our social relations? school worth while. The American

COMING TOGETHER

Of course there are people to whom the war will not bring a new thought or cause to shed a single prejudice. But there must be many more sincere people whose reading of the true relationship of life will be changed by the abundant proofs that sterling worth permeates every grade of society and the essential likenesses of men up and down the whole social scale are enormously more important than their surface differences.

That has always been felt by folk of gentle birth and breeding and of sound instincts. It is not those who have had a secure social position who have been a prey to snobbishness, but the seekers, the climbers, the insecure, the inward doubters of their gentlehood.

Under the stress of trench life, with existence sinking to its most elementary forms, with a close mixture of every type of manhood,—the human results of every form of nurture good and bad-a common understanding cannot but be reached.

The man from the "mean street," of fellowship in the pursuit of the the cottage, the mine, the workshop, general good, and then all our getting the railway cutting, the tradesman's counter, and the mansion come to there facts to support the contentions know each other's virtues and each of The Church Progress and The other's humanizing weaknesses, and vague suspicions are replaced by appreciative knowledge.

UNION OF HEARTS

The private feels that there were officers. The best of the officers feel no mood to accept ostentation with there never was more manly material amusement, or even with patience. than the bulk of their men. This interchange of respect is as far removed as possible from the lofty, scornful talk which snobbery has so long indulged in, while on the other hand, the distrust and suspicion tively leisured life, which has often been instilled as a kind of social gospel into the minds of organized national life ?-Church Progress. workers, must be widely felt to be palpably unjust by those who have had opportunities of judging at close quarters what splendid qualities have been developed by trench life. on the morale of its people; and in no way can a fine national feeling be built up so well as by a frank, open, generous understanding between all the component parts of its manhood. The war has brought us all much closer together in sympathy and appreciation, and it behooves every true patriot to realize that the finest of all cements for the magnificent unity that is now prevailing is a recognition of the value conferred by ancing of that snobbishness which is far wrong in revising our expendi-snobbish superiority! When the the refuge of puny inferior natures. reading: If only the sacrifices of this terrible war shall have brought us all to cherish a frank and generous sincerity, to put aside suspicion and distrust, and to realize how widespread are the qualities which give us our distinctive standing as a people, they will not have been suffered in vain, but on the wreck of our prejudices we may hope to rise States. to higher things,-out of the welter of blood and destruction we may find the strength that comes from a union who was lost at sea. of hearts.

THE AMERICAN COLLEGE AT LOUVAIN TO BE RESTORED

Rev. Peter Joseph De Strycker, vice-president of the American college at the Belgian university of Louvain, is visiting the bishops of the declared that the university resume work several months after

The Belgian bishops who kept up condition to which the conflict has reduced their land, Father Strycker showed. But it is realized not argue social corruption. Our trial comes, and its abundance is a that the enrollment of the college from Europe will be considerably below what it used to be, and Dr. De Strycker is working in this country to see that enough students are bishops are being asked to send a sufficient number of students to Louvain to fill up the depleted ranks. usually been sent must be obtained. —The Monitor.

DIVORCE

Divorce, the great American plague, is slowly but surely destroying the Built upon the family and the home, how is it possible for the nation to survive when the family is being disintegrated and the home disrupted through this devastating unmoral disease. It were just as reasonable to expect the dome of the national capital to stand without its Just as reasonable to supports. expect nature to reverse her order and perpetuate life where decay has

been decreed. But it seems to be an extremely difficult matter to bring home to the American people. They will not realize whither they are drifting, or if realizing it, will not set themselves to the comparatively easy task of changing their course to avert the calamity. Yet it is either change or

Some time ago The Standard and Times of Philadelphia said, and said correctly, too, that "The United States is the greatest sinner in the whole world, except Japan, in the matter of divorce. How anyone can claim superior morality for a people whose national sin is desecration of the sanctity of marriage baffles com-

Are we, however, drifting to national destruction through divorce? Are Standard and Times on the subject ? Well, do you regard these as facts, and if so, what further proofs need be offered?

Some days ago Senator Ransdell, of Louisiana, presented to the President, Rev. F. M. Moody, of Chicago, who informed the Chief Executive that there will be 125,000 divorces granted in this country in 1916, and that during the first sixteen years of the present century our courts have ed 1,400,000 divorces.

Is there not justification, then, for the charge that divorce is the great American plague, and that it is slowly How certain, too, that the United States is the greatest sinner in the whole world, except Japan, in the matter of divorce? reason, therefore, for the American people awakening to the condition, which most of all threatens their

THE NUNS OF THE BATTLEFIELD

A little while ago, Secretary of War Baker refused definitely to grant permission to erect a memorial in Arlington Cemetery, Virginia, in honor of their nuns as nurses who served during the Civil War. The Secretary's adverse decision blasted hopes and it though the project would have to be altogether. However, abandoned such is not the case, and a bill has passed the Senate authorizing the monuments erection. In reporting the bill back to the Senate with the recommendation that it pass, Hon. Robert F. Broussard, chairman of the matter was referred, submitted a which makes interesting strength.

This resolution simply authorizes and directs the Secretary of War to select a suitable site upon which to erect a monument to the memory and in honor of the members of the various orders of Sisters who gave their services as nurses during the Civil War, carrying with it no expense to the Government whatever and upon its completion to be presented to the people of the United

A memorial was erected in honor of Major Archibald W. Butt. Quartermaster's Corps, United States Army,

Recently a monument was brought by the Navy Department from Panama, which was originally erected on Flamenco Island (near the Isthmus of Panama) by the officers and crew of the U.S.S. Lancaster, over the of sailors buried there.

There is also a memorial in the form of a temple of fame, so called, in honor of Washington, Meads, Farragut, Mansfeld, Garfield, Humphries, Reynolds, Sedgwick, Grant and McPherson.

Thus it will be seen that memorials have been erected in Arlington Cemetery in honor of persons and whose remains were not buried therein and not only in cases number of people thinking about the ism; the war has torn its inter where the parties were lost at sea, but also in cases where the remains repose in other cemeteries or public places in the United States.

These Sisters in whose honor this monument is proposed to be erected were regularly enlisted and discharged from the service of the United States, and under the act of

the testimony of the leaders in that great struggle, and of Abraham Lincoln himself, no parallel can be presented to it. Wherefore the committee recommends that the permission requested in this resolution be granted.—Sacred Heart

CATHOLIC CHURCH IS GREAT CIVILIZER

The well-known non-Catholic historian, Lecky, does not hesitate to give to the Catholic Church the credit of having lead the foundations of our modern civilization. In his "History of Rationalism," vol. II, p. 37, there occurs a most remarkable passage in which he pays a glowing tribute to the beneficent influence of the Church on the social conditions of medieval times. The paragraph we refer to it as follows: "The Catholic Church was the very heart of Christendom and the spirit that radiated from her penetrated into all the relations of life and colored institutions it did not create. As long as a church is so powerful as to form the intellectual conditions of the age, to supply the standing point from which every question is viewed, its authority will never be disputed. It will reflect so perfectly the general conception of the people that no difficulties of detail will seriously disturb it. This ascendancy was gained in medieval society more completely than by any other system before or since, and the stage of civilization that resulted cracy called the Greek Church, which stage of civilization that resulted cracy called the Greek Church, which from it was one of the most imight is a mere black police under the portant in the evolutions of society. By consolidating the heterogeneous and anarchial elements that such the Anglican Church, a mere department of the State, the mere party ceeded the downfall of the Roman Empire, by infusing into Christendom a bond of unity that is superior to the divisions of nationhood, and a moral tie that is superior to force, by softening slavery into serfdom, and preparing the way for the ultimate emancipation of labor, Catholicism laid the foundations of modern

Discussing the same subject, Canon Farrar writes in an equally enthusiastic strain. In his book, "The Victories of Christianity," page 115, we find him expressing the highest praise for the splendid work done by the Church in the early centuries. are his own words: the fifth to thirteenth century the Church was engaged in elaborating the most splendid organization the world has ever seen. Starting with the separation of the spiritual from the temporal power, and the mutual independence of each in its own hand with feudalism for the amelioration of mankind. Under the influence of feudalism, slavery became serfdom and aggressive was modified to defensive war. Under the influence of Catholicism, the monasteries preserved learning and maintained the sense of unity of Christendom. Under the combined influence of both grew up the lovely ideals of chivalry, moulding generous instincts into gallant institutions; making the body vigorous and the soul pure, and wedding the Christian virtues of courtesy natural grace of During this period the Church was the one witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage. Amid the despotism of kings, and the turbulence of aristocracies it was an inestimable blessing that there should be a power which, by the unarmed majesty of goodness. made the haughtiest and the boldest respect the interests of justice and tremble at the temperance, righteousness and judgment to come.

CONVERTS IN LATIN-AMERICA

Protestant Enisconal missionary work in Latin-America costs \$250,000 year, one-fifth of all the money remains of one officer and a number annually contributed for all missions according to an article written by Rev. Bernard L. Bell, dean of the Episcopal diocese of Fond du Lac, Wis., printed in the Living Church. According to the Rev. Dr. Bell's figures it costs \$1,316 to make one Latin-American into an Episcopalian, and it costs the church \$28 a year to keep each of its 8,828 converts steadfast in that communion.

This Panama matter has set a south," writes Dean Bell. main good result of this controversy Board of Missions gets for its money. German 'kultur

THE AMERICAN PLAGUE | ice rendered by these Sisters dur- for church extension, on this basis ing the Civil War is so unique that it of computation, twenty times as stands out in a class by itself, and, on much in Latin-America as we do in northern Wisconsin.

But surely there must have been much growth in Latin-America to compensate for this expenditure. Yes, in five years, from 1910 through 1915, we gained in all the jurisdictions put together 720 communicants. a gain of 9%. Say that we spent a \$1,000,000 in those five years. That would mean that each new communicant cost the general church about \$1,316. That of that!

My parish contributes about \$400 than three years our contributions would convert one Latin-American." -Church Progress.

"ANGLICAN CATHOLICS"

The great Positivist, Frederick Harrison, as an outsider, gives his opinion in these striking words:

A religion which neither claims to be, nor conceivably could be, co extensive with mankind is no religion at all. I waste no words on the con farce that calls itself tradictory farce that calls itself Anglo-Catholic. One might as well say British-Cosmopolitan, or Municipal-Imperial."

Then he institutes a comparison between the world embracing, humanity-embracing grandeur of the true Catholic Church with the worthless imitations," and concludes that she is the only one that can claim to be the Church for the

world. He says 'Compare Catholicism with other orders of the Tsar. Compare it with caucus of Conservative politicians Compare it even with orthodox Dissent, too often on the side of wealth.

The pity of it all is that these dear good people don't stop playing at being Catholics and become the real thing, for what splendid real Catholic priests, monks, nuns, and fathers and mothers they would make if they belonged to the universal, the Missionary Church!—The Missionary.

BLEST OR BLESSED

You have recently printed two letters, writes a correspondent to America one on the superior beauty of Latin over English in the "Salve Regina" and other prayers; the other upon the distinct utterance of the Latin words in the Mass. Both are interesting and worthy of attention. a pity that, in the United States, a habit has grown up of late years of saying "Blest" instead of "Bless-éd." It is incorrect and sounds slovenly. I wrote to Cardinal Gasquet, the distinguished English scholar, asking him to write something on this pro nunciation of "blessed," which could have printed. His answer is as follows :

As to your question about the pronunciation of "blessed," bless-ed" or "blest," in the Hail Mary, there can be no manner of in England: it is always "Bless-ed. Dictionary says that although the plessed, they are always pronounced blest in modern prose; the pple. may be pronounced bless-éd in verse or liturgical reading, as an adjective bless-éd is now the regular prose form, but the archaic form ble frequent in verse. How would they pronounce Blessed Sacrament, Blessed Trinity, and Blessed Passion? I would not say Blest Sacrament, would they?

A. CARD. GASQUET. The practice in England and the authority of the distinguished Cardinal should have very great weight in determining us not to depart from ur own American traditional cus-

THE CHURCH SUPER-NATIONAL

Rome says: "The Freemasons of Germany and Austria have excommunicated the Freemasons of Italy, France and England. That happened a year ago, but only quite recently has the news found its way into the papers. We all know what has happened to the still stronger international organization - Social missions already supported by our communion in the continent on the literature also are international, but "The have we not read how the German scholars have been telling everybody is that it has set many a hard-hearted for the last two years that theirs is layman and a goodly number of the only true 'kultur,' and has it investigating what the not likewise been proved to us that "One is somewhat astonished to savagery? All this brings out more at the advanced age of eighty-three March 3, are entitled to be buried in find that there are only 3,828 com- clearly than ever the marvelous Arlington Cemetery.

The Committee believes that the erection of the proposed monument will not establish an undesirable will not establish an undesirable and that there are only 0,22 communicants of the Episcopal Church is trength of the internationalism, universality of the Catholic Church. The fact is worth noting, and may well remind precedent, because the law and the But in the diocese of Fond du Lac, us that no matter which side of the facts in the case entirely justify the proposition; and the records submitted herewith show that the service mitted herewith show that the service mitted here in the Colorado-New Mexico mission for the last thirty-five years, at Denver, Trinidad and Las Vegas.

CATHOLIC NOTES

In St. Peter's Basilica, Rome, are forty altars. In the Universal Church there are

about 40,000 confraternities of Mary. Right Rev. Bishop Currier was re-elected president of the Spanish-

American Atheneum. By the will of the late Captain John Lambert, Peublo, Colo., Sacred

Heart Orphanage is left \$100,000. The work of the codification of

canon law, which was to have been to general missions. In a little more accomplished in five years, is now, at the end of twelve years, about completed. Msgr. Haggear, Græco-Melchite

Archbishop of St. Jean d'Acre and Galilee, who was reported some time ago to have been put to death by the Turks, has reached Cairo. From Mexico we hear these words

The days of the catacombs are upon us." In places, Communion, Mass, confession are forbidden, churches are despoiled and priests imprisoned

On the first of February, St. John's University at Toledo, Ohio, has opened a night school for both sexes. The Bishop of Toledo heartily commends the project.

The new Polish Catholic Church, erected in Shenandoah, Pa., at a cost of \$100,000 was seriously endangered recently when the street on which it is built began to settle. The street runs over a coal mine.

The Little Sisters of the Poor are about to establish a house in Hong Kong, China. The Sisters have at present two houses in China, one at Shanghai and a second at Canton, the latter opened last year.

In New York City our Catholic people support 76 institutions for the alleviation of the ills of the people of the metropolis, and all of them are open to the public, without regard to race or creed. Rev. George B. Kranz, formerly of

St. Agatha Church, Meadville, Pa., recently admitted to the chaplain corps of the United States navy been assigned to the battleship Louisiana

The San Antonio Southern Messenger says that "within a few weeks fifteen priests in the City of Mexico have been put in prison, and three parish priests have been put to death by the de facto government.' The Provincial Seminary at St.

Francis, Wisconsin, which has been the alma mater of many of America's most distinguished Catholic priests, recently observed the sixtieth anniversary of its establishment. The City of Bristol, England, under

They encourage me to make a plea the provisions of the Town Planning for good English as well. It seems act, has ordered the ancient Franciscan friary there, dating from St. Bonaventure's time, 1258, to be demolished.

Right Rev. Msgr. A. M. Colaneri, vicar-general of the Omaha diocese under the late Bishop Scannell, has been appointed Administrator and will handle the diocesan affairs until the appointment of Bishop Scannell's

His Holiness has sent Mons. Dubourg, Archbishop of Rennes, 5,000 francs for his fund for the the financial difficulties caused by the war to the Holy See.

According to the report of the Rev-Mr. Ames, printed in The Church News, official organ of the Protestant Episcopal Diocese of Nissouri, the Catholics lead in numbers 250,000 out of the total population of the city of St. Louis of 750,000.

The House of the Angel Guardian, at Jamaica Plain, Boston, cared for 600 boys last year. Since its establishment in 1851 it has maintained and trained 22,000 boys. The Brothers of Charity have charge of it.

During his recent visit to Las Cruces, N. M., Right Rev. Bishop Schuler of El Paso, confirmed nearly one thousand children and adults. This is the first time in eight years that a Bishop has visited that parish, and naturally the number to be confirmed was very large.

What is claimed to be the smallest Rev. M. Farrell, C. M., at St. Rosalie Church, Good Ground, L. I. congregation numbered but ten souls, all of whom attended the morning service, the number being considerably increased by non-Catholies at night.

A Catholic Protective Society of the Archdiocese of New York has been instituted with the approbation and commendation of Cardinal Farley. It was chartered in 1911. It does probation, parole and prison work for the safe-guarding of Catholic juveniles and adults accused or con victed of crime.

Father Joseph Colle, S. J., superior ends in pure at Las Vegas, N. M., died at that place vears. Father Colle was a wellknown priest in the Society of Jesus of and had held many important offices. He had been master of novices in Portugal, and director of instruction at Frederick City, Md.

TWO

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MOONDYNE JOE

THE GOLD MINE OF THE VASSE

BOOK THIRD

II.—CONTINUED A FLOWER IN THE CELL

She did not sew any more that day, —and, strange to say the officers took no heed of her idleness. There vas a change in her face, a look of unrest, of strangeness, of timidity.

When first she looked upon the flower, a well had burst up in her heart, and she could not stop its flood. In one hour it had swept away all her barriers, had swamped her repression, had driven out the hopeless and defiant second self, and had carried into her cell the wronged, but human and loving unhappy, heart of the true Alice Walmsley.

She was herself. She feared to think it,-but she knew it must be When the warder spoke to her now, she shrank from the tone. Yesterday, it would have passed her like the harsh wind, unheeded.

That night, unlike all the nights of her imprisonment, she did not lie down and sleep as soon as the lights were extinguished. With the little flower in her hand, she sat on her low bedside in the still darkness, feeling through all her nature the returning rush of her young life's sympathy with the world.

The touch of the rosebud in her hand thrilled her with tenderness. She made no attempt to shut out the crowding memories. They flooded her heart, and she drank them in as a parched field drinks the

drenching rain. Toward midnight the moon rose above the city, silver-white in a blackhued sky, lovelier than ever she had een it, Alice thought, as she looked through the bars of her window She stood upon her low bed, opened the window, and looked up. At that ment her heart was touched with a loving thought of her dead mother. Her arms rested on the windowledge, and her hands were raised before her, holding between them the little flower, as she might have held a peace-offering to a king.

Softly as the manna falls upon the desert, or the dew upon the wild flower, descended on the afflicted heart the grace of God's love and mercy. The Eye that looked from on that white face upturned amid the gloom of the prison, beheld the eyes brimmed with tears, the lips quivering with profound emotion, and the whole face radiant with faith

and sorrow and prayer.
"O, thank God!" she whispered, her weeping eyes resting on the beautiful deep sky; "thank God for this little flower! O, mother, hear me in heaven, and pray for me, that God may forgive me for doubting

and denying His love!" With streaming eyes she sank upon her knees by the bedside, and poured her full heart in passionate prayer. And, as she prayed, kneeling on the stones of her cell, with bowed head, the vault of night, and its radiance flooded the cell, as if God's blessing were made manifest in the lovely falling upon the mourner in the form | the best, but they were. cross. It was long past midnight when she lay down to rest.

But next day Alice began her She was restless, unhappy; her face was stained with weeping in the long vigil of the night. But her heart had changed with the brief rest she had taken. She began day without prayer. Her mind had moved too long in one deep grove to allow its direction to be changed without laborious effort.

