## The Catholic Record

LONDON, SATURDAY, DECEMBER 5, 1914

Some time ago the official organ of the Vatican proclaimed the absolute neutrality of the Holy See in regard to the war. We mind us in this connection what Pius VII. said to Napoleon. He sought the aid of the Pope against his enemies. He was a selfstyled Charlemagne. He posed as protector of the Church. To further his ends he wrote specious, insulting and threatening letters to Pius. To Cardinal Fesch, his minister at Rome, he declared that the Papal advisers were imbeciles, madmen, egotists. To his demand that the Pope should consider the antagonists of another as his own enemies Pius replied : "That he was the universal pastor, the father of all, the servant of peace and that the very mention of such a demand inspired him with horror. It was his part to be Aaron the prophet of God-not Ishmael whose hand was against every man and every man's hand against him."

THE TEMPORAL POWER

The following words of Pius VII. are of interest. Mild and irresolute by nature he did not quail before Napoleon who sought to divest him of Temporal Power.

"Your Majesty," he said, "establishes in principle that you are the Emperor of Rome. We answer with apostolic frankness that the Soverapostolic frankness that the Sover-eign Pontiff . . . does not recog-nize and has never recognized in his states a power greater than his own were chosen Emperor of the French and not of Rome. There is no Emperor of Rome, there can be none unless the Sovereign Pontiff be deprived of the absolute domain and of ne empire that he alone exercises

Rome has been, will be a battleground. It will be coveted so long as the world is not truly Christian. To secure possession of it princes will dishonor themselves. But the Popes-prisoners in or out of Rome. beset by compromisers, ambitious clerics, time-serving diplomatists and victorious Emperors—will never cede their rights as sovereigns. Before the last Pope dies the map of Europe will have changed more than once. The Papal claims will, however, stand unchanged until they have been satisfied conscientiously. Justly founded on right the Church must support them in the interest of order, law. equity. Not only every state but each individual owes her an incalculable debt for the patience, courage, tenacity with which she has defended right as against might. And let us add that on every page of history we read clearly written with pens dipped in heart's blood, in salt tears, the lesson that Christ came to teach : without Christianity no general liberty : and without the Pope no true Christianity-in other words no operating, powerful, converting, regenerating, conquering, improving, Christianity." In his History Lord Macaulay says: " The spiritual supremacy assumed by the Roman Pontiff has effected more good than harm; and the Roman Church by uniting all men in a bond of brotherhood, and teaching all men their responsibility before God, deserves to be spoken of with respect by philosophers and philanthropists.

### THE HORRORS OF WAR

Now under the stress of cannot trouble, while the din and spectacle of war like preparations are ever about us, many a household has yielded up its bravest and strongest at its country's call. No longer can an impene trable veil be hung between the horrors of the siege and the battlefield and those who share the losses and pains at home. The camera may be banned, the war correspondent banished, the press despatches censored, but trembling hearts at a distance conjecture that the silence covers more pitiable fact than speech or report can convey.

The price of modern conflict is knew in their hardest campaigns, in current events." Even the story of Napoleon's retreat from Moscow is outdone by the figures and details that have leaked out from Liege and the frontier ports of the south-east during the early

weeks of the war. The scenes which ctors and nurses and priests have had to face no imagination can grasp in their entirety. We have pictures of half-frozen men crouching in muddy trenches, drenched by chilling rain, of wounded left to die on the battlefield, of great guns whose missiles reduce half a regiment of strong men to human pulp, of sacked cities, of weeping women and children, but the awful reality we can realize but faintly. Our worst accidents pale by the side of the losses and horrors witnessed by those who have to gather the wounded and bury the dead. No consolation will heal the smart of bereavement or restore lost limbs and shat tered health to those who hear the brunt of conflict. For us who live in powers and as yet feeling but slightly the shocks of evil fate, plain duties remain. We have to avoid panic, to study quietness though trouble befall, to live by the day in trust that out of all the darkness and confusion out of all the darkness and confusion good will come. It may be that a wise passiveness has the promise of more direct usefulness in this emergency than any amount of fussy activity. Youth is strong in healthy instincts; and at a time when sensation is rife it rushes forward with eager offers of help, not measuring the need by clear standards of comparison. Even those of riper years and much practical acquaintance with every day exigencies are liable to emotional excess in crises which demand caution and cool judgment above all else. One thing stands out clearly amid the storm and stress of popular sympathy—casual and spasmodic efforts to soften the poverty and sorrow at home and to smooth the lot of our soldiers and sailors abroad only partially benefit and may actually hinder the well-considered schemes which those specially charged with full national powers are so well able to control. We are all conscripts in the war against misery now and our one desire should be to sink all personal and selfish promptings, being willing to do the lowest service in the ranks of the helpless, and content with the reward of the consciousness that we have done what we could.

EXAGGERATION Few people are able to resist the temptation of relating a trifling or prosaic happening with some little additional touch so at to place it in a more striking or romantic light. Again, how seldom is it that any two individuals see anything in exactly the same light or from the same point of view. Even if at the exact time of its occurrence they did so. an hour after their versions would probably vary in many essential slav points. That this bearing of false vitness so to speak proceeds from any deliberate love of lying or intention to mislead is not, in the majority of cases, at all probable. Rather is it the result of incorrect observation from which hasty conclusions are formed, or from that love of exaggeration and over-coloring which is so marked a trait of the untrained mind.

# A HOPELESS MISSION

It is reported that German Free-Masons are going to neutral countries to prove that the Kaiser is a man of peace and was forced by his scheming enemies into war. These gentlemen may be gifted with persuasive eloquence, but they will find it difficult to show that Germany has not for forty years been putting inte practice at home and abroad the doctrine of force as the source of all personal and national greatness and that the Kaiser has been the insistent preacher of this doctrine. "To maintain," writes Dr. Eliot, "that the power which has adopted in practice this morality and in accordance with its precepts promised Austria its support against Servia and invaded Belgium and France in hot haste is not the responsible author of the European war is to throw away memory, reason and common vaster far than armies or navies sense in judging the human agencies

> The Free Masons, however, can noint out that Germanic hordes observe in their work of pillage and murder the rule-women and chil-

### BISHOP OF SALFORD AND THE WAR

In his monthly "Message" to The

Catholic Federationist the Bishop of Salford writes: I have read reports in the newspapers of sermons delivered not only in non-Catholic, but also in Catholic pulpits—that have given me (and others) the impression of a glorification of war in itself, as something almost commendable for its own sake. Probably the preachfortunate that the impression should be conveyed.\* We cannot get away from the fact that war, in the teachgians, is an evil, a gigantic evil, against which we are bidden to pray as against the sources of earth-quake, famine and pestilence. But it is a greater evil than these latter because it has its origin in the abuse security, watched over by vigilant of man's free-will and the letting loose of his worst passions. Who doubts that the present awful cataclysm in Europe has been caused by the demon of pride in those who originated it, and that (like the devil in Our Lord's parable) he has brought with him other

or "joy" of war! But what we have to console us we, that is, who have been drawn into an honorable struggle for justice, right, truth and even civiliza-tion itself, is this: That God, who in His unsearchable wisdom some-times permits evils, is also He "who commanded light to shine out of darkness" (2 Cor. iv. 6) and who repeatedly draws good even out of men's wickedness and its fearful consequences. So is it in this present war. We already see how He is turning the evils of it into good in many ways. In this way war be-comes, indeed, a divine scourge comes, indeed, a divine scourge—
even the terrible Attila of the fifth
century was styled "The Scourge of
God"—but it is often a scourge
which God uses "for the healing of the nations" (Apoc. xxii. 2.)
To begin with, this war is un-

doubtedly for the spiritual healing of France. All observers, from the Cardinal Archbishop of Paris to our own newspaper writers downwards, are agreed on the marvellous revival of the religious sentiment brought about in the French nation and a especially in their army. Cardinal Amette has said that the War is as good as a spiritual retreat. Face to are irresistibly brought back to the elementary truths of God and His Divine Law, to the religious teaching of their early childhood, to the urgent desire to make their peace with their Creator, and so they have been seen in their hundreds, even in open streets and railway stations, as well as on the battlefield, falling on their knees to make confession and receive absolution. However careless their lives, however far they have been led astray by the influence of freethinkers and atheists, thousands and thousands are being reconciled to their Church in these solemn laws (as we think them) which force employ their consecrated hands to slay their fellow men, have had the result of adding many thousand unofficial chaplains, who are to be seen absolving and consoling their dying comrades in the very thick of battle. And this wholesale conversion has reacted on the entire nation so that we may say the return of France to

the Church is on a wholesale scale. Nor can it be denied that even in our own country there has been s very widespread revival of religious sentiment and practice among both non-Catholics and Catholics, as any

of our town clergy will tell us.
Consider, again, the wonderful
drawing together of all parties and
classes. In France, in Belgium,
throughout the whole British Empire, this closing up of the ranks union of contending factions and interests, has been a universa phenomenon, quite unprecedented in history. "There are no longer any parties" among us is the universacry. Even the bitterest racial dif terences have been, at least for the time, forgotten in the solemn realiza tion of the sacredness of a cause which is felt, as in the Crusades of old, to transcend all lower interests however dear and important. This must bring a special blessing with it

Concomitantly there is the univer sal heroism evoked by the cry of the individual fatherland, which is being responded to with almost reckless enthusiasm on the part of the best and soundest and noblest of the race, all fired with an unexampled loyalty and spirit of self-sacrifice for the cause, that none of the terrors of this frightful carnage of war can quench—a loyalty and self-sacrifice which no less on the part of parents and wives and lovers, who view

\* Incidentally I notice that the official Vatican organ, the Osservatore, published lately an admonition by the Pope addressed to members of religious orders in belligerent countries forbidding bellicose addresses.

with unflinching courage, even though with bitter grief, the depar-ture of their dearest and best to face all dangers and death itself in its

worst forms.

Lastly, the marvellous outpouring of charity, not merely lavish, generosity in contributing money and treasure for the relief of suffering and distress, but the universal, unstinting sacrifice of time and hard work on the part of the women of every social class, whether in the plying of needle and machine, or in the care of the wounded—the emu-lation of both Dorcas and the Good Samaritan. Again, do not such things bring a blessing? A yet further form of this wholesale charity is in the housing and caring for the many thousands of unfortunate Belgian refugees, recalling the historic generosity of England be-tween 1792 and 1802, on behalf of the French refugees, during the great Revolution, which forms one of the brightest pages in all our his-

tory.
I could add very much more, did space permit. But I have said enough to console us, in the midst of all the horrors of these latter days with the firm conviction that God is ever now and here drawing good out of evil, and causing light to shine out of the thickest darkness.

## PIUS X.

AND AN IMPORTANT CATHOLIC CHARITY

A work of charity that was very near to the heart of the late Holy Father is the Crusade of Rescue, which is one of the leading Catholic rganisations of England, and which s unfortunately seriously jeopardised

by the War.

The work of the Crusade of Rescue is the care of nearly one thousand Catholic boys and girls whose faith of their being taken into non Catholic homes or by danger of their being entered in workhouses as non-Catholics and so losing their faith.

was considered by Pius X. is clear from the following letter written by him to the Administrator, Father Bans, some time ago when a mission was being sent out to raise funds for the work throughout the whole English-speaking world.

To our beloved son, Emanuel Bans, Administrator of the "Crusade of Rescue," London.

Beloved Son, Health and Apostolic

From your letter We have learned with the greatest pleasure that the Society of "The Crusade of Rescue," whose object is to gather together abandoned children, to support and educate them and to render them good Christians and an honour to their country, has from year to year made such great progress that, of the deserted children throughout England, there is now not one professing the Catholic Faith whom it does not regard as having a claim upon its care. But at the same time, with sorrow and anxiety We have learned that the Society is so insufficiently supplied with what is necessary the maintenance and training of the children, as to be in the greatest its noble purpose, but not adequately

enterprise. As it can hardly be hoped that the Catholics of England who have contributed and are still contributing largely to this work, will be able to give greater help, you have rightly resolved to have recourse to the English Colonies and to America, which are so closely connected with England, and We do not doubt that your brethren there will generously and munificently respond to your ap peal. They are by no means ignorant of the good which your Society is doing for religion, for civilization and for humanity; for which reason We are confident that, with their well known liberality and benefi-cence, they will not fail to give you the help that you look for.

provided with means for so vast an

Those, therefore, whom you have chosen to solicit for your Society the kind favor of those nations, will go commendation: and all who, in the conformed to the Charity of Christ We most earnestly exhort to come to the aid of your Society, and so to earn Our gratitude and to de-

serve well of their country.

To each member of the Society, and to all who will support its most excellent work, We, in testimony of Our good will, and as a token of heavenly favors mostly lovingly grant Our Apostolic Benediction. Given in Rome, at St. Peter's, on the 17th day of February, 1906, in the

third of Our Pontificate.

the war this charity, so vitally important to the Church in England and so dear to the heart of the late Holy Father, is now in sorry plight. The ordinary subscriptions of the Catholics in England have naturally

fused to supply any more bread re-until his bill was paid!

As soon as this state of affairs was made known the Catholics of England made a valiant effort to save the situation and to tide the society over the crisis, but if help was needed from other English speaking countries in 1906 it is naturally more than ever needed now that the Home Country is in a state of War. That all these Catholic children should be abandoned to the loss of their faith at such a time is an intolerable situation, yet the funds are so low that unless help is speedily forthcoming from outside, it will be impossible to avoid it. This would seem to be a splendid opportunity of proving the real Catholicity of Catholics through out the world, prompting us to help each other during periods of temportion of this important charity should 48 Compton St. London, W. C., Eng-

### THE LORD MAYOR OF MANCHESTER

An Irish and Catholic Lord Mayor of a great English city is at once a striking evidence of the passing of the old order and an exemplification of the working out of the new. The article which follows is only one of many evidences that Anglo-Irish relations (Ulster reactionaries and obscurantists notwithstanding) have definitely entered on a phase that leaves buried in the past the bad old days when we hated each other for the love of God.

At the close of the ordinary business of the City Council last week (reports the Manchester Guardian members met in the Lord Mayor' parlor to present the Lord Mayor (Alderman McCabe) with a requis-ition that he should allow himself to be nominated for the office of Chief Magistrate for a second year.

Sir Walter Royse, Deputy Mayor (who presided), said the work the Lord Mayor had done during the past year spoke volumes for the work expected from him in the next twelve months. "The Lord Mayor," Sir Walter went on, "had done his work in a masterly way and in a gentle-manly way; he has given consideration to every member of the Council so far as he possibly could, and I am sure no one here present can say he has not done his duty faithfully and well. It is therefore very gratifying indeed to us to present him with this requisition, signed by every member of the Council save two, who are fighting at the front."

Councillor Lane-Scott, in handing the requisition to the Lord Mayor, said it gave him the greatest possible pleasure to make the presentation and to tell Alderman McCabe it was an absolutely unanimous requisition. He presented the requisition in full wish of his colleagues that the Lord Mayor should hold office for another

Sir Charles Behrens supported the presentation. MR. M'CABE'S REPLY

The Lord Mayor expressed his appreciation of this manifestation of appreciation of his colleagues more than anything else they could give him. His work during the last few and he did not anticipate it would get any easier in the immediate inture. He would, however, strive to do his best, and so merit his colleagues' approbation. In his view it was the duty of everyone to do what he could for the country at this time, for the people, and for the general well being. If any man were idle to day and not anxious to do something, he pitied him.

The Lord Mayor went on to speak

of Council procedure. He had been grateful, he said, for the good order which had marked the Council meetings during his year of office. the Council conducted in a manly orderly way. The business of the Council was the smallest part of their work, but if they did that badly the public would judge their general work accordingly. He looked upon himself as a kind of umpire whose but to see the game was properly played. He thought there she as high a code of honor in the Coun the football ground, or at a sparring games was implicitly obeyed, and so Commenting on the requisition

the Manchester Guardian says editorially :—
"The Manchester City Council ha

hird of Our Pontificate.

PIUS PP X.

In consequence of the outbreak of

Alderman McCabe to be Lord Mayor again. Mr. McCabe has won everybody's regard by his earnest and kindly discharge of the mayoral duties. His fairness and his genial common sense have helped to been seriously reduced whilst the claims of creditors have become far more emphatic. Indeed one contractor

have proceeded with more dignity and efficiency than the year which closes this week, and the credit is both the Council's and the Lord Mayor's. The coming year will probably be the hardest one that any Mayor of Manchester has had Already the war has increased enor mously the calls on the Lord Mayor's time and energy. For as far ahead as we can yet dare to look he will be not only the city's chief magisin dealing with the most exacting public emergency since its incorpora-tion. But he has the confidence and no temperament is so sure to come McCabe's happy blend of whole-hearted devotion and of good

# IRELAND—THEN AND

When the Irish leader visited Belfast on a recent occasion he stood in the line of succession to the United Irishmen of over a century ago. Here is the solemn declaration made in 1794 by the Belfast Protestants who formed the United Irishmen in that

city:
"I pledge myself to my country, in the presence of Almighty God, to for-ward a brotherhood of affection and identity of interest, a communion of right, and a union of Irishmen of all

religious persuasions."
Emphasizing the dangers that confront Ireland at the present time, in common with the rest of the Empire Mr. Redmond read the declaration of the United Irishmen, and asked why it could not be signed, "word for word, by every Ulsterman of every

"I appeal to all Ulstermen of all creeds and of all parties, I appeal in a special way to Irish Nationalists in Ulster, to make that ideal a reality. appeal to the Nationalists of Ulster to make that ideal their dream and their ambition, and during this inter-val to regulate every thought and word and action of theirs so as to avoid exciting or exasperating the it more possible, ave, to make it cerinto reality before the interval ends hat divides us to-day from the election and assembly once again of a free Parliament on the soil of Ire-

No higher ideal could be placed before Irishmen at the present critical stage of their political history. Mr. Redmond has voiced the spirit of the new Ireland—new, and yet old, for Irishmen at any period during the past century were prepared to forgive and forget if only their national ambition were fully satis-

How different the attitude of Sir Edward Carson and his generalis-simo. But Carson's untimely appeals to sectarian fears are no longer published in the London Unionist Press. General Richardson, addressing a recruiting meeting in Ulster, made this mischievous allusion to past events of a highly controversial

"If any man finds himself wavering let him try and recollect the events of March last and what the army navy did for Ulster. They came to the help of Ulster in the day of trouble, and they will come again It is now the volunteers' opportunity to show their gratitude and sup port them to the last man."

It is computed by Mr. John Dillon that at least forty thousand Nationalists have joined Kitchener's army, now training for service in France, as compared with twelve thousand Ulstermen. In linking the fortunes of Ireland with the Empire the present critical juncture Mr. Redmond is mindful not only of the evils of Prussianism, but also of the rogressive tendencies of the British Empire in the widening of ndividual and national freedom.

### NOT ANTI CLERICAL, BUT INHUMAN

The worst spirit of French anticlericalism is exhibited in the at-tacks of the Socialist press upon the nuns who are nursing the wounded along the battle lines in Northern France. These devoted women are enduring all the sufferings and horrors of war for the sake of their country and of humanity. More work. Their crime is that they offer work. Their crime is that they other consolations of religion to men dying and in pain. The hostile newspapers call this an unfair advantage taken by the Church of the opportunity the war has given it.

Of course, religion is always at the height of its influence in times of woe. It is a natural advantage founded in human nature, and it is the very substance of faith and piety ening hope in the sufferer's breasts instead of ageny and despair—hope in the future, hope here and hope hereafter. The unimaginative type smooth paths everywhere, and the genuality has a backing of goed, hard business capacity that contributes to get things done. We do necessary and destructive influence.

Cox, age nineteen, second lieuter and, welsh Fusiliers, was killed in action just eight days previously-on October 20.

not remember any municipal year in the true description is not anti cleri-which the meetings of the Council cal, but inhuman. The narrow bigotry which it propagates is far more terrible than that which it imputes to those who disagree with its teachings. Its ultimate triumph in national life would mean complete servitude of the soul .- New York Sun.

### CATHOLIC NOTES

Pope Benedict's family gave a Pope to the Church five hun-dred and ten years ago, in the person of Innocent VII, who also had been a Bishop of Bologna.

Alderman M'Cabe was formally relected Lord Mayor of Manchester for a second year's term of service on Monday, Nov. 9. The election was

One of the Irish officers killed lately in battle was Captain Aubrey Ulick O'Brien, who was the grandson of William Smith O'Brien and a first cousin of Mr. Stephen Gwynn, M. P.

'It turns out that Major Gerrard, who organized the first aeroplane raid on Dusseldorf, is a Dublin man. The Flying Corps has attracted the services of quite a remarkable num-ber of Irish Army officers.

