

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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### NEUTRAL

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 self-styled 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 quarrel 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 Sovereign Pontiff . . . does not recognize and has never recognized in his states a power greater than his own. You are immensely great; but you 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 the empire that he alone exercises at Rome."

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 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 cannon trouble, while the din and spectacle of warlike preparations are ever about us, many a household has yielded up its bravest and strongest at its country's call. No longer can an impenetrable 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 press 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 vaster far than armies or navies knew in their hardest campaigns. 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 doctors 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 shattered health to those who bear the brunt of conflict. For us who live in security, watched over by vigilant 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 good will come. It may be that a more 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 as 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 points. That this bearing of false witness 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 Freemasons 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 into 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. Elliot, "that the power which has adopted in practice this morality and in accordance with its precepts promised Austria its support against Serbia 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 sense in judging the human agencies in current events."

The Free Masons, however, can point out that Germanic hordes observe in their work of pillage and murder the rule—women and children first.

## 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 preacher hardly meant that, but it is unfortunate that the impression should be conveyed. We cannot get away from the fact that war, in the teaching of the Church and her theologians, is an evil, a gigantic evil, against which we are bidden to pray as against the sources of earthquake, famine and pestilence. But it is a greater evil than these latter because it has its origin in the abuse 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 devils as bad as or worse than himself—the devils of lust, wrath, cruelty, treachery, falsehood, and the rest? Let us not talk of the "glory" or "joy" of war!

But what we have to console us—what, that is, who have been drawn into an honorable struggle for justice, right, truth and even civilization itself, is this: That God, who in His unsearchable wisdom sometimes 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 becomes, 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" (Apo. xxii. 2).

To begin with, this war is undoubtedly 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 most especially in their army. Cardinal Amette has said that the War is as good as a spiritual retreat. Face to face with death, soldiers and officers are irresistibly brought back to the elementary truths of God and His Divine Law, to the religious teaching of their early childhood, 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 moments. Nay, even the iniquitous laws (as we think them) which force priests to serve in the ranks and 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 a 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, this union of contending factions and interests, has been a universal phenomenon, quite unprecedented in history. "There are no longer any parties" among us is the universal cry. Even the bitterest racial differences have been, at least for the time, forgotten in the solemn realization 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 universal 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

with unflinching courage, even though with bitter grief, the departure 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 needles and machine, or in the care of the wounded—the emulation of both Dorcas and the Good Samaritan. Again, do not such things bring a blessing? A yet further form of this wholesome charity is in the housing and caring for the many thousands of unfortunate Belgian refugees, recalling the historic generosity of England between 1792 and 1802, on behalf of the French refugees, during the great Revolution, which forms one of the brightest pages in all our history.

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 organizations of England, and which is unfortunately seriously jeopardized by the War.

The work of the Crusade of Rescue is the care of nearly one thousand Catholic boys and girls whose faith is in real peril, either through risk 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.

How vitally important this society was considered by Pius X. is clear from the following letter written by him to the Administrator, Father Bann, 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 Bann, Administrator of the "Crusade of Rescue," London.

Beloved Son, Health and Apostolic Benediction:

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 for the maintenance and training of the children, as to be in the greatest difficulty, wishing indeed to keep to its noble purpose, but not adequately provided with means for so vast an 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 resolve 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 appeal. 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 beneficence, they will not fail to give you the help that you look for.

Those, therefore, whom you have chosen to solicit for your Society the kind favor of those nations, will go forth accompanied by Our strongest commendation; and all who, in the colonies and in America, have hearts 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 deserve 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, most 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.

### PIUS PP. X.

In consequence of the outbreak of 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 been seriously reduced whilst the claims of creditors have become far more emphatic. Indeed one contractor

fused to supply any more bread 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 throughout the world, prompting us to help each other during periods of temporary stress. Donations towards salvation of this important charity should be addressed to Father H. J. Collins, 48 Compton St. London, W. C., England.

## 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's parlour to present the Lord Mayor (Alderman McCabe) with a requisition that he should allow himself to be nominated for the office of Chief Magistrate for a second year.

Sir Walter Ross, 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 gentlemanly 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 confidence that it was the strong wish of his colleagues that the Lord Mayor should hold office for another year.

Sir Charles Behrens supported the presentation.

MR. MCCABE'S REPLY

The Lord Mayor expressed his appreciation of this manifestation of confidence in him. He valued the appreciation of his colleagues more than anything else they could give him. His work during the last few months had been of a strenuous nature and he did not anticipate it would get any easier in the immediate future. 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. His desire was to see the business of 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 duty it was, not to discuss matters, but to see the game was properly played. He thought there should be as high a code of honor in the Council as there was on the cricket field, the football ground, or at a sparring match. The referee or umpire in games was implicitly obeyed, and so it should be in municipal affairs.