The little flower that had touched her heart so deeply the day before lay on the low shelf of her cell. Alice took it up with a movement of the lips that would have been a sad smile but for the emptiness of her poor heart. "It grew in its garden, and loved its sweet life," she thought; "and when the sun was brightest, the selfish hand approached and tore it from its stem, to throw it next day into the street, perhaps.

Then flashed, for the first time, into her mind the question—Who had placed the flower in her cell? Had she been unjust—and had the hand that pulled this flower been moved by kindness, and kindness to

The thought troubled her, and she became timid and impressionable Who had brought her this I am as white as a prisoner." flower? Whoever had done so was a friend, and pitied her. Else why-but perhaps every prisoner in the ward had also received a flower. Her heart closed, and her lips became

firm at the thought.

A few moments later, she pulled the signal wire of her cell, which moved a red board outside the door, so that it stood at right angles from This brought the warder, to know what was wanted. The door was opened, and the warder, a woman with a severe face but a kind stood in the entrance. Alice

had the flower in her hand. 'Have all the prisoners received with a steady voice.

"No," said the warder. In five years, this was the first question Number Four had ever

"Why was this given to me?" she

asked, her voice losing its firmness, and her eyes filling with tears. "I don't know," said the warder. This was true: the hand that had dropped the flower into the watchgrate had done so unseen. The warder only knew that orders had

Number Four was not to be disturbed or the flower taken away.

The door closed again, and Alice raised the flower to her lips and kissed it. Some one had pitied her, had thought of her. She was not alone in the world. This reflection she could not drive away. down to her work; but she could not see the cloth—her eyes were blurred with tears, her hands trembled. At last she rose, and pressed her open hands to her streaming eyes, then sank on her knees beside her bed, and sobbed convulsively.

How long she remained so she did not know, but she felt a hand laid softly on her head, and heard her name called in a low voice,-

"Alice!" A woman had entered the cell, and

was kneeling beside her. Alice raised her head, and let her eyes rest on a face as beautiful as an angel's, a face as white as if it were a prisoner's, but calm and sweet and sympathetic in every feature; and round the lovely face Alice saw a strange, white band, that made it look like a face in a picture.

It was a Sister of Mercy she had seen before when she worked in the hospital; she remembered she had seen her once sit up all night bathing the brow of a sick girl dying of fever. This thought came clearly mind as she looked at Sister Cecilia's face, and saw the unselfishness and devotion of her life in her pure

Alice," said Sister Cecilia, "why do you grieve so deeply? tell me why you are so unhappy—tell me, dear, and I will try to make you happier or

I will grieve with you."

Alice felt her whole self-command deserting her, and her heart melting at the kindness of the voice and the

words. Turn to me, and trust me, dear, said Sister Cecilia; "tell me why you weep so bitterly. I know you are innocent of crime, Alice; I never believed you guilty. And now, I have come to bring you comfort."

Sister Cecilia had put one arm around Alice, and, as she spoke, with the other hand she raised the tearful face and kissed it. Then the flood-gates of Alice's affliction burst, and she wept as if her heart were breaking.

Sister Cecilia waited till the storm of sorrow had exhausted itself, only murmuring little soothing words all the time, and patting the sufferer's hand and cheek softly.

Now, dear," she said at length, as we are kneeling, let us pray for a little strength and grace, and then you shall tell me why you grieve. Sister Cecilia, taking Alice's hands

between her own, raised them a little, and then she raised her eyes, with a sweet smile on her face, as she were carrying a lost soul to the angels, and in a voice as simple as a child's, and as trustful, said the Lord's Prayer, Alice repeating the words after her.

Never before had the meaning of the wonderful prayer of prayers entered Alice's soul. Every sentence was full of warmth and comfort and the beautiful moon had risen high in strength. The words that sank deepest were these, she repeated them afterwards with the same mysterious effect,—"Thy will be done light, that was only broken by the dark reflection of the window bars, did not know why these words were

"Now, Alice," said Sister Cecilia, rising cheerfully, when the prayer was done, "we are going to bathe monotonous toil as on all previous our faces, and go on with our sewing, and have a long talk.'

her girlish companionship. other teachers of religion whom Alice had seen in the prison had come to her with unsympathetic formality and professional airs of

sanctity which repelled her. Half an hour later, Alice was quietly sewing, while Sister Cecilia sat on the pallet and talked, and drew Alice into a chat. She made morning. The cases in the hospital, the penitence of poor sick prisoners, many other phases of character that came under her daily observation these were the topics of the little

Sister's conversation. "Why, I might as well be a prisoner too," she said, smiling, and making Alice smile; "I have been in the hospital seven years. I was there two years before you came. You see,

"Yes," said Alice, looking sadly at "it is not right. Why do you not grieve as they do?"

Why?" answered Sister Cecilia because I am not a criminal perhaps. I am like you Alice; I ave less reason to grieve than the other poor things."

Alice had never seen it in this light before, and she could not help smiling at the philosophy of the little Sister. But she was affected by it very deeply.

hospital, Alice," said the nun, "you would have been as much a Sister of for an adamantine faith in God, love for an adamantine faith in God, love flowers like this?" she inquired, with a steady voice.

Mercy as I am. Do you know, I was with a steady voice.

Mercy as I am. Do you know, I was doubt with a splendid arch.

Every word she said, somehow, touched Alice in a tender place. Was the wise little nun choosing her words? At any rate it was well and kindly done.

When she kissed Alice, and pulled the signal-wire to go out, her smile filled the cell and Alice's heart with brightness. She promised to come and see her every day till the ship sailed; and then they would be been received from the governor that together all the day.

"Certainly," said Sister Cecilia, with a smile of mock surprise. "Why, those poor children couldn't get along without me—fifty of them. Now, I'm very glad I shall have you to help me, Alice. We'll have plenty to de, never faar." Alice, in amazement. to do, never fear "

She was leaving the cell—the warder had opened the door—when Alice timidly touched her dress, and drew her aside, out of the warder's I am not a Catholic," said Alice

in a tremulous whisper.
"No matter, child," said the little
nun, taking her face between her hands and kissing her eyes; "you are a woman. Good-by till toyou morrow; and say your prayers, like my own good girl.

Alice stood gazing at the spot where she had stood, long after the door had closed. Then she turned and looked through the window at the bright sky with her hands clasped at full length before her. As she looked, a sparrow perched on her window-sill, and she smiled, almost laughed at the little cautious fellow. She took some crumbs from her shelf and threw them to him; and as she did so she thought that she might have done it every day for five years had she been as happy as she was then.

> III. FOLLOWING A DARK SPIRIT

About a week after the incident of the flower, Mr. Wyville, accompanied by his black servant, Ngarra-jil, left London on the Northern train. The black man was clad from throat to feet in a wrap or mantle of thick cloth, though the summer day bland and warm. He settled silently into a corner of the railway carriage, watching his master with a and constant look. Wyville, sitting beside the window, seemed to observe the richly culti vated fields and picturesque villages through which the mail train flew without pausing; abut in truth he neither saw nor thought of outward things.

There is a power in some minds of utterly shutting out externals-of withdrawing the common functions from the organs of sense to assist the concentration of the introverted mind. At such a time, the open eye is blind, it has become a mere lens, eflecting but not perceiving; tympanum of the ear vibrates to the outward wave, but has ceased to translate its message to the brain. soul within has separated itself from the moving world, and has retired to its cell like an anchorite, taking with it some high subject for contemplation, or some profound problem for solution.

From this closet of the emerge the lightning thoughts that startle, elevate, and deify mankind, sweeping away old systems like an overflow of the ocean. Within this cell the Christ-mind reflected for thirty-three years, before the Word was uttered. Within this cell the soul of Dante penetrated the horrescent gloom of the infernal spheres. and beheld the radiant form of Beatrice. Within this cell the spirit that was Shakespeare bisected the human heart, and read every impulse of its mysterious network. Here, the blind Milton forgot the and lived an awful æon earth, beyond the worlds, amid the warring thoughts of God.

Great and sombre was the Thought Alice obeyed, or rather she followed which lay within the cell of this traveller's soul, to be investigated the example. Sister Cecilia's un- and solved. Villages, and fields, and affected manner had won her so completely that she felt a return of was, for the time, the window of a

All closed and darkened room. As the pale corpse lies upon the dissecting table, before the solitary midnight student, so lay upon the table within this man's soul, a living body for dissection - the hideous of Crime. For years it lain there, and the brooding soul had often withdrawn from the outer world to contemplate its repulsive no reference to the grief of the and mysterious aspect. The knife was in the hand of the student, but he knew not where to begin the the impenitence of others, the gratitude and the selfishness and the examined was inorganic as a whole, incision. The hideous thing to be and yet every atom of its intertex-ture was a perfect organ.

To his unceasing vision, the miscreated form became luminous and transparent; and he saw throughout its entire being, beat one maleficent pulsation, accordant with the rhythm of some unseen and intermittent sea. He saw that the parts and the whole were one, yet many—that every atom had within itself the conical and the same and the second of the itself the seminal part and the latent pulse of the ocean of Sin.

For years he had looked upon this fearful body, wonderful, observant, speculative. For years, when the contemplation had ceased, he had knelt beside the evil thing and prayed for light and knowledge.

Day and night were as an out-ward breath to the soul of the Wyville. thinker. The light faded and the darkness fell, but he knew it not. ry deeply.

"If you had remained in the his whole being was turned within, and he would have groaned with sorrow at what he saw, were it not

It was midnight when the train arrived in Liverpool. The black man, Ngarra-jil, who had watched so long and tirelessly the marvellous face of his master, rose from his corner, purposely arousing Mr. Wyville's attention. He smiled kindly at Ngarra jil, and spoke to him in his own language, continuing to do so as they were driven through

fatigue of the journey would have quod overpowered an ordinary man, he jail. did not retire to rest till early morning, and then he slept scarcely three Wyville. hours. In the forenoon of that day, leaving Ngarra-jil at the hotel, he took a further journey, to the little village of Walton-le-Dale, — the native village of Alice Walmsley.

It was clear that Mr. Wyville had come to Lancashire on some pur-pose connected with this unhappy first visit, having inquired at the inn, was to the quiet street where stood her old home. He walked up the weed-grown path. way to the deserted house, and find ing the outer door of the unlocked, as it had been left five years before, he entered, and sat there on the decaying bench for a short time. Then he retraced his steps, and inquired his way to the police station.

The solitary policeman of Waltonde-Dale was just at that time occupied in painting a water-barrel, which stood on its donkey-cart in the street.

There was only one well of sweet water in Walton, the village lying on very low land; and the villagers paid each week a halfpenny a family to their policeman, in return for which he left in their houses every day two large pails of water.

Officer Lodge, they called him; and though he was a modest and unassuming old fellow, he made a indignant glance at the offensive

familiarity of plain "Lodge."

He was a small old man, of a gentle and feminine disposition; but he had "served his time" on a manof war, and had been pensioned for some active service in certain vague Chinese bombardments. It was queerly inconsistent to hear the old fellow relate wild stories of carnage, with a woman's voice and a timid

maiden air. As Mr. Wyville approached Officer Lodge, that guardian of the peace was laboriously trying to turn the the barrel in its bed so that he might paint the underside. The weight was too great for the old man, and he was puzzled. He stood looking at the ponderous cask with a divided mind.

"Raise it on its end," said Mr. Wyville, who had reached the spot unseen by the aquarian policeman.

Officer Lodge looked at him in distrust, fearing sarcasm in the remark; but he met the grave impressive look, and was mollified. Besides, the advice struck him as being practical. Without a word he easily heaved the cask into an upright position, and found that he could paint its whole circumference. This put him' in good humor.

'If that were my barrel, I should paint the hoops red instead of green," said Mr. Wyville.

"Why?" asked Officer Lodge, dipping his brush in the green paint. Because red lead preserves iron, while the verdigris used to color

the rim of the paint-pot, and looked at Mr. Wyville timidly, but pleasant-

red paint ? should paint the whole barrel white-white lead preserves iron-

—and then give the hoops a smart waited his verdict with a piteous coat of black. That would make a look of expectation.
"How long did the journey here handsome barrel." "I should think so! By jewkins! occupy?" he asked her. said Officer Lodge.

Mr. Wyville stood on the talking with the old man, until that personage had quite decided to paint | mured. the barrel white. 'Now, my friend," said Mr. Wyville,

Officer Lodge was taken aback. He was in shirt-sleeves, like a common laborer, and here was a gentleman, evidently a foreigner, in

search of the police inspector; he was gratified at the important title. He took his coat from the cart, and slipped it on, obtruding its brass dent manner of the priest failed

careless pomp; "but I'm the police, at your service, sir."

at your service, sir."

"I am very glad," said Mr. Wyville,
gravely; "I wish to make some
inquiries about a case of murder that
occurred in this village some years occurred in this village some years ago. Can you assist me?"

There was only one such a case, sir," said Officer Lodge, the kindliness of his feminine heart speaking in his saddened tone; "I know all about it. It was me as arrested her; and it was unwilling work on my But a hofficer must do his side.

duty, sir.' "Can we not sit down somewhere, and talk it over?" asked Mr.

"At the hinn, sir, certingly," replied Officer Lodge; "and a glass a' hale you can 'ave, too, sir." They were soon seated in a quiet little room, and each had his "glass hale" before him.

Officer Hodge told the story like a man who had often told it before: all the angles were rounded, and the much note of the passage of time, dramatic points were brought out with melodramatic emphasis. Mr. shortness when the panting horses Wyville let him run on till he had at last turned into the avenue and

no more to say. "And this strange woman who before the open castle door. came to the village on the morning of the murder," he said, when he had heard all; "this woman who was Draper's first wife—has she ever before the open castle door.

"No change, madam," said the butler softly, anticipating the question which his mistress had upon her lips; "but once or twice, lately

been heard of since ?"

"Are you going to Australia?" asked London. That night, though the comes back periodical, and gets into quod-parding me, sir, I mean into

'What does she do?" asked Mr.

'Well, she's a bad 'un. We don't know where she comes from, nor where she goes to. She drinks 'eavy, and then she goes down there near Draper's 'ouse, and the other 'an she kicks up a muss of crying and shouting. She does it periodical; and we has to lock her up When was she here last?" asked

Mr. Wyville. Officer Lodge pulled out a leathercovered pass-book, and examined it.
"She's out of her reg'lar horder this time," he said, "she 'aven't been 'ere for a year. But I heerd of her later than that in the penitentiary at

Wyville asked no more questions. He wrote an address on a card, and handed it to Officer Lodge. "If this woman return here," "or if you find out where she write to that address, and you

Liverpool."

shall be well rewarded." "Head Office of Police, Scotland Yard, London," read Officer Lodge from the card. "Yessir, I'll do it. O, no, none of that," he said, firmly, tting back some offering in Wyville's hand; "I'm in your debt, sir; I was a'most going to make a fool of myself with that bar'l. I'm obliged to you, sir; and I'll do this all the better for remembering of

your kindness. Mr. Wyville took a friendly leave point of being deaf to any remark or of good-natured Officer Lodge, and request that was not prefaced by this title. He resented even "Mr." train. Arrived there, he did not protitle. He resented even "Mr." train. Arrived there, he did not pro-Lodge; but he was excited to an ceed straight to his hotel, but drove to the city penitentiary, where he repeated his inquiries about Harriet Draper; but he only learned that she had been discharged eight months

Neither police nor prison-books could give him further information. Disappointed and saddened, next day he returned to London.

TO BE CONTINUED

DR. MORROW

But even while she thus urged him he moved restlessly and fidgeted to be gone, and, the tears falling unrestrained down her cheeks, the Duchess moved to the opened it. Nor was the doctor him self much less distressed.

"Not ten but a hundred miles would I travel were it at any time but this," he said in a choked voice but no, believe me, I dare not; can not tear myself away."

The street door was already opened when upon the threshold stood Father St. John. He had heard in the town of the steaming horses that had dashed along with the Duchess of Lille's carriage to Doctor Morrow's house, and, wondering what it might portend, had come along himself to inquire; and now the door opened and he saw the duchess in tears and the doctor beside her. The tale told itself-he knew without asking that she had come to seek his aid, and

guessed that he had refused. The arrival of Father St. John just green paint corrodes it."

Officer Lodge wiped his brush on that moment was God's answer to those repeated prayers on the head

long ten-mile journey. "Let me see your son, doctor, before the duchess goes," he said, "But suppose you hadn't no and, not really needing permission went softly but quickly upstairs. In a moment or two he returned, and the duchess, guessing his meaning,

"Scarcely more than an hour," she

road answered. The priest calculated, and mur-"Three or four hours" exactly the duchess' own calculation. "It will do," he said, and then turn "could you direct me to the office of the police inspector of this village?" if your own health permits of the worse on your return, and you may

Even the hearty words and confi altogether to move him. Certainly "There ain't exac'ly a hinspector in Walton," he said, with an air of a moment undecided and unwilling, but at last he pulled himself together

> hands of God. I will not go up again now. Tell him where I have gone. Duchess, I am ready."

To describe her almost hysterical relief at these words should be diffi cult. So glad was the look on her face that she might already have been told that her daughter was better and would live.

She hurried out to instruct the footman that no pains were to be spared as far as humanity allowed in urging the horses forward at their fastest, and in less than three minutes Doctor Morrow, seated opposite the duchess and her maid was watching the flying panorama of phantom trees, and hedges, as they sped swiftly by in the darkness.

His mind was too occupied to take and he was surprised at its seeming soon afterwards drew up with a jerk

her lips; "but once or twice, lately Miss Helene has asked for you."

Something of unusual importance had brought Mr. Wyville from yessir," said Officer Lodge; "she coming!" she said, and together

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mother and doctor went without delay to the sick chamber.

Three hours later Doctor Morrow back by the bedside of his son, flushed with his journey and its success. His first glance at the beautiful sick girl had told him that none but desperate remedies could avail, and boldly choosing the most desperate of all he succeeded beyond all expectation and left her in a calm and healthful sleep. And may be as a reward for leaving the son whom thought was dying, to perform that act of mercy, he found on his return that there was a remarkable change for the better. Father St. John was still at his post of trust and was delighted to hear of the success of the doctor's mission and the joy and rapture of the duchess at what she deemed was little less than a miracle. At first his son did not seem quite to understand where the doctor had been, but on mentioning the name of Helene he looked around and blushed.

'Helene, did you say ? Helene ?"-"Helene de Lille," replied Doctor Morrow, and noticing the blush and curious look upon his son's face, he added: "Did you think it was a

Helene of your acquaintance?"
"There is one I know," he answered, "but it is unlikely to be

That night seemed to be the turning point of the illness. The next morning he was better, and on each succeeding morning, until at last one three weeks later, he was able, leaning lightly upon his father's arm, to take a turn or two up and down the street. As they were turning the duchess' carriage drove up to the doctor's door, and this time a radiant vision of youth and beauty stepped out with the duchess and blushed to find herself face to face with the doctor and his son. Or was it only on finding herself face to face with the son, who in his turn was blush-

But the duchess herself had noticed none but the doctor. For the hundredth time she repeated her gratitude, and the impossible debt owed to his goodness, her gratifica-tion that his son was better, her thanks again and again to the cleverest man in the whole wide universe. He ought to be Court Physician; he was already talked of by half the nobility for fifty miles around; he would become as famous

as any doctor who had ever lived. And then for a moment she ceased her voluble flow of praise to notice that a few paces off Helene and the other newly recovered patient seemed, without introduction, to be on a surprisingly friendly footing.