The German emperor, says a Bercompany, has approved the sugges-tion of the Archbishop of Cologne to treat all captured French priests as officers, though they be serving as privates.

The great Cathedrals of France are Chartres, Amiens, Rheims, Notre Dame, Bourges and Beauvais. Lemberg is the capital and most impor-tant city in Eastern Galicia. Its splendid Gothic Cathedral dates from

The first woman reported to have lost her life while serving in the present war was Baroness Marga Von Falkenhausen. She was killed by a bomb dropped from an aeroplane while acting as a nurse in a hospital at Soissons, France.

On November 9, in the chapel of Darey Irvine, of the British Navy, was received into the Church, says a Catholic Press Association cable. He was baptized by Bishop McIntyre, rector of the college, and received the sacrament of confirmation from Cardinal Merry del Val.

Lieutenant Ambrose Teeling, youngest son of Captain Bartle Teeling, Private Chamberlain of His Holi-ness, was killed in action at the Battle of the Aisne on September 25, Lieutenant Teeling was born in 1891, educated privately abroad and at Ealing, England, under the Benedictines, and at Ampletorth. gazetted to the Norfolk Regiment in

General Sir Thomas Kelly-Kenny. one of the few British commanders who came out of the South African War with enhanced reputation, writes from his retreat in County Clare (Sir Thomas is a Catholic Irishman) advocating compulsory service. While advocating conscription, he expresses entire admiration for the noble volunteer army which has come forward in defence of the country since the war began.

King Ferdinand, the new ruler of Roumania, is a nephew of the late King Charles and a Prince of the nonreigning Catholic house of Hohenzollern-Sigmaringen. He was born in and heir apparent in 1889. He married in 1889, a Princess Marie of Saxe-Coburg Gotha, a grand daughter of Queen Victoria of England. They have four children. King Ferdinand's Portugal : his aunt was the mother of the King of Belgium.

In the death of Charles Peguy, who fell in one of the battles on the Marne, France has lost one of her noblest sons. He was distinguished as a poet, publicist and democratic politician in the best sense of the word. Born in 1873, at Orleans, he early turned to poetry and achieved fame by his "Mysteres." He was formerly a Socialist, but became a devout Catholic. He founded a periodical, "Les Cahiers," which has acquired considerable celebrity.

Peculiar interest attaches to the death of the chief Rabbi of Lyons, who was killed on the battlefield. He was in the midst of the fighting tending wounded Jewish soldiers, when he was called to the side of a dying trooper who was a Catholic. This poor fellow begged the Rabbi whom he probably imagined was a priest, to hold before his eyes the symbol of his faith and give him his blessing. While he was holding a crucifix before the soldier and whispering words of comfort to him the Robbi fell dead, a victim of a shot from the enemy.

Another great sorrow has fallen the lot of the editor of the Tablet of London. His eldest son, Second Lieutenant Richard Snead Cox. who was gazetted to the Third Battalion Royal Scots on the outbreak of the war, was killed in action on October 28. The deceased was educated at Drownside and New College, Oxford. He was twenty one years of age. His younger brother, Geoffrey Snead-Cox, age nineteen, second lieuten-ant, Welsh Fusiliers, was killed in

more than this, that He contradicted

### SO AS BY FIRE

BY JEAN CONNOR CHAPTER XIII UNDER THE PALMS

Leigh stood dumb, transfixed for a moment, the blood surging wildly through heart and brain at the vision before him. He had believed her thousand of miles away, this girl thousand of miles away, this girl whom no denial, no mockery, not even the claim of a royal suitor, could banish from his thoughts and

dreams.

"Allston, my dear boy!" Aunt
Van's delighted voice aroused him. delighted voice aroused him. a lovely crowd with me to-night— Ethel Rose and Janet Howard and Marjorie Rives. And Nellie! Ah, you are astonished to see her, I

know. She flashed home upon us like a meteor only last night."

And then the wonderful grey eyes met his—arch, winsome, compelling, and he made his way somehow to her

"Ah, Mr. Leigh-this is our dance, I believe," and he caught at her graceful strategy gladly and led her off into the brilliant whirl. "Just one turn around the room to escape Colonel Dupre and the rest," she laughed up at him. "You hate dancing, I know. There is a little You hate nook behind those palms to which you can take me, and we can quarrel

"If such be your pleasure," he answered, as they reached the hedge of feathery green that hid a deep, cushioned window seat.

ioned window seat.

"Have you not a word of welcome
for me!" she saked, as she sat down,
as if a little weary, in the shelter of

"I have no words at all to express my surprise," he began. "And delight, as well, I hope?" she

added, mcckingly.
"What has brought you home?"
he asked, ignoring her light speech. I thought—" he paused.
"That I was abroad indefinitely,"

"No, most definitely and determin

edly. So I judged at our last meet-"Well, you were mistaker. You are really not infallible, Mr. Leigh. We are home now, definitely and de-

terminedly." For how long?" he asked, in

low tense tone.
"Really, that I can not say. I be gin to think if things keep up like this I shall like home better than I

supposed."
"When are you to be married?" h asked, grimly.
"When am I to be married?" she

repeated, with a laugh. "For a man without words it seems to me you are a little catechetical, Mr. Leigh." "I am-unpardonably so," he an swered in a graver tone.
"Not at all—you have the privilege

of old acquaintance. Any one who tolerated me during my first months at Rosecrofte has established a claim on me which nothing can shake And you were one of my earliest in structors, Mr. Leigh. Don't move or we are lost. I see a glittering young attaché who is looking for me for the next dance, and I am so tired." She leaned back on her cushions with a little fluttering sigh and as the light from an electric bulb fell upon her uplifted face, Leigh noted the shadows under the eyes, the weary lines about the deli-

cate lips.
"Why do you keep this thing up?" he said, almost roughly. "You are not strong enough for it. It is the pace that kills."

"It must kill then," she answered lightly. "I must live in the foam, in the sparkle of things, or not live at all. You are wondering why I came home so suddenly. Grand-father had one of his attacks and it frightened me. I felt that we ought

to return at once."
"And the Duke? I beg pardonin my interest I forget-The Duke!' she repeated.

left the Duke behind with the blue blood of his ten generations aboil. We had a quarrel in the most charming French-there is such verve vivacity in a French quarre and the Duke was so dramatic.

"Do you mean you have thrown him over?" Leigh asked, breathlessly. "Oh, really, no; nothing so vigor-ous as that, Mr. Leigh," she laughed I assure you it was a most gracefu

Thank God," he said, under his "You didn't care a jot for him, I know."

Ah, there you mistake. esteemed him and his ten generations most highly, Mr. Leigh. And, as my dear Madame Charrette assured me, beyond that no discreet jeune fille should go. And for a while, as you will testify from our meeting at Biarritz last year, I was most discreet. But, but—perhaps it was the Duke's nose! It is most highly Roman and patrician, as Madame Charrette said, but there is so much of it. There me a time when the Duke seemed all nose. And then we visited the chateau of his ancestors. There were black dungeons in it where people had died, chained to the walls. and an obliette whose dreadful secrets no one ever knew-all most high born and aristocratic, of course, Madame Charrette assured me and a chapel where all the ten generations are lying in state, their stone hands clasped in prayer, Marie, Melanie, Jacqueline, Camille, second, third, fourth, fifth Duchesses of Lausanne. Ah, the line was unending, I thought—until I came to the nice cold white slab waiting blank for Maurice Frances, eleventh

Duke of Lausanne and his wife. It was too much. The long chain of

the generations seemed winding about my neck, and I snapped it and was free. Then even dear Madame Charrette gave me up. I was beyond her understanding, she declared! Never would she take one of these Americaines incomprehensibles to her governess' heart again. So we parted, and I went to Italy with the parted, and I went to Italy with the Frascalis while grandfather took the baths at Lex Baux Chaudes. Three wonderful menths I spent in Italy," the light tone deepened and softened, "and then grandfather joined me and grew worse, as I said, and we are home. Now I have talked myself out, monsieur. It is your turn. What has happened since you left me on the rocks at Biarritz last

"I have lived, as you see."
"Lived and flourished," she laughed. "Aunt Van tells me wonderful stories of your brilliant

"I have had several big cases and the good luck to win them," he answered. "But success, I would not give my record that name. There are more interesting happenings in your own family, I think."

"Milly's pretty romance with her young doctor, you mean? I confess it rather took my breath."
"Why?" he asked, bluntly.

"Aunt Marian is sighing over it assure you. She says Milly should do better."
"Impossible," was the quick reply "No finer, nobler fellow than Jack Vance walks the earth."

"Still there are other things to be considered for a Randall," and there considered for a Kandall," and there seemed an odd, mocking ring in the silvery tone. "I think you once told me a family story to that effect, Mr. Leigh. Something about a girl named Rachael Varney, whose young heart and hopes were crushed under the Parial water. archaic past. It was my first lesson on sociology and I have always re membered it."

"If you mean that Vance car oast no family tree—" Leigh began.
"None, Aunt Marian declares mournfully," the gray eyes were dancing mirthfully as they met his "Not even a beanstalk, Mr gaze. " Leigh."

"A fig for family trees," was the impatient answer. "The love that would stop at such trifles isn't worth the winning."

That was not the lesson you taught me two years ago, Mr. Leigh."
"It is my lesson to night," he
answered, "but you are past my eaching now.

"Not at all," she said. "I find this new viewpoint of yours most in-peresting. Let me understand it teresting. Let me understand it.
You say that love, true love—"
"Is the law," he answered, with

passionate earnestness, as all the mingled influences of the past day, mingled influences of the past day, Vance's quiet words of love, Daffy's humble story, the laughing, mocking beauty of the girl before him, into fiery speech. "The supreme law, overruling pride, prejudice, poverty, all petty distinctions of rank, name, and place. It should lift its own, if need be, from the deepest mire held to its own headless of the mire, hold to its own, heedless of the world's scorn or plaudits through Life and beyond Death."

There was a moment's silence, broken only by the plaintive strains of the German waltz music. Then the gray eyes that had been lifted to the speaker in laughing deflance shadowed, softened, and fell beneath

"Would this lesson be beyond your learning?" he asked, his voice rembling despite himself.

She lifted her eyes again, and for a moment their gaze was clear, steady, searching, a glance from soul

woman. But I think," and she woman. But I think, and the bubbled once more with light and laughter, "I think, like dear Madame Charrette with her English grammar, you are teaching what it would be quite impossible for you to learn, Mr. Leigh. And now I can hide away no longer. I have missed two partners already I am sure, and you are not doine your devoir to Aunt Van's pretty buds at all. Come, we must appear again.'

And in a moment more she was standing, gay and gracious, under the electric light, the center of every eye, eager partners pressing aroun her, and the "lesson" of the even-

ing seemingly forgotten.
"I did not expect to have Nellie with me." explained Aunt Van. as during a pause in his duties her nephew found himself at the chaperon's side. "She joined us at the last minute. Colonel Dupre, who came over in the steamer with her, sent her an invitation by special messenger this morning. Really, it is scarcely fair to my other girls to have such a belle with me. The men have no eyes for any one else hear them raving over her beauté du diable, as old Monsieur Pierfonds

calls it." Confound his French insolence,

said Leigh, flercely.

"Nonsense, my dear boy—he
meant only sincere flattery, I assure
you. And there is an eerie charm about her, you must agree. Then she has had such wonderful advantages this last two years. Louise Charrette, whom I recommended to the Judge for her governess and traveling companion is incomparable.

Nellie shows the training of la vielle Parisienne at every turn.

Was she a good woman?" asked "Louise Charrette good! My dear Allston, what a question! She is quite a devotee. But there she seems to have failed. Nellie is still out of

"It seems very sad and strange," continued the old lady, "but as her grandfather says, these things can not be forced, and even in this stubborn resistance he can see no fault He simply idolizes her. She goes to church regularly with him; attends lectures, sermons, even missions, at his request. And she was in the very heart of things, of course, at the Freecalis, I understand. The old Cardinal, their uncle, was most in-terested in her. But all in vain She either can not or will not be-lieve. Perhaps this rumored mar-riage with the Duc de Lausanne will change her. You met him, I think last summer, Allston." "Yes," was the brief answer.

"It will be a most brilliant pare even for her, I understand," sai even for her, I understand," said this good matchmaker with interest. "Really, of that I am no judge," was the dry answer. "He struck me as a rather empty figure head of a fast-vanishing past."

Something in the words, in the tone, was a sudden, startling revelation to Aunt Van. But she was too wars to give a sign.

wise, too wary, to give sign.

"They are all at Marian's house Baltimore for the present," she went on. "Gilbert felt his father should be under the care of a specialist-for a while at least. But the Judg for a while at least. But the Judge insists that no anxiety about him should mar the pleasure of Nellie's home-coming. Marian is to give a reception in her honor next week." And the good dame chattered on in seeming unconsciousness of the light that had flashed upon her. And, where were her keen wits, that she had not seen from the first? The fete at Van Arsdale Manor, the trip to Europe last summer, the feverish to Europe last summer, the feverish devotion to his profession, the sudden deadening of all youthful en-thusiasm since his return. Her boy, her poor, dear boy she saw it all!

It was close to another day before the good lady's duties as chaperon were over, and in the old-fashioned Southern hotel which she favored. her pretty charges, after various wise provisions for their comfort and beauty, were comfortably settled for sleep until the next forenoon. Aunt Van never allowed her girls the pace that kills. But in the wide airy room that Mildred and Nellie shared to gether, a log fire was blazing cheery welcome when they entered, and both girls had found the evening too exciting in many respects to induce sleep. Slipping into a silken kimono, Nellie flung half a dozen pillows on he hearth rug, and nestling there in the cheery warmth and glow, watched the quieter, graver movements of her room mate with a curious gleam in her eyes.

It's too late for the Rosary to night," she said, as Milly twined the amethyst beads around her wrist. "Come, it's all settled, I see it in your face. You and Dr. Vance had it out there among the azaleas to night. Tell me all about it, Milly You have promised to marry him."

Milly sank into the low chair be fore the hearth and the firelight showed the new radiance on her

weet, womanly face.

"Yes," she answered, simply. "I have promised him. It will be a disappointment to mamma, I know-but—I love him, Nellie."

"What a solemn finality you put in the word," was the half-mocking reply. "Did you ever love before,

Never!" the sweet voice seem to thrill with its earnest denial. "I have had girlish fancies, of course, but never anything like this else—so strong, so deep, so compelling, Nellie There seems but one place in the world for me and that is at his side, one life for me and that is a share in have no doubt, no fear. The one shadow that loomed between us is removed. He believes, he hopes now, even as I do."

Since when?" was the startled query.

"For more than a year." Milly an "But he did not tell swered. until to night under the azaleas. He was almost afraid, he said, that I would doubt his motives—the earn estness, the purity of his faith. A estness, the purity of his tatul. As if I could ! Though, as he said, it was a few words of mine that made him think, that stole like a faint light into his darkness. And then with that little light glimmerfore him, he met Father Lane the missionary. I don't suppose you remember him, Nellie. He preached for us once or twice at St. Barnabas.

'Yes. I-I remember him," was the low answer. "There was a terrible fever eni demic in Jack's town that year, and he and Father Lane met constantly at sick-beds, death beds, in the slums, the hospitals. Wherever there was direst need, they stood together, Jack fighting for the body and Father ane for the soul. And such brave fighting as it was. Jack said he sometimes gave in under the strain but Father Lane never.

"The fever raged in the very lowest part of the city, among criminals, outcasts, negroes—the dregs of the place. But there was no spot too foul or dangerous for Father Lane to enter, no creature too vile, too abandoned, for his message of hope and love. And in the burning light of this charity, Jack saw the Truth and followed it. He is eilent about it usually, for it seems too holy, too wonderful an experience for casual speech, but he was received into the Church by Father Lane six months ago. Oh, Nellie, you can not under-stand how happy this has made me, you can not understand."

fire. "No, I suppose I can not under-"But some day you will," Mildre went on, softly, "some day the Light will shine for you, dear, as it did for

Jack. We are all praying for it— Sister Celestia and all."
"Oh, no, no, no!" was the im-passioned cry, and the crouching figure before the fire started up sud-

denly and falling on her knees buried her head on Mildred's breast. buried her head on Mildred's breast.
"Don't don't pray for me—don't let
her pray. For it is as she said years
ago—the Light for me must be fire,
Milly—burning, revenging, consuming fire. Don't pray for it, lest you
be heard, lest you be heard."
"Nellie, Nellie, dear Nellie" cried
the other in dismover as the elegand

the other in dismay, as she clasped the sobbing, trembling girl in her soft tender arms, "what a strange, wild way to think, to feel."

wild way to think, to feel."

"I know. I am a strange, wild wicked girl, Milly," the speaker lifted her head again and tossed back the loosened red gold hair from her strained face. "But I am not so wild and strange and wicked that I can not be glad you are happy, Milly—glad, glad, glad! And oh, don't mind glad, glad, glad! And oh, don't mind any one being disappointed. Don't care whether he is rich or poor or high or low, let the world laugh or frown as it pleases. Love like yours is enough—enough to make heaven on earth, Milly, heaven on earth!"

"And you brought it to me," said Milly, as with tender touch she smoothed back the loosened hair from Nellie's face. "I can never for-get that. If it had not been for you, we would never have known each other. It was at your bedside met. He called us to you, you re-

Yes, I remember," the speaker' voice grew cold and dull again, "I remember. But we will both look ike witches to morrow if we sit up here talking any longer. Dix heures de sommeil Madame Charrette as sured me was the first commandment of a pretty woman. Let us to bed

and to sleep."

But long after the new bethrothed was lost in happy love dreams the gray eyes of her companion stared into the fire-lit shadows about her.

Finally, as if tortured by restless ness, she rose to look at the clock on the mantel. The wide hearth was a bed of embers, blaze and sparkle had died—all was clear fiery glow. And as she stood looking at it—the triumphant beauty of the evening-she seemed to feel a scorching breatl within her inmost being.
"It will come," she whispered to

herself, "it has come—already. My God, my God!" she flung herself upon her knees and buried her face n the cushioned chair before her "Oh, if, like Milly's happy lover, I dared, dared follow the Light that is burning within my very soul—if I dared—if I dared!" TO BE CONTINUED

"WHO CAN FORGIVE SINS BUT GOD ONLY "

CONFESSION WAS OBSTACLE TO CONVERSION

(A TRUE STORY)

Up in his small lodging room Jack Morrison sat smoking. As a medical student, he knew that smok ing was not good for him, but he knew also that there were worse

things than this.

From down the hall voices and laughter sounded; then footsteps approached, while someone called Jack's name. Receiving no answer the caller, a young man, stood in

"Aren't you coming, Jack?" inquired. Where?" The curt question expressed little of Morrison's bitte

"Oh, it's just the religious meeting -revival or something. Don't you remember? Not exactly in our line, but the fellows all promised to go. Everybody's doing it'; and it may prove something of a lark," he ended hopefully.
"No I do not care to go, thank

you," came the cold response.
"All right; so long," and the
young man rejoined his waiting com-

For some time the other sat smol ing, but the listless expression on his face had given place now to one of utter despair. With bitterest selfreproach he was acknowledging to himself that through his own fault he was not making good in this, the last year of his medical studies. He was failing miserably to live up to his past record, and the great things expected of him, especially by his old father, already dreaming of his son's future and brilliant career. Why was he failing, and so utterly? He simply had fallen in with the wrong companions this year, he told his self wearily. The sane, healthy things of life had come to have little attraction for him, and while he realized that he had sunk low, he felt that he could not rise and free

At last Jack put aside his pipe and leaned his aching head on his hands. He was very lonely; why had he not gone with his friends to the meeting? It was surely an amusement, innocent enough. Ah, yes! too innocent for him. Consequently he did not want it. The whole city to night was crowding to hear the evangelist, who was considered a good speaker. Why not go with the crowd, even now? This man might

you can not understand."en the same of hope for him.
"No," was the low, dreary answer, as with her hands clasped over her head Nellie looked into the leaping doors were thrown hospitably open.

An hour ago a great many people had entered. Now a few stragglers still were entering or leaving. An old gentleman of benevolent

aspect came down the street and caused before the door. A placard above made some announcement, doubtless as to the nature of whatever was transpiring within, but the kindly blue eyes were dim with age. Being just a bit curious, and inter ly interested in human affairs, the old gentleman boldly walked in. There was an inner door which was opened for him by a man stationed near by. "Too bad, you've missed the speaking," he said. "but the near by. "Too bad, you've m the speaking," he said, "but Rev. Mr. Horton is still within."

Our elderly friend entered a long, well-filled hall, at the end of which was a raised platform, evidently having been just vacated. A man in clerical garb was passing from group to group in his audience, shaking hands and pausing for an earnest talk with many.