Commenting on the requisition, the Manchester Guardian says editorially:—

"The Manchester City Council has its constituents warmly with it in the cordiality of its invitation to 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 smooth paths everywhere, and the gentleness with which he has handled hard business capacity that contributes to get things done. We do

not remember any municipal year in which the meetings of the Council 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 enormously 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 magistrate, but its chief volunteer leader in dealing with the most exacting public emergency since its incorporation. But he has the confidence and will have the support of us all, and no temperament is so sure to come well through a time of trial as Mr. McCabe's happy blend of wholehearted devotion and of wholehearted humor."

## IRELAND—THEN AND NOW

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 forward 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 party."

"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. I appeal to the Nationalists of Ulster to make that ideal their dream and their ambition, and during this interval to regulate every thought and word and action of theirs so as to avoid exciting or exasperating the differences of the past, so as to make it more possible, aye, to make it certain, that that ideal may be brought into reality before the interval ends that divides us to-day from the election and assembly once again of a free Parliament on the soil of Ireland."

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 satisfied.

How different the attitude of Sir Edward Carson and his generalissimo. But Carson's untimely appeal 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 character:

"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 support 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 at the present critical juncture Mr. Redmond is mindful not only of the evils of Prussianism, but also of the progressive tendencies of the British Empire in the widening of individual and national freedom.—The Toronto Globe.

## NOT ANTI CLERICAL, BUT INHUMAN

The worst spirit of French anticlericalism is exhibited in the attacks 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 than one has given her life in the work. Their crime is that they offer 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 to press the advantage, thus awakening hope in the sufferer's breast instead of agony and despair—hope in the future, hope here and hereafter. The unimaginative type of mind that fails to see beauty and good in this when hardly any other beauty or good survives is a baleful and destructive influence.

Its true description is not anti clerical, 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 hundred and ten years ago, in the person of Innocent VII, who also had been a Bishop of Bologna.

Alderman McCabe was formally re-elected Lord Mayor of Manchester for a second year's term of service on Monday, Nov. 9. The election was unanimous.

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 Düsseldorf, is a Dublin man. The Flying Corps has attracted the services of quite a remarkable number of Irish Army officers.

The German emperor, says a Berlin dispatch to Reuter's Telegram company, has approved the suggestion of the Archbishop of Cologne to treat all captured French priests as officers, though they be serving as privates.

The great Cathedral of France are Chartres, Amiens, Rheims, Notre Dame, Bourges and Beauvais. Lemberg is the capital and most important city in Eastern Galicia. Its splendid Gothic Cathedral dates from 1350.

The first woman reported to have lost her life while serving in the present war was Baroness Margta Von Falkenhause. 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 the English College in Rome, Admiral Darcy 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 Holiness, 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 Ampleforth. He was gazetted to the Norfolk Regiment in 1912.

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 volunteers' 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 non-reigning Catholic house of Hohenzollern-Sigmaringen. He was born in 1865, and created Prince of Roumania 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 niece is the wife of King Manuel of 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 Rabbi 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 Downside and New College, Oxford. He was twenty-one years of age. His younger brother, Geoffrey Snead-Cox, age nineteen, second lieutenant, Welsh Fusiliers, was killed in action just eight days previously—on October 20.



SO AS BY FIRE

BY JEAN COONRO

CHAPTER XIII UNDER THE PALMS

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

the generations seemed winding about my neck, and I snatched 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 American incomprehensibles to her governess' heart again. So we parted, and I went to Italy with the Frascales while grandfather took the baths at Les Bains Chaudes. Three wonderful months 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 summer?"

"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 Frascales. I understand. The old Cardinal, their uncle, was most interested in her. But all in vain. She either can not or will not believe. Perhaps this rumored marriage with the Duc de Lausanne will change her. You met him, I think, last summer, Allston."

"No, I suppose I can not understand. "But some day you will," Mildred 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."

An hour ago a great many people had been entering. Now a few stragglers still were entering or leaving. An old gentleman of benevolent aspect came down the street and paused 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 intensely 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 Rev. Mr. Horton is still within."

nounced abolition—even the Holy 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 presence expresses Christ's infinite mercy, even as the Holy Eucharist expresses His infinite love.

more than this, that He contradicted His own word, for the word of God is, that nothing defiled, nothing tainted, shall come near to Almighty God. The soul that departs from 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 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 here, the mystery which brought so much suffering to 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 immaculate. More than this, we know that the Almighty God never yet called any creature to any dignity or to any office without bestowing upon 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 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. If 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, oh, dearly beloved, surely there must have been some distinctive sanctity, some special grace in reserve for Mary, as much higher than the grace of the prophet or of the provision of the Baptist, 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, "Behold the Lamb of God." Mary was to hold Him in her arms and say to the world, "This Lamb of God, who is to save all mankind, is my Son." And therefore it is that the office exceeded that of prophet, preacher, and precursor, as her dignity so far transcended anything 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 conceived, as well as born, without sin, that that stream of sin which touched us all, and in its touch defiled 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 beginning; 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 accomplished the mystery of mysteries, the mystery that was hidden from ages with Christ in God, namely, the Incarnation of the eternal Word. Thus did the prophet behold her as she shone forth in the eternal counsels 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 angels, there in the full blaze and effulgence of the light descending

THE IMMACULATE CONCEPTION

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

"Thou art all fair, O my beloved, and there is no spot or slightest stain in thee."