"Helene, how forward!" she said. The young man raised his hat, and Doctor Morrow introduced his son. Your daughter and I have met before," the young man told the

"He forestalled my dear, dear credentials are thus transformed, in doctor in saving my life," said no small measure, to legends without Helene, and that was five years ago. It is true I had not forgotten it—and -and-well, he tells me he, too, has

remembered. "But what a romance," said the chess. "Tell us how it was, Mr. duchess. Morrow. Why, my daughter's life really scarcely belongs to her if both

of you have saved it." I was able to be of a little service, that is all," the young man answered. Your daughter's horse had overpowered her and was near a precipice. My own horse was the faster, and so. of course, the precipice was never

"I feared you might forbid me to ride again; that was why I did not tell you. But Mr. Morrow has done justice. It was not the from his horse to catch my bridle, and brought my horse to its knees on the very edge of the cliff. He saved my life as certainly as you saved it the other day, doctor."

There seemed so much to talk about that the carriage was put up at the neighboring stables, and nothing would please the duchess more than a little cold luncheon, if it was not imposing on the doctor's kind-ness. And after lunch, when the carriage returned, she resolutely declined to leave the house until they both had accepted her invitation to stay at the castle for at least a week in the ensuing summer.

"My practice has already suffered," urged the doctor. "I dare not leave the remains of it to look after itself." But, noticing the disappointed look on his son's face, his business instinct succumbed and the promise was

"Shall I tell you, Frank, what is going to happen?" he said when their visitors had gone. "You have made me accept an invitation which will only bring you disappointment. You are in love with Miss Helene."

A blush and a denial on the part of the younger man contradicted each other.

"Oh, indeed you are, my boy. I should be in love with her myself if I were your age. Well, you will go there, fall deeper in love, propose, and very properly be declined because of your station in life is too humble. I warn you of the disappointment, for I should be sorry to think I saved the young lady's life merely to bring a great trouble into

"Why, the greatest kindness you ever did me was going out that night to save her life-for me.'

"I think I shall succeed. I have nowing it, I think I have loved her

"How presumptuous is youth!" the doctor answered, "and yet not pre-sumptuous altogether, Frank, for you are worthy of her in yourself, though your father's station in life will probably drag you back.

And much of what the doctor then predicted soon came to pass. It seemed cruel of the duchess to tacitly encourage what was so palpably going on during the visit which followed, for she certainly did not spoil the many opportunities her daughter found for being in her young rescuer's company. Day by day, just as Doctor Morrow had warned him, he fell deeper in love. At last only a few days remained, and the doctor knew from the electric state of the atmosphere that the cul-Morrow himself had little doubt of the result. It was the doctor who most feared what the duchess would when she heard the avowal.

In the twilight when blushes could be less seen, they stole into the room one evening later, and the fact that came hand in hand foretold something of their story. The young man told the rest of it simply and bravely. "Rightly or wrongly," he bravely. "Rightly or wrongly," he said, "remembering my position, I love your daughter with my whole heart. Did I do wrongly in telling her, and hearing from her lips that, however unworthy, she loves me in

room and kissed his forehead.
"I should not do that, Frank," she said, "if I did not approve. Helene those who abhor and detest novelties loves wisely in loving Dr. Morrow's in faith. How far the innovators son."-Couteulx Leader.

INCONSISTENCIES OF ANGLICANISM

(By Canon Barry)

"Doubtless," wrote Dr. Newman in his "Apologia," just half a century ago, "the national Church has been hitherto a serviceable breakwater against doctrinal errors, more fundamental than its own. How long this quote Newman a second time, "The will last in the years now before us, it is impossible to say, for the nation drags down the Church to its own level." What, let me ask, has befallen the Establishment since these rather ominous words were printed? I look round my library, and I find on its shelves the "Encyclopaedia do the Bishops act, who should Biblica," edited by Canon Cheyne, enforce that "clear view?" The gorged with German, Swiss and Bishop of Zanzibar replies by telling Dutch criticism of Scripture, tending constantly to ruin the historical of truth" now prevalent in the truth of inspired narratives, and to "Church at home." He laments that make of Christian creeds a mere misunderstanding perpetrated on the data supplied to Greek converts by for "she has no Voice; she offers no Hebrew apostles. Canon Cheyne himself lays waste the recorded story of Israel with an unsparing ment are, and from the nature of the hand. But he remains, none the case, must be, open questions. less, a dignitary in the Church whose

a substance. I am reminded by other works, from the pen of Bishop Gore (once the head of Pusey House, Oxford) that when "Lux Mundi," which owed its force and fame chiefly to him, was under discussion, a great Anglican that this new view of inspiration and of Our Lord's human knowledge was "the end of the Oxford move-ment." Its end, because its reversal. Methodists, Seventh Day Adventists, and now full-fledged Modernists? There is another well-known name connected with the University, Dr. Rashdall, of New College; and Dr. Rashdall cannot accept the Virgin-community," and "in a healthy state birth of Christ—but he remains an of things be silenced, or put out of English clergyman. So much for the it." According to the old High past, by way of specimen merely; Church doctrine, assent unfeigned to for these are samples from a great the creed held by Christendom, by heap. But the last word is a word of simple act he says. He threw him. religion, dogma, metaphysics all in pre-requisite to sharing in English

one. It is Modernism THE NATION IS THE CHURCH

Not only on shelves of the past, but on tables of the present day literature do I perceive a range of documents, every one Anglican, yet in a struggle as to which shall over-come the other. So loud is the noise of battle that our commercial daily papers have thought to make merchandise by jobbing theology—a new and unexplored possibility to them. And so they advertise the Bishop of Zanzibar's letter to the Bishop of St. Albans under the rubric, which will take many readers, of "Heresy Hunting." That is how they would have ticketed the "Orations" of St. Athanasius, had newspapers circulated in the Nicene period, with a strong feeling for Arius, who was only "heretic," consequently on the side of progress and enlightenment, being himself, moreover (as is related by historians,) a journalist.

The Bishop of Zanzibar defends orthodoxy; then he must be in the wrong, for orthodoxy is unpopular. Englishmen of the twentieth century care nothing about dogma; they want their clergy to be liberal, that is to say free-thinkers, in a quiet respectable fashion—"neither saints nor humbugs," as the Dean of St. Paul's described them lately. No party shall drive another beyond the pale of a church that by law is iden-tical with the nation. When Bishop Weston inquires in alarm, "What does the Ecclesia Anglicana stand for?" he is told "It stands for the English people." Not for the antiq-uity, or "the faith once delivered to the saints," or Fathers, Councils, in which the Anglican hierarchy has Prayer-Book, Articles; not even for its place and voice, as an estate of "A trouble, dad!" he answered. the Bible or the Reformation. The significance of all these may be changed out of knowledge by critics and philosophers; but the Church would remain so long as the Royal Supremacy kept it together. That only seen her twice, with five long years between, and yet, without causes spiritual or ecclesiastical is a supremacy of the layman over all causes spiritual or ecclesiastical is a "breakwater," not against errors in Anglican synod has power to exact doctrine, but against dogma.

"The constitution of the English Church," says a writer to whom I shall presently call attention, "is fortunately such that it is impossible for her to commit herself by a binding decision in any subject-matter. That great safeguard of liberty and religion, the Royal Supremacy, preserves her from this danger; it ties the hands of her clergy, if it does not bridle their tongues.'

NO ANGLICAN "DECREES ABSOLUTE"

A striking comment on this some what uncivil observation is supplied in the very letter of the Bishop of Oxford to the Times, where he might seem to be threatening secession if more dissenters were admitted, as recently by the Bishop of Uganda, to the Anglican Sacrament. Dr. Gore mean any such thing. he reckons it an evil sign that the various parties, High Low, and Broad, should be displaying a lack of tolerance one towards another, instead of living and letting live within the ample borders where another, since the Elizabethan settlement they have dwelt side by side. The conclusion I would draw is not a difficult one to grasp. If no "binding decision in any subject matter can be made by the Ecclesia Anglicana, none ever has been made. There is not, there never was, a decree absolute on any single clause, article, or interpretation of the creed which does not lie open to revision

The Royal Supremacy protects who would revise, against shall go without losing their station depends on the temper of a people daily more inclined to let experiments be tried in every direction, in ethics, as in economics, in religion as in science. Prescription is nearly dead, criticism in full swing. The answer to the Bishop of Zanzibar will be "non possumus" in another than the Roman sense, not "We cannot approve," but "we cannot condemn." Or in the more lively great mass of educated men are at once uneasy, impatient, and irritated. not simply incredulous, as soon as they are promised from any quarter some clear view of the original and apostolic doctrine, to them unknown on any subject of religion. But how us of the "exceedingly chaotic system 'we out here can no longer appeal to her Voice, or rest upon her witness,'

started, was this the goal that it proposed to reach? To be a party in the one of several voices, all equally free, none authoritative? To "let it remain an open question whether the old or new be true?" menta
To minister holy things under any verse. conditions of unbelief or mis-belief to those who came, Unitarians, From the Tractarian platform these would all be proclaimed, in Newman's Church doctrine, assent unfeigned to of it is worth remembering, if the East and West, was the necessary Catholic, that is to say, in Anglican

privileges The Tractarians fought against Hampden, the Gorham Judgment, Essays and Reviews, Colenso, on these lines; and had they succeeded, the Broad and the Low sections would have been compelled to give up their opinions or their livings. But in every such assault the "Apostolicals" failed. Those terms which they declared essential terms of communion were by the ruling of the courts and the submission of the Bishops seen to be party terms, nothing more. Orthodoxy was a school within the "comprehension," not the Church's mind, but an allowed, though to many an intolerable, reading of the Reformed faith Newman identified Catholic tradition with what he held to be the 'Prophetical office" exercised by the Church of England. But the Bishor of Zanzibar cries aloud "If to Protestantise the world, and modernize the Faith, be the works that she officially undertakes, I, for my part, have no longer place or lot within her borders. Let the Ecclesia Anglicana declare herself."

NO JUDGE SAVE THE CROWN

A touching appeal, certainly; all the more that, in the sense postu-"It is not lated by this good African Bishop, it can draw forth no response. Who is to make the declaration he solicits? Who could enforce it, if made? Kingsley used to say, "The Church is by Law established; I know of none in by Law established; I know of none in by, and hope that it may fall or other." He was quite right, true to history, true to actual fact. But is the province of Parliament, its place and voice, as an estate of the realm, conjoined to Lords and Commons under the Crown. There is no law besides Parliamentary law (which includes all admitted ecclesiastical enactments) that can or does bind the members of the English their schoolmaster, and unlearnt their church, clergy and laity alike. No

clergyman or lay communicant. The "Catholic tradition" is a gloss, not a law; not even a judicial nouncement on the law. While a man keeps the words of the formularies he may construe them as he

will. But a creed has a meaning, or else it is a dead letter.

What meaning, then, of the Christian creeds, the Prayer-Book, the Thirty-Nine Articles, is an Anglican bound to hold? We can answer without hesitation, if we are asked what a Catholic is bound to hold, under pain of condemnation by the Holy See — not merely the words, but the facts and dogmas which they imply Rome is always declaring herself; where is the corresponding action in the English Church? Can it be detected? She keeps her institutions, of course; but her Pro-

"Foundations" of Christianity, is in abeyance. There seems to be neither voice, nor any to answer, n r any that regards. True enough Bishops write, clergy dispute, laymen look on with amusement or indifference. But the voice for which we listen is that of a judge deciding controversy, who has power to make his decision respected. The judge who could do this thing is not Canterbury; it is the Crown in Council, or the Supreme Court of Appeal. Against that Court the whole Oxford Movement was directed, from first to last intendency, again and again by unavailing pro tests, when one or other judicial sentence left articles of faith to be denied or explained away.

THE GERMAN CONQUEST

We have now-come to a turning point in the long decline from orthodoxy, to a German invasion of ideas and a rapidly approaching conquest by them of the pulpit and the Sun-day school, as they have already conquered much Anglican literature and out of the universities. I will take, by way of illustration, in a succeeding paper the volume called "Foundations," by "seven Oxford men," ministers of the Establishment they set out to defend. Another book equally significant. though not possessing the same authority, and more recent, comes from the Rev. Alfred Fawkes, a convert who has returned to the Angli can Church. It is dedicated to the Bishop of Hereford, and bears the title of "Studies in Modernism.

With these I will compare Mr. R. J. Campbell's "New Theology." And I will show this whole movement delineated in outline, with its inevitable issue foretold, as far back a mann, the philosopher of the Unconscious, when he wrote on "The Self - Destruction of Christianity." The real question for Anglicans is whether any power now existing within their Church can keep it from TRACTARIANS A PARTY, NOT THE CHURCH

When the Oxford movement arted, was this the goal that it pro
arted, was this the goal that it prowreck, drifting on the waves of German illusion. The Establishment can no longer guard Church men against errors more funda mental than its own.- London Uni-

THE SEVEN WISE MEN

THEIR STORY AND ITS MORAL

Most people have heard of the seven Wise Men of Greece, Pittacus, Bias, Solon, Thales, Chilon, Cleobulus, Pariander, says Ave Maria Here is their story; and the moral names are not. As some Coans were fishing, certain strangers from Miletus bought whatever should be in the nets without seeing it. When found to contain a golden tripod. A dispute arose among the fishermen and the strangers as to whom it belonged, and as they could not agree, they took it to the Temple of Apollo and consulted the priestess there. She said it must be given to the wisest man in Greece, and it was accordingly sent to Bias, who de-clared that Thales was wiser, and sent it to him. Thales sent it to another one, and so on until it had passed through the hands of all the men, distinguished afterward as the Seven Wise Men; and as each one claimed that the other was wiser than he, it was finally sent to the Temple of Apollo, where it long remained to teach the lesson that the wisest are the most distrustful of their wisdom.

YEARNING

Touching and full of yearning for the one true Church are the words of Rev. Ronald A. H. Knox, Chaplain Fellow of Trinity College, Oxford, as quoted by the Irish Monthly. The following is the conclusion of one of

"It is not for us, the glamor of the Seven Hills, and the confidence of membership, living and actual, in the Church of the Ages; we cannot set our foot upon the Rock of Peter, but ing by, and hope that it may fall on us and heal us. We shall bear the reproach of the Catholic name, withreproach of the Catholic name, with-out enjoying the full privileges of the Catholic heritage. And yet, even now, we are not left without hope. Our needs have still a place in the compassionate heart of Mary, where one sits by her Father's side; she has not forgotten her children, because they have run away from their way home again, humbled and terrified in the darkness. Some of us more than this from beneficed have forgotten her, nay, blasphemed

her; but she does not pray the less

What we wonder on reading these pathetic words, can prevent the writer, and those similarly disposed. from returning at once to that Mother whose arms are outstretched to receive them? Why wander in the darkness without when confessedly they have no other goal than final return to her? There can be no peace, no fulness of joy until that union has been effected, until they rest once more, like truant children, upon her mother's heart. Why then delay the time of the reunion? The way to her is clear and open, her love for them is as ardent as it is sincere.-Exchange.

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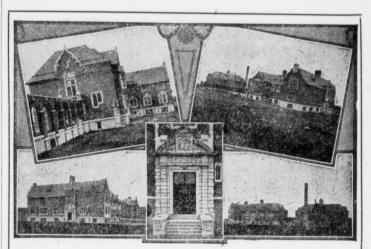
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LONDON, SATURDAY, SEPTEMBER 2, 1916

THE BEST SOCIETY ON EARTH TODAY

Everybody nowadays wants to belong to some good society. There are all sorts of societies catering for all sorts of men. There are the insurance societies, with many tactful representatives, suave, eloquent, talkers who drop in during leisure moments and enroll us on their books before we know it. There are societies for the promotion of women's rights, and societies for the promotion of the rights of labor, and fraternal societies, with aims that appeal to different people. Each of these societies owes its existence to some need. Man is a creature of needs. His intellect is ever in search of truth, his heart is ever seeking happiness. Individually man recognizes that the search for CANADIAN CHAPLAINHONORED Kneller, and the translator is T. M. was in those days the starting off truth is difficult, and the pursuit of happiness elusive. Comfort comes to him in the belief that what he fails to fine individually, he may find when enrolled in a body of members with similar aims to himself. Thus societies arise, each with some claim to satisfy the thirst for truth, or the desire for happiness, or sometimes the two together.

The worth of a society is to be judged by the actual benefits which it can confer upon its members, and also by the duration of these benefits. A society that can confer benefits lasting a lifetime would certainly rank higher than a society which restricted its benefits to the period of a year, while a society that could confer benefits that would last for all eternity, would surely be a society worth joining in the view of every reasonable man.

Judged by the above standard, the trenches. best society on the face of the earth Divine Founder not merely for the northwest, had enjoyed but indiffer. Maritime Provinces. purpose of guiding men safely to the ent health. Indeed, it was the need Men who like enthusiasm position to understand truth and to him to the Canadian west from his -Neil McNeil, Esq., of Boston; Dr. genealogy." enjoy happiness on earth.

No man can enjoy happiness unless he knows his destiny and lives for it. What this destiny of man is has puzzled countless philosophers, and unless they believe in God, they had no sure solution to offer. Many a philosopher, without belief in God has obtained a post as chaplain at the perplexed himself and his readers through countless pages of speculation over a question that he could tutors at Ottawa University and ence to one of the briefest and truest | English-speaking Catholic chaplains | Antigonish and the priests of the books that was ever written-Butler's Catechism.

"For what end did God make us?" asks Butler's Catechism.

"To know and serve Him here on earth and afterwards to see and enjoy Him forever in Heaven," is the

reply. Now the Catholic Church exists to illustrate the attributes of God. and universities throughout the That was why God founded the Catho- Dominion and the United States is lic Church—to show men what He is drawing nigh, it becomes a question always be sufficiently conspicuous to each will find a puzzling problem in import to those immediately alike to another. George Eliot.

to those outside the fold. Her holi- tions of science and religion. circle of readers its historic signifiness will always compel the notice There is a book before us at this cance will be of interest; for it ing sketch of early New York Catho- States can claim the honor of an of fair-minded non-Catholics. Thus moment which is would be well for recalls the early days of Catholicity lic publishers which appeared in a eighteenth-century Catholic book, Verdun, the Germans began a new the Protestant historian Parkman every grown up student to take with in Northumberland County and links recent issue of America has had wide and that is Burlington, but whether wrote of the nuns of the seventeenth him into college. It will show him us with the first foundation of the century: "It is difficult to conceive a clearly in about four hundred pages Irish race in Canada. self-abnegation more complete than what the leaders of modern science that of the hospital nuns of Montreal think of Christianity. He will find subscriptions and canvas for the CATHOLIC RECORD:

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body of the Catholic Church, but as an article of belief." they belong to her soul. Among good non-Catholics, it will be found more one meets them and gets that is a vital principle." lics, and with the religious and a supernatural fact." charitable side of their lives, the society on earth.