The newcomer was watching the The newcomer was watching the scene with deep interest, when it suddenly dawned on him where he was. He now remembered having heard that a revival was going on in the Protestants churches, but being occupied with other affairs, he soon to be the second that the second t forgot the matter. Turning to leave rather hastily, he collided with a man back of him, apparently not having been seen. Daniel Stone inadvertent-ly paused, arrested by the look on the man's face. A young face, and proud, with an eager light, an eager hunger that might mean passion, pain, or sin) in the dark eyes now fixed on the sin) in the dark eyes now fixed on the face of the evangelist with something almost compelling in their gaze. Perhaps it was that gaze, or merely Stone's movement to leave, that attracted his attention. At any rate, the next moment the Rev. Richard Horton stood beside the two, and Daniel Stone felt his hand warmly clasped. A pleasant greeting sounded in his ears, while with a warm feel ing in his heart, he acknowledged that the non-Catholic's sociability was something Catholics might pro

"You are a Christian ?" the gentle man questioned with a piercing, but kindly, glance at the beaming, serene

aged face of Daniel Stone.

"Certainly! that is, I hope so,"
the other returned in some con

"Do you care to ask me anything? the evangelist further inquired.
"Not a single; solitary thing,"
Stone returned with such vehemence

"You feel perfectly satisfied, then? That is well," he added, still smiling. Daniel Stone stepped back, not however, before he had seen a cloud cross the evangelist's countenance as his eyes met the restless ones o the young man who had waited. Standing at the door, with frank interest. Stone watched their interview. It did not last long, and when the young man turned away, the look of hopelessness on his face told the watchers that Richard Horton, for all his kindly good fellowship, had not known how to help his brother's

As the young man approached the As the young man approached the door, Stone nodded to him, and they left the hall together. "Well, did he do you any good?" the younger man asked when they were outside.

The other laughed softly. "No," he acknowledged, "but, you see, I wasn't exactly expecting him to. I didn't exactly expecting him to. I

didn't really need any help, and being a Catholic, I didn't, strictly speaking, have any business there."

Why not?" Jack challenged. " Other represented?"
"Why, Catholics have everything

they can possibly need in their own her at the king's right hand in golden Church. What, therefore, would be the use of galivanting around—unless everything of beauty and loveliness to share our treasures with them? Indeed, I wish we could," Stone said

You forget." the young man re turned with a touch of haughtiness in his tone, "there are some things in your Church we would not care to have shared with us."

That is only because you do not know the truth about them, and the value of them," the old gentleman returned unruffled. "Now, I've just let a car go by, and there will not be another for ten or fifteen minutes in the meantime, I am going to tel you just exactly what your need is at this moment—what my Church can give you, the Sacraments of Penance and of the Holy Eucharist."

The other started slightly. could never bring myself to kneel to anyone but God," he said vehemently.
"I could never bring myself to confess my sins to a fellow-man. We should tell them only to God in the secret closet of the heart. "I do believe," Daniel Stone calmly

remarked "that you non-Catholics imagine you are ahead of us, mentally and spiritually, with that idea of telling your sins only to God. To my thinking, there is not the slightest merit or satisfaction in that mere telling. Suppose, for instance, standing (you and I) as we are now, you deliberately knocked me down, no deliberately knocked me down, no resistance being offered by me. Do you think it would be, in any sense, brave, or manly, or satisfactory to me to have you tell me that you had knocked me down? What I would expect though, would be that you'd humble yourself sufficiently to tell the doctor what you had done, and as a reparation that you'd pay the bill. Oh, yes! it is right and proper that we tell the Almighty of our sor row for sin, but for real humility and mortification give me confession. For, understand, there is something humbling in kneeling down and tell ing the tale of our sins to a fellow creature : and never, for a momen does he who listens or he who kneels forget Whose is the voice that pro-

nounces absolution—even the Holy Spirit's own. Christ did not will to Spirit's own. Christ did not will to remain on earth as a visible Presence, to which men might kneel unashamed, but kneeling might forget all save that Presence. But He stayed with us, veiled in the Holy Eucharist, and He vested His priesthood in men. They are frail, human hands that hold the power of the keys, but they are human hearts and sinful for which that power is given. To me the sacrament of penance expresses the sacrament of penance expresse Christ's infinite mercy, even as the Holy Eucharist expresses His infinite

The speaker paused, a little ashamed that he had been so carried away as to preach something in the nature of a sermon. But the thoughtful face of a sermon. But the thoughtful face of the man beside him told him he had made an impression. He con tinued at length, slowly: "When I was young, I went wild for a bit. I forgot many things. I am an old man now, standing on the brink of the grave, but I look back on that page of my life with sorrow indeed, but without fear, believing that by confession it has been made white because of the merits of Christ. Humbly, sorrowfully, we kneel to confess our sins, and lo! the act becomes one with the bitter humilia tions of the Passion, and the infini tude of the Christ sorrow for sins.'

Jack Morrison did not respond at once; but courage and hope had come into his face. Far down the street a car came in sight, then swiftly, yet with grave gentleness, the young man spoke; "Just a few months ago I thought of entering your Church. It was confession that kept me back. Perhaps it was my pride, but I could not quite stand for it. Now your words have shown me my own need, and to morrow I shall make arrangements to be instructed in the Catholic Faith. Goodnight, and thank you."

There was a fervent handclasp, and he waited to help Daniel Stone on his car: then he stepped back, alone once more. Close to him was the lure of a great, evil city. On the street corner, just opposite, there were flaring lights, and swinging doors, and gay voices; but the young man was oblivious of it all. His glance had swept to the peace of the stars above him. "A stained page made white," he murmured, "and I called it degradation ; infinitude, and I dreamed of chains.'

He became an exemplary Catholic -Anna Rose in the Missionary.

### THE IMMACULATE CONCEPTION

(Sermon by the late Very Rev. T. N. Burke, O. P.)

"Thou art all fair, O my beloved, and there is not or slightest stain in thee." These words are found in the Can ticles of Solomon, and the holy Cath-olic Church applies them to the soul and body of the Blessed Virgin Mary. In the Scriptures the king addresses his spouse by these words. The king represents no other than the Almighty God, and surely, if among all the daughters of men, we ask ourselves, and who was the spouse of the Almighty God? we must immediately answer the Virgin Mother, who brought forth the eternal God, made man. Wherever, therefore the Scriptures and inspired writings of the old law speak words of love and denote attributes belonging to a spouse, these are directly applicable to the Blessed Virgin Mary. Now. among the many gifts and graces which the prophet beheld in her, and upon which he congratulates her, are these: he tells us that he saw was upon her; but, in addition to this, he tells us that a vision of such perfect purity, such perfect immacu filled with the Holy Ghost and the joy of God, he exclaimed, "Thou art fair, O my beloved, and there is no spot or slightest stain in thee.'

Behold, then, dearly beloved, the first great grace that the Virgin of Virgins received at the first moment of her existence. When we reflect upon the relationship which the inarnation of our divine Lord estab lished between the Blessed Virgin Mary and the Almighty God, namely, that she should be the Mother of God, that He, taking His sacre humanity from her, should be united to her so as to be the flesh of her flesh and bone of her bone-that He was to be altogether hers, as the child belongs to the mother at birth—and in this new relation of His humanity He was not to suffer the slightest diminution of His own infinite sanctity which belonged to Him as God—when we reflect upon all this, and see the awful proximity in which a creature is brought to Almighty God in this mystery of man's re-demption, the very first thought that strikes the mind is, I know God must have forfeited something of His holiness, or else the creature that He selected for His mother must have been all pure, all holy, and so fit to be the Mother of God either God must have forfeited some of His holiness coming to one per-sonally a sinner, taking tainted blood, the nature that belonged to us that He took in her, that which was a broken, a disfigured, and de-formed nature, tainted with sin, and steeped, if you will, in sin—for what, after all, is the record of man's his-tory but a record of sin—or Mary must have been sinless. But if the Almighty God took that nature from one who bore in her own blood the personal taint of the universal sin, God thereby compromised His own infinite holiness—nay, that He did we must conclude that the Almighty angels, there in the full blaze and

His own word, for the word of God is, that nothing defled, nothing tainted, shall come near to Almighty God. The soul that departs from this world with the slightest taint of this world with the slightest taint of sin upon it must pay to the last farthing, and purge itself unto perfect purity before it can catch a glimpse of God in heaven. And if this immaculateness and purity be necessary in order even to behold God, Oh, think of the purity, then, of the immaculateness, that must have been necessary in order not only to behold God, but to take Him into her bosom, to give Him the very human life that He lived, to give Him the very nature that He took, and united to Himself in the unity of His own divine person—to give Him that humanity that He literally made Himself. What infinite purity, what perfect innocence innocence and immaculateness did these involve, unless, indeed, we are willing to conclude that the Almighty God came into personal contact with the sinner and so allowed something not undefiled to come into contact with Him. But no; the mystery which brought so much suffering, so much humiliation, so much sadness and sorrow to the eternal Son of God, brought Him no compromise with sin, brought Him no defilement of His own infinite sanctity, not in the least lowering Him from that standard of infinite holiness which is His essence and nature as God. And, therefore, it was necessary that, coming to redeem a sinful race, the individual of that race from whom He took His most sacred humanity, should be perfectly pure and im-maculate. More than this, we know that the Almighty God never yet called any creature to any dignity or to any office without bestowing upor that creature graces commensurate with the greatness, the magnificence, and the duties which he imposed upon him. Hence it is that we find when He was about to create the Prophet Jeremiah, when he was about to make him a prophet, to put his divine inspiration in the him mid-His divine inspiration into his mind, when He was about to send this man to announce His vengeance to the people, the Scriptures expressly tell us that He sanctified that man in his mother's womb before he was born, and that the infant prophet came into this world without the slightest taint of sin. Hear the words of Scripture: "The word of the Lord came to me, saying, Before I formed thee in thy mother's womb I knew thee; and before thou camest forth out of the womb I sanctified thee and made thee a prophet unto the nations." So, in like manner, when the Almighty God created a man who was to arrive at the highest dignity of the prophets, namely, not only to proclaim the coming of God, but to point out God amongst men in the person of Jesus Christ, John the Baptist, created for this high and holy purpose, created to be amongst men what Gabriel the archangel was to Mary, namely, the revealer of the divine counsels, God sanctified him in his mother's womb, and John the Baptist was born without sin. the Almighty God sanctifies a man before his birth, anticipates the sacramental regeneration of circumcision, sanctifies him before the sacrament, as in the case of Jeremiah and John the Baptist, simply because that man was called to the office of proclaiming the Word of God, ch, dearly beloved, surely there must have been some distinctive sanctity, some especial grace in reserve for Mary, as much higher than the grace of the prophet or of the provision of the Japuist, as Mary's office transcends theirs. Jeremiah had but to announce the word of God revealed to him. Mary it was who was to bring forth the word of God incarnate in her immaculate womb. John the Baptist was to point Him out and say, Mary was to hold Him in her arms of God. Who is to save all mankind. is my Son." And therefore it is, prophet, preacher, and precursor, as her dignity so far transcended any-thing that heaven and earth could ever know or imagine in a creature. so the Almighty God reserved her alone amongst all that He created upon this earth, that she should be ceived, as well as born, without conceived, as well as born, without sin, that that stream of sin which touched us all, and in its touch de-filed us, should never come near and soil the immaculate Mary, that that sin which has mixed itself up in our blood in Adam, and, upon the stream of that blood, found its way into the heart-veins of every child of this earth, could never flow in the immaculate veins that furnished to Jesus Christ the blood in which He washed away the world's sin. Therefore the Almighty God for this took thought and forethought from all eternity. "The Lord possessed me in the beginning of His ways, before He made anything from the begin-ning;" that is to say, in the divine and eternal counsels of the Almighty God, Mary arose in all the splendor in all the immaculate whiteness of sanctity and purity, the first, the grandest, and the greatest of all the

designs of the eternal wisdom of God, because in her was to be ac-

complished the mystery of mysteries,

the mystery that was hidden from

ages with Christ in God, namely, the

Thus did the prophet behold her as she shone forth in the eternal coun-

sels of God, when he looked up in

that inspired moment at Patmos.

and saw the heavens opened and all the glories of God revealed, there in

the midst of the choirs of God's

incarnation of the eternal

from the Father of Light, and ex-claimed, "I beheld, and lo! a great sign appeared in heaven, a woman clothed with the sun, and the moon beneath her feet, and on her head a crown of twelve stars." Who was this woman? Mark what follows, this woman? Mark what follows, and you will know for yourselves.
"And she brought forth a man-child Who was to rule all nations with an iron rod; and her Son was taken up to God and to His throns." Whom can she be but the woman that brought forth the man-child, Jesus Christ, the Son of God? Thus did the prophet behold her, the sign and promise of victory and of glory. And how significant are the nysterious words which follow, "and and you will know for yourselves.
"And she brought forth a man-child
Who was to rule all nations with an
iron rod; and her Son was taken up to God and to His throne." Whom can she be but the woman that brought forth the man child, Jesus Christ, the Son of God? Thus did mysterious words which follow, "and the serpent cast out of his mouth after the woman water, as it were a river, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth and swalcast out of his mouth," of the earth indeed swallowed up these fatal waters. The whole world was saturated waters. The whole world was saturated with them, but they never touched the woman. And we behold in this mystery the Immaculate Conception, for I can call it nothing else than a mystery of Divine grace, and which is a triple triumph, namely the triumph of God, the triumph of human nature and Mary's own triumph and nature, and Mary's own triumph of numan glory. Consider these things my friends. First of all, let us consider God's triumph in Mary. Recollect, dearly beloved, the circumstances that attended the fall and the sin of man. God made us in a perfect na ture, perfect in its organization, perin its beautiful harmony, per fect in its beautiful harmony, ver-fect in its eternal destiny, perfect in the freedom and the glory with which he crowned the unfallen man. Thou hast made him little less than the angels, thou hast crowned him with honor and glory." Then came sin into this world, and spoiled the beautiful work of God. All the fairest work of God was destroyed by Adam's sin. The integrity of our nature was injured. The harmony of our creation was disturbed. Bad pagesions and evil inclinations were let loose, and the soul, with its spiritual aspirations, its pure love, and unshackled freedom, became their slave. But although the devil triumphed over God in thus breaking, destroying, defiling and spoiling God's work in man, yet his triumph was not perfect. God would not give His enemy a total and entire triumph over Him in the destruction and spoiling of his work. God took Mary aside and said, For her let there be no sin ; for her let there be no soiling influence, for her no taint. He took her, in His eternal designs, into the bosom of His own infinite whilst all our nature was destroyed. in her it retained its original purity, integrity and beauty, in the one soul and body of the Blessed Virgin Mary, Thus we see the triumph of God and here, it is worthy of remark, dearly beloved, that although in Scripture we often read of God's designs being frustrated, or God's work being overturned and spoiled by sin or some evil agency—yet it is never totally spoiled. God never gives a complete triumph to His enemy. Thus, for instance, in the beginning, at the time of the deluge, all mankind were steeped in sin, and God, looking down from heaven, said: "I am sorry that I created this race, for My spirit is no longer among them." Yet, even then did the Almighty God reserve to Himself Noah and his children, and out of of the whole race of mankind these were saved in purity and in sanctity. that God might not be utterly conquered by the devil. Again, when the Almighty God prepared to rain down fire upon Sodom, He could not advantage of the could not be seen as the consequent of the could not be seen as the consequent of the could not be seen as the consequent of the could not be seen as the consequent of the could not be seen as the consequent of the could not be seen as the coul find ten holy men in the land. And vet, in the universal corruption. Lot and his family were saved. They were holy, where all else was unholy they preserved God in their hearts. Again, when the tribe of Benjamin was destroyed from amongst the other tribes of Israel, a and the foundation thereof is laid few were saved, that God's work might not be utterly destroyed.

And so the prophet, speaking of the Jewish people says: "If the children of Israel were as the sands of the sea, yet a remnant shall be saved."

tain. The Lord loveth the threshold of Sion more than the palaces and tabernacles of Judah." You know that every word of Scripture has a deep and God like meaning. What meaning can these words have? Apply this to Mary's sanctity, we find tain. The Lord loveth the threshold of Sion more than the palaces and tabernacles of Judah." You know

meaning can these words have? Apply this to Mary's sanctity, we find the first moment of her existence Thus it is that we find, invariably, that the Almighty God allows, in His upon the summit of the holy moun. wisdom and in His vengeance, the tain, that is to say, her very first step wisdom and in his vengeance, the devil to go to a certain point, and to revel in destruction so far; but yet, suddenly He stays him. God stretches out His hand, and says to him: "Thus far shalt thou go, and no farther." This ought to be a great lesson to us in this curdent. great lesson to us in this our day. was destined to be the mother of True, it seems to us in this our day God, made Man. But, you may ask that this devil of pride, this devil of me, in that case, if she never sinned, infidelity, this devil of revolution, even in Adam, surely she stood in no even in Adam, surely she stood in no need of a Redeemer; surely she was this devi! of self-assertion is let loose among the nations to play riot the only one for whom it was not with the Church of God to strike the crown from the Pontiff's head, to pervert the ancient, faithful nation did not require redemption or salvawhich has upheld him for centuries and make it the bitterest enemy of the Church and to deprive the head of the Church, for a time, of power. Lord, and my spirit hath rejoiced To-day, this devil runs riot in the shutting up Catholic churches. expelling Jesuits, tainting the founred bonds of marriage and of society Eucharist, persecuting His priests bishops and representatives

fatigued with the labors of the up-ward journey, knelt down in the

blessed rest on the summit of Christian perfection—that Mary's sanct-

ity begins; for in her Immaculati

Conception, she was conceived with

out sin, no thought or shadow of

to fall upon the pure sunshine of her

soul. No temptation to sin was ever

her sacred heart. Nothing of sin was

ever allowed to approach her. En

perfect sinlessness, and, consequently, in perfect union of love with God, all of the saints and angels in heaven.

Scripture, where the prophet says
"Wisdom built unto itself a house

upon the summits of the holy moun-

necessary that God should become Man; God became Man to redeem

sinners, to save them; if this woman

in God, my Saviour?" Well, my friends, she owes as much to the

blood of Calvary as we do, and more. He was more her Saviour than ours.

Whence came the grace of her Im-

maculate Conception? whence came the power that kept her out of the way when all the rest of mankind

thought to sin allied was ever allowed

I have allowed you. Back! Let that the Almighty God may save in there be peace."