These words are found in the Canticles of Solomon, and the holy Catholic 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 her at the king's right hand in golden garb, surrounded with variety; that everything of beauty and loveliness was upon her; but, in addition to this, he tells us that a vision of such perfect purity, such perfect immaculateness rose before him. It was, that filled with the Holy Ghost and the joy of God, he exclaimed, "Thou art all fair, O my beloved, and there is no spot or slightest stain in thee."

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 smoking was not good for him, but he knew also that there were worse things than this.

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 young man asked when they were outside.

So I understand.











DECEMBER 5, 1914

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 out as a professional mourner.

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 ships. Two British vessels, the Primo and the Malachite, 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 Penang as to the sinking of a German cruiser and the serious crippling of other ships of the squadron under the Russian Admiral Von Esen. 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 the Germans serious loss. That ought to even up for the destruction of the Russian cruiser Jemetchung at Penang, in the Straits Settlement, by a similar ruse.

AUSTRALIA'S CONTINGENTS

Melbourne, Nov. 27.—In the Senate today 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 Force, 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 re-occupied a village where the Germans had stayed some time. Everything was destroyed excepting the church and the presbytery. An old cure of venerable appearance received 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 officers invited the cure to their table. Before the first course was served the old man rose slowly to say "grace." One of the officers seemed surprised as the cure proceeded to murmur the Latin prayer. He whispered a word to the Commandant, and the next instant the cure found himself surrounded by four men fixed bayonets.

8,975,000 IN WESTERN BATTLE LINE

The Paris correspondent of the Associated Press, writing of the number of men engaged in the war and "the great battles with terrific losses," says: 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 news as to how many men were engaged on either side.

THE NAVAL LOSSES

London, Nov. 25.—Thus far during the war the royal navy has lost 4,327 officers and men killed and 4,973 wounded, while 968 men are missing and 1,575 are captives or have been interned. 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 interned is given as follows:

Table with 2 columns: Officers, Men. Rows: Killed, Wounded, Prisoners, Interned, Missing.

A great majority of those reported killed were drowned, 1,718 losing their lives in this manner when the cruisers Pathfinder, Aboukir, Cressay and Hogue were sent to the bottom 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 interned or missing. Most of the missing are said by the admiralty statement to be prisoners of war in Germany.

RANGERS LOSE HEAVILY

A Connaught Ranger (Reserve), Private Michael Ward, of Ballinaloe, 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. "We were in every fight there was from Belgium to Mons and since Mons. 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 Dublin and the Leinster were fighting with us. The Irish Guards did great work out there two weeks ago in a place called, I think, Mousy. 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 again."

IRISH RECRUITING REPRESSED BY WAR OFFICE

The Manchester Guardian published on Friday last an article on "Official Discouragement to Recruiting." 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 remains 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 complained that the War Office refused to give the same terms of enlistment to the Irish National Volunteers. 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 further 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 intervened and curtly announced that "it has been decided that the presentation of colors to the battalions of the new Army cannot be sanctioned." So the flags worked by the enthusiastic Irishwomen were thrown back in their faces. Worst of all was the speech which General Richardson made, and for which he has escaped all penalty, and even reproof. General Richardson is the commander of the Carsonite army, and at a recent recruiting meeting of Orangemen in Ulster he urged his hearers to "recollect the events of March last, and what the Army and Navy did for 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 Nationalists could be more dangerous or effective than such words as General Richardson's. The Irish Brigade is not to be allowed to provide its own colors, but the Carsonites volunteers have been authorized to wear the Party flag of the political organization to which they belong, the "U. V. F." symbol. Such differential treatment, of course, has a most sterilizing 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 strangest part of the whole thing is that the War Office should, in addition to supplement rather than to suppress the efforts of the Ulster Orangemen to discourage and prevent Nationalist recruiting.—Glasgow Observer.

MODERNISM

A sermon preached in the Blessed Sacrament Church, 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. Practically nothing was heard of Modernism till Pope Pius X. described it and condemned it in the wonderful encyclical "Pascenti" 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, almost spontaneous apparition of this here and the ominous proportions it seemed about to take, or its equally sudden melting away and disappearance. It was like some strange comet that suddenly looms up in our sky, threatens to destroy our planet, and as suddenly passes away into the darkness of eternal night, leaving behind 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. Some times 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 destroy that which is, in the vain hope of giving us a new heaven and a new earth.

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 felt that their Bible and their religion could no longer be defended as absolutely true. They felt that they must accept the new view which found the Bible full of errors and Christianity full 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 necessary. Music stirs up in our souls exquisite emotions, and these emotions would be the poorer without these esthetic emotions. Deeply religion stirs up within us similar emotions whose answer a need of our nature. So these Protestant teachers, preachers and writers determined to remain Christians and Protestants while no longer believing in the divine 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 emotions whose words they did not believe, but whose sentiment struck a sympathetic 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 Schleiermacher and Ritschl, and thence to Sabatier and Campbell. This is Protestant Modernism. Its adherents call themselves Christians because they admire Christ, not because they believe in Him, still less obey Him.