BY KING

Among the recipients of recent honors for conspicuous bravery in the cause of human liberty on the western battle front is Rev. Father Ambrose Madden, formerly of Ottawa a military cross for gallant conduct under fire. It will be remembered that Rev. Father Madden left London some months ago with Rev. Father McCarthy, and those who met him in this city will rejoice with his the west, at the news of the recog-

nition that has fallen to his valor. The official record states that Rev. Father Madden manifested conspicuous bravery under heavy fire, assisted to dress the wounded, and

Returning from the northwest, where for six months he had been Catholic chaplain at a military camp, the big-hearted priests of the Rev. Father Madden, who was full of Antigonish diocese, who have by enthusiasm for his work in the army, their support of the University done Fallon, who had been one of his for the overseas forces.

Rev. Father Madden was born in Lindsay, Ontario, and was ordained

A BOOK NEEDED IN THE COLLEGES

Now that the reopening of colleges Himself and what He wants them to of importance to ask ourselves what be. The holiness of the Catholic effect their college teaching will Church is a necessary mark of a have upon the religious beliefs of church which can claim God for its our young men. In Catholic colleges the rather unique record that gave founder. Not that all Catholics are and universities, of course, there is added significance to the event that holy. In His parable of the cockle no doubt whatever that the teaching and the wheat, Our Lord Himself of professors, if properly attended to warned us that there would be good by the students, will confirm them and bad in the Church to the end of in the faith once delivered to the the particulars of that occasion, the time. The Church is not a vast body saints. They will go out into the manifestations of love and esteem of saints, but of saints and sinners. world with definite belief in Divine She is, as it were, a manufactory of Revelation and in the authority of the reassembling of the consecrated saints, sometimes out of very poor the Catholic Church to teach the daughters of the parish to honor the material. In her fold are people in truth infallibly. In non-Catholic spiritual guide of their childhood and many stages of spiritual develop- colleges, on the other hand, young the eloquent tribute from the pulpit is worth while, unless there is some ment, from the unconverted world- men will find themselves surrounded of an anointed son to the friend of his ling to the saint living close to God. by uncertainty as to what is true in youth. These and many other inci-

afford proof of her divine character | the views he hears as to the rela- concerned, but to a much wider

themselves, it is certain that the firm acceptance of something, and the battle of Mentana.

acquainted with their lives, the more Sir Geo. Gabriel Stokes, the famous the parish of Cobourg. His immediate tual centres of Europe. one is impressed by the self-sacrifice, Lucasian professor at Cambridge, predecessor was the late Rev. self-denial and deeds of Christian referring to what he had written on Michael Larkin, whose name is a charity that are to be found among the theme of religion, wrote to the household word in the Township of important facts more than sixty the well-known authority on the them. It is unacquaintance with a officials of Edinburgh University: Haldimand. Father Larkin was, sufficient number of Catholics that "I have gone on the basis of accepting however but administrator for a leaves men indifferent or hostile to a supernatural revelation, and more period of two years; so that his prethe Church. The more widely a especially on that of accepting the decessor in office was the Rev. M. man grows acquainted with Catho. Resurrection of Jesus of Nazareth as Timlin, who had been in charge of

Scores of apposite quotations from This brings us back to the year 1844. more is one compelled to say of the the works of leading scientists in By a singular coincidence, the pas-Catholic Church that it is the best regard to religion will be found in torates of the two clergymen bridge this book, which is entitled "Christi- the interval between the present and anity and the Leaders of Modern the first notable influx of Irish Science." The author is Karl emigrants to our shores. Cobourg Kettle, B. L., M. P.

AN OBJECT LESSON

city nor the home of the millionaire, settled by an emigration in charge University, to whom has been awarded is showing what united effort and splendid generosity can effect.

> As our readers know, it has a zeal and self-sacrifice of our Antigon- brightly among those within reach of

scholastic duties at Ottawa Univer- Jno. Somers of Cambridge, Mass.; Mr. Mockler, N. S., are munificent supporters. No word of praise is too great for the generous laymen and front, through the Right Rev. Bishop And they are not at an end, by any diocese responded nobly and gener-

ously. It is a way they have. We cite these facts to confound achieved.

RIGHT REV. MONSIGNOR MURRAY'S GOLDEN

JUBILEE Hale and in harness at seventythree, fifty years a priest, thirty-seven years pastor of one parish-that is was celebrated by Bishop, clergy and people in Cobourg on Wednesday last. We may not here dwell upon from parishioners and brother priests, But the holiness of the Church will religion and as to what is false, and dents of that glad day are of special infinitely precious to us is precious

born in the original Irish parish of the many minds that Catholic intellect whether the one or the other, at ed, however, in driving out their and Quebec. In the almost total in it information about the theory of City of Quebec in the year 1843. The tual activity, in spite of repressive Burlington was issued in 1794, absence of trained and skilled physi- evolution and its relation to religion, year after his birth marked the erec- laws and the indifference of so many (printed by I. Neale and H. Kauncians, the burden of caring for the and much interesting matter tion of Quebec into a Metropolitan of our own people, dates back to the sick and wounded fell upon them. regarding the religious beliefs of the See, with Montreal, Kingston and beginning of the Republic, and that Nearly every ship from France world's greatest mathematicians, Toronto as suffragans. That same its roots are sunk deep down into brought some form of infection, and chemists, mineralogists, geologists, year saw O'Connell's monster meet the colonial period. all infection found its way to the physiologists, zoologists, botanists, ing on the field of Clontarf. How Hotel Dieu of Quebec. The nuns and other authorities in natural little removed are we, after all, from events that seem to belong to the Catholic, realize that in the setting of the second Archbishop of dim past! His clerical training was up of the printing press, the Catholic Baltimore. creation. "Science positively affirms begun in Upper Canada's first Catholic college Regiopolis of Kingston and half-a-century the like enterprise in everyone feel a miracle in himself. completed in Canada's oldest insti- New England. When the Pilgrims The most fervent souls, the most It is not in dead matter that we live tution of learning, Laval University, were yet in Holland a Peruvian faithful hearts are to be found in the and move and have our being, but in Quebec. He was in a singular wrote in Florida, the first of its his-Catholic Church. There are good the creating and directive power manner associated with the Holy torical books, Ullva, the first Spanish people who do not belong to the which science compels us to accept See; for he was a nephew of a Roman Prelate, Right Rev. Monsignor | known name in literature ; Lescar-"We cannot escape from that," con- Horan, fourth Bishop of Kingston, bot, on the coast of Maine, composed commemorate the dedication of Holy tinues Lord Kelvin, "where we study and his brother who was a member his "Muses de la Nouvelle France": Cross Cathedral in that year, and that the better they are, the more the physics and dynamics of living of the Papal Zouaves took part in the Jogues, in the office of the Dutch was probably the work of the nearly their lives approach the Cath- and dead matter around. Modern historic events of the pontificate of commandant at Albany, wrote in celebrated Father Matignon. The olic pattern. And among Catholics biologists are coming once more to a Pope Pius IX. and was wounded at Latin the narrative of his sufferings.

the parish for thirty-three years. point for many of the Irish settlers Asphodel and in the Lindsay dis- 1592. Antigonish, N. S., neither a great trict. The Ottonabee valley was of Peter Robinson, who gave his name to the city that is now the Episcopal See.

esteem in which Mgr. Murray is held in Philadelphia, was in his twentieth by his people is that his personality year as a Catholic publisher, and Testament which bears the imprint: gains. On the left the Serbs are presents a happy blending of that Michael Duffy, in Baltimore, had clerical aloofness with a spirit of nine years the start of Dornin with cordiality that has made him the his "Short Abridgement of Chris- city it is true, but its present status object of the veneration and love of tian Doctrine," issued from the press in Greater New York should not much for the glory of the Church. his congregation, and of all classes in 1798. of citizens in the community. Here means. Lately, when the University we might state that one of the most called for contributions toward a inspiring features of the whole cele-THE GLEANER,

> It is hard to believe that anything United States. eye to kindle in common with our own, some brief word uttered now

NOTES AND COMMENTS

publicity in the United States and the Vermont or New Jersey place of Canada through the Catholic weekly | the name has, strange to say, never Right Rev. Monsignor Murray was press. It has recalled the fact to been clearly determined. But, since assault. The French succeed

colonies ante-date by more than Governor of Louisiana, was a well-

ATTENTION WAS called to these years ago, but it has in some circles the Yamassees, his 'Abridgement of our disposal. Christian Doctrine,' the first work who laid the foundations of parishes in any of our Indian languages that in the Townships of Seymour, Percy, issued from the press." This was in derogatory in any degree to the name repulsed by curtain fire. Southeast

York, and from books in the English exclusively Catholic publisher in the language, written and printed by United States, his predecessor, equipped to meet all the legitimate have passed away. They were not by Mr. Meehan, has an honorable and his money to books of various needs of the day and recognized by all great speakers or great financiers, record in this respect, but despite kinds. Dornin, an Irish political educators as a great hall of learning. but they were strong characters who the tendency to arrogate all the big exile, came from Dublin in 1803, and friends at Lindsay, at Ottawa and in It is also a monument to the wisdom, kept the light of faith burning things and all the first things in settled at Newburg, N. Y. but soon America to that great city, it must, in removed to the city. Later he went ish brethren. They recognized the their ministrations, and bore with this particular, be content to to Baltimore and, then, about 1817 to need of higher education and they fortitude, in common with their acknowledge the priority of Phila. Philadelphia publishing many books paid for it. They saw that if they people, the hardships and difficulties delphia and yield place also to in each of these places. He enjoyed were ever to get out of the hewers of incident to pioneer life. There was Boston, Baltimore, Albany, Bards. the warm friendship of Archbishop wood and drawers of water stage they one virtue especially that they in- town, and Burlington, with several Carroll and of his successors, includconducted men blinded to the dress- had to furnish their young men with spired, one that the present age is other places treading closely upon its ing Dr. Kenrick. He was esteemed ing stations. He undoubtedly saved an education that would enable them much in need of, the virtue of rever- heels. Mr. Meehan has shown that an excellent writer, highly educated, lives by digging men out of buried to compete with the graduates of ence. Wherefore their names are the first Catholic book published in and gifted with a fine memory, secular institutions. So they opened held in benediction. They appeared New York was Pastorine's "History which happily told in literary and Rev. Father Madden's feats of their purses, spoke the word of cheer indeed men set apart to offer sacri- of the Christian Church," issued by social circles. He retired from today is the Catholic Church. She bravery are the more notable from to the men directly behind the move- fice. Our earliest recollection is of Bernard Dornin, in 1807. This, so business about 1823, and finally reattention to the things of another man, but on the contrary, for some university which is one of the his aloofness, his unlikeness to other first in English; it can, we think be daughters, where he ended his days the way to Phillippi. world. She was instituted by her time previous to his going to the greatest assets of the Church in the men, left the impression that he had shown that there was an earlier in in 1836, aged seventy-five years. never been a boy, but was like the French-but this need not concern and high priest Melchisedech "without us here But while Bernard Dornin unseen world, but to put them in the of recovering his health that sent determination came to its assistance father, without mother, without mother mo Perhaps the secret to that high making in New York, Matthew Carey, was printed in Brooklyn, by T. Kirk,

BUT EVEN Philadelphia, impregnable as its position is as the pioneer have solved in a moment by refer. had been entrusted to select all Library building the citizens of bration was the manifestation of Catholic publishing centre of the good will and affection on the part United States, must yield actual of non-Catholics from judges and priority to Annapolis, the capital Catholic books, yet the Catholics of members of parliament to the hum- city of Maryland. An apostate the United States are deeply his blest laborer on the street. Nor priest, and ex Jesuit, named debtors. He issued the first Cathoin 1902. He is a graduate of Ottawa the pessimist and to show that when would Mgr. Murray ascribe to him- Wharton, had in England printed a lic Bible, a sumptuous quarto, in laymen and priests are united in self the sole credit for this. It is the pamphlet, containing the usual stock self-sacrificing effort, beneficent and spirit of the place. That the Cath- calumnies against the Church. enduring results can always be olic priest should be the recipient of This man had family connections in a civic address, read by the Mayor Maryland, among them being Archwas in itself significant; but this bishop Carroll of Baltimore. For was not a mere formal act of cour- this reason, perhaps, the pamphlet tesy. It was the frank heartfelt was circulated widely in Maryland, 1785, letters (still in existence) havexpression of the good will of a com- and, in the event, led to quite a long ing passed between them in that munity, where public sentiment series of books and pamphlets, pro year. He died in Philadelphia, Sept. would not permit religious bitter- and con. The man himself finally 16th., 1839, attended at the last by his ness to stifle the voice of honest came to America and assumed charge intimate friends, Very Rev. Dr. appreciation of merit. If other of a Protestant church in New Moriarity, O. S. A., and Right Rev. places would take to heart this Jersey. But in 1784, the year in Dr. Gartland. A list of Catholic object lesson of tolerance and Chris- which his screed first appeared in books published by him would make tian charity, given by the town of Worcester, England, Archbishop a goodly pamphlet. It is to be Cobourg, much of the unpleasant | Carroll, in reply, printed and pub | lamented that his family is no longer ness that too often mars the har- lished at Annapolis "An address to Catholic and that the house which Welsh attorney. And mony of our civic life, would be the Roman Catholics of the United he founded, and which rendered such nobody seems to be States of America," being the first good service to the Catholic cause in surprised that the little Welsh can Catholic and published in the not even been neutral.

> THE SUBJECT in itself is interesting We have space merely for a few A Kempis.

MR. THOMAS F. Meehan's interest. at least one other city of the United nerer), a translation of the Abbé Barruel's "History of the Clergy during the French Revolution." The identity of the printers is not established, but Neale, at least, was

BOSTON, MASSACHUSETTS, and Bardstown, Kentucky, come next in order. At the former, in 1803, appeared the fire. The enemy kept up a heavy Roman Catholic Manual or Collection of Prayers, &c.," printed by Manning & Loring, No. 4, Cornhill. This manual was compiled to copy before us was presented by which Rome and Austria reprinted Bishop Carroll (who visited Boston The year 1877 marked his advent to and circulated in the highest intellector for the purpose of the dedication) to Miss Lucy Macdonell, subsequently the wife of Henry Jones of Brockville Yesterday eight officers and 179 men and mother of Rev. A. E. Jones, S. J. Huron Missions. At Bardstown the been convenient to forget them, and then remote frontier Diocese of the Grand Duke has again cast his where thousands have heard of Kentucky, was issued in 1805. "The net over a wide area. The Russian Eliot's Bible, how few know of the Real Principles of Roman Catholics innumerable productions from the in Reference to God and the Country," press in the Spanish colonies of by "A French Clergyman" This Central and South America, dating was the Rev. S. T. Badin, the first back well into the sixteenth century! priest ordained in the United States, "More Franciscans were invited (to and who, after an apostolic career of Florida) in 1592," says Shea, "mean. sixty years, died at Cincinnati in while, the Mexican father, Francis 1853. And so the catalogue might reports the situation as unchanged. Pareja, drew up, in the language of be continued far beyond the space at

> and fame of New York's pioneer Catholic publisher, Bernard Dornin. WE ARE drifting away from New On the contrary, he was the first

the superstructure of Catholic book. olic book as in 1807. In 1805 there for Campbell and Mitchell, a New French troops are consolidating their "D. Smith and B. Dornin." Brooklyn was not then included in New York exclude its achievements in the book. August 26. publishing line.

OF MATTHEW CAREY, the real pioneer, it must be said that while he was not exclusively a publisher of 1790, and another, also a quarto, in 1805. He was a devout and earnest Catholic, a scholarly man, and a patron of art and letters. He seems to have been on terms of intimacy day and finding Mr. Lloyd George in with Gen. Washington as early as Catholic work written by an Ameri- his time, has in the interval, alas!

Oh, how good and how peaceful is and important and a fit theme for to believe all that is said, nor easily make or he can break great generals; extensive development and comment. to report what one has heard.

glances at it here. Continuing, then ON THE BATTLE LINE

At St. Mihiel Salient, south of offensive against the French line The attack was made against the tip of the salient, and the enemy rushed some of the trenches in the first assailants, according to an official report from Paris.

On the Somme front during Friday the French guns shelled the German organizations. The enemy also succeeded in penetrating the French trenches at Ailly Wood, but was immediately ejected when the French counter attacked. On the rest of the VERY FEW people, Catholic or non. probably a Catholic, and a relative French line there is nothing new to record. In the fighting on Thursday 1,600 Germans were captured.

West of Ginchy, between Longue val and Guillemont, the Germans advanced to attack the British lines, but were dispersed by machine gun artillery bombardment during Thurs day night and all day Friday German guns also bombarded the positions taken by the British near Delville Wood on Thursday night Heavy guns were active on both sides at various points along the line In the advance of several hundred yards from Delville Wood the British linked up their right with the French near Maurepas. On the eastern and northern edges of the wood there was fierce fighting as the British pushed forward positions on each side of the Longueval-Flers road

The Asiatic campaign is once again in full blast. of weeks of rest and reorganization troops are now advancing along the whole front, and the Turks are again on the move, fighting and retreating. After the capture of Mosul advance squadrons of cavalry made a dash for Bitlis, which was speedily evacuated

Turks who are being nursued. In the Eastern theatre Petrograd During Friday Hindenburg and Linsingen launched a series of attacks which the Germans claim, were successful, but the Russian official THE FOREGOING is not intended as statement says they were all of Kovel, where heavy fighting continues, the Germans claim to have retaken trenches that were lost to

the Russians on Monday.
In the Balkans, desultory fighting continues. East of Lake Tahinos. fifty miles northeast of Saloniki Catholics in the early days of the Matthew Carey, in Philadelphia, British cavalry crossed the Angista university, Catholic to the core, The Irish priests of that generation Republic. New York, as pointed out having devoted his energy his time. River and blew up several bridges in the direction of Drama in the face of a heavy fire. The towns of Drama and Kavala have been attacked by the Bulgars. The Greeks are deeply stirred by the Bulgarian advance or Kavala, which is dictated by political rather than military considerations On the eve of the Greek elections this Bulgarian advance on the coveted Kavala simply plays into the hands of Venizelos, and is likely to endange King Constantine's throne. It is this territory which Bulgaria has long coveted, and which King Ferdinandswore to reconquer after the second Balkan war. Kavala is a walled town and seaport on the Bay of Kavala. It is still supplied with water through an aqueduct erected by the Romans. It is believed to be the Neapolis of St. is not a society that confines her sole the fact that he was not a robust ment and worked until they had a one of them. His dignified bearing, far as known, may have been the moved to Ohio, to reside near his Paul's days, at which he landed on

In the Struma region vigorous actions took place between advanced bodies of the opposing armies, and skirmishing occurred Towards Lake Doiran. on the right of the Vardar, vigorous artillery duels are in progress. In the neighborhood of progressing in the Kukuruz zone. Northeast of Lake Ostrovo violent Bulgarian counter-attacks have been repulsed by the Serbians, who took veral hundred prisoners.-Globe,

T. P. O'CONNOR'S LETTER

AN INTIMATE CHARACTER STUDY OF LLOYD GEORGE

THE FOREMOST FIGURE IN ENGLAND Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

There was something weirdthough I ought not to have felt like that—in going into the spacious building of the War Office the other the room and in the very seat which were occupied for nearly two years Lord Kitchener. It was not merely that the two men were so opposite in character in opinion and in careers, but that they were known have been more than once in sharp division of opinion as to the conduct of the war. It seems some centuries ago-though it is only a - since the political enemies of Mr. Lloyd George-now among his warmest political friends -used to talk of him as a little vet to-day attorney should be in the great of War Minister. For position consider what that position means. It is he who has to be consulted as to every great operation of war; it is he who has to be consulted five millions of men have more or less to look to him for orders, for many millions of men.