And so the Almighty God triumphed my friends, that the Almighty God is even in the fall of Adam, which not bound to save this soul or that And so the Almighty God triumphed even in the fall of Adam, which brought death into the world, polluted the blood, stirred up the pasin this or that particular way? For instance, the Almighty God appointed circumcision as the only way by which original sin was to be removed under the old law, and yet we know that He saved and sanctified Jere-mias and John the Baptist without circumcision, and before; because, circumcision, and before; because, although circumcision was the ordinary way, Almighty God did not tie His hands, nor oblige Himself never to apply an extraordinary way. And so, wherever there is a human spirit made fit for heaven, that saving and that fitness is purchased by the blood of Jesus Christ, and by that alone. It saved Mary, as it saved us, only in a different manner; it saved us by falling upon our sinful heads in baptism—literally washing away the stain that was already there; it saved Mary by anticipating baptism, by removing her from the necessity of the sacrament, by anticipation. In us this blood of Jesus Christ is a cleansing grace; in Mary served, she never having been tainted with or spoiled by sin. It is, also the triumph of our nature. My friends, if Mary had not been conceived without sin, we might have been redeemed, we might have saved our souls, as we hope to do now; we might have gone up into the glory of heaven; but a perfect human being we never could have seen. Heaven would be a congregation of penitents if Mary were not there—tears upon their faces—but no tear upon thine.
O Immaculate Mother! The blood Christ is a cleansing grace; in Mary it was a preventing grace. She is saved as much as we are. For in-stance, suppose a wise prophet—a man that had a knowledge of the of Jesus Christ upon the hands of all, no blood of Thy Divine Son upon Thy immaculate hands, Oh Mary The unfallen man would have been a shore, and see a number of persons about to embark on board a ship thing of the past. Even in heaven, the representative of what God had leaving for a distant port, and that he said to one of them. "That ship is going to be shipwrecked; do not go on board," and the person followed made in Adam would be wanting if Mary were not there, and, therefore, our nature has triumphed in her We may all look up to her in heaven we may all contemplate her, we may glorify our humanity in Mary without his advice and was saved; the others went out on the ship, and it is wrecked, as was foretold; the prophet is there, by some mysterious means, phemy against God, because the humanity that is in Mary, being conand sayes them all. He is as much and sayes them all. He is as much the savior of the person who stayed on shore as of those he saved on the vessel after it was wrecked. And so it is with God. He took Mary aside, and His spirit overceived without sin, is worthy of all compare her in her Immaculate Conception with sinners; I will compare her with the saints, and behold how shadowed her, and He saved her. Oh, how gloriously does God save whether it be wrought out by years of penance, by fasting and mortification, by laborious efforts for the conversion of souls, by utter consecration and sacrifice to God, by martyrdom, her! how magnificently He vindi-cated Himself in her! how kindly and mercifully he preserved one specimen of our pure and unbroken by any form of sanctity, attains to but one thing, and that is perfect sinlessness and perfect purity of soul. her forth as it were in His hand to righten the devil, even on the day Perfect sinlessness and perfect purity of soul mean perfect union by the of his triumph, when he said: "The roman, O spirit of evil, whom thou highest form of divine love with Alknowest well, will crush thy head." mighty God. God so loves us, dearly beloved, that He wishes to have us all together united to Him by that beginning, because hell was afraid, from the beginning, of the pure, unintimate union of the strongest and fallen nature of man, and that was most ardent love. How is it that Let us. therefore, meditate upon that union is not effected? Because of some little imperfection, some these things, and, giving thanks to God for all He did, for the greatest oon of mercy to our race—in that ness in our souls, which keeps us from that perfect union of love with God. Now, the aim of all saints is God so sanctified a creature that she might be worthy to approach Himendeavor, in our own humble way, union with God by purging from their souls, from their bodies, from their by purifying our souls, putting away from us our sins, and by weeping over the follies and errors that we affections, and from their senses have allowed to come upon our souls, thus fit ourselves, that at some imevery vestige or inclination or ever temptation to sin. When they have attained to that, God crowns their measurable distance we too may be able to approach Him and Mary the sinlessness with a perfect union of love, and they have attained to Holy Mother of God. the acme or summit of their desires It is here, precisely where all the saints have ended, here, precisely where all the esaints, tired and MEXICO

PERSECUTIONS AND PROTESTS Those who maintain that the Revolutionists' opposition to the Church is "merely political" will doubtless read with interest that the new Constitutionalist Governor of Chiapas, Southern Mexico, has begun to "reform" the Catholics of his district by forbidding confessions, clerical dress, week day Masses, and the existence of convents. On October 22 a committee from the American Federation of Catholic Societies filed with the State Department at Washington an appeal for the protection of the Catholics of Mexico. One document gave a list of the outrages committed by the the position of Mexican Catholics This is the meaning of the words in

"We trust the American people will realize that they are in honor bound to defend us, to demand reparation for the flagrant violation of the recommendations which were made by them to Carranza and his followers. If this is not done then the declaration of the Carranzistas will be confirmed that whatever they do is done with the knowledge and approbation of the Washingto Government."

Dr. Francis C. Kelley, the editor of Extension, in the November number of that widely-read periodical, holds the American people responsible for Mexican conditions. He is now in Mexico and writes from personal

Mexico and writes from personal knowledge:
"To get rid of one ruler, who was tried and convicted at the court bafore which he never appeared, we have paid an awful price, but it has been paid, as usual, by the innocent; paid by bishops driven into exile, by priests treated with a cruelty which girl children violently snatched from mothers. . . In Chicago there are fifteen Passionist Fathers who saw the murder of a confrère, and then his corpse placed for forty-eight hours in their midst. This was one of the mildest of the stories we have heard. The witnesses are in Chicago to day. There are twenty six Ladies of the Sacred Heart in one of the convents in Chicago, who knowing what had happened to other nuns, fled from their convent and escaped to upon earth. But we know that, at some moment or other, and when we least expect it, perhaps right in the mid career of its apparent glory, the terrible, invisible hand will be put forth, and a voice will be heard, "No that was shed upon Calvary to save that was shed upon Calvary to save us that saved Mary from ever being us? . . Who has brought this more, back! So far, in My ven-geance, and so far, even in My mercy, tainted with sin. Do you not know state of things about? Ourselves!

Who insisted upon the non-recognition of a government lawfully in charge according to the Constitution of Mexico? Ourselves! Who upheld the hands of Carranza and Villa? Ourselves! Who foisted this iniquity upon the decent people of Mexico? Ourselves! It is useless to blame any one in particular. Whoever did any one in particular. Whoever the the work was a representative of the American people, of which we are a part. A bigoted representative of the United States Government is said to have expressed on the streets of Vera Cruz, sentiments which could not well be interpreted as anything but encouragement for the exiling and murder of priests and nuns. He was talking for us. The opinions of the charge d'affaires were evidently considered as worth nothing. He

happened to be a Catholic." It is not too late for our Government to redress many of the wrongs suffered by the Church in Mexico Merely by insisting that the Catho-lics of that country shall enjoy the free exercise of their religion, and that all seized and plundered ecclesiastical property be restored to its owners, the American people can make some amends for the evil that has been done.—America.

### DICKENS ON RELIGIOUS BIGOTRY

In the original preface to "Barn aby Rudge," Charles Dickens, the eminent English novelist, has this to say concerning religious bigotry: "These disturbances (the No-Popery Riots) are impartially painted by one who has no sympathy with the Romish Church, though he acknowledges some esteemed friends among the followers of its creed. It is unnecessary to say that these shameful tumults, while they reflect indelible disgrace upon the time in which they occurred, and all who had act or part in them, teach a good lesson. That what we falsely call a religious cry, is easily raised by men who have no religion, and who in their daily practice set at naught the commonest principles of right and ance and persecution; that it is senseless, besotted, inveterate and unmerciful, all history teaches us."

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LONDON, SATURDAY, DECEMBER, 5, 1914

### NICOLAUS COPERNICUS

Cracow, because it is very much in the zone of battle in the great war, is now very much in the gaze of the world. From this historic city the most widely known Polish writer of the present day, Sienkiewics, whose romance Quo Vadis has been translated into more than thirty languages, issued his appeal to fellow-countrymen to support Russia in the present history making struggle. This appeal comes with peculiar force from one who has done so much to make known the great role his native land has played in the history of Europe. Cracow is a shrine of Polish history; however great or momentous in its issue the impending battle of Cracow may be, the old capital has greater and worthier claims to a place amongst the historic cities of the world.

A writer in the London Free

"But to the student of modern science the most soul stirring thing about Cracow is the fact that the eautiful Church of St. Anne, there. keeps safe housed in marble, the the father of modern astron omy, Nicholas Koppernigk, commo ly called Copernicus. Copernicus modest student of the skyey track the solitude of his chamber ounded by four walls, made himself king of infinite space; and blazed away the stars for Bruno, Galileo the Herschels and all the glorious companie to me—' De Orbium Coel-

his fingers plucking at the pages of his just published book, whose print ed words bis fast-darkening were never to see; no, and his ears were never to hear the savage roas which that book was greeted But in Cracow, to-day, a mark olds a marble book in his hand in testimony of the fact that truth con

That " savage roar " suggested this brief sketch of the life of Nicholas Koppernigk known throughout the world by the Latinized form of his Polish name. He was born at Thorn in 1478 and died at Frauenburg, 1543. His father emigrated from Cracow to Thorn and married the sister of Lucas Watzelrode, later Prince-Bishop of Ermland. Of the four children, the eldest and youngest, Nicholas and Andreas, adopted the clerical career while the older daughter became a Cistercian Nun and Abbass of Culm. The younger married. The whole family belonged to the Third Order of St. Dominic.

Nicolaus Nicolai de Thorunis (Nicholas son of Nicholas of Thorn) was matriculated in the University of Cracow in 1491 where he studied classics, mathematics, drawing and perspective. His uncle, the Bishop, had himself studied in the great Papal University of Bologna, had his nephews elected canons (1497-98) by the Chapter of Frauenburg in order that they might have the necessary means to study in Italy. In 1497 accordingly, Nicolaus became a student of canon law in the University of Bologna where he also studied Greek and became a disciple of Novara, then professor of astronomy. In the Jubilee year, 1500, Copernicus gave astronomical lectures in the Eternal City which were so well received that he here awoke to the vocation of founding a new astronomy. The brothers obtained from the chapter of Frauenburg a further two years' leave of absence to continue their studies. In Ferara he studied medicine and took his degree of Doctor of Canon Law. After his university studies Copernicus practised medicine for six years, being sought by bishops and princes but especially by the poor whom he served gratis. There is no document to show that he ever received higher orders, but the fact that his makes it probable that at least in which we publish in this issue, a prohibited the sale of absinthe. death bed is as fine as anything Ben. to the Glasgow Observer has been high rank, R. I. P.

ater life he had entered the priest-

The main lines of his great work were laid down at Heilsberg where his uncle the bishop resided; at Frauenburg, with scanty instrumental means, he sought to test it by observation. He was an extremely busy man filling as he did many important offices, but the towers of Heilsberg, of Allenstein and of Franch. burg became so many observatories and his great work " on the Revolutions of the Celestial Bodies " bears testimony to his unremitting obser-

vations of sun, moon and planets. His reputation was such that as early as 1514 the Lateran Council asked for his opinion on the reform of the ecclesiastical calendar. His answer was that the length of the year and of the months and the motions of the sun and moon were not yet sufficiently known to attempt a reform. The incident, however, spurred him on, as he himself-writes to Pope Paul III., to make more accurate observations and these actually served, seventy years later, as a basis for the working out of the Gregorian calendar. In 1530, twenty five years after his university career, he had finished his

great work, at least in his own mind, but he hesitated long about publishing it. An abstract written for friends was circulated and his astronomical views began to be generally known. Johann Albrecht Widmanstadt lectured on the Copernican system in Rome: Clement VII. approved and Cardinal Schonberg transmitted to the author a formal demand for full

publication. Not, however, until 1540 did his friends succeed in prevailing upon him to assent, when his great friend and enthusiastic disciple George Joachim Rheticus printed the Narratio prima or preliminary account of the new solar system. Rheticus next secured for publica-Press closed a recent article thus: tion the manuscript of a preliminary chapter of the great work on plane and spherical trigonometry. Finally Copernicus, feeling the weight of his sixty eight years, yielded, as he writes to Paul III. to the entreaties of Cardinal Schonberg, of Bishop Giese of Culm, and of other learned men to surrender his manuscripts for publication. Bishop Giese charged Rheticus, as the ablest dis-

ciple of the great master, with the estium Revolutionibus!' The great astronomer died with the university; but, owing to the

Meanwhile Rheticus tried to resume his chair in Wittenburg, but Luther's university would have none of him on account of his Copernican views on astronomy, and he went to Leipzig. He was thus prevented from giving his personal attention to the edition, nor was the author himself able to supervise it. Hence the reformer Osiander, knowing the attitude of Luther and Melancthon, was able to insert an anonymous preface and the word

'Hypothesis" on the title page. The Encyclopædia Britannica says : Copernicus was seized with apoplexy and paralysis towards the close of 1542, and died on the 24th of May, 1543, happily unconscious that the fine Epistle, in which he had dedicated his life's work to Paul III., was marred of its effect by an anonymous preface slipt in by Andreas Osiander with a view to disarming prejudice by insisting upon the purely hypothetical charcter of the reasonings it introduced."

task of editing the work. Rheticus

intended to take the manuscript to

Wittenberg and have it published at

hostility prevailing there against the

Copernican system, only the chap-

ter on trigonometry was published

Rheticus then turned to Schoner of

Nuremburg who together with

Osiander accepted the charge and

engaged Petreius of that city to

The " savage roar " is like a lot of other bugaboos about pre-Reformation centuries which laid the foundations broad and deep of the science the learning, and the civilization of which we are the ungrateful heirs. However history is steadily lighting up those great centuries and in another generation or two even the popular superstition which still passes as current history with many in a superficial age will flee before the light.

### MODERNISM

Few there are who are not familiar with the term, but to say just what the term signifies would be to most people difficult. Our Protestant friends, to judge from their comments from time ro time, imagine that it is something which seriously threatens to rend the Catholic Church asunder. Both Catholics name was placed on the list in 1587 and Protestants will be glad to find

this much discussed movement, an exposition, which by training and experience in European universities Doctor O'Gorman is singularly well fitted to make. Nevertheless, the thorough knowledge of his subject has not led him to forget directness and lucidity required for popular treatment of a difficult subject.

### READING FOR THE LONG WINTER EVENINGS

We take particular pleasure-and no little pride-in announcing the fact that we have been able to extend considerably the list of books in our Home Library.

If any one will take the trouble to figure out the cost of freight or express charges, duty, postage or expressage in sending to purchaser handling, packing and correspondence, he will be forced to the conclusion that the profit to publishers and dealer has been brought reasonably close to the irreducible minimum.

Behind the idea of our Home Library were the complaints of the comparatively unreasonable price of Catholic books. Now the reason for the condition of things complained of was very obvious to publishers. An example will make it clear. A profit of \$1 a head on the ten thousand cattle of a great ranch would net the owner the handsome sum of \$10,000. The same profit per head on ten cattle would be a long time making a millionaire of a farmer.

This fundamental business conideration holds good in the business of Catholic publishers as elsewhere. The CATHOLIC RECORD conceived the idea of freely using its great facilities for advertising in order to make the multiplier of profit ten thousand instead of ten. The publishers saw the point. The experiment has been very decided success. The scatered and relatively small Englishspeaking Catholic population of anada have been enabled to provide for family reading literature at once wholesome, interesting and Catholic. The Catholic family without Catholic literature has no Catholic atmosphere in the home.

Read over the list, make your selection and then note the stimulating influence on all that makes for wholesome Catholic home life. feel quite certain that you will pity those who live in the comfortable shelters that smug and self-complacent vulgarians miscall "homes." Whatever else it lacks a Catholic home should have well-filled bookshelves from which will radiate a vivifying influence on the intellectual and spiritual life of the family.

### ONE GREAT LESSON OF THE

WAR There is no doubt that persistent temperance education has accom plished much good. Nevertheless it has left the great mass of the people unconvinced, for in those very counand temperance legislation have seen most persistent the consumption of alcoholic beverages has enormously increased. This is not necessarily an argument against either emperance work or temperance legislation. It is an interesting fact and goes to show that it is an extremely difficult thing to educate people out of long cherished traditional belief. And it is a long cherished traditional belief that alcohol is good for the health. It was for generations, and is yet to a far greater extent than temperance workers admit, considered the good household remedy for most of the ills which flesh is heir to. It is this not ineradicable but uneradicated belief that is the rock on which many an exaggerated and perfervid philippic against alcohol shatters itself harmlessly. Not, however, without harm to the cause it is intended to serve. The good old time-honored advice to the speaker not to get ahead of his audience has not been taken to heart by many temperance orators. The average speaker who thunders against alcohol as something essentially evil is miles ahead of the average hearer who in his heart is convinced that alcohol is good though he is quite ready to admit that its abuse is very bad and that it is singularly liable to be abused.

Now we think that there is one reat fact of tremendous significance that should not be allowed to escape erious consideration. France is fighting for national existence. Defeat means that a thousand years of glorious history will close in darkness and national ruin.

In this supreme crisis France has

historic and doctrinal exposition of That is the strong drink of the French

The issue of the great struggle may open up to the young giant. nation, Russia, a national career surpassing the dreams of her most ardent patriots. In Russia the strong drink vodka is a government monopoly yielding an enormous revenue, Yet in this time of supreme test Russia prohibits vodka. And this despatch from Petrograd to the Times is eloquent :

"Grand Duke Nicholas, the Russian commander in chief, has overridden the decision of the Council of Ministers favoring the sale of beer and light wines and has now ordered that, wherever martial laws prevail, the sale of alcoholic drinks of any kind shall be forbidden."

Great Britain has limited the hours during which licensed houses may be open.

These are facts. We do not intend o moralize on them or to emphasize the moral which they point. But we believe that they are facts of such tremendous import that they will go far towards eradicating the world-wide superstition about alcohol.

### "YOURSELF AND THE NEIGHBORS"

"Yourself And The Neighbours : by Seumas MacManus (Devin - Adair Co., New York) is just the kind of book to help us forget, for a brief hour at least, the tragic happenings of these stupendous history making days. A collection of charming stories, told in the quaint, inimitable style of our old friend, Seumas MacManus, "Yourself And The Neighbours " affords us many a delightful and sympathetic glimpse over the half doors of humble cabins into lives far from being as barren as the moors or as rude as the hills about them. Brimful of the humour from heaven" that has ever lightened the cares and the sorrows of Ireland, with here and there a tear to balance the laughter, and now and then a fascinating touch of the mystery and magic that have never deserted the hills and glens of the old land, expressing in every line the fertility of soul which, ages ago, the victims of Cromwell chose in preference to fertility of soil -- never since regretting the choice, for, was it not the wiser part? Yourself And The Neighbours" will surely find a warm and welcome corner in many a heart and home Among such a collection of gems, each rich in its own way, it may be hard to pick a favorite, but The Return of Rafferty is something that could happen only in a land of Beauty, Love and Music like Ireland. He was a man, was Rafferty, as well as a fiddler," with "Love, Love" his one great theme, lifting the world star-high" for him, and with all the beauty and magic of all created things in his wonderful music. The Will of the Wise Man takes us far, far back to the royal days of old when wise men "were as common as wattle sticks in Ireland" and the fame of through the world. The Priest's Boy, The Postmistress, The Masther, The Beggar, are among the unique character - studies gathered from a land incomparably rich in interesting material to be found in this delightful book. The Home Come Yankee has a particular flavor and charm which no reader can fail to appreciate. When God Sent Sunday ends the book and fittingly does so, for in

truth, it is " the limit " and as such

must remain till Seumas MacManus

writes another one.

BENSON'S LAST NOVEL The appearance of a Benson book was always eagerly anticipated by the eading public, but his recent and untimely death invests "Oddsfish' with a certain element of pathos. It is hard to realize that this is the last effort of his gifted pen ; that never again shall the printed page voice the thoughts of that wonderful mind; that from henceforth we shall look in vain amongst the lists of forthcoming books for the name of Robert Hugh Benson.

In "Oddsfish," as in some of his most noteworthy novels, Mgr. Benson turns to history for his subject. The time is the later years of the reign of Charles II., and it is thus in a sense a companion volume to "The King's Achievement" "By What Authority, The Queen's Tragedy," and " Come Rack, Come Rope," which dealt with the days of Henry VIII., Elizabeth, and Mary. We think it will be accounted one of his greatest books seriously rivalling ' Come Rack. Come Rope" in power and interest.

The description of the King's

son ever wrote, and all through the book his delineation of Charles' char acter is a masterpiece of the first water. So, too, in our author's hands the actors in the famous Titus Oats Plot and the "Rye House Plot" are made to live again. and we get a vivid picture of those desperate days of intrigue and per secution when Charles and James sat upon a volcano gilded like a throne. The various attempts to keep the Papist James from the succession; the martyrdom of two heroic companies of priests, the impeachment of Stafford, the vacillating policy of the King; the over im petuousness of the heir-apparent, are all portrayed with Benson's well-known power. And through it all runs the golden thread of a love story which, though slight and tragic in its ending, is as winning a story of the relations between a man and a maid as could be imagined or desired.

Benson is dead, and it is not for us to estimate his greatness. But had he done nought else but given us these splendid novels of the days of persecution he would deserve well of his co religionists. For since his works were read by Catholic and non-Catholic alike none but God Himself can estimate the good he effected by setting the much distorted Reformation epoch in its proper perspective. No man can read Benson's books and continue to hug to himself the old delusion about those dark and evil days. At the desk, no less than in the pulpit, Benson was a missionary. He is the pleasantest, as well as the most successful of school masters. No study, no matter how exacting, of the dry bones of history could so familiarise the reader with the momentous happenings of those stirring times. The formal history is a picture in outline. Benson gives us moving pictures that grip the imagination. No one who wants to know the true story of how England was robbed of the faith can afford to be without Benson's historical novels. The reading of them will teach us, moreover, to value more and more the possession of this sublime gift our-COLUMBA. selves.

NOTES AND COMMENTS AN IDEA of the number of Belgian refugees in Great Britain is furnished by our Catholic exchanges, who are devoting a share of their space each week to a summary of war news in the Flemish language. A heading like this : "NIEUWS IN 'T FLAAMSCH VOOR DE BELGISCHE ONTVLUCHTEN," certainly looks unfamiliar in an English newspaper, but it has an eloquence all its own as exemplifying the spirit of charity and fraternity.