Now it is the duty of Catholic theologians to point out and refute current 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 attending a patient who has some infectious 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 Protestant Modernists, with a view of absorbing merely what was good in them, they themselves became infected 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 become infected with Protestant Modernism did not leave the Church. On the contrary they considered themselves, and wished themselves to be considered, as the most intelligent and advanced Catholics in the world. They looked down upon ordinary Catholics. They knew that they were in evident contradiction with the official teaching of the

Catholic Church. But just as the Protestant Modernists remained Catholics, they determined to remain Catholics. The Catholic religion, its sacrifice, sacraments, hierarchy and liturgy excited in their souls precious religious emotions. They did not see why they should deprive themselves of these emotions by leaving the Church. They no longer believed in the Sacrament of the Mass, but since they admired it, they wished to assist at it, and in orders, after 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 conclusion, 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 dangerous than the foe without.

If Abbe Loisy—that clever French Biblical scholar—when, from constant contact with that type of Biblical 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.

If Leroy, when he gave himself up heart and soul to the new philosophy of logical 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 Modernists.

But while Loisy and Leroy were trying to make French Catholics adopt their modernistic exegesis and philosophy, it was an English speaking Jesuit, George Tyrrell, who made the still more impossible attempt of converting the theology of the Catholic Church into Modernist theology. An Irish Protestant by birth and education, George Tyrrell became a convert and a Jesuit. Capable of discussing religious questions with psychological insight in a limpid and vigorous English style, Father Tyrrell became a most promising religious writer. His admirers, and they were many, even thought they saw in him the Newman of the twentieth century. Alas, he became instead their Lamontagne. From constantly reading un-Christian literature, his faith became impaired, he no longer accepted the dogmas of the Church as she teaches them, he became a 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 most un-Christian Modernism—for example, his article in the Quarterly Review, October, 1905. Father Tyrrell, misled by a mirage of Modernism by a system of religion built not on objective truth, but on subjective 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 attempt the impossible, he failed.

To show how utterly at variance are the conceptions of Christianity presented by the Catholic Church, as held by a Modernist such as Tyrrell, we have but to compare their respective notions of a fundamental Christian doctrine. Take, for example, the essentially fundamental question of faith, considered in its origin, relation; 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 believe 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 opposite view imaginable. Revelation, he says, is not the divine manifestation of a truth made to the prophets or to the apostles by the Church. It is an emotion, an impulse of the religious sentiment, which bubbles up, as it were, from the depths of the subconsciousness 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 Church as God's word, is not revealed by God, and hence possesses no infallible significance. Revelation is in some measure or other an expression of the divine spirit in man, but it is not a divine expression of that spirit. For the expression is but the reaction, spontaneous or reflex of the necessarily fallible human mind to God's touch felt within the heart. Hence a dogmatic formula, for example, He was conceived by the Holy Ghost, is not a truth, but only the symbol of an emotion, and has practical value

only in as much as it records religious experience and awakens religious emotion. The Catholic Church, for the Modernist, is useful as bringing to us the highest religious experience of the past. She is not an infallible teacher, but her preaching, 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, 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 emotions.

The Modernist theology is so utterly un-Christian that it needs to be clearly expressed to be rejected by all true Christians. This is precisely what Pius X. did seven years ago in his encyclical letter Pascenti. Modernism till then had never been clearly and completely exposed. The Catholic Modernists were largely hiding their views, or only half expressing them. The semi-Modernists 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 encyclical was published, the Christian saw the heresy in its true form. Many Catholics, who were more or less infected with Modernism without their having known it, realized their mistake and purged themselves of the heresy. Some of the extreme 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 Modernists while pretending to remain Catholics. However, the onslaught against Modernism which all priests must take, has unearched 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. Protestant Modernism, however, exists and flourishes. Though some conservative Protestants combat it, it is unfortunately making terrific headway. The day will come when those Protestants who still retain a belief in the divinity of Christ will see that the one alternative to Modernism is the Catholic religion, and will return to that mother Church from which they so cruelly separated themselves four hundred years ago.

Here in America Modernism failed to take any hold on Catholics except in rare individual cases. The same cause, 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. The 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 religion—we need not worry much about it. The fear of being behind the time, of holding religious views which some modern scientists wrongly hold to be unscientific and superstitious can unsettle only those Catholics who are weak in the faith, or ignorant regarding it. The childish 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 sixteen hundred years 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 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, which knows no past, no future, but an everlasting present. Puffy men invent 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 able to avoid, or else to overcome, those forces which lead to Modernism and loss of faith. The same Holy Spirit who descended upon the apostles and disciples at Jerusalem still fills the hearts of the faithful

and enkindles in them the fire of His love. No matter how many new heresies may arise till the end of time, we know and fearlessly believe, that the Catholic Church, enlightened 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 of the future, no matter upon which side victory rests, declare medical men and scientists, will sweep the devastating 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 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 aspect with regard to future generations 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 war upon the human race 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 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

I remember the dawn of yesterday; A golden light o'er the eastern hill, A 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.