It was no shock to anybody that Lord Kitchener should get such a He was then the soldier with the biggest reputation in the British Empire - save and except Lord Roberts, of course, who was too old for so gigantic a job. He had been a soldier from his boyhood upwards; he had conducted great campaigns; he had won gigantic victories; he was known to have all the stern of command which are required in a great leader of soldiers; there wasn't a prejudice, a practice, a need of the soldier with hich he had not become acquainted during a life, most of which had been spent in a barrack unless when it had been passed in a tent. It was all in the natural order of things. Lord Kitchener was besides the son of soldier; he belonged to the soldier caste by tradition, education, family; in that sense he was born in the purple and trained in the camp. But Mr. Lloyd George began in poverty, in obscurity, in a Welsh village; he from Nonconformists and Radicals, and his life had been spent either in his office as a lawyer or in the Parliament House or on the platform; and during all its years intil the great War came, he had een among the foremost champions of the hated gospel of Pacifism. was certainly the strangest trans formation of fortune that England had ever known, and could only find its analogy in the strange topsy-turvy of the careers of the French Revolution, when a Limoges linen-draper was improvised into a great General and priests became great Ministers or diplomatists. But then France turned everything upside down in those days of earthquake and eclipse and in England we have had no Revolution in our institutions. go stodgily along so far as our methods of government are concerned on the century-old lines of uninterrupted and slow political develop-

Yet again there comes this paradox. Not only was nobody shocked this appointment of the little Welsh attorney-the Nonconformist village Radical—to the greatest of offices in the greatest of Wars, but Mr. Lloyd George was taken to the War Office by acclamation; the voice the whole nation called for him, and nobody else could have been appointed without producing something like a popular revolt. What were the qualities in the man that produced this most remarkable And how was it that Mr. Lloyd George has become the darling precisely in those classes which formerly hated and despised him so that they could scarcely be civil to him when they met him, and at the dinner table and in the smoke room poured out on him larger quantities personal vituperation than any public man of his time has had to encounter. I can speak from personal experience of what Mr. Lloyd George had to endure in those prewar days. Often in travelling I have seen men turn their backs when he appeared; and once I got sight of a man-it was around the Lake of Como who shook his stick at him as he turned round the corner. Mr. Lloyd George is a sensitive, though a courageous man, and he much prefers to be liked than hated. bears no malice; he is absolutely free from vindictiveness. One of the most striking things I ever heard him say was that personal dislike or the appetite for revenge were among the most disturbing and refracting emotions of public life: and that he felt this so strongly that if ever he found any such feeling rising in his heart he stamped it out with an iron heel. And thus it was that even in the midst of the furious conflict over his historic budget you were not surprised to find a good old Tory like Colonel Mark Lockwood taking with him a friendly cup of tea, or munching the rve-bread which it will be remembered was one of the pieces of resistance in the great tariff con-

The secret of the hold Mr. Lloyd George has on the popular imaginathe impression he gives to everybody of that iron and inflexible courage which makes him never count the cost whenever he has con vinced himself that he ought to take a certain course. He told me once that when he was making up his mind about anything he through a hard, an anxious and an unhappy time; but when once he had made up his mind, all care dropped from him as a mantle, and he then went on without any further worry wherever the course he adopted might lead him. This was the kind of courage the man in the street knew was especially necessary in one who had to take the chief responsibility for the conduct of the war.

other secret of the hold which Mr. Lloyd George has got of the imagination of the nation, is that almost from the first hour of the war he seemed to be the first, and except for Lord Kitchener the only one who grasped its gigantic difficulties. I do not know whether he began the war like that—few people Lloyd George's hour of conversion came. I think, during his first visit Lord Reading and Sir Charles Henry. remember that all three spoke of this adventure—now sufficiently repeated as to have become commonsomething so new, so terrible, so at others he throws himself into a unexampled, as not to be mentioned hammock or sits across two chairs,

wrong, No man in the world has has seen much of the world, began perhaps a higher responsibility, life you will remember by running arger powers over the destinies of so away to sea, like so many another adventurous and high spirited English boy; but he avowed that never had he gathered so many strange, memorable, striking impressions as he had during this visit. One little incident I may now repeat without indiscretion. When Lord Reading got into the motor car that was to take him to some point in the front, the chauffeur—grimy, I have no doubt and in overalls, of whom doubtless he would have taken little notice dropped the observation that they had met before in very different surroundings. "I am Bernstein," surroundings. said the grimy chauffeur-Bernstein, one of the greatest of modern French dramatists-now taking the duty of

> When Mr. Lloyd George was taken to the front he set to work to find out things for himself with that extraordinary promptitude which is men; he spoke to General after General. By the way, I may here interject the remark that Mr. Lloyd George knows French very well; you remember how he learned-from a French dictionary with his old uncle marking out the words they didn't know with a piece of chalk on sole leather. He devours French novels -especially when he is tired : and can repeat every scene and almost every word in them if they strike his imagination. But in conversation the uncomfortable shyness of the Britisher overcomes him until he gets to know a man; and then he gets on all right. A few words are sufficient for him indeed in any lan guage, such is the extraordinary quickness of his intelligence. He got quite easily through a trip in Germany with a knowledge of fewer hundred German than a words. Some of the questions he asked must have been a bit embarrassing to his French friends; for he grasped the difficulty of trench warfare on the spot; and he saw all it would mean in delay, in difficulty, in finding men and munitions. And when came back he said at once to all his friends that it was going to be long war and a difficult war, and that we must put all our strength into it if we were going to win it. "Yes," I said, "we must set our teeth." "Ay," was his reply, "and perhaps tighten our belts.

This conversation took place in the November of 1914. I was shocked; I was even a little incredulous when Mr. Lloyd George spoke to me like that-remember I am talking of

nearly two years ago.

Probably he perceived that, for he reminded me that by temperament he was a sanguine man, an incurable optimist, and that if he spoke thus pessimistically-if a realization of fact can be truly described as pessi -it was because he had proofs of what he said. It was as far back as that, too, that Mr. Lloyd George spoke to me of the part that big guns and innumerable shells would play in the war. But the big guns were not coming nor the big shells. In these tones he spoke to me whenever I saw him ; until at last one morning in the month of March, 1915, he drew such a picture of what part munitions would play in this war, that I could stand it no longer; and at a St. Patrick's Day celebration among my own constituents, I made a speech to which I gave myself the title, "Shells, Shells, Shells." How commonplace, how obvious, it all seems now : yet how hard it was to get it into the mind of the nation—at least into the minds of her rulers—a year ago. The story of the Ministry of the Munitions will let the world know the shameful and affrighting truth some day; but this is not the moment to wash our dirty linen.

Another of the reasons why Mr. Lloyd George was called to the War Office by the voice of the nation, was that the people realized that he had a full grasp and conception of the war from every point of view. In-deed to hear him talk about the war is an almost uncanny experience. For you will listen to a lesson in strategy, a lesson in geography, a lesson in military history, a lesson in political warfare which might do credit to a man who had spent all his life in a military school and had been lecturing to young soldiers for years. And this from the little Welsh attorney! I cannot account for it but there it is. Others have formed the same impression of this strange and unexpected genius for grasping war problems, which I had formed independently.

What sort of a life does this man lead who has responsibilities so heavy? It is a life of continuous work. It begins early in the morning, sometimes too early-for now at 5 or 6 o'clock he is staring awake He then turns to some of the papers beside his bed, and begins his work when he ought to be asleep. In olden days he had always his Saturday and Sunday at Walton Heath; and on Saturdays he played golf all day long with the same keenness as he gives to every other occupation. I have often said that though I like did, especially few civilians. Mr. his company always, I prefer any Lloyd George's hour of conversion other partner at golf to him; he is so keen that he makes his partner to the front. I remember well the nervous—especially when a match first time he returned from that depends an a short putt. Now he expedition. His companions were rarely gets to Walton Heath till late on Saturday. Sometimes he is very tired; sometimes that extraordinary power of recuperation he has finds him fresh even at the end of a week. place—in a whisper as if it were He sees his friends at certain hours;

promotion, for judgment, if they be above a breath. Lord Reading, who and makes up for his arrears in sleep. If you want to see him at his best you must go to Walton Heath and watch him among his friends. The simplicity and modesty which he retains amid all his dazzling changes of fortune have left him the same pleasant, unpretentious, genial companion he was in the days of his obscurity; and accounts largely for the personal popularity he enjoys. Walton Heath is one of the best places for sleep in the United Kingdom, and even the day and a half he spends there weekly make a great difference to him.

Such is the man on whose shoulders is borne the heavy burden of this war. The energy, the cheerfulness and the courage which he has retained through all these trying years, justify the confidence the nation has in his power to through. He is fortune's favourite child; and it is just like his luck—though luck has had little to do with it—that from the moment he entered part of his character. He met all kinds and sorts and conditions of the War Office the turn of the military tide has come; and we all take up our papers with the hope and almost the certainty bring us news of another milestone passed on the road to resounding

20,000 CATHOLICS MET IN NEW YORK

PATRIOTISM THE KEYNOTE OF ASSEMBLY

THAT FILLED MADISON SQUARE GARDEN TO ITS DOORS New York Times, Aug. 21

A demand for complete religious liberty in return for loyalty to America, brought 20,000 cheering Catholics to their feet in Madison Square Garden last night.

The note of loyalty to America that dominated the first big public meeting of "Catholic Week" was suggested in the use of the stars and stripes as the sole decoration, and was reiterated in patriotic songs and speeches which met with hearty response from the great audience. The appearance of the frail, aged prelate, Cardinal Gibbons. brought a warm tribute of affection. Cardinal Farley's successful admin istration of the Archdiocese of New York was praised heartily also

It seemed when Cardinal O'Connell of Boston, in slow and solemn tones, and speaking, as he said, out of his acquaintance with the minds purposes of three Popes and the whole American hierarchy, had denounced "once and for all" those who asserted that the Church conspired for temporal control, the highest pitch of enthusiasm had been

But a moment later Cardinal O'Connell struck even closer to the hearts of his hearers as he warned America of her need of her 20,000,000 loyal Catholic citizens and demanded that she keep her side of the contract in return for their readiness to bleed and die for her. Seldom has a New York audience been more deeply affected than was the multitude in the Garden when the Cardinal, in a voice that reached every man, woman and child, said :

DENOUNCES INSULTS TO THE CHURCH

"If you stand by inactive while under your very eyes, yes, through your very mails, which we pay for we are insulted, scurrilously maligned and openly vilified, in filthy journals and nasty, indecent literature, unfit to be printed or read, spread broadcast that dupes and bigots may be poisoned against us, so that we may be robbed even of our public rights—then you are not keeping your contract—this is not liberty.

"You are only wounding the hand, the strongest hand held out to help you; you are spurning the aid of who again and again you have found in your hour of direst need the most willing to die for you,'

Time and again Cardinal Gibbon's thin hand, stretched out over the people, had stilled their tumult in an instant. This time even his quiet authority was poweriess.

Boston delegation's noisy band chords of brass to swell the din, the sombre, purple-garbed Papal Delegate, Archbishop Bonzano, nodded and clapped his hands ; Cardinal Farley leaned out of his chair and beamed with gratification, Governor Whitman sat with his eyes glued on the heavy, lined face of the Cardinal from New England-and the audience climbed on chairs, waved hats and handkerchiefs, and sent out deafening roars of "Bravo!" and "Long live O'Connell !"

Even before the strains of the Star-Spangled Banner had suggested the patriotic motif of the gathering under the auspices of the American Federation of Catholic Societies, observers commented upon the lack of decorations directly identified with the church to differentiate this there was the little splotch of red with a fringe of purple, where sat the three American Cardinals and the Papal Delegate, and throughout the audience there was a sprinkling of black robed priests, but that was the only thing to mark the meeting as being connected with a religious

The Catholic faith was mentioned reverently by each of the speakers and dwelt upon particularly by Cardinal Farley, but the general tenor of the speeches was more like usual utterances in a religious convention.

The Garden was crowded to its caacity and the Fire Department closed the doors after disappointed thou-sands outside had made a vain rush

ticket holders had been admitted Bishop Charles Warren Currier from Cuba was the first dignitary of the church to appear. He came in while a chorus, composed of the Catholic Saengerbund of New York directed by Emil Reyl and the Catho lic Maennerchor of Brooklyn directed Frank Gross, were singing "The evens Are Telling.'

He took his seat in a box in the midst of the cheers of many who recognized him.

moment later Cardinals Farley and Gibbons passed through the members of the Legion of Honor and the cordon of policemen surrounding the building and entered the Garden. Escorted through a standing, cheering lane by a Lieutenant of police and a half dozen young men, they mounted to the platform, where Car dinal Farley insisted that Cardinal Gibbons should take the chair in the centre

Bonzano followed.

Behind the Cardinals sat a guard of honor of Knights of St. Gregory, among them John D. Crimins, Conde Callen, Justice Eugene Philbin, oseph Frey, President of the German Catholic Central Verein, and Henry Heide. Back of them were leaders of various societies joining in the convention.

Governor Whitman, unavoidably delayed, hadn't arrived when Frank W. Smith, President of the New York County branch of the federation, introduced National President John Whalen, Chairman of the meeting, who called upon Acting Mayor Dowling for the city's welcome.

GREETING FOR THE GOVERNOR

The Governor came while Cardinal Gibbons was responding to an ovation. The Chief Executive heartily greeted when he passed down the aisle after Cardinal Gibbons had finished, came in for his share of the enthusiasm that characterized the audience. He laughed heartily when he was introduced as 'one unfortunately for himself not of our faith," and earned a pow of appreciation from Cardinal Farley by his plea for goodness through men's souls and not through

President Wha en of the federation paid tribute to the eminent divines who had lent dignity and weight to the convention, and added

'Whatever may be the land of our origin, there is not a single stranger nor foreigner among us. We are all well as civilized twenty centuries; and by the fervent American patriotthis land, the freest, the happiest, most beautiful, the most glorious on which the sun has ever shone. The Governor was then introduced.

'No intelligent student of history, it seems to me, can escape the conviction that religion is the one mighty driving force upon which tions. mankind, in the fight to gain the heights, must place chief reliance. "I venture to say that every member of your society is a loyal citizen. America, more peculiarly than any other land, declares this faith. Those who first put foot upon these shores were less driven by demands if need be for his country. of the body than by passionate compulsions of the soul. It is not the prophets who are in the habit of pre-

Cardinal O'Connell's topic was, Our Country." He said in part : "Not once, but a hundred times, have even the modern Christian nations learned the awful cost of that lack of eternal vigilance which alone can safeguard liberty.

"And even today poor blooddrenched Europe, though she strive to hide even from her own eyes the true cause of this suicidal war is at ast thoroughly convinced that the Voltaires and the Vivians, the Haeckels and the Nietzsches, the Tolstoys and the Huxleys, the Kants, elements of strength to be reckoned and all the rest of that monstrous brood, who for now many years have impoisoned the thought youth are now reaping their terrible out abundant harvest.

whole litany of accusations against us. We give only a dividend allegi-We are scheming for governance. These are all lies so patent that they need no answer. Indeed, those who fling them out will never listen to any answer. But I am going to answer them once and forever here tonight.

"As a Cardinal I may be supposed to know what I am saying on this from any other large gathering of American citizens. On the platform gentleman of honor, I am speaking the simple, absolute truth. known intimately, personally, and officially three Sovereign Pontiffs—three Popes of the Catholic Church. I am a priest now thirty-two years; I am a Bishop fifteen years, and a Cardinal five years. I have had the closest relations with not only the Pope, but the whole Roman Curia; I know very well every priest in my diocese and every Bishop in this country. Yet never, never in all that experience, have I ever heard spoken, lisped or whispered, or even part of character, asserting that the those at the "preparedness" meetings of the last few months than like the can institutions but words of affection, of tender and kindliest solici-

GARDEN THRONGED TO ITS CAPACITY tude for her welfare; never syllable that could not be printed in the boldest type and distributed throughout the land; neither plot nor scheme nor plan, but only sentifor the few seats remaining after the ments of admiration and love. If there is plotting I ought to know it. Yet, absolutely and honestly, of such things I have never heard even a whisper.

insinuations. That I know the truth I think no one will deny; that after such a pledge I am still concealing the truth, that I must leave to those who, I repeat, will never listen to

CATHOLICS IN EUROPE LOVAL

"The Catholic civil allegiance divided? Why, look across the sea, to where all Europe is in arms. Every Catholic is fighting loyally, giving his very life for his own country. And, though some of these countries have merited little gratitude from any Catholic, still the very priests are in the trenches, each a defender of his native land. Where, ask of any honest witness of these facts under his very eyes, where is this divided civil allegiance? And The Church Mission Band of Boston sent forth a noisy welcome when Cardinal O'Connell and Archbishop dare to accuse the Pope of inter-ference in civil affairs or of weakening the loyalty of citizens

Our country-the land which above all others we love most-God keep you free from such enemies, the worst of all that confront you, whose hate would rob your most faithful sons of that for which they love you liberty, true liberty, blessed, holy liberty—the freedom to worship God. Beyond our lives we love our faith, and with these same lives we stand ready to defend the land which gives

"These are the sentiments of every Catholic throughout the land, these are the sentiments of every member of the Catholic Federation of America. It is that these sentiments may better understood and more widely known that the federation exists and works and strives."

GIBBONS CALLS FOR PATRIOTISM Cardinal Gibbons, who was the

next speaker, said:
"You live in a Republic where there is liberty without license, and authority without despotism, and where the civil rulers hold over you the aegis of its protection without interfering with the God-given rights of conscience.

'In view of the signal blessings you enjoy, it is your duty to take an active, personal, vital interest in the welfare of your country. You should glory in her prosperity and be con-cerned at every adversity that may befall her. You should hold up arms of those who are charged with brothers and sisters, bound heart to the administration of public affairs, heart, and hand to hand by the Catholicity that has sanctified as hands of Moses while he interceded for them before the Lord.

and by the fervent American patriotism which loves, lives and dies for this loyalty to country, and reverence for its rulers. The religion you profess demands this fealty. The constitutions of your respective societies uphold it; and I am sure that there is not a single fibre of your heart which does not pulsate with a genuine, undivided love for the Republic, and its sacred tradi-

Every citizen a patriot; every patriot a soldier ; every soldier a hero : and every hero would be a martyr, to die

nation that makes a people free, but dicting the downfall of our Republic. They are more frequently heard on the eve of a Presidential election. I can make people good, but the have been listening to these dire people that can make government good."

forebodings for over fifty years; but on the morning after election we find the prophets sounded a false alarm, that the country is safe, and that the Government is transacting business at the same old stand.

"For my part, I have an abiding faith in the endurance of the Republic. I might base my hope on the intelligence and patriotism of the American people. I might base my confidence on the wisdom of our statesmen and the heroism of our soldiers. I might place my reliance on our standing armies and dreadnoughts. And surely these are all

"But, my friends, if the Republic is to endure it must rest on a stronger embittered the heart of the student foundation than the intelligence and patriotism of our citizens, the wisdom of our statesmen, the heroism of our "Oh, yes, we know very well the soldiers, our armies, and dread-chole litany of accusations against noughts. It must rest on the eternal principles of truth and justice and righteousness and downright honesty in our relations with foreign nations. It must rely in our firm belief in an overruling Providence Who created all things by His power, governs all things by His wisdom, and Who controls the affairs

of nations as well as of man." SOLIDARITY AMONG CATHOLICS

Cardinal Farley dwelt upon the meaning of solidarity as expressed by the purposes of the federation. Solidarity to Catholics, he said was a matter of supernatural revealed He urged that the principle of solidarity be extended throughout the social service work of the bodies assembled.

