# The Catholic Record

LONDON, SATURDAY, DECEMBER 9, 1916

"HATEFUL MARRIAGES"

A mixed marriage means a marriage between a Catholic and one who though baptized does not profess the Catholic faith. These marriages have ever been reprobated by the Church. "The Church in truth abhors these hateful marriages." Sometimes these marriages are permitted by the Church, but only for reasons "just and grave," and "to prevent greater evils." And when she does give her consent it is conditioned on pledges which must be given by a non-Catholic who marries a Catholic. Teaching that marriage is a Sacrament we can understand her repugnance to the union of one of her children, with one who may regard marriage as a simple contract devoid of any spiritual element.

Hence such unions are never graced by the beauty and splendour and consolation of her assistance. She is there indeed in the presence of the priest to hear the words of the participants, but she has no blessing for them. She is grieved to see her child entering upon a life which is fraught with the greatest danger and which, as has been amply verified by experience, is the fruitful mother of defection and of irreligion.

She calls them "hateful marriages" and is ever insistent in warning her children against such a fatal folly. Knowing that the mixed marriage endangers the faith of the Catholic party, as well as the faith of the children, and deprives love of its most secure foundation, she reprobates them and advises her children to begin married life with her blessing, and with that union of mind and heart which under her fostering influence cannot but grow stronger with each recurring year.

Therefore in choosing life's partner choose a virtuous Catholic. Choose one who will pray with you, and share your feeling concerning the there was no defence to offer for spiritual welfare of the family. Choose one with whom you can walk securely to the eternal city. Choose one who will kneel with you before the altar and unite with you in supplication for the constant renewal of conjugal life and love.

The Catholics who heed the Church, can hope for peace and happiness; they can always obtain strength for their disappointments and trials. The Catholics who disobey her may and oftimes in tears and anguish confess that the mixed marriage is

# RETURNED MISSIONARY TALK

'Returned missionary talk" is tiresome. It never varies in tone and terms. We played into the hands of statement. There is always a yarn of a missionary who discovers in far away regions Catholics who never heard of the word of God. But the good man furnishes it, and then he wields his missionary scythe and garners the Catholics into the barn of his religion. This is the fairy tale told by the by some tourists to impressionable females who through ignorance or suspicion are disposed to give fiction the place of fact. Yet in matters of Catholic doctrine why not go to original sources instead of listening to salaried individuals who are anti-Catholic and have a profound belief in the gullibility of their auditors. Army to the State. What that spirit But there are non-Catholics who go means we now know. I would give abroad with open minds and jot down impressions which are not in harmony with the statements of bitterly as Parliament felt it on Wedclerical tourists. Lord Byron, for instance, who knew Italy, prays in that nobody outside England had his last will that his daughter read it, for it is one of the most mean Allegra "should be a Roman Catho-Allegra "should be a Roman Catho-lic, which I look upon as the best it, Germany has read it, Australia religion." (Nichol's Byron, p. 124 and Canada have read it. "Englishmen of Letters.") The clerical tourists are always careful not to give names. They deal with the vague and intangible as do all Mr. Redmond had awakened died scandal-mongers and disseminators out. The old suspicion and distrust of myths.

# A PARABLE

To Messrs. Rigmarole and Doolittle we recommend the following parable: On a certain road there was a very muddy crossing over which many

very deep mud, and many poorly-shod ones got their feet wet. One day a "superior person" came along, and he was horrified at the state of the crossing. He turned back and procured a pair of stilts, on which he walked across without getting a particle of mud on his shoes. Then he stood on the other side and harangued the people, advising them to obtain stilts and follow his example. But most of them were poor, and others were careless, so nobody heeded his counsel. At length one day a good man came to the crossing and stood a little while eyeing it and listening to the words of the "superior person." He said nothing, but presently he went away and returned with a strong brush with which he made a vigorous onslaught on the mud. After much patient labour he brushed it all into heaps by the side of the road, and then, procuring a barrow and a shovel he removed it to the middle of an adjoining field. After that the poorest passer-by was able to cross dry-shod and unstained, and the good man went about his business, but the "superior person" stood silent, thinking deeply.