ACCORDING TO the daily papers the Canadian end of the institution known as the "McAll Mission" has been stirred into renewed activity in France by reason of the War. As is well known, this is a th Protestant institution, which for years past, has, under the guise of philanthropy, dispensed the superfluous funds of American millionaires and others in an effort to undermine the faith of the French people. Like all such proselytising agencies in Catholic countries the McAll harvest in what might be called practical results—that is, the making of Baptists or Methodists out of individual Frenchmen—has been quite nil, but of its share in the growth of godlessness in France we are not

BUT OF ALL times these sectarian interlopers are out of place in the France of to-day. The intrusion of the " McAll Mission " is officious and impertinent at all times, but in the present juncture it is little short of infamous. The spiritual welfare of the French soldier, (whether on the field of battle, or in the barracks,) and of his family home, is well looked after by his legitimate, spiritual guides, and the cutting across the line of these selfappointed creed iconoclasts, so far as thas any effect at all, makes only for disturbance and disorder. It is not a little remarkable that men can spend their substance in trying to teach" others while their own hold upon revealed truth has become, in great measure, a thing of the past.

MUCH HAS BEEN written on the sub ject of recruiting in the United King. dom, and, from some sources have come ill-informed and ill-mannered reflections upon the progress of re-

sifting the facts in regard to this question, and, in parliamentary language, has laid some interesting figures upon the table. He finds that in October, 1913, that is, ten months before the war began, the combined figures for the Regulars, the Regular Reserve and the Special Reserve were: Great Britain 373,938, or 91.5 per 10,000 of population. Ireland, 46,920, or 106.8 per 10,000 of population. In other words, for every 10,000 of their respective populations, Ireland supplied fifteen men more than was supplied by Great Britain.

reference to one year's recruiting. Take the Army year, October 1st, 1912, to September 30th, 1913. For the Regular Army and Special alleged lack of sympathy with his Great Britain, 41,330, or per 10,000 of population, 10.1; Ireland, 6,086, or per 10,000 of population, 13.8. Which means that in one year Irish recruit ing districts contributed 13.8 per cent to Regular Army and Reserve, while per head of population Ireland's share was only 9.7 per cent. The proportion is even greater than these figures show for the population statistics are these of the census of and his judgment." Much depends, Great Britain increased while that of Ireland decreased.

THESE FIGURES are confirmed by a

THE WRITER in the Observer (Mr. W. G. Fallon, B. A.), enlarging upon these figures proceeds to show that from all information available the number of enlistments from the Orange counties of Ulster is so small as not to effect the figures either one way or the other. Prior to the declaration of war against Germany the Orange areas were notoriously deficient in furnishing recruits to the army. And all the world knows with what bad grace their leader Sir Edward Carson and his colleagues acted in this regard even after the opening of hostilities. Ulster has since sent her contingent to the front, but it was a calculated move, and not decided upon without an assumed proviso.

BUT THE comparison does not end

here. Mr. Fallon promises a further

elucidation of the subject of recruiting since the war opened. Meanwhile we may draw out his comparison further. What, it may well be asked, about the Irish in Great Britain? The Army Report for October, 1913, describes 33,242 men in the Regulars and Special Reserve as Irish. But the Report also notes that there are 51,200 Catholics in these services. A calculation based on the Army tables shows that there ought to be 8,500 Catholics in Great Britain who are in the Regular Reserve, and the conclusion is in. evitable that of the 26,800 (odd) soldiers in Great Britain listed as Catholics, a very large proportion are of the Irish race. Therefore, allowing for these Catholics in Great Britain who are not Irish, Ireland's contribution to the Army 18 gre than England, Scotland, or Wales can show. Mr. Fallon's conclusion is that, adding the totals in the various services and making due allowance for the Orange element on the one hand, and for non-Irish Catholics on the other, Nationalist Ire land's share in the Imperial Army at the outbreak of the War was fully 50,000 men. In face of these figures criticism should go slowly.

Belgian campaign is that of Major Hugh Fraser of Lovat, a younger brother of Lord Lovat. Particulars of his death are not to hand, but from his well known character as a soldier we may be sure he died heroically. He was a fine type of the Highland gentleman, and the member of a family which has sacrificed much and suffered much for its Catholic faith. Born forty years ago at Beaufort, he was the second son of the late Lord Lovat, and, like all his family, brought up to love and appreciate his own people and to make his residence among them. This, in face of the absenteeism of so many lauded proprietors which has been so great a curse to Scotland and to Ireland, must be reckoned a distinguishing virtue, and, taken together with Major Fraser's natural gifts and happy disposition, accounts for the general affection in which he was held all through the Highlands. In the present war he was with the Scots Guards, which regiment has suffered so severely in the hostilities on the Marne and the Aisne. He is described as a born soldier who, had cruiting in Ireland. A contributor he lived, weuld surely have attained

OUR CANADIAN contemporary, The Presbyterian, makes much of the statement in regard to Governor Glynn of New York State that, although a Catholic he is an avowed partizan of the Public Schools. This may or may not be so-we have no information to the contrary-but, if a fact, it will have afforded small consolation to the Presbyterian to have read the morning after the late election that the same Governor Glynn's opponent was elected by the largest majority ever given to a candidate for Governor in the State of New York. The Catholics of the United States are making great sacrifices to maintain their efficient Parochial School System and to combat godless education. It is a reasonable deduction, therefore, that Governor Glynn's Reserve combined the figures are: fellow-Catholics in this matter had not a little to do with his relegation to the obscurity from whence he came.

The Presbyterian also indulges in some rather ungracious remarks regarding the late Mgr. Benson. "His zeal for his adopted faith," it says, in spite of great ability, rather spoiled both his artistic qualities 1911, and between April, 1911, and of course, upon how you appraise October, 1913, the population of the qualities of an artist. There are those that think all art is summed up in the work of the "futurist' school, and, in regard to literature, the Presbyterian seems to see its ideal in the work of Joseph Hocking, A lot depends on the point of view. Mgr. Benson's qualities can scarcely appeal to such elements-a fact that is much in his favor. The security of his fame both as priest and as artist is in other keeping. His 'judgment" needs no vindication with those who are acquainted with his life's work.

### ON THE BATTLE LINE

IN POLAND

Globe, Nov. 28 The situation seems to be as follows: When General Hindenburg's army re entered Northern Poland in force, advancing along a front which extended from the Vistula to the Warta, the Russians were not expecting him from that direction. They believed that the attack would e made from the southwest, and heir dispositions were made accordingly. The German plan seems to on a demonstration from the front near Cracow which would hold the main Russian army there: to draw away the Russian forces centre with the object of checking and turning back General Hinden burg's army, and then to strike home upon the depleted Russian centre and smash it before the right wing in the north battling with Hindenburg, or the left wing engaged by

the forces near Cracow, could come

to the support of the centre.

The plan was an excellent one. Its failure was due to the too great rapidity of Von Hindenburg's movements, or the leisurely way in which the army of the centre came to his support when it was discovered that the Russians were going to smash him. The news of the early part of the week chronicling a great Russian success had to do with the decisive defeat of the northern German army near Lowicz, and the cutting off of many thousands of General Hindenburg's men by the Russian stroke on his right flank. While the Russians were pursuing the retreating Ger-mans of the northern army, General Mackensen's army of the centre, starting from Weilum, on the Silesian frontier, east of Breslau, seems to have come up by forced marches to the rescue of Von Hindenburg's men and attacked Lodz. The reticence of AMONG CATHOLIC casualities in the the Russian official report seems to be due to the fact that while this army of the centre has been driven back by the Russians and has not been able to extricate Von Hindenburg's isolated corps, it has not yet been decisively defeated.

> On the western front, as the French official statement puts it, "there is nothing to report." The Germans are still pouring in reinforcements, big guns, pontoons, and all sorts of war material. Soon there will be a good deal to report.

Before Parliament rose yesterday for a brief vacation Mr. Churchill told the members that there was no need to worry over the navy. Britain could afford to lose a super Dread nought every month for the next twelve months, and at the end of the period she would still be in a superior position to that occupied on the declaration of war. Up to the end of 1915 only three Dreadnoughts now in processor completion will be available as additions to Germany's strength, while in the same period Britain will add fifteen. Mr. Church-ill also pointed out that Britain and Germany had lost an equal number of submarines since the war opened Britain had lost no destroyers, while Germany had lost eight or ten. Britain had lost six of her older armored cruisers, while Germany had lost two. Britain had between three and four times as many as Ger

many. Of fast light cruisers Britain had lost two out of thirty-six, and the Germans six out of twenty-five. The man who could be a pessimist in face of these figures ought to hire

German submarines may not be getting many British warships, but they are beginning to contract a nasty habit of bobbing up alongside merchant vessels in the narrow seas, ordering the crews into boats, and sinking the ships. Two British vessels, the Primo and the Malachite, are negotial at Lloyde as hearing the vessels, the Primo and the Maiacinte, are reported at Lloyds as having been sunk off Havre by German submarines. On the Yorkshires coast a British ship was sunk after hitting a mine. The sailor's lot just now is not a happy one.

A remarkable story is told by The Morning Post correspondent at Petrograd as to the sinking of a German cruiser and the serious crippling of other ships of the German Baltic fleet by the squadron under the Russian Admiral Von Eseen. This Muscovite with a German name painted some of his ships to look like the Germans, and in foggy weather joined the Germans. Before the ruse was discovered the Russians at a convenient moment opened fire and caused Germans serious loss. ought to even up for the destruction of the Russian cruiser Jemtchung at Penang, in the Straits Settlement, by a similar ruse.

### AUSTRALIA'S CONTINGENTS

Melbourne, Nov. 27.—In the Senate to day the Minister of Defence said that in addition to the forces raised for service in Europe and the citizen forces there were 51,153 members of rifle clubs and 16,000 recruits totalling 67,153 reservists available for the war, a grand total of 164,631 men under arms. The Government has also raised first, second and third reinforcements to the Australian Imperial forces, totalling 9,000 completed units previously accepted by the British Government, making a total of 28,258 for the Commonwealth.

The Premier told the House of Representatives that 2,000 men monthly could be provided in addition to the number already sent.

### THE VENERABLE CURE WAS A GERMAN SPY

(Canadian Press Despatch) Paris, Nov. 10.— (Correspondence of The Associated Press.) Last week a battalion of French infantry reoccupied a village where the Germans had stayed some time. Every-thing was destroyed excepting the and the presbytery. An old cure of venerable appearance re-ceived the soldiers with open arms. He told how the enemy had taken him away as hostage, and he had seen the hard side of war. Finally they had released him and he had

been able to get back home. The same evening the French offi-cers invited the cure to their table. Before the first course was served the old man rose slowly to say One of the officers seem surprised as the cure proceeded to murmur the Latin prayer. He whispered a word to the Commandant, and the next instead the cure found himself surrounded by men, with fixed bayonets.

The Lieutenant then approached and put a few technical questions to the old man. This Lieutenant was himself an abbe. The other seemed confused, and then appalled. He was unable to reply. "That one," was unable to reply. "That one," said the Lieutenant, "has never been The man on being searched was found to be a German

8,975,000 IN WESTERN BATTLE

The Paris correspondent of the Associated Press, writing of the num-ber of men engaged in the war and the great battles with terrific losses,

Precise information upon the numbers of men engaged in particular actions on any part of the Allies' 800 mile battle line in France and Belgium is never known outside of a small group of men who surround Gen. Joffre, the French commander. in-chief. This is the unsatisfactory feature about all the information coming from the front. One hears of great battles with terrific losses, sometimes estimated at 20,000 or 25. 000 a day, but without any accurate o how many men were en

gaged on either side.

But when it comes to the relative size of the armies engaged in the Western field of the war something like general accuracy is obtainable. Competent persons attached to the French War Office estimate that the Germans have in Belgium, in France and along the German frontier in Switzerland about 1,750,000 men. The French and English undoubtedly have a numerical superiority.
Possibly the Allies, including Belgium, have 2,225,000 men on or near the the fighting lines.

## THE NAVAL LOSSES

London, Nov. 25.—Thus far during the war the royal navy has lost 4,827 officers and men killed and 478 d, while 968 men are missing wounde and 1,575 are captives or have been

These figures are contained in a statement issued to night by the admiralty, and include, in addition to naval men, the marines of the royal naval division. The casualties and the number of men captured or in-terned is given as follows:

	Officers.	Men.
Killed Wounded	220	4,107
Prisoners Interned	5	1,524
Missing		968

A great majority of those reported killed were drowned, 1,718 losing their lives in this manner when the cruisers Pathfinder, Aboukir, Creasy and Hogue were sent to the botto by German submarines, while the foundering of the Monmouth and Good Hope, off the coast of Chile, was responsible for the loss of 1,654 officers and men beneath the waves.

The operations of the royal naval division at Antwerp are accountable for nearly all of those reported in-terned or missing. Most of the missing are said by the admiralty tatement to be prisoners of war in

In addition to the foregoing losses there must be reckoned the eight hundred lives lost on the British battleship Bulwark which was blown up off Sheerness, Nov. 26, apparently by an internal explosion.

### RANGERS LOSE HEAVILY

A Connaught Ranger (Reserve) Private Michael Ward, of Ballinaslos Private Michael Ward, of Ballinasloe, is invalided owing to a bullet having gone clean through his right eye. Speaking to an "Irish Independent" representative, Ward said he was at the front and in the firing line practically all the time from the start of hostilities. Of the Rangers he said:
"We were in every fight there was
from Belgium to Mons and since There are only about 170 of us left now, and we went out 1,800 strong, and had 800 men in reinforcements sent out to us. We took part in several bayonet charges, and the sight of dead Germans in some of the trenches we took was awful. I was wounded on Friday week in Belgium; we were in the firing line there again. The Dublins and the Leinsters were fighting with us. The Irish Guards did great work out there two weeks ago in a place called, I think, Moussy. They captured a battery with a bayonet charge, and after the charge they were asked to go back for a rest, but refused to rest, and went to the firing line

# IRISH RECRUITING REPRESSED

BY WAR OFFICE The Manchester Guardian pub-lished on Friday last an article on "Official Discouragement to Recruit-ing." Of late it has been complained that recruiting in Ireland for the Kitchener Army had not proceeded at a satisfactory pace, and that Ireland had fallen behind the other countries of the United Kingdom in the number of recruits. Nothing is said of the fact that for years past Ireland has been a long way ahead of all the other countries of the United Kingdom in her supply of recruits to the Imperial Army, and that the more you take the less re-mains to be taken. The Guardian article, however, throws a further light on the comparative paucity of recent Irish recruiting. It says that while it may seem almost incredible, nevertheless there appears to have been something like official inclination to discourage recruiting for the new Irish Army throughout the great part of Ireland. It has been omplained that the War Office refused to give the same terms of en listment to the Irish National Vol unteers. It is complained further that the request for an adequate supply of Catholic chaplains for the Catholic soldiers at the front has been repeatedly and somewhat rudely rebuffed. The Guardian fur-ther states that when General Parsons, commanding the new Irish Brigade, appealed to the women of Ireland to present colors for the new force, and when his appeal had been loyally answered, the War Office in tervened and curtly announced that "it has been decided that the pres entation of colors to the battalions of the new Army cannot be sanc-tioned." So the flags worked by the enthusiastic Irishwomen were thrown back in their faces. Wors of all was the speech which General Richardson made, and for which he has escaped all penalty, and even re-proof. General Richardson is the commander of the Carsonite army. and at a recent recruiting meeting Orangemen in Ulster he urged his heroes to "recollect the events of March last, and what the Army and Navy did for Ulster. They came to the help of Ulster in the day of trouble, and they would come again.' The Guardian points out that no attack on the Army could be more injurious and no effort to obstruct recruiting on the part of Irish Na-tionalists could be more dangerous or effective than such words as Gen eral Richardson's. The Irish Brigade is not to be allowed to provide its own colors, but the Carsonite Volunteers have been authorized to wear the Party badge of the political organization to which they belong, U. V. F." symbol. Such differential treatment, of course, has a most sterilising effect on Nationalist recruiting. The Guardian describes it as an unpleasant mystery, and adds: "It must be a highly agreeable mystery to the Germans, who must be heart and soul with General Richardson in his efforts to keep down the supply of battalions of the quality of the Irish Guards at the front." It concludes that the strang-

est part of the whole thing is that the War Office should chip in to sup-

plement rather than to suppress the

efforts of the Ulster Orangemen to discourage and prevent National-ist recruiting.—Glasgow Observer.

### MODERNISM

A sermon preached in the Blessed Sacrament thurch, Ottawa, by Rev. John J. O'Gorman, D. C. L. In every account of the life work of the great and saintly Pius X, the condemnation and destruction of Modernism is described as one of the glories of his pontificate. Practhe glories of his pontinoate. Practically nothing was heard of Modernism till Pope Pius X. described it and condemned it in the wonderful encyclical "Pascendi" of September 8, 1907. The same encyclical which announced its birth sounded its death knell. It is hard to say which was the more amazing—the sudden, al-most spontaneous apparition of this heresy and the ominous proportion sudden melting away and disappear-ance. It was like some strange omet that suddenly looms up in ou sky, threatens to destroy our planet, and as suddenly passes away into the darkness of eternal night, leaving be-hind it but a trail of poisonous gases. The poisonous gases of Modernism still infect our atmosphere, but the head of this astral monster has left the sphere of Catholicism forever.

However even comets have their origin, hidden though it be. Sometimes they are the result of the collapse and explosion of some now dead sun, and these fragments of an effete star flying into the orbit of our earth would, were they not diverted by the ever watchful hand of Providence, cause the destruction of our world, and the unnatural formation of a new but useless planet in its stead. So it was with Modernism. It was the latest development of the intellectual collapse of Protestantism, and, entering into the sphere of Catholic theology, it threatened to de-stroy that which is, in the vain hope of giving us a new heaven and a new earth.
What do I mean? Simply this.

What do I mean? Simply this. The Protestant theologians of Europe, deprived as they were of the infallible guidance which God gives this Church, saw with dismay one after another of their traditional beliefs attacked in the name of biblical criticism and of philosophy and of the history of religion. They fall the history of religion. They felt that their Bible and their religion could no longer be defended as ab-solutely true. They felt that they must accept the new view which found the Bible full of errors and Christianity full 3 of superstition. What then did these Protestants do? Did they cease to be Protestants when they no longer believed that God wrote the Bible, and that Jesus is the Son of God? No. They felt that religion was elevating and neces sary, just as music is elevating and necessary. Music stirs up in our souls exquisite emotions, and hu manity would be the poorer without these esthetic emotions. Similarly religion stirs up within us deep emotion, and humanity would be the poorer without these religious emotions which answer a need of our nature. So these Protestant teachers, preachers and writers determined to remain Christians and Protestants
while no longer believing in theedivine authorship of the Bible or the
divine Sonship of Christ. They let go
whatever religious truth they had saved when they cast themselves out of the bark of Peter four hundred years ago. They retained religious emotion. They would sing hymns whose words they did not believe but whose sentiment struck a sym-pathetic chord within them. They would still speak of Christ, of the Son of God, of baptism, of heaven, and sometimes perhaps even of hell, but these words conveyed no religious truth, no dogma, to their mind; they merely served to awaken from their subconsciousness a pleasing and pleasant religious emotion which encouraged right living. That was and is their religion. It is the religion of thousands of Protestant ministers in Germany and in Great Britain and of an ever increasing number in our own country. It is, however, no new heresy. It has grown steadily since the eighteenth century. One can trace its steps from Kant to Schleiremacher and Ritschl, and thence to Sabatier and Campbell. This then is Protestant Modernism. Its adherents call themselves Chris-

tians because they admire Christ, not because they believe in Him, still less obey Him.

Now it is the duty of Catholic the ologians to point out and refute cur-rent heresies, just as it is the duty of physicians to diagnose a disease and prescribe the remedy. It sometimes happens that a physician, when he is nding a patient who has some in fectious disease, is not careful enough, and he thus contracts the disease This is just what happened to some Catholic students and scholars. From dint of reading the anti-Christian, anti-Biblical writings of the Pro testant Modernists, with a view of absorbing merely what was good in them, they themselves became in-fected with the heresy. It was in this way that these Catholics became

Modernists.
Now there were three chief types of Protestant Modernism, the Biblical Modernism, the philosophical Modernism and the theological Modernism; and different Catholic doctors. thinking themselves obliged or privileged to deal with these maladies, became themselves infected with

them. Strange to say the Catholics who had thus become infected with Pro-testant Modernism did not leave the Church. On the contrary they considered themselves, and wished themselves to be considered, as the most intelligent and advanced Cathallian and Cathallian a

Catholic Church. But just asithe Pro testant Modernists remained Protest-ants, they determined to remain Cath-olics. The Catholic religion, its sacriice, sacraments, hierarchy and liturgy excited in their souls igious emotions. They did not see why they should deprive themselves of these emotions by leaving the Church. They no longer believed in the Sacrifice of the Mass, but since they admired it, they wished to assist at it, and if in orders, offer it up. at it, and if in orders, offer it up. They saw that they were in fundamental opposition to the teaching of the Church. They considered, however, that they were right, and that the Church was wrong. Instead of leaving the Church, as people usually do when they come to that corclusion, they determined to remain in the Church and gradually bring it to their way of thinking. Herein lay the great danger of Modernism. The traitor within is always more dantraitor within is always more dan-

If Abbe Loisy—that clever French Biblical scholar—when, from con-stant contact with that type of Bibli-cal criticism which sees in the Bible a human book full of errors, he had lost all belief in the inerrancy and inspiration of Holy Scripture—if Loisy had then left the Church, he would not have done much harm. Instead of this, he remained in the Church and determined to disseminate his views among the clergy of France. And he succeeded in misleading not a few, till Pius X's encyclical made them realize the danger.

gerous than the foe without.