The Cardinal scored the modern belief that morality could be maintained on a high plane without belief in the positive truths of Christian religion, and dwelt upon the impor-He rebuked that part of the theatre which had shown inclination to

pander to indecency and low tastes and urged the federation to promote the Catholic movement for the improvement of the stage.

"The press, too, could stand considerable cleaning," he continued. "The public mind undergoes a sort of unconscious debaunching process, by having the details of evil-living served up to it in the public prints It is very doubtful if this description of crime in minute and suggestive detail has any social value. Fully as many, perhaps, are attracted by such descriptions, as repelled, and certainly there is nothing uplifting in the

Archbishop Bonzano, introduced next, said that much as he congratulated the federation on the already apparent success of its convention he had before him the sad vision of the striking contrast of the beautiful scene of peace and harmony and the destructive war waging in Europe.

What is the cause of this tre dous catastrophy? Has Christ failed?" he asked. "No; I think men have failed. They were too proud of their material progress and ast aside God.

Two years ago to night Pope Pius closed his eyes to the terrors of Europe because he could no longer them. So now our present Holy Father is turning to happy America eyes tired of the bloodshed and carnage of the battlefields abroad.'

W. Bourke Cockran, the last speaker, said that only the Pope can end the present war. "I don't know end the present war. "I don't know just how he can do it," he said, "but I am convinced that no other power so universal as his texists, and that the representative on earth of him who established constitutional law is the most appropriate and equipped agency for the restoration of reason and justice and love."

ONE BY ONE

One by one the sands are flowing. One by one the moments fall; Some are coming, some are going Do not strive to grasp them all.

One by one the duties wait thee, Let thy whole strength go to each Let no future dreams elate thee, Learn thou first what these can teach.

One by one (bright gifts from Heaven) Joys are sent thee here below; Take them readily when given,

Ready too to let them go One by one thy griefs shall meet

Do not fear an arméd band ; One will fade as others greet thee ; Shadows passing through the land. Do not look at life's long sorrow

See how small each moment's pain, God will help thee for to-morrow,

So each day begin again. Every hour that fleets so slowly Has its task to do or bear Luminous the crown, and holy, When each gem is set with care

Do not linger with regretting, Or for passing hours despond Nor, the daily toil forgetting, Look too eagerly beyond.

Hours are golden links, God's token, Reaching heaven; but one by one Take them, lest the chain be broken Ere the pilgrimage be done. -ADELAIDE A. P. OCTER

WANT RELIGIOUS LIBERTY IN MEXICO

THE MEXICAN RESOLUTION The resolution, which Federation leaders at the New York Congress said represented the exact attitude of 20,000,000 American lay and ecclesiastical Catholics, read :

Ever anxious to place before our fellow-citizens the truth regarding the Catholic Church and all the aim and purposes of its members, this Federation hereby places on record and invites thoughtful attention to the following statements regarding the attitude of American Catholics toward their persecuted co-religion ists and toward those who are not their co-religionists in Mexico:

First-At no time since the beginning of the sad outrages against religion in Mexico has the Church or any official body of the Church or any of her leaders lent aid, financial or otherwise, to the stirring up of strife, either here or elsewhere against any person or group claiming to be a Government or even a faction in Mexico Second—The only money raised

by American Catholics to aid Mexicans in their present sad plight was raised and expended for charitable purposes, to wit: The relief of the refugees, the establishment of a seminary for Mexican ecclesiastical students in Castroville, Texas, transTHE THORNTON-SMITH CO.

Church Decorating

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11 King St. W. Toronto

portation and appeals for further

Third-At no time and under no rcumstances have the exiled Archbishops and Bishops asked fellow-Catholics in the United States to aid in revolutionary movements or to agitate for the bringing about of American intervention.

Fourth-What the Catholics of the United States ask in connection with Mexico is that, whatever form of Government be established in Mexico, with the aid and friendship of our own country, it shall grant and guarantee liberty of conscience and freedom of worship as they exist in our United States and which are denied in Mexico by unjust laws.

GREAT MEN AND THE CHURCH

Canon Sheehan writes in "Under the Cedars and the Stars:" "It is strange how great minds invariably turn, by some instinct or attraction towards, this eternal miracle-the Carlyle admits in his extreme old age that the Mass is the most genuine relic of religious belief left in the world. Goethe was forever introducing the Church into his conversations, coupling it with the idea of power, massive strength, and ubiquitous influence. Byron would insist that his daughter Allegra should be educated in a convent, and brought up a Catholic, and nothing else. And Ruskin, although he did say some bitter things about us, tells us what a strong leaning he had towards monks and monasteries; how he pensively shivered with Augustinians at St. Bernard ; happily made hay with Franciscans, at Fiesole, sat silent with the Carthusians in their little garden south of Florence, and mourned through many a day-dream at Bolton and Melrose,'

CAN ANYTHING BE NOBLER THAN THIS?

Here is a letter which should be read over and over again The writer explains her position, which makes her gift nothing short of heroic

"Enclosed find a dollar for the missions. I am a poor, sickly, practically homeless woman, without any means of earning my living and without an income, but I do want to help those who know what suffering is. Our priests in foreign lands are very dear to God's heart, and I feel that His great Heart is pained to see their distress. Poor and struggling as they are, God loves them, and I love them, and all who are filled with God's spirit must love them. Although my utlook is dark and I have no one to look to for my needs, I believe that it is 'more blessed to give than to receive,' and that 'they who give to the poor lend to the Lord,' Who pays some thirty, some sixty, some a hun-

The letter was unsigned; otherwise the offering would have been returned to the good woman, with a little for good measure.—The Field Afar.

FATHER FRASER'S CHINESE MISSION

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

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophs arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping mysels and curate, 30 catechists, 7 chapels, and free schools, 3 churches in different cities with caretakers, supporting two big catechumenates of men, women and children during their preparation for baptism cand building a church every year.

Yours gratefully in Jesus and Mary,

J. M. FRASER. Previously acknowledged... \$7,710 00 Friend, Whitney 5 00 Alex. McPherson, Broad Cove Chapel, N. S..... 2 00

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FIVE MINUTE SERMON

BY REV. N. M. REDMONI TWELFTH SUNDAY AFTER PENTECOST

HOW WE SHOULD LOVE OUR NEIGHBOR "And thy neighbor as thyself." (Luke x. 27.)

Without charity, all our seeming virtue is as a body without a soula mere corpse. St. Paul's sentiments show the importance of charity when he tells us that if our faith were such as to move mountains. and our fidelity to it so unflinching that for it we would give our body to the flames, all this would not avail us if we lacked charity. The virtue thus displayed would be dead -would be a corpse, without charity the soul. The law of charity is twofold: the love of God and the love of our neighbor. To the latter branch we will give our thoughts today.

No man living but reads on his own heart what the finger of God has written there. He reads that he must do unto others, what, in similar circumstances, he would like must refrain from doing unto others greater menace to the nation than that which he would not like others to do unto him. So that nature's law, inscribed on our hearts, fails not to remind every man of his duty of charity toward his fellow-man. Unlike the various species of fish in the ocean, unlike the various species of birds in the air, unlike the various species of beasts of the field and the war, practically all the nations have forest, mankind-be their tongue or their color what it may-All sprang from the same original parents, and are, therefore, the children of the same family. Is it not in accordance with the instincts of nature for the children of the same family to urgency of the evil and its magnilove each other? Was this not the tude impel them to throw them. design of the Author of our exist-ence? Our neighbor is a child of ardour. This enthusiasm, ho God by creation—was created for is a very dangerous asset if it be not eternal happiness and redeemed by steadied by a scientific knowledge of the blood of Christ. This is even so of the man who is not related to us based on false principles must of by the sacred bonds of Christianity. But those who are thus united to us are, by additional causes, more connected with God. They are the sons of God, as St. John expresses it, and brothers of Our Lord and the favored ones of the Holy Ghost. Our fellow men's connection, then, from first to last, with God, forms a most powerful motive why they should be objects of our love. So that whatever may be a man's opinions, or whatever may be his religious circumstances, the fact of his being a child of God by creation-the fact of his being created for heaven and redeemed by the blood of Christ, so connects him with God, that God we cannot love if we love not our neighbor. Oh, how truly admirable is the doctrine of Christianity! Nay, God has given us a command to that import-not only as a duty, but also as a test—that His love abides in us. "If you love Me, keep My commandments." "But the first and greatest commandment is to love God above all things, and the second is like to this, that we love our neighbor as ourselves." The love of God supposes the keeping wards, from within outward, not the second of these commandments, from without inward." It must be as well as the first, and our neighbor is all mankind, without exception.

this love. But it will not suffice for of the soul, "the interior regenera the fulfilment of our duty to keep it locked there, allowing it not to Scriptures speak of. All reform express itself in action. It must must grow out of the character of show itself in corporal and spiritual the people and their faith. works of mercy, when occasions offer themselves, and the truly devoted will not wait for them, but will zealously seek them. This is the sign whereby we are to show the world that we are disciples of Christ. If this sign of practical charity, displayed in works of mercy like that of the good Samaritan, be wanting, by no other can we prove that we are disciples of Christ. Our love must be merely intellectual, but spiritual be such as can conquer all obstacles. To be that, it must be with a motive to God that we love our neighborcharity which surmounts all repugdifficulties; there; which makes God's priest able. "Without Me you can do fling from him all regard for the life nothing," says Christ, (John xv, 5;) of his own body, when the soul of his cholerous or leprous stricken neighbor is in danger. This is the charity which excludes no one; the virtue by excellence of the Catholic tion with good Samaritans.

Are we blessed with this virtue? If not, in vain do we pretend to any virtue. We may have a semblance of virtue, which is only like that of the Pharisees-a hollow deception for both ourselves and others. are we to know whether we are the happy possessors of this virtue or not? The answer to this will come by reading aright what our daily lives teach on this matter. Is it our wont to think, speak, and act in our neighbor's regard as we would desire him to think, speak, and act in our regard? Do we conscientiously refrain from thoughts, words, and acts wanting in charity? If so, we are possessed of this virtue; nay, though we must humbly admit our guilt of slight breaches of it in thought, word, and action, we can yet be satisfied that the virtue is ours. But if we are wont to plunge into the most uncharitable thoughts, conversations, and conduct toward our neighbor, so long as this remains our case, we can have no pretensions to supernatural virtue. To be satisfied that this virtue has been all and both of these are seen to perthat it should be in us, it is necesfection in God's gifts. Rutherford.

sary that we be able to trace positive works of mercy in our lives The true disciples of the all merci ful Jesus should weave lives rich in warp and woof with corporal and spiritual works of mercy. Charity does not stop with mere sentiment or with simple abstinence from evil against the neighbor, but it fills the life of the possessor with positive works pertaining to the good of both body and soul of the neighbor.

TEMPERANCE

THE ROOT OF THE DRINK EVIL

Nations today are striving to cope with the drink evil, because at this time of national stress men clearly realize that it is a national menace. writes Rev. W. J. Lockington, S. J. in the Irish Messenger of the Sacred Heart. Russia led the way by forbidding the further manufacture of the national drink, vodka. France followed by forbidding the use of absinthe. In England Mr. Lloyd absinthe. George affirmed that alcohol was a all the submarines in Germany; and from the King down, all classes of persons joined in the campaign the drink evil. against Italy has recently taken the energetic measures most exorcise the fiend of drink. Thus, war, practically all the nations have wakened up to the consciousness of the terrible effects of intemperance upon the life and energies of a people. On every side earnest workers are strenuously trying to check the terrible tide. The crying selves into the fight with impetuous steadied by a scientific knowledge of the evil to be attacked, for action necessity fail.

We must realize that the root of the drink evil is to be found in the passionate wayward heart of man. This is the centre of the whole ques-We are confronted by mightiest force, save one, on earthhuman passion. The controlling of the drink evil means curbing human passion, and therefore means a reformation of the heart, for the defect of the people is one of morals, and not one of knowledge. A drunk-ard means a man who—his moral fibre enervated—is trailing his manhood in the mire. This vice clouds his intellect and weakens his charac ter, because by this habit he surrenders the control of the intellect and that steadiness of purpose that differentiate him from all the other creatures of this world.

A reform intended to uplift such a one must attend primarily to the inner life of the man, to that which goes to make up character. words of the great Bishop Ketteler, one of the greatest social reformers of modern times, "True reform is always thorough, from the root upthe reform of the will, of the character, the conscience in short, a reform Our hearts must be the seat of of soul. All is based on the training tion of the heart, "that the Sacred must grow out of the character of

> the glorious Christian virtue of purity in the human heart than can a list of skilfully arranged statistics cure a drunkard. Training must not and moral also

We have said that human passion is the strongest force on earth, save "in God and for God" must be its one. That one force that we This is that Christian excepted—the mightiest force on earth, the force before which all others yield, is the grace of God. attaches the sister of charity to the fetid hospital and the most afflicted virtue, and is absolutely indispensi Ghost" (1 Cor. xii, 3); "By grace you Church, which has dotted the world are saved through faith, and that in every age with its monuments, and filled all lands in every generation of God" (Ep. 11, 8, 9). The logic of this is plain. To conquer drunkenness, the drunkard must attain virtue. To attain virtue the grace of God is indispensable. Therefore, to conquer drunkenness the grace of

God is indispensable. How is the drunkard to gain this grace? Let him go to our Holy Mother the Church—she is waiting for him in love, and with power. She is the guardian of the certain means of gaining grace—the Sacraments. These are given by God for this purpose. Let him who is enslaved by drunkenness use the sacraments of confession and Communion as our Holy Father wishes freed from his degrading fetters by the strengthening power of God's holy grace.—St. Paul Bulletin.

There are two things needed to the perfection of a gift; the thing itself and the spirit in which it is given; the preciousness of the gift itself, and the preciousness of the manner in which it is conferred,

SPANISH MISSIONS

THEIR EFFECT ON MODERN LIFE IN CALIFORNIA

The one aim, object and purpose of the Franciscans was to convert the Indians. This end they never lost sight of, and the neophytes were taught to lead happy, useful lives only that they might devote them. selves to the service of God. The religious influence was the dominating idea of the community. Let us see what traces of this influence are to be observed in the forlorn remnants of the Indian race of to-day. So writes Margaret Hayes in the Catholic World.

In 1879, Robert Louis Stevenson attended Mass at Mission Carmel. He describes the handful of poor Indians who came down from the mountains with old chant books handed down from many generations, and how strangely touching it was to hear them sing to the Gregorian music. 'It was then not only the worship of God, nor an act by which they recalled and commemorated better days, but was besides an exercise of culture where all that they knew of art and letters was united and expressed." These Mission chant books are sometimes found preserved in Indian huts of to-day, stirring reminders of the Golden Age of the Padres. The contrast between the condition of the Indian then and now is unspeakably pathetic.

Bryan Clinch says: "Compared with the fate of the uncivilized native population under American rule that of the surviving ex-mission Indians indicates that the training of the Franciscans had a permanent efficiency on their customs long after

their teachers had passed away . . . the moral and industrial lessons of Peyri and Duran have left them widely different from the naked savages who butchered Jayme at San Diego. Mr. Lummis, after long experience, declares that if these Indians were given barely half the quantity of passable land that would a hard-working England farmer, they would easily maintain themselves." And what would have pleased the great Serra best of all, the descendants of his Indians still cling to the religion to whose services he gave his life, and it still gives joy and comfort to their dreary, futureless lives.

rough pioneer stage, as it progresses in civilization, it begins to appreciate the men of the past and all they have stood for. Such has been the case with California. The interest in and appreciation of our pioneers, begun a generation ago, is ever growing. day several thousand visit the Missions where twenty saw them ten years ago. The campaign for the restoration of the Missions and the relaying of El Camino Real has aroused state wide enthusiasm, and classes of patriotic men and women have responded whatsoever be their creed. Old customs are renewed which perpetuate the memory of the past. At the breaking of the ground for the site of the present San Diego Exposition, the memory of St. "Everybody's St. Francis Francis. the great father of all the Padres, was publicly honored.

PARENTAL VIGILANCE

There was a time when parents exercised a true vigilance over the Human passion is the root of the lives of children. Many fathers and evil - it is a question of virtue. mothers of our day have departed "sex-hygiene" can no more enshrine the glorious Christian virtue of purity in the human heart than can

Times have changed and we have changed with them. Youth is given full and unrestrained rein Age no longer constitutes a barrier. former times the child of tender years was at home after nightfall. He respected his elders and strove to imitate the perfection of their lives. But now we are rearing a generation that will far from bless their progenitors.

Lack of control, free exits from the home at any and every hour of day or night, and that too without the need of explanation, looseness of morals even before the very eyes of parents and superiors, all these are potent influences in the destruction of high ambition, the ruin of innocence, and the ship-wrecking of many a promising career.

Any one conservant with conditions will observe that there is a sad deficiency of control among parents. They have forgotten their sense of responsibility toward their children. But the toll must one day be paid. Misfortune will visit not only the children whose young lives have been stranded upon the shoals of parental stupidity and neglect, but the parents themselves. In time and in eternity the price of parental dereliction will be demanded.

The home thus looses its sacred character, for there is none who senses the spirit of religion, none who munion as our Holy Father wishes them to be used, and he will soon be As a consequence, dissension, discord and strife, disrespect, irreverence, and abuse will usurp the throne where love of God, a delicate conception of one's duties to one's neighbor, and consideration for one's temporal france. His fellow monks, how-

mous degree upon the faithful discharge of parental responsibility.