#### "THERE IS NO DEFENCE "

By A. G. Gardiner, Editor London Daily News When Mr. John Redmond sat down in the House of Commons on Wednesday afternoon I do not think anyone, not even the most bitter opponents, could have been without the feeling that this country was cutting a sad figure before the world. Here we are engaged in the most critical struggle in our history—a struggle the end of which we cannot yet see, to gain which we need every ounce of strength we possess, and into which we have gone in the cause of the freedom of small nationalities. And in Mr. Redmond's recital we listened to such a humiliating record of mean tricks, insults, outrages, practised in the name of this country on a small people actually engaged in helping us that Mr. Lloyd George frankly admitted that such stupidities and malignities. In the division lobby, of course, Mr. Redmond was beaten. He did not expect to win, and I doubt whether desired to win, but in the House he won such a victory as I have rarely seen paralleled. It was a victory made visible in the depressed Treasury bench and vocal in the pathetic futility of Mr. Duke's halting and funereal reply.

But what did we do? We left Mr.
Redmond not only without any polit-

ical authority, but without any moral backing. He was fighting our battle, but we took care to leave him to fight it alone. We left him in his country the target for the insults, derision, and slander of the extremists who were his most bitter enemies because his policy was not to them on honorable and enduring those extremists as we play into the hands of the extremists in India our refusal to make the cause of the men of moderate aims our own. one, of course, supposes that the infamous story of the treatment of the Irish regiments to which the House listened, I think with honest shame, on Wednesday was inspired by the Government. It was the work of that poisonous spirit with which "Society" has infected the army, and of which the Curragh camp incident was the revelation. have myself been shocked at the prevalence of that spirit, at the extent to which it permeates the higher ranks, at its insolent assumptions, at its frankly disloyal attitude in regard to the relations of the much to know that every English man had read the speech of Mr. Redmond and felt the shame of it as and squalid stories ever told about a have read also that it is all true and that "There is no defence."

Well, what was the result? What could it be? The enthusiasm which of England, the legacy of centuries of mis-government and wrong, revived. Mr. Redmond was openly attacked by the extremists as a tool of the unforgiving, unyielding, intolerant spirit that has made the undermined and discredited, and people had to pass, and the poor folk was converted into an occasion for

national feeling, which had been overwhelmingly against the rising,

parted away from the Irish leader.

Is it too late even now to turn be, but it is certain that there is only one way to accomplish that result We have lost the confidence of Ireland because we have refused to give Ireland our confidence. You cannot have something for nothing. You cannot tell a people on the one hand that you distrust them, and ask them, on the other hand, to trust you and come and serve you with the enthusiasm of those who have won their freedom under your banner. Remember all the long tragedy associated with British rule in Ireland, and ask yourself honestly, not what your feelings as an Englishman are but what your feelings would be if you were an Irishman.

It is only in that way that we can see this question as we must see it if we are to find the remedy. There is only one remedy. It is a very simple but in all the history of our relations with Ireland we have never tried it. It is the remedy which won South Africa for us, and saved out we were on the point of applying it, at last, to Ireland herself, and it was because Ireland believed was able to give us the promise, not of a grudging and unwilling support, land Highlanders, also receives the but of a passionate sympathy. The belief has grown cold, and the confidence in our good faith has gone. We cannot revive that faith by words, Ireland that we are great enough to our faith in freedom and our devo-tion to small nationalities are not wounds, as is also the well - known idle phrases, but the realities by Irish Franciscan, Father Chrysoswhich we abide.

#### NUN 'KNIGHTED' FOR COURAGE | wounded. AT FRONT

DISTINGUISHED HERSELF IN BEHALF OF WOUNDED IN THE ARGONNE

FOREST de Paul, has just been made a "Knight" of the Legion of Honor.
The text of the "citation" praises care of the wounded at Clermont-en-Argonne in 1914. The little town was burnt down, but Soeur Gabrielle under whose care were not only wounded soldiers, but also many infirm men and women, saved her hospitals, where she nursed the German as carefully as the French Often the Germans had recourse to the Sister's counsel and assistance when any severe case presented itself among their own wounded; her skill as a sick nurse inspired them with absolute confidence and they knew that in her large-hearted generosity she could be relied on to do her best for the men.—New