If Leroy, when he gave himself nd soul to the new philosophy of Hegelian pragmatism, had frankly acknowledged that he could no longer be a Catholic, he would not have misled Catholic students of philosophy. But when he attempted to show that his philosophy, which exaggerating the relativity of knowledge made truth as unstable as a fluid, was in accord with Catholic dogma, he was simply trying to transform Catholic dogma into Modernism, and Catholics into Mod-

But while Loisy and Leroy were trying to make French Catholics lopt their modernistic exegesis and philosophy, it was an English speak ing Jesuit, George Tyrrell, who made the still more impossible attempt of converting the theology of the Cath-olic church into Modernist theology. An Irish Protestant by birth and edu cation, George Tyrrell became a con vert and a Jesuit. Capable of dis cussing religious questions with psychological insight in a limpid and vigorous English style, Father Tyrrell became a most promising religious writer. His admirers, and the were many, even thought they saw in him the Newman of the twentieth century. Alas, he became instead its Lamennais. From constantly reading unChristian literature, his faith became impaired, he no longer accepted the dogmas of the Church as she teaches them, he became Modernist.

Instead of leaving the Church, or at least openly expressing his views, he wrote books over his own name with Modernism carefully concealed in them, so as gradually to win over our unsuspecting Catholics, and at the same time wrote letters and anonymous articles reeking with the unChristian Modernism-for example, his article in the Quarterly Review, October 1905. Father Tyrrell, misled by the mirage of Modernism, by a system of religion built not on objective truth, but on abjective emotion, considered that it was the providential mission of himself and his friends to bring the whole Catholic Church to their way of thinking. Like all other men who ble, he failed.

To show how utterly at variance are the conceptions of Christianity presented by the Catholic Church, and by a Modernist such as Tyrrell, we have but to compare their spective notions of any fundamental Christian doctrine. Take, for example, the eminently fundamental question of faith,-considered in its origin, revelation; in its expression, dogma; and in its rule, the authority of the Church.

Revelation, for a Catholic, is the communication of a truth made by God to the prophets or the apostles. These truths are expressed for us in apt words by the Church. We be-lieve these truths to be infallibly true, and we are bound in conscience to accept them, because we know, on the authority of the Church, that God

has spoken. The Modernist takes the most oposite view imaginable. Revelation, he says, is not the divine manifesta-tion of a truth made to the prophets or to the apostles expressed for us in apt words by the Church. It is an emotion, an impulse of the religious sentiment, which bubbles up, as it were, from the depths of the subcon-sciousness of each one of us, and in which we recognize the touch of the imminent God. This emotion arouses by a reaction an image or idea which becomes its intellectual representation or expression, and which in turn sustains and fosters it. The idea or expression thus formed, even though officially stamped by the even though as a dogmatic formula, is not revealed by God, and hence possesses no infallible significance. Revelstion is in some measure or other an ex-pression of the divine spirit in man, but it is not a divine ex-pression of that spirit. For the expression is but the reaction, spontaneous or reflex of the necessarily fallible human mind to God's touch

only in as much as it records relig-ious experience and awakens relig-ious emotion. The Catholic Church, for the Modernist, is useful as bring-ing to us the highest religious experience of the past. She is not an infallible teacher, but her preaching She is not an her sacraments, her hierarchy, transmit to us the religious experience of the past, which arouses in us religious emotions that encourage right living. Each man is under the inspiration of the imminent God, his own prophet his own pope. The Modernist does not believe Jesus to be the true Son of God. He does not believe the truths which Jesus Christ taught. But he admires Christ's religious emotions, His unique religious ex-perience, and strives to stir up within himself a similar religious emotion. To sum up, while the Catholic believes unchangeable objective divine truths, the Modernist feels changeable subjective religious

motions.

The Modernist theology is so utterly unChristian that it needs but to be clearly expressed to be rejected by all true Christians. This is pre-cisely what Pius X. did seven years ago in his encyclical letter Pascendi. Modernism till then had never been clearly and completely exposed.
The Catholic Modernists were largely hiding their views, or only half ex-pressing them. The semi Modern-iets did not realize the full import of the new principles in philosophy, theology, history of religion, exegesis and apologetics which were being so fascinatingly defended in half the reviews of Europe. Once the en-cyclical was published, the Christian world saw the heresy in its true form. Many Catholics, who were more of less infected with Modernism without their having known it, realized their mistake and purged themselves of the heresy. Some of the extrem Modernists, like Loisy, seeing that their game was up, that it was no longer possible for them to remain in the Church with the hope of making it Modernistic, left the Catholic Church and abandoned Christianity. A few remained Mod-ernists while pretending to remain Catholics. However, the oath against Modernism, which all priests must take, has unearthed most of these. Even Tyrrell was at first going to submit, but he died without having done so, publicly at least, and lies in unconsecrated ground. Modernism in the Catholic Church is as dead as he is. There are still some Catholics who are Modernists just as there are some Catholics who think that they need not attend Mass on Sunday. But as an organized heresy, Catholic Modernism exists no longer. Protestan Modernism, however, exists and flourishes. Though some conservative Protestants combat it, it is unfortunately making terrific headway The day will come when those Pro-testants who still retain a belief in the divinity of Christ will see that the one alternative to Modernism is the Catholic religion, and will re-turn to that mother Church from

which they so cruelly separated hemselves four hundred years ago Here in America Modernism failed to take any hold on Catholics, except in rare individual cases. The same causes, however, which produced the Modernist heresy in Europe are still at work, here as elsewhere, namely, an unbelieving press and the desire for novelty in religion.

A vast amount of the production of the daily press, of magazines, of reviews, of current fiction and of scientific literature, contains views utterly subversive to faith, contains diluted popularized Modernism. No one can read this without danger. Many Catholics are sinfully careless in the choice of their reading matter. A Catholic should choose the papers magazines and books which he reads or allows into his home, as carefully as he chooses his friends. As it is impossible, however, to read even the daily newspaper without meeting some of this newspaper Modernism, it is the duty of Catholics to provide themselves with the antidote—namely a Catholic paper, such as, for example, the CATHOLIC RECORD. As regards the other cause of

Modernism-the desire for novelty

in everything, and hence also in re

ligion—we need not worry much about it. The fear of being behind he time, of holding religious views which some modern scientists wrong ly hold to be unscientific and super stitious can unsettle only those Cath olics who are weak in the faith, or ignorant regarding it. The childlike desire of novelty, the childish ambition to be so modern as to be actually ahead of one's age, should not mislead the true Catholic. Our motto is that which St. Paul gave to his disciple Saint Timothy, over eighteen hundred years ago: "Keep the deposit, avoidyears ago: Keep the deposit, avoiding the profane novelties of words and oppositions of knowledge falsely so called, which some professing have erred concerning the faith." We erred concerning the faith." We have the eternal truths deposited by God in His Church. They are modern enough for us. Nothing can be as modern as that which is eternal, who knows no past, no future, but an everlasting present. Puny men invent new religions and new vent new religions and new ideals; not because they have tried the eternal ideals and found them wanting; but because they have found them too difficult and left them untried. We need have no fear, the Spirit of Truth is in the Catholic Church. If we ask that Holy Spirit to assist us, we shall be themselves to be considered, as the most intelligent and advanced Catholies in the world. They looked down upon ordinary Catholics. They knew that they were in evident contradiction with the official teaching of the

and enkindles in them the fire of Love. No matter how many heresies may arise till the end of time, we know and fearlessly be-lieve, that the Catholic Church, en-lightened by the Holy Ghost, will still proclaim that divine message, ever modern because eternal, whereby man alone can be saved.

### PHYSICAL BLIGHT

WILL SWEEP OVER EUROPE Washington, D. C .- Over Europe Washington, D. C.—Over Europe of the future, no matter upon which side victory rests, declare medical men and scientiste, will sweep the devasting hand of physical blight. Children with crippled forms, weak bodies and unbalanced minds will fill the cradles of every nation now at war, offspring of the men made unfit for parentage by the rigors of the great conflict. Dr. Ales Hrdlicka curator of the national Museum and curator of the national Museum and noted anthropologist, is one of the savants who has studied the effect of Europe's conflict upon the children yet to be born. To him the present war presents a vastly different as pect with regard to future genera tions than any conflict has ever presented before.

EFFECT OF WAR UPON THE HUMAN RACE

Since men of science first began to study the effect of wars upon the human races it has been admitted that whenever the best physical examples of a nation went to war to be destroyed the physical manhood of that nation suffered. Then it was discovered that for every man killed or fatally wounded four died of disease. As warfare approached its present modern character the number of killed and wounded in each engagement decreased, while the number who died from "natural causes" increased. Army physicians say that the percentag of mortality from wounds in the present conflict is likely to be far ess than it has been in the wars of the past.

But the scientists-both medical men and anthropologists—add to that statement their belief that the loss of the men killed in the war will not detract from the physical welfare of Europe's future sons one hundreth part as much as will, the men who return unwounded from the field, because war is no longer primarily an annihilated of life, so far as the calculations of science is concerned, but shatterer of nervous constitutions, a creator of neurasthenic wrecks, weakened mentalities and sapped vitalities.

MUST PAY THE PRICE IN PHYSICAL AND MENTAL IMPERFECTIONS

The men who work the great siege guns and field rifles, they say, may never be touched by bullet or steel and yet each time that the great gun is fired it sends a crashing blow upon the nerve centres of the men who work it until it is now no uncommon thing for these crews to sink from

nervous exhaustion at their posts.

In the rank and file of the marching troops each man near whom a shell bursts will suffer from the unusual and abnormal vibrations which the explosion causes, regardless of whether he is actually wounded or not; and no man who endures the exposure of the trenches, the privations and rigors of the campaign, the terrible suspense of watching and waiting, can survive without paying the price in physical and mental im perfections.

THE SURVIVORS MUST PAY

Dr. Hrdlicka says: "It is such as these upon whom the real burden of the war is falling; upon the hundreds of thousands of human beings, the millions who suffer untold exposure and privation, sustain frightful shocks of modern explosives and become wrecks in consequence. Far less terrible than this, from the standpoint of the anthropologist, is the man who is mercifully killed by a bullet. His suffering is short and no toll is demanded of innocent chil-

Into the war there are being sent, perhaps, fifteen million men, at least one half of whom represent the best in the physical line which the embroiled nations have. Out of the war, if it is to last at the present rate of violence even for as much as nine months or a year, there will come back possibly four-fifths survivors but among those four fifths will be wrecked in their physical and how many mental powers?
These will be the army of the chronic invalids, the rheumatics, the neuras henics, the irritables, and the John A MacLellan, Condie

THE Thernton-Smith Co

> inducements to Church authorities who will discuss the matter of Church Decoration During the Winter Months

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II, King St. West, Toronto 

men suffering with incurable ailments of the intestinal tract. These men alone will constitute a much greater loss, vital and economica than all of the ones killed.

NO VICTORS-ONLY SUFFERERS

"But the injury does not stop there. These hundreds of thousands of partial wrecks will marry in most instances, and their weaknesses in one form or another are bound to tell in there progeny. This is not looking at things through any dark glasses, but these are the actual conditions which confront the medical man and the anthropologist in the physical welfare of humanity. It seems to me that when the final accounting of human damage is made after this war is ended there will be no victors among the nations-only sufferers. And a few such wars would mean the suicide, physical intellectual and finally, doubtless, also political and economic, of even the strangest military nation.

### TO MOTHER

remember the dawn of yesterday: a golden light o'er the eastern hill, meadow aglow in its emerald hue, A thought of a life complete in a day. And then I remember-You.

I remember the close of yesterday; The twilight pall of a dying day, The song of a world, its last adieu, A prayer to God my soul to take, And that He remember—You.

The failure of yesterday is an experience to help us. It is a stepping stone, as the poet puts it to higher things. God brings good out of evil.

Are you doing the best you are capable of here and now? If you are, then God requires no more you, and He will help you to continue to do your best, never fear. Do not worry about your failures of yester-To day is a new day, and you have not only your own strength to lean on but the strength of God Almighty.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, June 7, 1914.

Dear Mr. Coffey, - When I came rigors of campaign, escapes injury five catechists, now I nave well from bullet or steel, returns to his physically and mentally unfit principally to my dear friends of princip here two years ago I only had five catechists, now I have twenty.

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

Previously acknowledged... \$4,559 68 

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In memory of deceased son Maine.....

F J Messner, Holmfield..... John Dolan, Dunrobin.....

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### FIVE MINUTE SERMON

SECOND SUNDAY OF ADVENT

THE IMMACULATE CONCEPTION The beautiful feast of the Immacu-The beautiful feast of the Hessed Virgin being so near at hand, let us consider it this morning. The doctrine
of the Immaculate Conception, then,
my dear brethren, is simply this:
that Our Blessed Lady, though the

that Our Blessed Lady, though the offspring merely of human parents, itke the rest of us, and naturally liable to inherit original sin from them as we have inherited it from ours, was nevertheless by the special providence and decree of God entirely preserved from it.

She was preserved from it entirely
I say. This may be understood in
two ways. First, it was never in her.
It was not taken from her at the first nt of her existence, as it has en taken from us at baptism; no, it was not taken from her, for it was not in her even at that first moment. Secondly, she was entirely saved from its effects, not partly, as we have been. None of its consequences remained in her, as I have said they do in us. No, she was as if there had never been such a thing; except that her Son willed that she should

suffer together with Him, on account

Now, my brethren, I hope you all understand this; for a great deal of nonsense is talked about this matter, especially by Protestants, most of whom have not the least idea what is meant by the Immaculate Con-ception of Our Blessed Mother, and who yet object to it just as bitterly as it they did. They either confound it with her virginal motherhood, in which they themselves believe and which they themselves believe and yet seem to object to our believing it, or they accuse us of saying that she was divine like her Son, Our Lord. If they would only examine they would find that what the Church teaches is simply this: that Our Lady is a creature of God like ourselves, having no existence at all before the time of her Immaculate ption; but that she is a pure and perfect creature, the most pure and perfect that God has ever made; immaculate, that is to say, spotless free from any staim or imperfection, especially from the fatal stain of original sin. And that the reason why God made her so was that she was to be His own mother, than which no higher dignity can be conceived. If they object to this, let them do so; but let them at least

ing to.

Let us hope that some Protestants, at least, will not object to this doctrine when they understand it. But perhaps some of them may say: "This is all very good, but what right has the Pope, or any one else at this late day, to make it a part of the Christian faith?" And it may be that even some Catholics will find the

now and say what they are object-

same difficulty.

I will answer this question now though it is a little off of our present subject, on account of the prominence which has been given to it of The answer is simply this: The Pope has not added anything at all to the Christian faith in defining the doctrine of the Immaculate Conception. He has no more done so than the Council of Nices did in de fining the doctrine of the divinity of

You remember, my brethren, per-haps, that from this council the Nicene Creed, which is said or sung at Mass, takes its name. It was called together to condemn the large danger to justify the manufac-errors of some who maintained that ture of whisky. The working man our Lord was not truly God. And it solemnly defined that he was. Very well; was that adding anything to well; was that adding anything to a the feet of the feet o it was simply declaring what the Christian faith was, to put an end to the doubts which were arising about That is plain enough, is it not?

in defining the Immaculate Conception? Exactly the same thing. He defined what the faith really was to put an end to doubts about it. The only difference was that those who opposed or doubted the Immaculate otion of Our Lady were not so much to blame as those who opposed or doubted the Divinity of Our Lord, or even in many cases not at all to blame. It was not such a prominent part of the faith, and had been more obscured by time. But the action of the Pope and the council in the two

# TEMPERANCE

A FRENCH TEMPERANCE SOCIETY

The Abbe H. Thuiller, a French pastor, is secretary of the Anti-alco-hol White Star Society, a Catholic total abstinence organization of which he writes in a Paris paper, Catholics to co-operate with "Aside from immorality and irreligion, there is no plague worse than alcoholism," and he de-Meacions for this evil than membership in a temperance society.

"Wherever these societies are established," he writes, "alcoholism takes a backward step. The facts are there; and the thing that has the greatest value in the eyes of Catholics is the encouragement of

Sovereign Pontiffs, of Cardinals, Archbishops and Bishops." Archbishops and Bishops."

The temperance pledge is the foundation stone of all the temperance' societies. This pledge alone does not suffice evidently. It is necessary that people so pledged unite together to strengthen one another.

# WOMAN'S BEST MEDICINE

## Mrs. Kelly Advises all Women to Take "Fruit-a-Tives"

"I can highly recommend "Fruitatives" because they did me an awful lot of good and I cannot speak too highly about them. About four years ago, I commenced taking "Fruitatives" for a general break-down and they did me a world of good. We bought a good many dollar's worth, but it was money well spent because they did all that you claim for them. Their action is so pleasant, compared with other laxatives, that I found only pleasure, as well as health, in taking them. They seemed to me to be particularly suited to women, on account of their mild and gentle action, and I trust that some other women may start taking "Fruita-tives" after reading my letter, and if they do, I am satisfied the results will be the same as in my own case". HAGERSVILLE, ONT., Aug. 26th. 1913.

- MRS. W. N. KELLY

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

and to make all the better an active propaganda against drink. But the pledge is the indispensable bond of the Association.

Although the pledge for a year is the usual obligation, Abbé Thuiller's organization does not insist on that length of time. It is necessary to attract people into the society who might balk at a year's abstinence. "That is why," he writes, "the White Cross Society founded by the lamented Monseigneur Meuner, Bishop of Evreux, and approved by wenty-five Cardinals, Archbisho and Bishops, accepts pledges for the Lenten season or for at least one month each year, the exact month to be determined by the pledge-taker.— Sacred Heart Review.

PROHIBITION IN ICELAND

In the great struggle now on to drive the traffic in alcoholic beverages off the planet, Iceland is the first country to adopt national Prohibition.

A law prohibiting the importation of intoxicating beverages into Ice-land went into effect January 1, 1912, and has been rigidly enforced since that time. Dealers in alcoholic liq uors were allowed to continue sell ing their stock already on hand until January 1, 1915, after which date neither importation nor sales will be allowed in the land.

Needless to say the total abstainers have made great pr gress in the Island. Lodges having hundreds of members are very numerous. Few hotels have any liquor for sale. Evi-dently the Icelanders do no feel it necessary to take a glass of whisky to keep them warm. It remains for the tropical countries to follow the example of Iceland in order to show whatever for the use of intoxicating

The fact is the old excuses are pretty nearly cleared off the board already. The doctors say they no longer need it, the fast disappearing rattlesnake with its venomous bits cannot be regarded as a sufficiently cating drinks, and in fact King Alco-

American Issue. DRINK AND CHILD NEGLECT

Sobriety does not seem to be making great headway in the cotton capital, (Manchester, Eng.,) for, acrding to the annual report of the Manchester Chief Constable, there were 675 more prosecutions for drunkenness in 1913 than in 1912, convicted for this offense, as many as 867 had been previously convicte between six and fifty times, and thirty-eight between fifty and one hundred times—a fair proportion of incorrigibles. Small wonder is it in view of these figures, that the number of lost children was greater

### Swollen, Aching Veins A Common Cause of Discomfort

The army of people troubled with swellen veins is a large one and was steadily on the increase until the discovery a few years ago that a germicide-liniment of marked value for other ailments gave prompt relief from this aggravating trouble.

prompt relief frem this aggravating trouble.

Since this accidental discovery hundreds of sufferers have proven its efficiency—it has made good even in cases of long standing

Mr. R. C. Kellog, Becket, Mass, before using this remedy, suffered intensely with painful and inflamed veins; they were swellen, knotted, and hard. He writes: "After using one and one-half bottles of Absorbine, Jr., the veins were reduced, inflammation and pain gone, and I have had no recurrence of the trouble during the past six years."