De Rossi, the famous Italian historian of the Catacombs, made the

The attention of parents has been discovery that the magnificent man- world." called time and again to the many dangers of our day. They have been brated "Codex Amialinus," in the warned of the immoral amusement house where lurks the dragon that strangles the innocence of youth. They have been admonished against the fire broads of evil that glitter in the fire broads of evil that glitter in the fire broads of evil that glitter in the fire broads of the care that was taken of the strangles that was taken of the care that was taken of the strangles that was taken of the care that was taken of the care that was taken of the strangles that was taken of the care that was taken of the the fire-brands of evil that glitter in the shades of night. They are apprized of the peril of excusing the faults and moral defects of childhood and treating them as though they were virtues, and finally they are

Parents will do well to heed the danger signal in time. It is during youth that character must be formed and the child's destiny shaped. is the time when the individual is started upon the road to destruction or salvation, when society looses or gains by his presence in the world, when God rejoices in his innocence or prepares to hurl the thunderbolts of wrath and justice upon the heads servants to harass them in life and torment them in death.-Boston

cautioned against the prodigality of

sacrificing the souls of their children

upon the altar of ambition and tem

REFORMING LORD'S PRAYER

The report that the Episcopalians are to shorten the Lord's Prayer is amusing. The amusing feature is that they intend to cut out of the Lord's Prayer something that was

They propose to eliminate the doxology with which they conclude the prayer. While this appears in some Greek texts it is admitted by biblical scholars, both Protestants and Catholic, that it is undoubtedly an interpolation. The only author ity that is found for it is that the words "for Thine is the kingdom and the power and the glory of the Father and the Son and the Holy Ghost now and forever and from ages to ages" is found in the Bazan-tine rite of the Mass. It follows the Lord's Prayer. This is not intended as a part of the Lord's Prayer, but takes the place of the Embolism which is found in the various other Liturgies. In the Byzantine rite there is no Embolism of the Lord's Prayer, these words taking its place. The Embolism is the prayer in the

Mass which is inserted between the As a country evolves from its Our Father and the breaking of the Bread. It is not a part of the Our Father, but is an interpretation of the last petition. This Embolism dates back to the first centuries, since it is found under various forms in all the western and in many of the eastern Liturgies. The Greek Liturgies do not contain it. It is certain that it never has been seriously held by biblical scholars that this is a part of the prayer that our Lord taught to His Disciples. Our Episcopalian friends are not shortening the Lord's Prayer by eliminating it, but are tak ing out of their form of the Lord's Prayer what does not belong in it.-Intermountain Catholic

DON'T ROB THEM OF THEIR IDEALS

"He that robs the young of their enthusiasm and ideals leaves them poor indeed," says the Catholic world, "Enthusiasm for the heroic and the best, confidence in one's ability to attain it is the sole source of spiritual energy: it alone can warm the soul into sustained and successful action. The Catholic Church continually seeks to put before the minds of the young, the noblest and the most perfect examples; and, presenting them teaches the young that these stand ards, so far above human nature are, by the help of grace which will be denied, attainable. The Church seeks to do this not alone with the young, but with all her children of larger growth. Only by the renewal of confidence, only by a regained optimism can we overcome that self-distrust, and indeed selfdisgust, which is the punishment of failure, and reach out hopefully once more to better and higher things.

AN ENLIGHTENING INCIDENT

The old fable that the Catholic church always was the enemy of the Bible has received many hard knocks in its day. We suppose there are some who still believe it. But they must be strangely ignorant of history and of what is going on in the world about them. Perhaps they deliberately close their eyes to facts that make against their delusion. But the facts are there, nevertheless.
From the Catholic Times of Liverpool we take the following item:

"A very interesting event was com memorated at Jarrow on Sunday, June 4. It was just twelve hundred years before, on June 4, 716, Coelfrid Abbot of the United Monasteries of Wearmouth and Jarrow, left the north country with a few companions for Rome, bearing with him as a present to Pope Gregory II. one of the three pandects (or whole Bibles) which he had caused to be made, probably under the direction of St. Bede at Jarrow from the Vulgate translation of the Bible. Coelfrid and spiritual welfare should reign.

In eternity, parents will be called the gift of Coelfrid with its dedicato strict account. They are the sworn guardians of a most sacred Father. Nothing more was heard trust. God's glory and the salvation of the Northumbrian manuscript of those children depend to an enor until about thirty years ago, when

The Jarrow incident proves not only the care that was taken of the

friends who claim to be "Catholic, but not Roman Catholic," should study the significance of the event.

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A very attractive Gerhard Heintzman Piano in Walnut case, satin finish, with full length panel (no carring) three pedals, ivory and ebony keys —caunot be told from new. SALE PRICE **\$273**

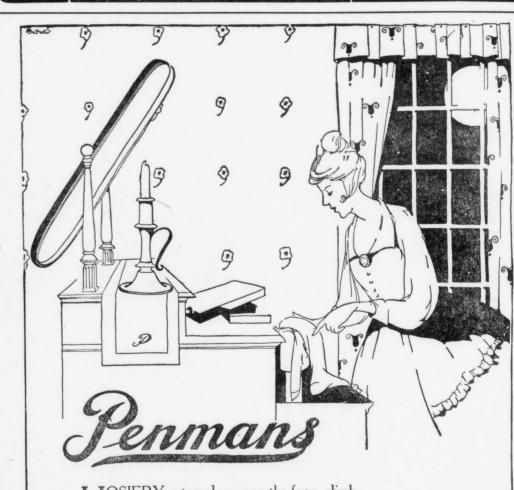
Cabinet Grand Upright piano by Heintzman & Co., in Mahogany Case, with three pedals, ivory and ebony keys, etc., as good as new.

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Penmans Limited Paris

CHATS WITH YOUNG MEN

THOUGHT FOR THE DAY 'Tis the coward who quits to misfor-

'Tis the knave who changes each day, 'Tis the fool who wins half the

battle To throw all his changes away. There is little in life but labor, Tomorrow may prove but a dream, Success is the bride of endeavor, And luck but a meteor's gleam. The time to succeed is when others Discouraged, show traces of tire—

The battle is fought in the homestretch, And won twixt the flag and the

wire. -Exchange

" A PIECE OF PAPER WHITE " Each day is before us like a sheet of beautiful white paper.

You know with what pleasure you sit down to write a letter on your favorite embossed high grade notepaper and how careful you are not to make a mistake nor to mar its whiteness with a blot? Its a pleas-

Each day brings you something more beautiful and fresh, unsoiled, conserve each precious second, do you own dear mother? fill every hour with your best Now let me ask: "Are you kind to endeavor, do you feel when the your mother?" Do you not some last precious hour is counted out

Time is all we have really-and even that we can count on for just this day. There may never be other days for us-just this interval of time is our own. What are you as a worker in the field of life, going to do is our own. with it ?- Catholic Columbian.

GOOD MANNERS

A merchant who returned from England just before the war broke out has been voluble ever since on the manners of the children he happened to meet abroad. Apparent ly American parents and schools do not lay on good manners the emphasis that they receive abroad. Yet good manners, like the gold at the foundation of all money, are current the world over. Emerson noted

"Give a boy dress and accomplishments and you give him the mastery of palaces and fortunes wherever he goes. He has not the trouble to earn or own them; they solicit him

to enter and to possess."
"All your Greek," Chesterfield wrote to his son, "can never advance you from secretary to envoy or from envoy to ambassador, but your address, your air, your manner, if

good, may."
"The difference between a wellbred and an ill-bred man is this," Samuel Johnson said: "One immediately attracts your attention, the other your aversion. You love one until you find reason to hate him; you hate the other until you find

reason to love him."

Civility, polished manners, mean much to a youth in his first position.

and wriggled nois "Bernard you much to a youth in his first position." He may think nothing of them, or think that they are not noticed, but they are his atmosphere. his magic cloak, never invisible to the seeing eyes about him. They sometimes give him a "pull" that money, talent or name do not furnish. And the beauty of them is that they are free as the air. Anyone may thought .- St. Paul Bulletin.

THE READING HABIT

It is practically just as easy to form one habit as another. To one man the notion of a highball at 3 p. m. is very obnoxious because it would interfere with his play of golf Another man detests the notion of golf or tennis at 3 p. m. because it would interfere with his highball.

Physically, mentally and spiritually the two men are much alike. They have merely formed different habits and with a little shifting of the respective senses one might just as readily have formed the habit of the

One man is plunged into gloomy misery by the prospect of spending an evening away from his books and slippers. Another is unhappy unless he has an engagement that will take him out of the house after dark, or company is coming in. Both men crave a strong reaction from the day at the office. One has formed the habit of finding it in literature—the other in lights, motion, company, By pressing a different button, a little persistence, each could have

acquired the other's habit. Hardly any other habit will stand a young man in better stead than a talked it over with the boy, and gone ading habit both for what it includes and what it excludes. Of all habits it is the pleasantest, the cheapest and the most dependable. can indulge it regardless of

weather, seasons and locations. For almost any intelligent young man it is an easy habit to form. That and a habit of physical exercise will make nearly any man fireproof against chronic dissipation.-Saturday Evening Post.

One may slander another just as effectually by hint or covert insinuation as by plain and direct speech. And there is just this advantage in it to the slanderer that he is after wards free to deny that he ever imputed anything. The mean excuse often succeeds with man, but with God, Who reads the heart.

OUR BOYS AND GIRLS

CONDITIONAL FORGIVENESS

Harry and James, brothers, were in their playroom for a little recreation after supper. Harry hit James with a stick. An argument followed and in the midst of it the nurse happened in with the news that it was time for them to retire. James was put to bed first. The nurse said :

"You must forgive your brother before you go to bed. You might die

After a few minutes elapsed James replied : Well, I'll forgive him to-night, but if I don't die he'd better look out

in the morning."

LOVE YOUR MOTHER

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful and put the cooling draughts to your parched lips? you how to pray, and gently helped you how to read? Who is so eager after your education and makes so many sacrifices for you in order that no stone will be left unturned, and that you may get a good and solid are to write down your thoughts foundation to fight life's battle and your feelings your ideas and your honestly, nobly and virtuously to the Who has borne with your faults, and been kind and patient in your child's way? Who loves you untried—a new 24 hours. Are you still, and prays for you every day you so careful not to mar it, do you live? Is it not your mother - your

Now let me ask: "Are you kind to precious hour is counted out times give her rude and insolent you have done what you answers, even in the presence of strangers? Do you pray for mother every day of your life? Are you not proud of having a good mother to look after and guide you on the wind and weather-beaten path of life? Do not be ungrateful, for this vice is one of the many which at present is found the world over. Remember. children, that "charity begins home." that the fond mother is the joy and consolation of the home, and as the poet says: "A mother is the holiest thing alive."—The Monitor.

A LITTLE BOY'S TROUBLES

"Late again!" The disheveled boy, who had just rushed breathlessly into Room 1, slunk abashed into his seat before the exasperated reproach in Miss Whitney's voice and eyes.

'What shall I do with you, Bernard? This is the fourth time you have been late this term with no excuse except your laziness. I will see you after school."

That was the beginning of an irritating morning session. As if it were not enough to come late for the fourth time, Bernard went about his tasks in his usual half-timid, halfsulky manner, until Miss Whitney feared that she should scream with annoyance and her attitude was faithfully reflected in the strained

little face upturned to her. At last came the five-minute story period before dismissal, and forty one weary little pupils heaved sighs of content. Bernard, however, gazed dreamily out of the window

and wriggled noisily in his seat. "Bernard you may leave the room

Miss Whitney glared at the offender, then started in startled unbelief. Surely that was smoke rising from beneath his desk and odor was burning cloth! She hurried down the aisle. A match that served as a buckle on Bernard's garter had been lighted by the friction of his movements, and a large hole? was smoldering in the knees of his trousers. Miss Whitney rubbed the cloth between her hands antil the was extin guished.

"Bernard, why did you use a match on your garter?" she asked, while Bernard gazed ruefully at the burned "Does our mother know that buckle is gone?"

'No'm, mother's never there when I dress. She gets up at 4 o'clock to scrub out offices, and the girl in the next room calls me when she goes to work at 7.

"Do you dress yourself and get

your own breakfast ? "Yes'm—yes, Miss Whitney, I mean—I wash and dress me. I have thrupence to get some milk for breakfast, but sometimes a butt n milk. Sometimes we don't have pins, and I can't find nothing but a match. But they never lighted before, and I wouldn't have been late if I could have found one sooner.

Only six years old! No breakfast! And she had said there was no excuse! There was a different expression in Miss Whitney's eyes now. Why had she not investigated before condemning? If she had to see his mother, she could have worked wonders long since. In teaching, it is fatal to forget that persons and not things are the working materials. She gathered the

surprised youngster into her arms. "We'll go to my house, dear and patch that hole nicery. You shall You shall have a whole package of safety pins, and we'll have some buttons here, so you can keep fastened together. even teach you to sew on a button: but don't ever come again without your breakfast, even if you have to be two hours late. Under-

stand? Bernard did not understand, but he beamed .- Catholic News.

True bravery is shown by perform ing without witness what one might be capable of doing before the whole world.-La Rochefoucauld.

ACKNOWLEDGMENT

"The banishment of the religious element from our schools has done incalculable harm," is the significant admission that Mr. Royal Dixon a non-Catholic, makes in his recent book on "Americanization." In that opinion every true patriot in the land will doubtless concur. But owing to the strong grip which the "little-red-schoolhouse" fettish has on most Americans, it is probable that few would have the courage to point out as clearly as does Mr. Dixon the danger of neglecting to "young America in something at least approaching respect for God and ideals of humanity," and fewer still are brave enough to praise the Catholic Church for the great sacrifices she is making to keep children good Americans. Mr. Dixon writes:

For the reason of sectarian dispute, it has been judged expedient to leave all religion out of school exercises, all worship out of school assemblages, and to beg the whole question, leaving the child's mind untouched by fear of God or respect for ideals. The differences between the sects has led to the abandonment of the great, essential, basic th ng without which it is only natural to find a generation of irreverent and even violent "hyphenates," large number of indifferent, shallowthinking youths in our colleges.

"The Roman Catholics have persistently, successfully, and with means but their own, gone the other path. They have taught their faith. They have added to the strength of their patriotic teaching the religious instruction which, entirely aside from its individual moral value, is an element inseparably bound with love of country and devotion to national ideals. These ideals are not only to be realized through their religious teachings, but even the text-books in the parochial schools are to be Americanized. Archbishop Mundelein of Chicago has announced that, henceforth, all foreign language foreign children will be taught solely from English-language books

our Public schools "be regularly and severally at the disposal of approved ready with the Tu Quoque argument. those assigned to their other -Boston Pilot. studies, be required to attend that kind of religious instruction which their parents believe they should receive." He maintains that unless this measure or something like it is adopted, and "the morale and the fidelity of generations to come" are thus in some degree assured, "it will be the shame of all sects but onethe largest single sect, distinguished for its unflagging zeal and its unconquerable devotion.

As the Catholic Church has never cut off " from any other church, but as all the so-called churches," rather, are dead limbs that have cut themselves off from her, the living and life-giving parenttree, it is, of course, inaccurate to speak of Catholicism as a "sect." But the rest of Mr. Dixon's striking remarks are earnestly recommended to the consideration of the blatant and arrogant sect of secularists who hold that the only way of thoroughly Americanizing our Public children is to root from their hearts "superstitions" as the all such fear of God or respect for ideals." -America.

A GIFT OF GOD

"It is light. It is truth. is God's revelation of Himself to man. It is not an intellectual conclusion; though intellectual conclusions may lead to it. It is not a mere sensation; not mere 'experience,' to use a word that is very common in non-Catholic speaking and writing. It is a gift of God; it puts millions of mankind in touch and one reflex of the rays of the sun with God who never read a line and can not read a line. The man who has it knows that he has it. He never can doubt that he has it, so long as he retains it. But he may lose it, and many do lose it. Study thrupence to get some milk for breakfast, but sometimes a butt n comes off and I have to hunt for do not. A great thinker who has pins and I don't have time to get pins, and I don't have time to get absorbed the contents of libraries may miss it completely; while the poor and illiterate man who rakes up his yard may rest, happy and peace ful, in its clear light. He has its clear received the gift; the great student has not.'

BIGOTRY IN BOSTON

At the recent convention of the Knights of Columbus one of the speakers dwelt at length on the speakers dwelt at length on the subject of religious freedom. He showed what a detestable thing showed what a detestable thing and then proceeded to expresses itself on this subject expresses itself Now it is good to promote peace and harmony; it is good to believe that most of our citizens, that all true Americans, do not hate a man because of his religious beliefs. But, more's the pity, all Americans are not true Americans, and all Boston-page 518.) 'On account of this ians are not free from religious

bigotry. facts that can be adduced to show the kindness, the generosity, even of We have many favors to remember. A far stronger case could have been gin.'

Keep the woodwork clean and bright with



before and since the burning of the Ursuline convent.

here that anti-Catholic prejudice is scarcely heard of when we remember the annual storming of the State House by the sectarian amenders and the convent inspectors, and later than that Haverhill and Foxboro.

All we want is to live and let live. But nothing is to be gained by living in a fool's paradise. We are glad to believe that most of our neighbors have for us only the best of feelings, but just the same there are all too many that need watching. The children of darkness are wiser in their generation than the children of light, and one of their dodges is to have us believe that they have nothing at all against us. And time and again we have suffered for our cretext-books will be dropped, and that dulity. And when everything is said it is a poor way to settle the ques-tion by hedging, by blandly inform-Mr. Dixon then offers the familiar ing us that some Catholics are too suggestion that the classrooms in ready to discover bigotry. Some of eachers, from the various sects, and Harmony will be reached all the that children, at periods as regular sooner by facing the issue honestly.

MONK AND THE RAINBOW

FATHER DIETRICH, DOMINICAN FIRST TO DISCOVER HOW IT ORIGINATES

A very striking example of the fact that even to natural science—which, our present generation so proudly, and with some justice, claims as its own—the medieval scholars furnished contributions, has been brought to the attention of the learned world of late in the recent translation from the Latin into German, by the distinguished Professor Wuerschmidt, of the University of Erlangen, of the work of the Domini-can Father Dietrich on "The Theory of the Rainbow," says the New World.

This volume was compiled between the years 1804 and 1310, in the very heart of the Middle Ages, and has won, particularly since its translation the praise and commendation of many

Prof. Hallman, for example, the "Faith is a gift of God," says the renowned meteorologist of Hamburg, Germany, declares that "it is the public that is not reached by the greatest achievement of its kind in the West since the Middle Ages.' is also, he says a valuable contribu-tion to the science with which it deals. And of its author the wellknown Max Jacobi says :

"Master Dietrich was the first one to discover that the rainbow origiin the raindrop. We have to thank him for the first correct design of the path of the ray as it enters and

drous things to teach us. Profitable to their readers' passion of lust. for all of us would be the more Carried by the mails to the remotest intense study of the Ages of Faith and Undivided Christianity.

THE MOTHER OF GOD

No doubt many readers of the Lutheran were astonished to read in its columns the following question and answer. Does the Lutheran Church Reject

the Term 'Theotokos' or 'Mother of God?' By no means. In the controversy between Cyril, who defended teach and confess that Mary conceived and bore not a mere man, and no more, but the true Son of God therefore she is also rightly called and is the Mother of God' (General personal union and communion of the natures, Mary the Blessed We are well aware of the historical acts that can be adduced to show such a man as is truly the Son of the religious training of youth, and when Most High God, as the angel (Gabriel) many of our non Catholic brethren. testifies; who showed His divine majesty even in His mother's womb, But one swallow does not make a that He was born of a virgin, with summer. The few facts which the her virginity uninjured. Therefore speaker found scattered through New she is truly the Mother of God, and England history do not make a case. nevertheless truly remained a vir-

made on the other side with facts RELIGIOUS REVIVAL IN FRANCE

In France the fetes of Pentecost It is a difficult thing for a Bostonian and of Joan of Arc have been marked to convince the rest of us that live by exceptional fervor and the revival of many pilgrimages and devotions previously forbidden by the authorities. In Paris all the statues of Jeanne were decorated with countless flowers and visited by crowds of Parisians, many persons being present at the blessing of the equestrian statue of the "Maid" which stands before the beautiful Church of St.

Augustine. Most moving was the celebration of Reims, where, despite the fact that it is surrounded by ruins, the statue of Jeanne was decorated with flowers. In the Cathedral of Airesur la-Lve the British Army was represented at the fete by a tion of some two hundred officers and men. At the chapel of Notre Dame de la Lumiere, one of the great pilgrimages of Provence, Archbishop of Avignon presided at the inauguration of a statue of the "Maid" in the gardens. It stands 7 metres in height and is a copy of the work of the Duchess Marie of Orleans. At the Cathedral of Notre Dame de Paris, Cardinal Amette presided, surrounded by notabilities, at the festival of the deliverer of France.