# POPE BENEDICT XV.

THE NATIONS' BEST FRIEND

Every document coming from the hand of the Holy Father is further proof of his deep interest in the welfare of all nations. He is the Father of Christendom, and his words but voice the feelings of his great, loving heart. In his reply to the letter from the German Bishops, which he received on the second anniversary of his election, he de plores the unjust suspicions of some at his repeated appeals for peace, and the discontent of others: most as if our exhortations were not prompted by a wish for the public good," the Holy Father says, with sadness that his motives have been misunderstood. If passion had not obscured understanding, every man

would realize, His Holiness declares: "That the Supreme Pontiff, Vicar of the King of Peace and Father of All Christians, can not, through his high duty of conscience, counsel, suggest or teach aught else but peace; and that, in doing so, he does not favor the cause of any men but humanity, and that specially in a war so murderous that, if any one could shorten it even for a single day, he should deserve the gratitude

of the human race." There is a suggestion for all who read them in these words for Holy Father:

Waiting meanwhile for the peace which we invoke, we shall continue to alleviate, at least in part, by every ossible means, the awful load of misery that is the unhappy consee of the war.

It is the duty of every Catholic-"the highest duty of charity," says the Pope, "that each man should strive to make brothers again the peoples whom the war has divided. not making hatred more acute, but tragedy of Ireland. His position was softening it little by little in mutual undermined and discredited, and works of piety So, almost naturally when the insane Sinn Fein rising the way will be prepared for the peace which is in the aspirations of

their boots were muddy, for if it was repressive severity, the current of as you are doing, the Divine aid with century, and so they themselves preevents back from the tragic path into events back from the tragic path into which they have drifted? It may not especially when they are strengthened by penitence and innocence.

The Pope is an example for all the world in the practical as well as spiritual nature of his offerings. His of the distressed have been frequent and generous. No sovereign in war-torn Europe has given as has Pope Benedict XV. — Sacred Heart Review.

# THREE ARMY CHAPLAINS ARE DECORATED FOR VALOR

MORE CONVERSIONS

London, Nov. 2, 1916.—Three more Catholic chaplains have been decorated for gallantry in the field. Father Stratton, S. J., is a Glasgow priest and has been with the troop in France for the last eight months. receives the Military Cross. Canada to us. When the war broke Father O'Connor who receives the same decoration, is a Lancashire priest and has been eighteen months because Ireland believed we with the forces. A third chaplain, sincere that her great leader Father Wilson of St. Helens, who is land Highlanders, also receives the Military Medal. All these priests have been received at Buckingham Palace by the king, who himself conferred the decorations. still less by threats. We can only revive it by acts, by a generous statesmanship that will declare to tion. Two other Catholic chaplains, Father O'Connor of the Connaught trust her and to the whole world that Rangers, and Father Brown, S. J., tom, appellant in the recent case for exemption from taxation. He is in Malta hospital somewhat seriously

A WHOLE FAMILY CONVERTED To the recent conversions of a Protestant clergyman, and the wife of a well-known general, has now to A heroic French religious, Soeur Gabrielle, a Daughter of St. Vincent Novel has just been made a Oxford, and owner of an important Oxford, and owner of an important on the in Rosshire. Scotland, has property in Rosshire, Scotland, has been received into the church with her courage, presence of mind and all her children, together with the tutor of the latter, who was a Scotch Episcopalian minister, and the Protestant chaplain to the family, who had their own chapel on the estate. This will now become Catholic. The news has created a deep impression

# PRAYING FOR THE DEAD

in the district.

IN THE TURMOIL OF WAR

DOCTRINE OF THE CHURCH LOOMS UP BIG IN PROTESTANT COUNTRIES HITHERTO UNFRIENDLY TO CATHOLIC USAGE

"One of the results of the war has been that the Catholic doctrine of een brought more prominently before Protestants, and has received a more cordial welcome than at any date since the lawless movements of the sixteenth century," comments the editor of "Notes" in the Irish Theological Quarterly. That "High" Anglicans have this feeling cause no surprise, for, except for the primacy and infallibility of the Roman Pontiff they are prepared to accept all the tenets of the Catholic relig-

But (says the Quarterly writer) the more moderate Anglicans and even the Low churchmen have, in many instances, followed the lead.