This germicide-lin ment—Absorbins, Jr. is made of herbs and safe and harmless to use, which in itself mates it distinctive. Most druggists have it or sand \$1.00 to the manufacturer. W. F. Young, P. D. F. 299 Lyman's Bldg., Montreal, Canada, and a bottle will bemailed to you promptly. Safe delivery guaranteed.

than that of lost dogs, the former being 4,364 and the latter 3,129. It would be unfair to attribute all the child neglect to drink, but, in view of the appalling number of habituals, it is fair assumption to lay a portion of the blame at its doors.—London

### GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE TEACHING OF RELIGION Religion is the sum of the relation ship existing between God and man —God as Creator, Preserver, Redeemer, Sanctifier, Author of all good, and man with his consequent duties of knowing who God is and of loving and serving Him. Reason and revel-ation proclaim God immortal; simi-larly the human soul's consciousness of its own intellectual nature and its inherent longing for never-ending happiness, proclaim that it too is immortal. Immortal also must necessarily be the ralationship between the soul and its Creator. Whether we will or no, a link binds us to God, it exists in time and shall exist throughout eternity.

Religion is this link; or better still,

as a pious author tells us, it is a golden chain that draws man nearer to the throne of the Eternal. In this passing life, the first stretch of his soul's existence, it is a chain made up of obligations, some pleasant, others difficult, that man must study and observe if he wishes to correspond with God's designs over him to regulate his thoughts, words and actions, and in the end save his soul. Religion therefore, rightly under-stood, has its practical influence on man from the cradle to the grave. ches him what he must believe and how he must act in the various phases of his life here on earth. measures for him the extent of his relations with God and his fellowmen, thereby inculcating charity and justice, peace and good will. It makes children look upon parents and superiors as the representatives of God, thereby promoting obedience and respect and reverence. It shows youth how to fight against the tendencies of character and the allure ments of passion, thereby assisting it on its journey through the perilous years. Religion helps mature age to bear up under the burdens and trials of life, for it tells man what the true value of his soul is and preaches the vanity of worldly hopes; it teaches him in what consists the only real happiness available here below. Religion inspires the heart of every man with a horror of evil and with a love of good. In it the rich find motives for the practice of charity, while the poor find spiritual profit and consolation in their poverty; the sick and suffering find in it motives for patience, while the robust and well find motives for gratitude to God. In a word, religion makes life worth living; it unites the many, strengthens the individual, bends the proud, and gives courage to the humble: men who possess it value their opportunities to acquire merit, and when the end comes they accept the end with resignation and confidence in the promises of God. For them death is the simple passage from the realm of belief in things un then, is a precious knowledge. How unhappy are those who have it not! How important is the teaching that imparts it!

And yet there are laws and methods Simple counsel should not be conhol seems to be losing the most of fused with what is of duty. While his friends. God speed the day when he shall have lost them all.— minimized, we must never forget minimized, we must never forget that the yoke of our Divine Redeemer is light and sweet, and that no one should be made believe that it is heavier than it is. Religion should be taught comfortably to the doc-trines and practices of the infallible Church; it should be neither exaggerated not mixed up with supersti tion. True, we cannot give God too much honor, nor can we show too much zeal in serving Him, but our conception of this service and honor must be based on principles formusympathize with those innumerable souls outside the fold who are grop ing in the dark to flud ways and means to serve and honor God, but our sympathies should not carry us to the length of assimilating their doctrines or adopting their practices. Religious instruction shows us the importance of knowing just what the Church teaches, nothing more and nothing less, while the Church, on her side, gives us the necessary facilities for acquiring religious in struction. Sunday schools, catechism classes, sermons, lectures, etc., are all sources of knowledge concerning God and our duties to Him, and are all at our disposal; but if these were to fail, there are so many manuals to be had nowadays which give us all needful information that it would be folly to plead ignorance of what we should believe and what we should

Owing to the interests at stake the teaching of religion becomes a paramount duty for all who have any spiritual responsibility. Parents especially are called upon to impart this knowledge to their children, for whom the lesson must be the relig-ious atmosphere which should pervade a Chr stian home. This means not merely the keeping of the Ten Commandments in their integrity, but also the observance of duties letter to day. Do not be draid to send in vour name. I always treat correspondence as sacredly confidential. Well'E NOW.

E. R. HERD, THE SAMARIA REMEDY CO., 1428 Mutual Street, Teresta, Casada



AGAINST DIRT

# Old Dutch Cleanser

MANY USES AND FULL DIRECTIONS ON LARGE SIFTER-CAN 10 \$

which is the fruit thereof and which reveals a true religious spirit; for instance, morning and evening prayer, grace at meals, Sunday rest, charity and epatience, respect in speaking about religion and about religious persons and things, and so on. All these practices will develop a religious and reverent spirit in children and reverent spirit in children and will put their youthful minds in a respective mood when the time comes to teach them more formally the pos-itive doctrines of the Catholic faith. When that moment arrives no oppor-tunity should be lost to instruct children, to inspire them not merely with a knowledge of the various Christian virtues but also with the love of them and of all that is noble and beautiful. No opportunity should be lost to inspire in their hearts a horror of what is evil, low, sensual and un-

worthy. The ground is thus prepared at home for the more advanced instruction which should be given later in school and Church by teachers and pastors.
As the years go on "perseverance" classes will complete the religious knowledge of young Catholic men and women; their minds will be trans formed from the stage of passive acceptance of doctrines, vaguely appre-hended, to that of conviction of the truth of those doctrines, a state of mind which will stay with them, which will illumine and strengthen their whole lives. When that day is reached how little will they, convinced Catholics, care for the shallow mouthings of those infidels who, however profoundly they may have studied other sciences, are usu-

ally ignorant in matters of religion. But something further is needed to put the finishing touch to the religious training of young Catholics. Too often, unhappily, mere instruction on dogma and on moral duties does not suffice. We should be mindful of the fact that knowledge of the truth is only the first step in religious training. It would be use-less to learn all about God and our obligations to Him, if we did not reduce our knowledge to practice in our daily lives. It is not enough to know, we must also do. There are many people equipped with religious instruction, people who have even strong Catholic convictions, who, however, do not allow religion to pro-duce its effect in their daily lives, for the reason that they neglect to water and fertilize their belief with prayer and a frequent use of the sacraments. "We can seek God with our reason," says a pious author, "but we can only find Him with our heart." The soul of religious interests of the same of the sam ious instruction is prayer and the sacraments. Prayer will obtain for us the grace necessary to make our

is religious knowledge which informs us in on the nature and extent of those duties. No science has a higher ob-

# Drunkenness Can be Cured

It is a Disease, Not a Habit

"Some years ago I was a heavy drinber.

Demon drink had me in his arip.

Friends, bu-iness, family, were slipping from me Ruis stared me in the facs.

"But one fries d remained a physician.

Through his efforts

I WAS SAVED "This man had made a scientific study

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

It was a case like this that made me realize how many others were in need of aid and determined me if possible, to offer Samaria Prescription to the world.

The treatment is absolutely different from others. It can be given without the patient's know edge if desired. Thousands of wives, mothers, daughters, s sters, have saved their men-folk from the curse of alcohol through it.

IT CURES

in a few days. All craving for alcohol is gone and the patient is restored to health, hap iness, family and friends, and the respect of all.

I am ready to tell you about it absolutely. lutely

FREE SEND NO MONEY

Just send me your name and address, saying;—
"Please tell me how I can cure drunkenness". That
is all you need to say. I will understand and will
write you at once and send you my hee book telling
you all about my wonderful cure fo DR 1 KEN.
NESS and will also send you a TRIAL PACKAGE,
which will show you how the treatment can be
given without the patient's knowle ge. All this I
will send you ABSOLUTELY FREE in a plain
sealed package at once.

Do not delay; send me a post-rard, or write me a
letter to day. Do not be afraid to send in your
name. I always treat corresponden e as sacredly
confidential. WELTE NOW.

ject, and none opens the way to more numerous or more fruitful applications. We may do without instruc-tion on many things in this life, but we cannot do without the knowledge that tells us all about God and how

E. J. DEVINE, S. J.

MARY

The feast of the Immaculate Conception ever warms the Catholic dervor the wintry skies of our northern latitudes

The world, eyer gross and vulgar, cannot fancy how we can entertain the thought of any woman being con-ceived in all the radiance of purity, but the world is an old liar and such a despicable cheat that it robs itself. It dabbles in faith, and so its mind is vulgar and impious. The Son of the mother declared that it is captained by the devil, and we do not go to hell's equivalent to learn the truth of God.

How contradictory to all our ideas of God's honor and majesty it would be to think for one moment that the Blessed Virgin was conceived in sin!
What would it mean? It would
signify that God, Who cast out the
devil from His kingdom, where moth nor rust exist not, but where all is beauty and glory, would be boused on earth in one who was soiled by satan's trickery. God would undo His perfection by touching imper-fection, disfigure His beauty by being the companion of hell's ugliness, de-throne His glory in association with the result of diabolical cunning. No, the Virgin Mother of Christ

was preserved by God as a fitting tabernacle for His Word made Flesh and it was congruous that it should be so. The poets sing of Mary: Wordsworth beautifully calls her "Our tainted nature's solitary boast." More than verses praise angel from God's court salutes her "full of grace," and, despite the fact that the generations have, like mighty billows of time's ocean, swept away the works of genius, the voice of the angel is heard yet as a proof that Gabriel's message was from the Eternal that nothing can down or de-

Stroy.

With Mary, not only the King of the starry earth, but the Emperor of the starry kingdoms of the skies, went down to Nazareth and was a subject. For Mary He wrought His first miracle when "the waters saw their God and blushed." From Mary He took His precious Blood, and on Mary He shed it as He, in His death baptized her

These are reasons why we should urn to her with devotion and through her learn her Divine Son, for unless we know the Mother, we cannot know the Son.

As Ishmael and Hagar went to gether from the tent, so do Christ and the Madonna go. To slight the knowledge of the one is to corrupt the estimate of the other. Instance Protestantism to day that after dethroning heaven's Queen, now un-does the majesty of its King by deny-

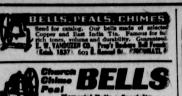
ing His Divinity. We cannot compass the meaning of the doctrine of the Incarnation without understanding Mary's relationship thereto. Her faith was wonderful as she adores Him Who to her had all the appearance of weakness; she adores Him as she bears Him on her gentle arm; she adores Him as she flies with Him, the Author of Authority from the tyranny of Herod; she adores Him as she hugs Him and tucks closer the shawl, lest the desert wind might reach her precious burden. She adores Him when clothed

ing cloud dim the brightness of her

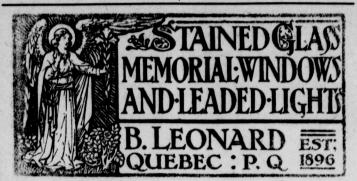
Her charity was unique. Although her Child's, she never ceased to love; she loved even hate—making love itself all the more lovable.—Catholic Union and Times.

TEMPTATION

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







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ABSOLUTELY FIREPROOF 200 Rooms, Private Bath, \$1.50 Single, \$2.50 Up Double " " 2.00 " 3.00 " " " " 2.50 " 4.00 " " " " 3.00 to 5.00 " 4.50 "

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# CHATS WITH YOUNG

DON'T WATCH THE CLOCK

In this world of ours the clock plays a very important part; but, like many other necessary items of life, there are times to let it go on its own course; in other words, just to let it severely alone. In this repect we refer to the man especially who is everlastingly watching the dial and measuring—ever measuring—the hour and the minute when he will be free from his labor. Such a man never achieves success.

Just think it over! Suppose, in-stead of being the employee you were the employer, how would you like to have such a workman as yourself on your pay-roll? Not much

Do you desire to be a success, not a failure? If so, don't be a clockwatcher. Do you desire to be re-spected and not looked upon as a loafer? Then don't be be a clock-? Then don't keep up the Do you desire, some day later on, to be accounted as loyal instead of a traitor? Then abandon the practice. Do you hope ever to be called on as a citizen who, having one all that was required of him, is called to higher honors in the com munity? Very well, quit those dial gazing propensities of yours.

Quoth the raven "Nevermore." Yes, nevermore look at the clock to find out how late you are in the morning, or how soon lunch time will be, or how many minutes more until the bell strikes the parting hour and you can rush out on the

On the contrary, if you love all the good qualities enumerated above be at work ahead of time, utilize all the day loyally for your superior's or employer's benefit and progress, don't be watching the hour of de-parture, and very soon, more quickly than you can figure it out, you will be known as a diligent, careful, thoughtful and worthy young man, and just so soon shall you be marked

for selection and promotion.

Remember ever that parable,

"Well done, thou good and faithful
servant."—Catholic Union and Times.

FAILURE, THE HIGHWAY OF SUCCESS

Keats says: "Failure is, in a sense the highway to success, inasmuch as every discovery of what is false leads us to seek earnestly after what is true, and every fresh experience points out some form of error which we shall afterward carefully avoid." But there is a kind of failure that is perhaps harder to recover from than the failures with which we meet when we are simply trying to succeed along some line of effort that will advance us in life. That is, the failures resulting from our attempts to be as good as we should be—the failure to control our tempers, our ongues, the failure to be true to the things we know to be right and true, the failure to achieve moral victories in life. I once heard a woman say that sometimes when she started in to be better than she had ever been before she met with greater defeat than she had ever met with before. Most of us have had our experience with this kind of defeat. It takes a good deal of real moral heroism to rise above a series of defeat of this kind, but ten of thousands of persons have risen above them. And some people have discovered that they were never so near victory as when they had met with the worst defeat of this kind. Another and more determined effort won the victory. I'll tell you one thing, readers, that we simply must have when we are trying to rise above the defeats that come from our efforts to be good, and that is patience patience with ourselves. Someone has called patience the "ballast of the soul." That is what it is, and we need a lot of it when sailing on the great and tempestuous sea of

-True Voice. THE CHEERFUL PERSON.

An atmosphere of habitual gloom very unwholesome for human beings. Cheerfulness is as neces-sary to the glow of health as is fresh air, good food, and tranquil living. It is the duty of everyone to cultivate a cheerful expression. Nothing is so infectious as natural cheerful ness, its influence is far-reaching and always for good. The depressing individual is everyone's enemy, a person to be avoided. We are sorry to see him arrive, and pleased when he gets up to go. However short a visit he has paid us we feel the evil effects of his cheerful personality.

THE HEART OF A FRIEND

The story is told of a plumber who presented a bill of \$50 to a retired millionaire for repairing a pipe. The millionaire glanced at it, and

handed out \$5, saying : "Receipt that bill."

But. sir-"Don't 'but' me," interrupted the rich man. "I know what I'm about; I used to be a plumber myself."

The plumber smiled, receipted the bill, and returned \$2 change.

Unhappy spirit, cast down under thy sins, burdened as thou art, and pierced through with sorrows, thou mayest look to God, and hope, for He delighteth in mercy.

We are unfair to ourselves, and we are conducting ourselver in a manner which is hardly Christian when we take too much thought for tomorrow. It is well to be foresighted spiritually and temporally, but too many people destroy to day's peace by worrying over to-morrow's possi-ble mishans.

### OUR BOYS AND GIRLS

THE VALUE OF KINDNESS

We must remember that God created all men, and they all have a right to their labor unless they have committed some grievous crimes.

We should be generous with the poor whom God may have smitted for

some reason; we should practice politeness towards all, not only for the sake of others, but to show our own good manners.

Not long ago a boy who had just graduated from the High school, was graduated from the High school, was guilty of performing an unkind trick upon a poor workman. The next day the boy, well dressed and with good credentials, presented himself at one of the large offices in New York to apply for a position. The manager saked that the boy be sent to his private office, and the young lad pictured himself as occupying the desired situation.

The manager read the letters of

"You understand, my boy," said the gentleman, "that there is no place in this establishment where we

went to the man and learned that the small bottle he held broken in his hand contained medicine for his poor sick wife. He had no money to have the prescription refilled, and it was difficult for him to restrain his tears. I saw that the man got the medicine, and walked home with him to see his family. Among the group of children I found a boy about your age, who was acting as nurse and house keeper.

Ah! I see he is a graduate of the same school which you have attended. I told him I would send a competent nurse to care for his mother, and that I wanted him to

come into my employ to day.
"Understand that I do not say l would never employ you nor anyone else whom I saw act as you did yester day; but I assure you no one would employ you who knew your character as manifested yesterday, until sure you had thoroughly reformed.

"One greater than I saw you yesterday, and to him you must go for assistance in overcoming some of the characteristics which you now

The boy was manly enough to thank the gentleman for his rebuke, and to say: "When I think I am worthy I shall return to ask you to

try me."
He did return in time and was given a position. In one of our large cities his name is often heard in con nection with deeds of kindness, especi ally kindness to the poor and lowly He regards the man who gave him such a severe reprimand when he first asked for a position as his best friend in the business world, or indeed outside of his own family and day Companion.

A PLACE OF PEACE

Have you an oil can?" asked some out of that door."

"Ah," was the answer, " there are never any squeaks in anything where

There is hardly any end to the very important service, too, for so many small frictions are likely to come up where a number of people live together, that unless the oil of love and thoughtfulness is constantly in use, there is danger of the home

being a place of anything but peace You need not set yourself up conspicuously as the family oil can, but you can keep your eyes open and do considerable quiet scothing that no body knows about except as they realize the comfort of its result.

Probably the best place to begin is with your own tongue, for those "unruly members" make more disturb-ance than almost any other one thing among friends and families, and if yours is kept in order there is a much better chance that the rest will be. You can keep back the criticism or the quick work of fault-finding. You can refrain from conclose your lips over the "auswering back" that springs to them.

You cannot try to hurt anyone's

feelings or give reason for worrying about you. Oh, you can do and not do so many things that will make for peace in that place you love best of anywhere on earth! And you remember that a very wise and loving voice once said, "Blessed are the peacemakers."—Girl's World.

A TRUE GENTLEMAN

"I beg your pardon," and, with a smile and a touch of his hat, Harry Edmond handed to an old man against whom he had accidentally stumbled the cane which he had knocked from his hand. "I hope I had knocked from his hand. "I hope I had knocked from his hand." did not hurt you. We were playing too roughly." "Not a bit," said the too roughly." "Not a bit," said the ligious liberty granted to all. old man. "Boys will be boys, and it is best they should be. You didn't to the Catholic citizens of Mexico to

been frolicking at the time of the

accident.
"What did you raise your hat to
that old fellow for," asked his companion, Charley Gray. He is only
old Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat or hawks vegetables through the streets instead of sitting in a counting house." Which was right?"—True voice. was right ?"-True voice.

### NEGLECT OF THANKS-GIVING

If we had to name one thing which seems unaccountably to have fallen out of men's practical religion altogether, it would be the duty of thanksgiving. It is not easy to ex-aggerate the common neglect of this duty. There is little enough of prayer, but there is still less thanks lad pictured himself as occupying the desired situation.

The manager read the letters of recommendation, asked the boy where he lived, and finally where he was at a certain hour the day before. The gentleman then said that he was on the same street at the sam the same street at the same hour the day before. He told him the unkind trick he had seen him perform on a poor workman, and that he at once ascertained the name of the boy.

"You understand, my boy," said the gentleman, "that there is not same this. Our own interests drive us obviously to prayer; but it is love alone which leads to thanksgiving. A man who only wants to avoid hell, knows that he must pray; he has no thanksgiving. It is the old store. will employ anyone who is unkind or cruel (and you were cruel) to the poor and helpless.

"Directly after your unkind act, I went to the man and learned that it." never did prayer come more from the should be angry it they with their foul disease came too near Him. Alas! they did not know that dear Lord, nor how He had lowered Him-self to be counted as a leper for the sins of men. They lifted up their voices saying: "Jesus, Master, have mercy on us." When the miracle was wrought, the nine went on in selfish joy to show themselves to the priest; but one, only one, and he an outcast Samaritan, when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face before our Saviour's feet, giving thanks. Even the Sacred Heart of Jesus was distressed, and as it were astonished, and He said: "Were not ten made clean? And where are the nine? There is no one found to return and give glory to God but this stranger!" How many a time have not we caused the same sad surprise to the Sacred Heart?— Father Faber.

### XMAS DECORATING

For the alter or home decoration artificial flowers are now being used. Last Xmas our flowers de over 200 churches and alters and thousands of homes. Our prices are greatly reduced for the next 2 weeks. Carnations, 15 cents a dozen, Chrysanthemums, American Beauty Roses, Lilies, Tulips, Frosted Roses, Poinsettias, Poppies, at 40 cents a dozen. Daisies, 15 cents a dozen Smilax Vines, 75 cents a dozen yards. Chrysanthemum Vines, Poinsettia Vines, White Holly Vines, waxed and diamond dusted, \$1 50 a dozen yards. With every \$2.00 order or over we will give free, 6 red, white and blue Garlands, 4 yards long each, also 1 large Xmas Bell. We pay charges. Write at once Brantford Artificial Flower Co., Brantford, Ont.