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 imperfections.

THE SURVIVORS MUST PAY

Of the soldier who, enduring the rigors of campaign, escapes injury from bullet or steel, returns to his home physically and mentally unfit. 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 children."

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 rheumatic, the neurasthenics, the irritable, and the

THE Thornton-Smith Co. are offering very special inducements to Church authorities who will discuss the matter of Church Decoration During the Winter Months. They are anxious to keep their staff in full employment through the dull season. Correspondence Invited. 11, King St. West, Toronto.

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 their progeny. This is not looking at things through any dark glasses, but these are the actual conditions which confront the medical engagement decreased, while the number who died from "natural causes" increased. Army physicians say that the percentage of mortality from wounds in the present conflict is likely to be far less 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 hundredth part as much as will the men who return un wounded from the field, because war is no longer primarily an annihilated of life, so far as the calculations of science is concerned, but a shattering of nervous constitutions, a creator of neurasthenic wrecks, weakened mentalities and sapped vitalities.

FATHER FRASER'S CHINESE MISSION

Taichowta, China, June 7, 1914. Dear Mr. Coffey,—When I came here two years ago I only had five catechists, now I have twenty-one. I owe this rapid progress principally to my dear friends of the CATHOLIC RECORD. God bless them and your worthy paper! It takes about \$50 a year to support a catechist and for every such sum I receive I will place a man in a new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism. You will appreciate the value of my catechists when I tell that I baptized eighty-five adults since the beginning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up financially. J. M. FRASER. Previously acknowledged... \$4,569 68

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FIVE MINUTE SERMON

SECOND SUNDAY OF ADVENT

THE IMMACULATE CONCEPTION

The beautiful feast of the Immaculate Conception of the Blessed 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 offspring merely of human parents, like 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 moment of her existence, as it has been taken from us at baptism; nor was it 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 of its being in us.

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 Conception of Our Blessed Mother, and who yet object to it just as bitterly as if they did. They either confound it with her virgin motherhood, in 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 Conception; 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 stain 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 know and say what they are objecting 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 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 late. 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 Nicea did in defining the doctrine of the divinity of Our Lord.

TEMPERANCE

A FRENCH TEMPERANCE SOCIETY

The Abbe H. Thuiller, a French pastor, is secretary of the Anti-alcohol White Star Society, a Catholic total abstinence organization of which he writes in a Paris paper, urging Catholics to co-operate with it against the evils of intemperance. He says: "Aside from immorality and irreligion, there is no plague worse than alcoholism," and he declares that there is no remedy more efficacious for this evil than membership in a temperance society. "Whenever 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."

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

WOMAN'S BEST MEDICINE

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

HAGERSVILLE, ONT., AUG. 26th, 1913. "I can highly recommend 'Fruit-a-Tives' because they did me a world of good and I cannot speak too highly about them. About four years ago, I commenced taking 'Fruit-a-Tives' for a general break-down and they did me a world of good. We bought a good many dollars' 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 'Fruit-a-Tives' as I am reading my letter, and if they do, I am satisfied the results will be the same as in my own case."

Mrs. W. N. KELLY "Fruit-a-Tives" are sold by all dealers at 50c a box, 5 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, Abbe 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 Meunier, Bishop of Evreux, and approved by twenty-five Cardinals, Archbishops 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 Iceland went into effect January 1, 1912, and has been rigidly enforced since that time. Dealers in alcoholic liquors were allowed to continue selling 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 progress in the land. Lodges having hundreds of members are very numerous. Few hotels have any liquor for sale. Evidently the Icelanders do not 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 that there is no climatic excuse whatever for the use of intoxicating liquors as a beverage.

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 bite cannot be marketed as a sufficiently large danger to justify the manufacture of whisky. The working man no longer needs it to inspire him to greater activity, the baseball player has found it is no friend of his, the athlete has long since cut out intoxicating drinks, and in fact King Alcohol seems to be losing the most of his friends. God speed the day when he shall have lost them all.—American Issue.

DRINK AND CHILD NEGLECT

Sobriety does not seem to be making great headway in the cotton capital, (Manchester, Eng.) for, according to the annual report of the Manchester Chief Constable, there were 675 more prosecutions for drunkenness in 1913 than in 1912, while of the total number of those convicted for this offense, as many as 867 had been previously convicted 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 swollen veins is a large one and is steadily on the increase—the discovery a few years ago that a germicide-liniment of marked value for other ailments gave prompt relief from 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. Kellogg, Becket, Mass. before using this remedy, suffered intensely with painful and inflamed veins; they were swollen, 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-liniment—Absorbine, Jr. is made of herbs and safe and harmless to use, which in itself makes it distinctive. Most druggists have it or send \$1.00 to the manufacturer, W. F. Young, P. O. F. 299 Lyman's Bldg., Montreal, Canada, and a bottle will be mailed to you promptly. Safe delivery guaranteed.

than that of lost dogs, the former being 4,984 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 Univers.