The Carlisle diocese may be cited as a startling example. It is about the last place in England that we would search for traces of Catholic logma. Its bishop has seldom lost a chance of abusing and insulting the Catholic faith. But even Saul is now among the prophets. As we gather from the Church Times, at the Carlisle Diocesan Conference, no chapter reported unfavorably on the practice of prayer for the departed. Thirteen ruri-decanal chapters welcome the provision made by authority for prayers for the departed in consequence of the war, and want further provision, specially in respect of celebration of the Holy Communion." Which only shows how, in the great crises of life, the severed sects are power less, and how nothing but the Catholic doctrine, delivered by Christ Himself to His Church, can satisfy the needs of suffering humanity.

WHAT DO THEY PRAY FOR Noting the hopelessly illogical position of the Protestants conducted services for the dead, the

Quarterly asks: What are they praying for? Merely for comfort for the living? They will not admit it; their prayers in ome way help the dead.

new expiatory prayers and by calling the children frequently to the Eucharistic Table, for none can soul of man passing out of the body tion. estimate the value before the Lord goeth straightway either to heaven of humble and suppliant prayers, or hell, whereof the one needeth no prayer, and the other is without redemption," and draws the conclulet us not therefore, dream either of purgatory, or of prayer for the souls of them that be dead." contributions of money to the relief | Their twenty-second article declares the doctrine of purgatory to be a quent and generous. No sovereign vain invention repugnant to the in war-torn Europe has given as liberally, according to his means, as that, why do they pray? If they do

Anglican purpose in praying for the departed, the Quarterly writer points out that the practice can be reconciled with one principle and one only, that contained in the de-claration of Trent that "there is a purgatory, and that souls detained there are aided by the prayers of the faithful, and especially by the acceptable Sacrifice of the Altar. He bids Protestants remember that LOGIC RUN AMUCK

It will not serve their purpose to say that, when they reject the Catholic doctrine, they only wish to re-pudiate the abuses, legends and superstitious practices associated with it in the popular mind; if they consult this very decree they will find that the council repudiated these abuses quite as much as they, and that all that is of faith is contained in the statement quoted. They may, like members of the Carlisle conference, insist that their recommendations must be carefully guarded against any return to the doctrine of Roman purgatory," but they are insisting on something that no reasonable being can possibly succeed in effecting. They may, like the Dean and Chapter of Wor-cester, "in loyalty" to the Prayer Book, transfer the celebration fro the Feast of All Souls, to that of All Saints, but they will only succeed in observing the letter, and violating flagrantly the spirit of the book they profess to follow. If the Prayer Book makes no provision for a Feast of All Souls it was precisely because its compilers believed there was no purgatory and wished to put an end to such celebrations as Protestants are now anxious to reintroduce. We welcome the results of their illogical practice, but we still have to insist

that it is illogical. Commenting on the statement of a Protestant clergyman that prayer for the dead " is a great solace to the bereaved" and "satisfies a natural instinct," the Quarterly emphasizes the fact that Catholics have greater reasons for prayers for their dead :

We can afford to leave the living out of the question, and think only of our dead. Our practice—and this is its essential merit—is founded on Scripture, on the customs of our saints back to the dawn of the Christian era, and on the infallible dogmas of God's own Church.—Catholic Transcript.

## THE FOOD OF OUR SOULS

In a recent number of a maga edited in the interests of "the Catholic party" of the Protestant Episco-pal Church, a layman pleads for the introduction "into the Church of the Reserved Sacrament." The temper of the writer is devout, his spirit genuinely reverent. To him the Reserved Sacrament" is a channel of grace. He cannot understand why this channel should be closed to him and to his brethren, when sickness prevents attendance at church, or when death, from some sudden accident, is imminent. He does not dare propose "daily celebrations of the Holy Eucharist," though he thinks this desirable.