### MEXICAN SITUATION

ways you can use to avoid or soften sign of improvement. The conference of revolutionary chiefs at Aguas you are thoughtful about it. It is a Calientes has selected Eulalio Guster. The situation in Mexico shows no rez as Provisional President of the epublic: but General Carranza who is in actual control in Mexico City, shows no disposition to retire in favor of the new chief.

Whether the government of the United States will recognize the new Provisional President or not depends upon his ability to establish a stable government. The disturbed condi-tion of affairs in Mexico at the present time makes the restoration of law and order almost impossible without the help of the United States Carranza is at loggerheads with Villa, Zapata and Villareal, who control the disaffected portion of the Constitutionalist army and neither side is willing to yield as long as there is anything left worth fighting for.

The American troops are still at Vera Cruz. The evacuation of that port has been made the subject of diplomatic notes between the State Department at Washington and Carranza. The American government says that the withdrawal of troops will take place as soon as Carranza guarantees the protection of Americans in that city, and gives assurance that Mexicans, who served the United States during the American occupation, will be protected, and that a satisfactory understanding is reached regarding the customs receipts. In all this there is no word about the persecution to which Catholics have been subjected in that Republic, no mention of any guarantee that the interests of the Church will be safeguarded by the new administration and fullest re

"I'm glad to hear it," and lifting his hat again, Harry turned to join the playmates with whom he had for the future of the Church in the exercise of her rights. Had the American government not intervened in Mexican affairs in the beginning, she would not be morally responsible for the conditions now prevailing in that country; but



granted, as all must grant, the fact of intervention, then the American government is in duty bound to put end to the intolerable situation as far as Catholics are concerned that has arisen in Mexico as a result of its policy. Nothing less than this will rectify the original mistake. Nothing less than this will satisfy the eighteen millions of America Catholics who look to President Wilson to do justice to their co-religion-ists beyond the Rio Grande. Just at present the Mexican question is the most important that confronts the Wilson administration whose future depends so largely on the way in which it is settled.

drains and sinks-and

500 other purposes.

# RUSKIN ON REVERENCE FOR THE MADONNA

John Ruskin, in a celebrated pas sage of the Fors Clavigera, writes as follows: "After careful examination neither as adversary nor as a friend of the influences of Catholicism, I am persuaded that reverence for the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of holiness of life and purity of character. There has, probably, not been an innocent home throughout Europe during the period of Christianity in which the imagined presence of the Madonna has not given sanctity to the duties and comfort to the trials of men and women. Every brightest and loftiest achievement of the art and strength of manhood and womanhood has been the fulfilment of the prophecy made to the humble Lily of Israel, 'He that is mighty hath

NTIMATE IMPRESSIONS OF THE LATE MONSIGNOR BENSON

Editor Catholic Standard and Times, Philadelphia.

When Monsignor Benson stayed with me on the occasion of his two visits to Philadelphia last March, I realized as never before his utter simplicity and great charm. He would talk about and discuss his books freely and as if they were written by another person without any of the self-consciousness of an

The first time he came he arrived a whole day later than expected, owing to a blizzard, and gave his first ing to a blizzard, and gave his first lecture in Philadelphia the same evening for the Ladies of Charity, who had secured him. The second time he arrived shortly before 8 o'clock, having first lectured at the University and having gotten out of bed to come to Philadelphia.

He seemed exhausted and really ill; but when Law him in London

in June, after hearing him preach a magnificent sermon in St. James' Church, Spanish place, he told me group insisted upon getting farther that on his return to England after | away until at last the photographer

Easter he had felt extremely well and that he attributed this to the fine, bracing air of New York ("that magnificent air," I think he called it.) While he was staying here I asked

him as to the truth of a story I had heard about his mother. It was said that when he paid her his first visit after being ordained in Rome she had had one of the rooms in her house fitted up as a chapel in which he could say Mass. Monsignor Benson told me that this was true and that he always said Mass while staying

He was utterly unspoiled by success. The crowds that came to hear him in London or Rome or New York never turned his head or made him anything but a noble, unassuming priest and gentleman.

Amongst his last articles were some beautiful ones on the late Pope and others on the war .- A. I. M.

### A WITTY CHINAMAN

THE CHAPEL CAR "ST. AN-THONY " POSSESSES ONE

The St. Anthony, one of the cars sent out to bring back fallen away Catholics by the Catholic Church Extension Society, has much to recommend it to the curious, but Joe, the Chinese cook, is a source of per-ennial enjoyment both to the "crew" on board and to the Catholics at the various stopping places en route. The superintendent of the car is an Irishman, and he sept in a couple of

funny stories anent Joe.
"One day," he said, "we were giving a mission in a town where the only church was an Episcopalian chapel. Joe was looking out of the car window and as I passed him he pointed to the church.

What kinde churchee over there Missa Hennessy?" he asked. I told bim it was an Episcopalian church and at the same time tried to ex-plain it to him. He said in the course of the conversation, topee church cross like Catholic, but he have little round thing on cross what thatee ?

That," I solemnly assured him, " is an Irish cross. They stole it from the Irish."

Joe looked at me a minute with an expression of blankness on his face, then he blurted out excitedly, "Why you no lick him, Missa Hennessey? Another time we were "taking pictures" to send back to the society, and one little fellow in the

told him to move up closer. "I can't be in the picture," piped the child, "I'm a Presbyterian." Joe pushed him into the group again, "Dat alle right," he assured him, "dat make no different. It no showee in picture."

Joe is fast becoming an Irishman.

THE PERSECUTION IN MEXICO DISGUSTS AN UNBELIEVER

MURILLO MASTERPIECE EXPOSED TO DESTRUCTION-SOLDIERS IN ARCH-BISHOP'S PALACE MOCK PASSERSBY Early this week a well known Philadelphia Catholic received from a correspondent in Guadalejara, Mexico, whose name, for obvious reasons, is withheld, a letter which

contains, among other things, the following:

"You, as an influential Catholic, may be glad to know some facts of the hard case of the Church here. The great picture by Murillo (Madonna) has been taken away from the Cathedral and lies propped against a wall in the office of Amado Aguirre, chief of staff, in the Government Palace. It is within reach of the backward stepping foot of any-body, and crowds pass and re-pass it daily. This is the picture for which fortunes have been offered and which was given by Carlos V. of Spain to the Cathedral of Guadalajara. Then there has been no Mass said or sung in any church in this with her.

It seems to me as much a tribute to the tactful, loving son as to the noble, loving mother—the widow of a very distinguished Archbishop of Canterbury.

His entirely new way of looking at old subjects, his originality and his simplicity were among his chief characteristics.

these places also. Soldiers people all the churches and the Archbishop's Palace, mocking and jeering at those who cross themselves as they pass. While from a religious standpoint lam an indifferentist. I have the decency to be disgusted, and what you feel, or any really religious person I

can quite well conjecture."-Phila-



### Mrs. Newlywed says:

"I can't imagine how you manage to be dressed by the time your husband comes home on a washday"

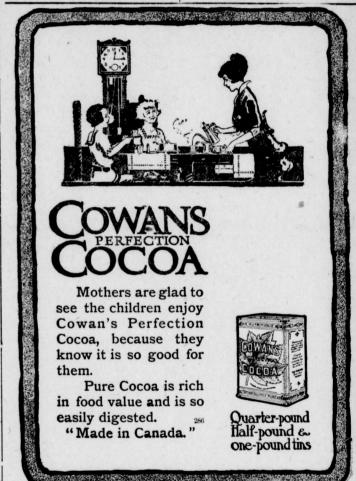
### Mrs. Wiseneighbour says:

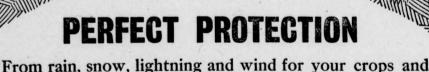
"I use an EDDY 'Globe' Washboard and an EDDY Indurated Fibreware Tub, which keeps the water hot a long time."

No Fear of Rust

But, be Sure They're

Eddy's





stock is assured by covering your barns, stables and large buildings with the

# **BIG "GEORGE" SHINGLE**

Rain, which rots wooden shingles, cannot penetrate the patent four locked "GEORGE" Shingle. Lightning cannot harm a "GEORGE" shingled roof. Fire cannot burn it, and the fiercest windstorm passes by the "GEORGE" roof and leaves it undamaged, as it is securely locked. The "GEORGE" Shingle is simplicity itself to lay-just hammer, nails and snips required and it is very

rapidly erected.

Farmers! Your perfect protection lies in the "GEORGE" Shingle for your barns-the "OSHAWA" Shingle for your houses and smaller buildings, and Pedlar's "Perfect" Corrugated Iron (Painted or Galvanized) for your siding.

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### SIDELIGHTS ON THE GREAT WAR

"ONE TOUCH OF NATURE MAKES THE WHOLE WORLD KIN"

The hard, dry impersonal accounts of the great struggle from day to day leaves us with a curiously detached sense of alcofness, and the war itself seems less real and actual to us than the great historic battles of the I had to go like the rest, though I was so weak I twice fell down. past. The stories which follow are full of warm human interest; every one of them points its own moral while bringing us into close, even poignant sympathy, with our brothers at the front.

A DYING CONFESSOR SOLDIER-PRIEST. A Daily Chronicle special corre-pondent in Paris, Mr. T. Naylor, tells the following affecting story of the devotion of a soldier-priest in

Saturday's issue: —
In the hall of a great railway terminus in Paris a number of wounded were laid out on the straw wounded were laid out on the straw waiting to be taken to a hospital. Eight of them were very badly hurt, and some of them were evidently not long for this world. One of them seemed to be very uneasy. A nurse went up to him and offered to rearrange his bandages. His reply was, "I want a confessor badly."
"Is there a priest here?" asked the Just then another wounded lying mortally lucked the nurse by the sleeve. Madame," he said, "I am a priest; I can give him absolution. Carry me to him." The nurse hesitated. The soldier was suffering from the effects of a horrible shell wound, and the least movement gave him execuciating pain. But again the feeble voice quietly said, "You are of the faith, and you know the price of the faith, and you know the price of a soul. What is one more hour of life compared with that?" And the soldier raised himself by a supreme effort to go to the side of his com-rade. But the effort was in vain. He had to be carried. The confession did not take long, and the strength of the soldier-priest was ebbing rapidly away. When the time came to give the absolution he made a sign to the nurse. "Help me to give the sign," he said. The nurse held up his arm while this was being done. Death followed quickly for the soldier-priest and his penitent. They died hand in hand, while the nurse and the ambulance men fell on their knees on each side

IN ACTION WITH THE FIELD ARTILLERY.

Some help to the realization of what war means may be gathered from a letter like the following from a young subaltern in the Field Artillery, written to his mother from a Paris hospital, which has appeared in the Brighton District Catholic

Magazine for November:—
I think I am the luckiest divil imaginable. I have no pain at all, and wounds, though numerous (four). are not in the least serious. On the whole, it is something of an achievement to be blown up into the sky by a a leg, or even my senses. Yes, we had a pretty awful time since the battle of the Aisne commenced on Sunday, the 13th (September). We were in action all Sunday, and on Monday were posted right up into the firing line in a hail of bullets. Gradually the German infantry fell back, but our real hell began about 11 a. m. They started dropping sixinch high explosive shells into us. You could hear them coming, and they did make a mess when they hit anything. The fourth dropped plump into one of my guns and blew plump into one of my guns with their blood and pieces of their hesitated, and sought for some other with their blood and pieces of their limbs. Some of them were not quite dead, but horribly wounded, and kept on talking and begging for water, or to be shot. It was horrible. For three hours this went on; we had to stay to support our infantry.

At 5 p.m. we fired our last shot.

Several attempts were made to send up ammunition, but each time the Germans accused the cure of preparteams were blown to pulp. Just be-fore five o'clock a shell burst about five yards behind me, and blew me he was court martialled. He underne was court martialed. He underunder the wagon. I crawled out,
and found my sleeve ripped up and
my arm spouting blood; also I had a
rent in the left shoulder, and my
right boot was cut open. Harvey
tied me up, and I crawled half a mile
tied me up, and I crawled half a mile
executioners, he intoned the Libera, back to the village, and got dressed in a temporary hospital. It was an awful hole: the floor covered with wounded lying on straw, and everywhere blood. Next morning, thanks to a Captain Potter, R. A. M. C., who have we have a self-invariable morning. knew my name as a Limerick man, I got away under heavy fire.

A SOLDIER'S WIFE IN THE VOSGES The following is from the letter of

vosges village to her husband at the Front, and is given in the Daily News by its special correspondent, Mr. H. Cozens-Hardy:—
Of course, you say why haven't you written oftener? The Germans have been been three works.

have been here three weeks, and when I tell you the torture we have when I tell you the torture we have undergone you will need all your courage to listen, and you will understand my silence. How shall I begin? My baby was born in the midet of a terrific bombardment. I midet of a terrific bombardment. I need to the light, may gain strength. was alone except for my poor mother and dad. Next day they bundled all of us into the church, left us without food, and posted armed sentries in building and killed mother, VinéeBlène, and tiny Fernande. A piece
out of my breast and in its place
Blène, and tiny Fernande. A piece
established the precious Heart of my
of shell hit the baby on its side, and
God.—St. Francis de Sales.

M. Terese, O. SS. S."
Syon Abbey, Chudleigh, S. Devon,
August 31, 1914.

it suffered agonies an hour. The elder child was not killed outright. It exclaimed: "Mother, take us out of the church; it isn't safe; and of the church; it isn't safe; and mayn't I have something to eat?" I hadn't even a crust to give her. Her last words were: "Mother, dear, I think I am dying." That was not all. I had to take the dying baby from mother's dead arms. The day after more Prussians entered the church. Thirty of us were dead, so we were ordered into the fields, and I had to go like the rest, though I Finally, I reached Moncel, where I and dad found friends. . . Your children are dead. Mind you keep alive to avenge the hideous wrong, for if you don't I'll seize a gun and

ecount for a brace myself. THE PIETY OF THE FRENCH SOLDIERS Testimonies accumulate to show the attitude of the French soldiers

towards religion. In an article in Journal de Genèva, M. Rocheblave, a

French Protestant, says :—
The psychological historian who shall undertake the task of analysing the deep causes of the unexpected strength of the resistance offered by France to the invader of 1914 will find himself compelled to note, amongst other new factors of the first importance, a strong revival of religious feeling. And one of the elements of this reawakening is the presence in such large numbers, and the example so often heroic, of the priest with the Colours. And this is without reckoning the deaths of priests as priests, shot in the fulfil-ment of their sacred duties, and falling as martyrs in their blood stained

Describing the courage and infecti-ous example of the priest soldiers, M. Rocheblave tells how one, an officer, seeing that his company was wavering, sprang forward and cried: "I am a priest. I have no fear of death! Forward, all!" And he fell, riddled with bullets, but he had carried the position. Again, the writer recalls how many a time after a battle among the wounded and the dying one less wounded will creep to the side of a comrade and whisper in his ear: "I am a priest; I will give ab solution," and the hand raised in blessing is often sadly mutilated.

THE WITNESS OF THE PRIESTS

What is thus set forth above is but a general statement which is corrob rated by almost every letter that arrives from the priests who as chap ains or under the Colours are at the Front. Thus a priest of the diocese of Saint-Flour tells of the generous acceptance of suffering, fatigue, and privations of all sorts shown by the men, and states that the priest sol-diers, ambulance men, and stretcherpearers have an abundance of relig ious consolations in the way in which officers and soldiers avail themselves of every opportunity to hear Mass: religious sense." All agree in noticing this religious movement. Another priest assures his correspondent that they "generally meet with excellent never with any refusal;" whilst a third states that "all these brave dignified quietness and resignation. oldiers die resigned to the will of God and fortified with the sacraments of the Church. They are happy to see us at their side." By the middle of September no fewer than 82 priests and 127 religious had been proposed by their chiefs for the Cross of the Legion of Honor.

THE CURE OF LA VOIVRE A recent issue of La Croix gives the following particulars of the shooting of the Abbe Lahache, cure of la Voivre, near Saint Die, by the Ger-

fused, and the Germans, taken aback ing information for the French troops,

LYNCH.—At Bancroft, Ont., on Sunknew my name as a Limerick man, I was put into a motor lorry, and we day, November 15, 1914, Mr. M. J. Lynch, aged sixty-nine years. May his soul rest in peace!

WILSON-In this city, on Thursday November 26th, 1914, Jane Wilson a Lorraine peasant woman in a widow of the late Alexander Wilson.

Vosges village to her husband at the May her soul rest in peace!

GUIRY.-At St. Joseph's Hospital, Peterborough, on Saturday, November 14, 1914, Mrs. David Guiry, aged seventy years, a life long resident of Ennismore and mother of Mrs. John F. O'Sullivan, this city. May her soul rest in peace!

posed to the light, may gain strength, beauty, and flavor.—Abbe Roux.

What a happiness, it some day on our Divine Spouse in this \* \* \* Coming from Holy Communion, I Believe me, yours very gratefully in the belfry. A shell burst into the should find my miserable heart gone

### AN INTERESTING LETTER

To the most widely beloved of Catholic poets the Corner is indebted for a close range view of war-time trouble—trouble which, in some instances, may proved to bear unfore seen blessings

'My very dear friend: "My very dear friend:
While we were at Cape May Point
I sent a poem to the little magazine
edited by the nuns of the Order of
St. Saviour (founded by St. Bridget
of Sweden) who are at Syon
Abbay, Chudleigh, South Devon,
England. They are the sole community that have retained the primitive rule of pre Reformation days; and the present lady is, strange say, an Irish woman! A cousin of say, an Irish woman! A cousin of mine in Canada is honorary agent for their little pamphlet, "The Poor Soul's Friend," in Canada, and through him I have been corresponding with Mother Terese, the lady abbess for some years past. It occurred to me that you might like to read her letter, which is especially interesting because of the war and distressing conditions in England. You are at liberty to quote any pas-sage that appeals to you if you are

ELEANOR C. DONNELLY Villa Maria, West Chester, Pa., September 19th, 1914.

The eloquently descriptive letter of the lady abbess is living literature; contemporary history visualized for

My dear Miss Donnelly :- May God reward you for your sympathy in this hour of trial, also for the kind thought that suggested your writing those appealing verses, "The writing those appealing verses, "The Mistress of the Sea," which strike home, Oh! so deeply, and make one's heart-strings vibrate and revibrate with renewed hope that "The Mistress of the Sea" will protect our seagirt isles and 'fling the waters of grace abroad, that the souls of all those whose bodies this present strike gives to the sea may be her salvage. R. I. P.

It is with a certain sense of relief, nay, gratitude, that one feels that the bodies of the sailors who have fallen in the fray will be saved by the sea from the desecration of being trampled under foot, as those of the

poor soldiers, by an oncoming army.
"The good God alone knows what
all the horrors of the twentieth century will be. Now, at the onset, they are appalling enough, and yet we are only at the beginning of the sufferings this vast conflict will entail. These last few weeks have made me realize as I have never done before what Our Mother's sufferings were as she stood at the Foot of the Cross.
"This has been brought so vividly

before me by the heroic fortitude of widowed mothers whose only sons seen grief engraved so deeply on any human face as upon the countenan dispositions among the wounded, and of one of those mothers, a sorrowful expression made superhuman by its

ture of that other Mother comes to mind, the one who freely offered her Only Son for the saving of the human race. The passive suffering of the mothers and wives is not less heroic than the vital agonies of their ons and husbands who give their lives in defense of their country.

"The pity of it all is that there are thousands of wives and mothers in the ranks of both friends and so called foes and have given up, and bravely, too, their most cherished ones with but the faintest hope of ever receiv

The toll of death this war will that it will cause to run riot, are too terrible to contemplate, yet, thank God, the evil is more than countersalanced by the bringing forth (in the majority) of all that is best in poor human nature.

"Here we cannot measure things of time with the things of eternity, but we of the faith know that the etermal purpose will be wrought out des-pite all the folly of men, and that this terrible scourge of war has fallen upon Europe for the ultimate good of the sons of its people.

"Europe was fast forgetting God: in every place men have supposed that they could do without Him, and now civilization without God has let loose the forces of destruction upon

That God the multitudes are beginning to realize this sad mistake—let us hope not too late for the floodgates of God's mercy to be opened—and they are now pleading for mercy from that God, Who, in the time of peace, they tried to persuade themselves was non-existent. Without doubt the chastisement of this war will be the saving of innumerable souls who otherwise would have been

lost eternally.
"Our good Bishop has given us leave for daily Exposition of the Blessed Sacrament until the end of war, also for the daily recital of the Office of the Dead for all who lose their lives through the war. It is a great privilege, one for which we are truly grateful, as it is in a special way that Holy Mother Church in way that holy wother church in times like the present looks to the ranks of the consecrated spouses for the victim of expiation. They have been placed by the Church like Moses on the Mount of Prayer Pray for us that we fail not our Divine Scores in this \* \* \*

Jesus Christ. M. TERESE, O. SS.S."

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