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

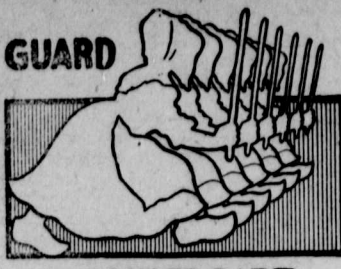
THE TEACHING OF RELIGION

Religion is the sum of the relationship 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 revelation proclaim God immortal; similarly 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 relationship 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 understood, has its practical influence on man from the cradle to the grave. It teaches him what he must believe and how he must act in the various phases of his life here on earth. It measures for him the extent of his relations with God and his fellow-men, 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 allurements 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 life 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 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 unseen to that of vision. Religion, 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 to be observed in the teaching of religion. Instruction should present it to us as something sweet and attractive and consoling in practice. Simple counsel should not be confused with what is of duty. While there are obligations that cannot be 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 doctrines and practices of the infallible Church; it should be neither exaggerated nor mixed up with superstition. 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 formulated by God's own Church. Let us sympathize with those innumerable souls outside the fold who are groping in the dark to find 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 instruction. 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 there were to fail, there are so many manuals to be had nowadays which give us all the necessary information that it would be folly to plead ignorance of what we should believe and what we should do.

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 religious atmosphere which should pervade a Christian home. This means not merely the keeping of the Ten Commandments in their integrity, but also the observance of duties



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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 patience, respect in speaking of religion and about religious persons and things, and so on. All these practices will develop religious 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 positive doctrines of the Catholic faith. When that moment arrives no opportunity 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 unworthy.

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 transformed from the stage of passive acceptance of doctrines, vaguely apprehended, 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 usually 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, more 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 useless 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. However, do not allow religion to produce 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 instruction is prayer and the sacraments. Prayer will obtain for us the grace necessary to make our religion practical.

Let us be convinced, therefore, that of all our obligations the most important are our duties to God, and that of all knowledge the most essential 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 drinker. Demon drink had me in his grip. Friends, business, family, were slipping from me. I stared me in the face. But one friend remained a physician. Through his efforts

I WAS SAVED "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's prescription to the world. The treatment is absolutely different from others. It can be given without the patient's knowledge if desired. Thousands of wives, mothers, daughters, sisters, 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, happiness, family and friends, and the respect of all. I am ready to tell you about it absolutely FREE

SEND NO MONEY Just send me your name and address, saying: "Please tell me how I can cure my drinking. If you need to say, will understand and will write you at once and send you my free book, telling you all about my wonderful cure for DRUNKENNESS and will also send you a TRIAL PACKAGE, which will show you how the treatment can be given without the patient's knowledge. All this I will send you ABSOLUTELY FREE in a plain sealed package at once. Do not delay; send me a post-card or write me a letter to day. Do not be afraid to send in your name. I always treat correspondents as a sacredly confidential. WRITE NOW."

E. R. HERD, THE SAMARIA REMEDY CO., 1428 Mutual Street, Toronto, Canada

ject, and none opens the way to more numerous or more fruitful applications. We may do without instruction on many things in this life, but we cannot do without the knowledge that tells us all about God and how we are to reach Him. E. J. DEVINE, S. J.

MARY

The feast of the Immaculate Conception ever warms the Catholic fervor the wintry skies of our northern latitudes. The world, ever gross and vulgar, cannot fancy how we can entertain the thought of any woman being conceived 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 housed on earth in one who was soiled by satan's trickery. God would undo His perfection by touching imperfection, 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 her. An angel from God's court salutes her as "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 destroy.

With Mary, not only the King of 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 virgins saw their God and blessed." From Mary He took His precious Blood, and on Mary He shed it as He, in His death baptized her Our Mother.

These are reasons why we should turn 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 detroning heaven's Queen, now adores the majesty of its King by denying 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 in the purple of blood and bruise on Calvary.

Her hope was glorious. Although she was ever with Him in humiliation and rejection, never did a passing cloud dim the brightness of her trust.

Her charity was unique. Although mankind broke her heart, as it did 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 temptations. Each life has its own besetting temptations, its own share of trials, and is menaced somewhere by danger. Strength is got through all this strain. That is the natural environment for growth in grace and virtue. It is the common human experience for the training 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 refuse to see the moral significance is to empty life of any meaning at all. But when we have a glimmering of the great and inspiring thought that this is the will of God for us, even our own sanctification, and we manfully try to overcome ourselves, we begin to see how it must be that God is faithful. He will not suffer us to be 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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"Business as Usual"—Better, in Fact! During the eleven days ending November 6th, 1914, we sold the splendid total of 53 Sherlock-Manning 20th Century Pianos, while others were complaining of slack business and lack of sales. It simply goes to show that Canadian buyers will give the preference to the SHERLOCK-MANNING 20th Century PIANO. Canada's Biggest Piano Value. From present indications, piano prices may shortly take a decided advance. We therefore advise prompt action in order to secure full advantage of our famous \$100.00 Saving Offer. The Ideal Christmas Present is one that remains in the possession of the recipient year by year, constantly reminding of the kindly thought of the giver. A Sherlock-Manning will bring life and cheer into the home for years to come. Let us co-operate with you to make your piano gift one of highest quality, and at the same time save you \$100. Write to Dept. 3 for our handsome art catalogue M. Do it to-day. SHERLOCK-MANNING PIANO CO. LONDON (No Street Address Necessary) CANADA.