The fete of Pentecost in France is marked by many special ceremonies and pilgrimages.—Church Progress.

POISON IN MAGAZINES

In a paper on "Magazine Deteriora tion" contributed by Mr. Frederick W. Faxon to the Bulletin of Bibliography, he deplores "the general lowering of the popular magazine standards," that is a noticeable development of the present time. He writes : Within the last three years

ever increasing mass of trashy and oftentimes debasing "literature appeared in new magazines. In fact we see two types of story periodicals on all news stands today-the poorly written, colorless story, and "highlife" or "breezy" kind. We are now or the crest of this flood, and our better magazines begin to show its baleful tendencies. . . . (They are an) enormous output of story magazines at 10 cents and 15 cents a copy, which flaunt their "girliecovers on news-stands east and west, north and south. A flood of stories, cheap library. These and the moving-picture magazines seem to the casual observer to be the only periodicals on sale. It is possible the moving-picture craze has caused the demand for such reading. These pernicious monthlies are bought by the thousands, as the tons in the second-hand shops will testify.

In a large proportion of the magazines "everybody is reading" nowadays, the leading stories are those The Middle Ages, product of true Christian thought, have many wondrous things to teach us. Profitch:

"snappy," "breezy," or "pepper" type; in other words, stories that are written on purpose to minister. villages of the land, these vile maga zines are openly displayed on the news-stands and are eagerly read by boys and girls whose hearts and minds are thus permanently stained. As there seems to be no effective way of preventing the circulation and sale of this pernicious literature, parents must ceaselessly strive to keep their children from reading it and it should be rigorously excluded from the home.

THE PRINCIPLE OF RELIGIOUS EDUCATION

The principle of religious education is right, and when the present ruinous policy has been followed to its end, its staunchest supporters will be appalled at the consequence of leaving God out of their calculations in molding citizens for the Republic. The system that trains men's minds, regardless of their hearts, is so abnormal that it cannot Sooner or later right-thinkendure. the time comes, it will be only another tardy recognition of the wisdom of the Catholic Church. It will also open the way to some equitable solution of the vexed question of unjust taxation under which Catholics are now oppressed.-Catholic

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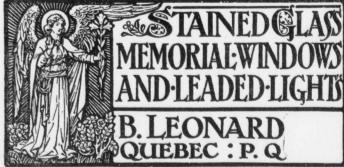
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INDIFFERENTISM

James Loomis in New World

"Born Catholics are mighty selfsatisfied, aren't they?" a convert once remarked to me, and sometimes am tempted to agree with him Not infrequently they remind one of. the man who, having lived all his life in the midst of wonderful scenery, seems dead to a sense of its beauties; or the farmer who is keen on computing his probable crops as he follows the plow along the freshly turned furrows, but thinks nothing of walking rough shod over his wife's

"A primrose by a river's brim yellow primrose was to him, And it was nothing more '

This taking the Faith for granted, without ever pausing to drink in its grandeur or make count of its riches, shows itself in many ways, but par-ticularly, I think, in the attitude of a great part of our people toward Catholic education.

Not long ago I happened to meet an acquaintance, a cultured Protestant lady, whose religious affiliations may be best described as eclectic. She told me about her little daughter whom she had just sent off to a Catholic academy. "How in the world did you come to do it?" I asked. "Well," said she, "Gladys was not getting along well in the Public school, and I though she should be where it was possible for her to receive more personal attention and supervision. I wrote to a dozen different schools for catalogues and of them all I liked St. Ursula's best, both because of the courses it gives and of the fact that its tuition falls within my means. I then addressed a letter of inquiry to Father C. (pastor of a large parish in The the town where St. Ursula's is located) and he replied courteously and favor-After that I went down and investigated for myself. I was charmed with it all. The Superior is delightful, exactly the sort of woman I want Gladys under, so I entered her immediately, although there are only two months remaining before the close of school.

Now I know Gladys, and I thought to myself that a community of sisters who could do much to speak of with her would be entitled to full reward, in this life and in the next, and I was curious (though a man) as to the out-

Three or four weeks later I met my friend again. "How is Gladys getting along?" queried I. "Beauti-fully. You should see the change that has taken place. She is improving all the time and writes me that she is happy every minute of the day.' I am anxious to have everyone in this part of the country know that there is such a place. Surely, there must be a number of Catholics here who would like to be put in touch with it. Can't you give me a few names? I promised the nuns I would get addresses to which they might send circulars."

I muttered an excuse of some kind or other and made my escape. To speak plainly, I felt humiliated. Never in my experience here has a member of the parish borne witness like this to Catholic education. It had remained for a Protestant to discharge the duty. I firmly believe, moreover, that there are not more than half a dozen girls of our Faith in the entire country who are enrolled in schools like St. Ursula's; and if the excellent sisters should receive a mailing list from anyone but a priest I fear they would never recover from

We often indulge in a kind of exultation over the fact that our Cath-olic educational institutions are partially filled with pupils of other religions, or no religion at all. That does not reflect particular credit upon us. If we were animated by proper sentiments of loyalty, and valued our schools as they deserve, they could not contain the Catholic boys and girls who applied for admission, and annexes would need to be built for the accommodation of others.

convinced (as some of them are thank | tion of love God!) that fifty or a hundred thousame amount given to causes which may yield more abundant advertising; and when our well-to-do people of the middle class have a zeal for the Christian nurture of their sons and daughters that is in correct proportion to their desire for a high powered automobile or an expensive house, then, and only then, shall we well trained body of Cathenlightened citizenship of the years to come.

THE WORKS OF FATHER MATURIN

Although it was as a preacher that Father Maturin was best known to the public, in no less a degree will he continue to be known and appre ciated as a master of the spiritual life in the five books (Longmans) which comprise the sum of his literary activity. Those who knew him in life prized to the full the deep qualities of his personality, but it is evident, from the many reminiscences that have appeared since his heroic death, that he was misunderstood by great many persons, and some of this misunderstanding has been transferred to his last and greatest book, "The Price of Unity."

Father Maturin was converted to the Faith in middle life, and the fixed habits and experiences of his earlier training had become indelibly impressed on his character and mind: as he says himself, all the more forcibly as he speaks from his own experience, "a man of forty cannot begin again, and start with a clean slate." But, as time will show, his twenty-seven years in the Anglican ministry, of which he spent twenty-five as a Cowley Father, combined with the wider and fuller grasp of truth and the deeper penetration into the workings of the human soul which where his as 'a Catholic, give him a unique position among spiritual writers. He set before himself always to draw out that which was best in his hearers and With non-Catholics sought, after the pattern of St. Paul. so to work upon that little of the leaven of Catholic truth that was held by the individual as to draw soul onward to the fulness of the whole of revealed truth. And to Catholics he dwelt upon the treasure of spiritual riches which is their possession, ever urging them on toward the fullest development of all their faculties for the greater glory

The life of the soul is the same in all ages, and under all conditions, but the journey on towards the City of God manifests itself in different ways to different temperaments: a condition which is not always clearly apparent to spiritual directors. By Maturin has a peculiar gift for to the Catholic as well does "The to the Sevent alone, but to the Catholic as well does "The to the Streets of Detroit, the Michigan to the Catholic as well does "The to the Streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The the streets of Detroit, the Michigan to the Catholic as well does "The University the Streets of Detroit, the Michigan to the Catholic as well does "The University the Streets of Detroit, the Michigan to the Catholic as well does "The University the Streets of Detroit, the Michigan to the Catholic as well does "The University the Streets of Detroit, the Michigan the Streets of Detroit, the Michigan to the Catholic as well as the Streets of Detroit, the Michigan the Streets of Detroit, the Michigan the Mic along the way of the spiritual life. This, it may not be an impertinence to say, is the special characteristic of his spiritual writings. During his long ministry as a Cowley Father, in his work as director of souls among Catholic-minded Anglicans in England, South Africa and America, and later as a Catholic priest, both in this country and in England, Father Maturin had an experience with the spiritual needs of a people to whom reticence in the affairs of the soul is

almost a counsel of perfection. Nevertheless, there is a wonderful penetration and a putting aside of all that impedes an immediate application to the very root and fiber of the spiritual life, which carries its conviction of truth at once. This is very clear in two books written while Father Maturin was still an Angli-can, "Practical Studies on the Parables" and "Some Principles and Practices of the Spiritual Life." In the first of these two books the writer makes a direct application of the Parables of Our Lord to the needs of the Christian soul. Beginning with the Parable of the Sower, he shows the working of grace, of natural and supernatural hindrances, and then proceeds to show the need of cooperation by the Christian who has set his face forward to walk in heavenly places. Having laid down the necessity of the effort which every Christian must make to do what is right and to keep from what is wrong, in "Some Principles and Practices of the Spiritual Life" Father Maturin expounds the positive works which lead to the attainment of holiness. They are contrition, mortification, the Christian motive or definite aim of the spiritual life, self-oblation or conformity to the will of God, prayer, recollection, correspondence to divine grace, and

perseverance. 'Self-knowledge and Self-discipline" was written in 1905, after Father Maturin had become a Catho-Every once in a while we see in the paper a list of clubs for Catholic students at the various secular and state universities. Our people must of God and knowledge of self. Here be brought to realize, as The New World lately pointed out, that this provision is one of necessity; a makeshift, in a certain sense; an love the Lord thy God with all thy attempt to exert an influence that might." In this positive act of loving shall counteract the trend of a comes the knowledge of God, and in system that is "without God in this system that is "without God in this world."

the light of that knowledge there dawns the knowledge of self. And

'No sin," a teacher of mine used to the picture he draws is not that of Christianity." all this truth is clearly perceived will as in the splendid energy of positive action that the morbid power of sin is to be overthrown." From this and decency."

Successful work by the federation on this line in various cities and asserts "we simply want maintained a fair standard of Christian morality and decency." warded and supported — by Catholics. When our rich men are self as a preparation for the revela-

"Laws of the Spiritual Life," is the sand dollars given to Catholic schools is a nobler gift intrinsically than the writings. In it he shows, both in the moral and spiritual sphere, the government of law. Throughout the variety of the lives of the Saints, the energetic zeal of St. Paul and the contemplative zeal of St. John; the humility of St. Francis contrasted with the humility of St. Ignatius Loyola, each strikingly dissimilar, yet all developed under the laws of the spiritual life: diversity bringing olic laity that is to be a force in the forth unity, and in the Beatitudes the writer finds a complete working out of these laws. Throughout the complexities of life he finds that the one law prevails for all who seek the Kingdom of Heaven. Poverty of spirit, hunger and thirst for justice, mercifulness and purity of heart, these laws are the guiding principles of that life, no matter what our worldly condition may be. "Fly from the position in which God has placed you and the duty he has given you to do, and you fail of the testing and development you can get there

> The last and most important work Father Maturin and, it must be confessed, the least understood, "The Price of Unity," is addressed mainly to High Churchmen; yet not to them as such, but rather to those who stand at the parting of the ways Not to those who are settled in their religious beliefs, but to the soul that stands wavering on the threshold of the home of truth. It is a book redolent of the spirit of Christian charity and gentleness. "I have never been able," writes Father Maturin, "to understand the attitude of mind of those who speak with bitterness, still less with ridicule, of that which once had been their religious home." However impossible he considered the claim of High Churchmen that their Church is a part of the Catholic Church, he had nothing but the kindliest memories and the greatest respect for the motives that inspired them. And in accordance with his appreciation of the tremendous matters at issue in this question of conversion, he urges others to be careful not to upset the faith of those practice. In some cases the be who believe in what they have, but to develop that truth and help those who feel the instability of their position to look to where true peace and security alone may be found. It may be that the perplexities and difficulties set down in this book were the actual experiences of the writer beyond appraisal as a human document, the unbaring of a soul. For there is but one course to take.

Therefore all side issues, even so grave a matter as the effect of the to do with the great and glorious step he is contemplating upon the sacrament of confession."—Catholic well-being of his soul, must for the Times, London. moment be set aside. If a person is sure that he is convinced, sure that he can no longer honestly remain where he is, he must step forth alone, and say with Esther of old, "If I perish, I perish."

what a cost the wanderer gained the privileges they themselves so freely enjoy.-Henry C. Watts, in America

CONGRESS SOUNDS WARNING TO COLLEGES

Through several thousand words the report of federated societies at New York Congress dealt with such evils as the committee felt most deserving of attention, with suggestions for more concerted action public and private, as a remedy, but near the end, as a corollary to an exposition of conditions in universities and colleges as the committee conceived them, this appears:

"We may be crying into the wilderness, but we sound a note of warning in the hope that directors of American universities and colleges may not permit an alien Radicalism to contaminate at the fount of youth of our country, who in future may be among the chief participants in the making of our laws, administering our Governments, dispensing ustice, or shining in the profession-

al or business world. Look to it, you fathers of American college boys, insist that the minds of your sons be not biased. clear of the school that tolerates within its precincts the pagan idea of the materialistic conception of either through addledbrained professors or the Socialistic Chapter. It is up to you to demand that Marxism, immorality, or disloyalty to the religion of your fathers,

or to your country, shall not be tolerated in any form. Of specific evils that excited the oncern of the committee the report refers first to motion pictures with the assertion "Adventures have crept in, as in other enterprises that They have been foisting upon our women and children, who compose the bulk of the spectators, immoral picture plays, exploitations of crime, and insidious attacks

Jess Willard is thus quoted on divorce, his plans for the future of

"I want them to get married after they are educated. There is nothing in it for men and women, but to get

married and stay married.' On the same subject the report continues :

Eight years ago a national commis sion was appointed by the President to devise a uniform divorce law for the whole country, which would at least mitigate the evil growing out of the loose legislation of various States. Certain States have treated this question on a commercial basis, and in the competition bargains were offered as to the time limit of residence required to free the restless individual from the chains of matri-mony. Uncle Sam is sensitive on the invasion of state rights, and nothing came of the attempt to curb State commercialism in immorality. We can only repeat our denunciation of pagan State laws that make easy the separation of what God has joined together, and renew our demand for a national law so stringent that no longer shall the finger of scorn be pointed at the United States as second only to Japan in the number of divorces granted to people of doubtful morality.

WANTED TO BE CATHOLICS

DURING THE WAR The stress of the war is suddenly bringing into relief the fundamental differences which split the Established Church. While a little knot High Church enthusiasts is successfully preaching the advantages and necessity of confession for soldiers in the field, they are meet-ing with all sorts of discouragements at the hands of those who are the official representatives of Anglicanism in the army. These gentle men, knowing that the sacrament of penance was abolished by the founders of Protestantism at the time of the Reformation in country, set their faces against what they regard as a superstitious wildered soldiers, urged to confession by High Church persons, and finding no official provision for it, appear to have sought advice from the Catholic chaplains. Thus the Rev. W. H. Rennie, speaking at a meeting of the English Church Union in Southport, said: "He had heard of cases where English Tommies had asked Roman chap-lains if they could join the Roman when conviction has been reached Church for the duration of the way because so many chaplains of the English Church would have nothing

CATHOLIC APATHY REBUKED

Mentioning the fact that the agents of one of the vile anti-Catholic Price of Unity" make its appeal. Catholic says: "Catholic laymen For if he who would draw near to who are over anxious to promote the the Vision of Unity and attain citi- Catholic Press, may well bestir them zenship of the City set upon a Hill selves and take an example from the must know the price he will have to enemy. Very few Catholic societies pay, so also does it become those ever devote an extra dollar to the who go up and down in the safe pastures of the Sheepfold to know at

> THE GENEROSITY OF PHILA-DELPHIA CATHOLICS

Philadelphia Catholics gave over \$58,000 to the most recent collection for the Propagation of the Faith, over \$4,000 more than the previous one and over \$47,000 to the late collection for the Holy Father, a grand total of over \$105,000. These facts prompt the "Ave Maria" to say:

"We have so frequently advocated, since the beginning of the war, an increase of Catholic generosity to the Pope and the foreign missions that it is a matter of gratification to chronicle instances in which such increase is apparent. A case in point is Philadelphia's collection for the Sovereign Pontiff. Last years contribution to the Holy Father was some \$20,000; this year the same dioces sends him more than twice that amount, \$47,000. Archbishop Prendergast appealed to his spiritual children to come to the assistance of the Pope, who is so handicapped by lack of funds at a time when there are so many and such various calls upon his charity, and His Grace must be thoroughly well pleased at the generous response to his call. We venture the prediction that neither

the local work of the Church in Philadelphia nor the personal prosperity of the individual givers to the collection for the Holy Father will suffer because of the generosity thus displayed.

GIFT FROM JERUSALEM

The ceremonies incident to the observance of Good Friday at the Church of the Holy Sepulchre at the Franciscan Monastery in Washington, will include the use of the latest gift to that sanctuary, a facsimile of the "Stone of Unction" in Jerusalem. This copy is the only one extant of the one covering the rock on which, according to tradition, the body of Christ was laid for anointing before

being consigned to the tomb.

The stone is of polished Palestine red marble, is about 10 feet long, 4 feet wide, and 1 foot in height, and bears some slight ornamentation

It is a faithful copy in every detail of the original stone, which is one of the objects of veneration in the Church of the Holy Sepulchre in Jerusalem.—St. Paul Bulletin.

DIED

NEVINS.—At 39 Stewart street, on Tuesday, Aug, 15, 1916, Lawrence Nevins, in his sixty-second year. May his soul rest in peace.

HENLEY. - In Amherstburg, Ont... Aug. 19, 1916, Mrs. Mary Josephine Henley, aged fifty-seven years, ten months and ten days. May her soul rest ln peace.

TEACHERS WANTED

WANTED QUALIFIED TEACHER FOR junior room in the C. Separate school, in village of Barry's Bay. Duties to commence Sept. 5th. Apply stating salary and experience to Thomas P. Murray, Trustee, Barry's Say, Ont.

NURSE WANTED WANTED COMPETENT NURSE FOR TWO children. Good wages to suitable person. References required. Apply Box S. CATHOLIC RECORD, London Ont. 1974-tf

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GOOD SAMARITAN HOSPITAL TRAINING SCHOOL FOR NURSES IN charge of Sisters of Charity. Course two and one half years. Eligible applicants will be received at once. Apply to Supt. of Nurses, Good Samaritan Hospital, Suffern, N. Y. 1974-4

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AMERICAN HOUSE, LAKE MUSKOKA.
Good boating, bathing, fishing, Catholic church close by. For further information address Yrs. M. A. Walker, American House, Lake Muskoka, Ont.

WANTED

WANTED A LAUNDRESS, A PORTRESS, and assistants to matron. Apply to Miss M. Hoy, Assumption College, Sandwich, Ont. 1973-tf

WANTED A CATHOLIC HOUSEKEEPER. by a widower with two children. Living in alwestern city. Apply Box T., CATHOLIC RECORD London, Ont, [1976-1

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shallow enough to let the water heat quickly, and flow by the shortest way out of the "pans" into the radiators.

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If you had four of these big "pans" to heat, one above the other, you would have them made and arranged (if you had studied the problem scientifically) just the way they are in the Safford.

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are, you see, built by a company with 30 years' experience. The Dominion steam heating systems, specializing in this line.

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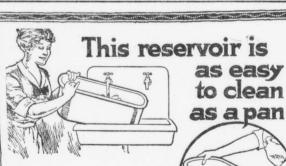
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