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CHATS WITH YOUNG MEN

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 severally alone.

Do you desire to be a success, not a failure? If so, don't be a clock-watcher. Do you desire to be respected and not looked upon as a loafer? Then don't keep up the gait.

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 minute.

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 departure, 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

Kents 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 tongues, the failure to be true to the things we know to be right and true, the failure to achieve moral victories in life.

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

A PLACE OF PEACE

Have you an oil can? asked some one. "I want to take the squeak out of that door." "Ah," was the answer, "there are never any squeaks in anything where you are."

THE CHEERFUL PERSON

An atmosphere of habitual gloom is very unwholesome for human beings. Cheerfulness is as necessary 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 cheerfulness, its influence is far-reaching and always for good.

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."

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 afflicted 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 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 asked 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 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 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 no place in this establishment where we 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 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.

"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 I would never employ you nor anyone else whom I saw act as you did yesterday; 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 possess. 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."

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"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 hawk's vegetable through the streets instead of sitting in a counting house." Which 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 exaggerate the common neglect of this duty.

There is little enough of prayer, but there is still less thanksgiving. For every million of Paters and Aves which rise up from the earth to avert evils or to ask graces, how many do you suppose follow after in thanksgiving for the evils averted or the graces given? Alas, it is not hard to find the reason of 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 such strong instinct impelling him to thanksgiving. It is the old story, never did prayer come more from the heart than the piteous cry of those ten lepers who beheld Jesus entering a town. Their desire to be heard made them courteous and considerate. They stood afar off, lest He should be angry if they with their foul disease came too near Him.

RUSKIN ON REVERENCE FOR THE MADONNA

John Ruskin, in a celebrated passage 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 fulfillment of the prophecy made to the humble Lily of Israel, 'He that is mighty hath magnified me.'"

INTIMATE 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 author.

MEXICAN SITUATION

The situation in Mexico shows no sign of improvement. The conference of revolutionary chiefs at Aguas Calientes has selected Estalio Outierrez as Provisional President of the Republic; but General Carranza, who is in actual control in Mexico City, shows no disposition to retire in favor of the new chief.

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 did not hurt you. We were playing too roughly." "Not a bit," said the old man. "Boys will be boys, and it is best they should be. You didn't harm me."

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."

GILLETTS PERFUMED LYE "GILLETTS LYE EATS DIRT" For cleaning and disinfecting—For softening water—For disinfecting closets, drains and sinks—and 500 other purposes.

granted, as all must grant, the fact of intervention, then the American government is in duty bound to put an 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 American Catholics who look to President Wilson to do otherwise than prodigious of holiness of life and purity of character.

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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 with her.

A WITTY CHINAMAN

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 perennial 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 sent in a couple of funny stories about Joe.

THE CHAPEL CAR "ST. ANTHONY" POSSESSES ONE

"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.

PERFECT PROTECTION

From rain, snow, lightning and wind for your crops and stock is assured by covering your barns, stables and large buildings with the BIG "GEORGE" SHINGLE SIZE 24" x 24"

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 showes in picture."

THE PERSECUTION IN MEXICO DISGUSTS AN UNBELIEVER

MURILLO MASTERPIECE EXPOSED TO DESTRUCTION—SOLDIERS IN ARCHBISHOP'S PALACE MOCK PASSERSBY Early this week a well known Philadelphia Catholic received from a correspondent in Guadalajara, 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 anybody, 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. There has been no Mass said or sung in any church in this city for three Sundays, and no Mass will be permitted till the Church has paid all the forced loans levied on her. Finding that worshippers went to San Pedro and Zepapan, the authorities closed the churches at 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 I am an indifferentist, I have the decency to be disgusted, and what you feel, or any really religious person I

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can quite well conjecture."—Philadelphia Standard and Times.

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But, be Sure They're

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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 aloofness, and the war itself seems less real and actual to us than the great historic battles of the past.

A DYING CONFESSOR SOLDIER-PRIEST.

A Daily Chronicle special correspondent in Paris, Mr. T. Naylor, tells the following affecting story of the devotion of a soldier-priest in Saturday's issue:—

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 devil imaginable. I have no pain at all, and my 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 large shell without losing an arm or 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.

DIED

LYNCH.—At Bancroft, Ont., on Sunday, 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, widow of the late Alexander Wilson. May her soul rest in peace!

GURRY.—At St. Joseph's Hospital, Peterborough, on Saturday, November 14, 1914, Mrs. David Gurry, 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!

Thoughts are fruits, words are leaves. Let us strip off the leaves in order that the thought, thus exposed to the light, may gain strength, beauty, and flavor.—Abbe Roux.

What a happiness, if some day on coming from Holy Communion, I should find my miserable heart gone out of my breast and in its place established the precious Heart of my God.—St. Francis de Sales.

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 mayn't I have something to eat?" I hadn't even a crust to give her. Her hands were cold; "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 was so weak I twice fell down. 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 account 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 Geneve, M. Rocheblave, a French Protestant, says:—

The psychological historian who shall undertake the task of analyzing 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 without reckoning the deaths of priests as priests, shot in the fulfilment of their sacred duties, and falling as martyrs in their blood-stained cassocks.

Describing the courage and infectious 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 absolution," 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 corroborated by almost every letter that arrives from the priests who as chaplains 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 soldiers, ambulance men, and stretcher-bearers have an abundance of religious consolations in the way in which officers and soldiers avail themselves of every opportunity to hear Mass:—

THE CURE OF LA VOIVRE

A recent issue of La Croix gives the following particulars of the shooting of the Abbe Labache, cure of la Voivre, near Saint-Die, by the Germans on September 29:—

They demanded where were the French, threatening to shoot him if he did not tell them. The cure refused, and the Germans, taken aback, hesitated, and sought for some other pretext for carrying out their threat. They entered the presbytery, and found on the wall of the dining room a map on which the cure's sister had marked with a blue pencil the course of military operations according to the official communiques. Here was the pretext that was wanted. The Germans accused the cure of preparing information for the French troops, and dragged him to the mairie, where he was court-martialed. He understood not a word of what was said. He was then immediately dragged back to the Church, where a party of soldiers was drawn up. He then knew that he was to die. Facing his executioners, he intoned the Libera, and the volley from the firing party was the response.

AN INTERESTING LETTER

From "Bunby's Corner" in Philadelphia Catholic Standard Times

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 prove to bear unforeseen blessings.

"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 Abbey, 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 to 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 Teresa, 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 passage that appeals to you if you are so minded.

ELANOR 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 us:

"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 Mistress of the Sea,' which strike home, Oh! so deeply, and make one's heart-strings vibrate and vibrate 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 are at the seat of war. I have never seen grief engraved so deeply on any human face as upon the countenance of one of those mothers, a sorrowful expression made superhuman by its dignified quietness and resignation.

"I cannot look at her but the picture 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 sons 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 receiving them back.

"The toll of death this war will take, the worst of human passions that it will cause to run riot, are too terrible to contemplate, yet, thank God, the evil is more than counterbalanced 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 eternal purpose will be wrought out despite 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 all.

"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 long 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 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 fall not our Divine Spouse in this.

Believe me, yours very gratefully in Jesus Christ. M. TERESA, O.S.S.S., Syon Abbey, Chudleigh, S. Devon, August 31, 1914.

TEACHERS WANTED

WANTED CATHOLIC TEACHER FOR Catholic Separate school district, No. 4, Hagarty, holding second class professional certificate. Duties to commence after 1st January, 1915. Apply stating experience and salary required after giving references to Albert Lehoucq, Sec. Treas., Wilno, P. O. Ont., 1884-2.

WANTED FOR FIRST PRIMARY ROOM OF Penetanguishene Public school a second class professional teacher (Catholic) Ability to speak French a requisite. Salary \$600 per annum. Duties to commence January 4th, 1915. Apply J. Wynne, Sec., Penetanguishene, Ont., 1884-1.

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WANTED, TEACHER WITH SECOND CLASS professional certificate for S. S. Sec. No. 5, Simons. Apply, stating experience and salary, expected, to A. A. O'Leary, sec., R. R. No. 1, Port Lambton, Ont., 1884-3.

O. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall, Richmond Street. P. H. Ranshan, President.

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This Crucifix is indeed a beautiful and strangely marvelous work of art. By means of a wonderful and secret preparation, the body of this figure is made to absorb the rays of light during the day and at night these rays will shine forth a brilliant light showing the Christ Figure in almost startling relief continuously through the darkest night. The darker the room, the better the result. The luminous effect is everlasting. When darkness first comes on, the light is blue at first, and gradually changes to a bright ivory light. This wonderful Crucifix is especially useful and comforting in a sick room. One can imagine the company and soothing effect to a sick person lying motionless in the darkness of the night. This Crucifix makes an ideal gift for Christmas, Easter, Thanksgiving, Birthdays, or any special occasion. This Crucifix has been highly praised by Clergymen, Schools, Convents and Hospitals throughout the world. The size of the Crucifix is 14 1/2 inches high by 8 inches wide and is made of a fine grain, polished wood, producing a beautiful smooth black effect. The body of our Lord is made of unbreakable material richly finished in imitation of five marble. We recommend these beautiful Crucifixes which were made to sell at \$5.00 each. Cheap at that. But in order to quickly introduce them into every Catholic home in Canada, we are offering them now at \$3.00 each. We will send them securely packed—postpaid to any place in Canada. This is a real bargain and we know the wonderful Luminous Crucifix will delight you. WRITE US A POSTCARD TO-DAY and ask for OUR SPECIAL OFFER TO AGENTS COLONIAL ART CO., DESK R.O., TORONTO, Ont.



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