It is not easy to follow the mind of this devout layman. He hungers for the Blessed Sacrament; he insists upon "reverence before the Reserved Sacrament;" he sharply criticizes the Bishop of Vermont, who holds that "Reserved Sacrament" will be the an impossibility, so long as "reservation for the purposes of adoration is practised and widely advocated. no desire to see introduced a practice which the House of Bishops has helpless dying adult may wisely condemned.' The demned rite, referred to by this writer, who, if words count for any thing, is a true lover of Our Euchar-

istic Lord, is "Benediction!" "Devotions" introduced by zealous guide, may often be fantastic or even blasphemous. Quite possibly, this pious layman has some such incongruity in mind. He can hardly be ing ceremony which all Catholics know and love. For that is a funcof a man like Newman, with a devo- vive anemia for thirty tion which has issued forth in one of

Calvary He was spent for our salva-

this Gift of Gifts, this Food of our souls, be valued at its true worth. For only on her altars is offered throughout every moment of the day and night, the unbloody Sacrifice in propitiation for the sins of the world. Under her roof alone are gathered fittingly and with dignity, all God's gifts of silver and gold and fine linen, and flowers and incense, and music and poetry, to do honor to the Body of His Son given for us. Only at her Table is set the great Banquet, the Bread that maketh fat, the Wine springing forth virgins, the Body and Blood, Soul and Divinity, of Jesus Christ.—America.

## FATHER LEO HEINRICHS

FACTS CONCERNING LIFE OF MURDEBED PRIEST ARE BEING COLLECTED

Father Leo, the victim of the narchist's bullet in Denver, may be raised from the floor of the sanctuary where he fell a martyr to the altar wherefrom his great piety shone. There is a chapter in his life that has not yet been written, as it has been treasured by the God he loved in silence, but which will soon be made manifest for the edification of those who look to the saints and the After his death, radiant with faith, Right Reverend Bishop Matz, of Denver, assisted by the prior of the monastery, where Father Leo labored, held an ecclesiastical court in which were examined witnesses. all of whom bore ready testimony to the exalted virtues of the devoted Father Leo. The result of the finding was sent to Rome, and so the initial step to canonization has been already taken .- St. Paul Bulletin.

## APPARENT AND REAL DEATH

October 14, again calls our attention to an important fact much dis-been closed," says Rome. "We cussed some ten years ago, viz., the difference in time between apparent the office is open and that its beneand real death. According to the popular idea people are dying when popular idea people are dying when pulse and breath give out; according to science, however, the cessation of perceptible heart and lung activity is not always coincident with the movement of death. If this were the case persons whose pulse and breath had stopped could never be revived except through a miracle; and yet there are numerous instances on record of restored animation by natural means from thirty to fifty minutes after expira-

At the bottom of this phenomenon truth that man, like any other living organism, has only one vital distinct functions of life. Therefore, as long as any of these three be unequalled by any altar in this functions is going on the soul is country.

between the beginning and the end of human life. In the beginning the soul exerts first its vegetative power alone in the formation of the body, next its animal or sensitive power and at last, when the organism is well developed, its rational power, At the end of life, supposing a human existence runs its regular course, the rational life is first extinguished in "senile dotage," then sensation declines, and vegetation stops when the body falls to pieces in decay. All activity of the mind and of the senses as well the external manifestation of vegetative life may be gone, and yet the soul may be there driven, as it were, to the innermost center of its fortress. The actual movement when it has to capitulate and surrender to the assailing forces is veiled from human observation.

Now, as long as body and soul are

together man is "in statu viae," on

his earthly pilgrimage; the tree has not fallen, the fate is not decided. As a helpless infant may be saved, Yet in spite of this position, he "has | in its unconsciousness, from original sin through baptism, so an equally saved from actual sin in the state of unconsciousness through extreme unction. It is supposed, however, that the sinner have retracted his sin before falling unconscious by an act of repentance. Or perhaps does but callow Anglican curates, by toler- the soul fluttering or the threshold ance of complaisant rectors, and in of life enjoy a consciousness not the absence of any authoritative manifested to outsiders which renders it susceptible to the operations of grace. At any rate what is popularly called a sudden death must not prevent the mourning acquainted with the beautiful, touching ceremony which all Catholics on the plea that now it is too Says Dr. O'Malley: tion which filled the heart and soul human respiratory system can surminutes. How long after an hour a the noblest paragraphs in English priest may administer the sacra-ilterature. It has a special message ments is not known, but a second going into church in time for services for the poor. It lightens the yoke of hour, or even a third are not trudged through the mire, and those who reached the other side in safety thought themselves lucky if only thought themselves lucky if only the mire, and those thought themselves lucky if only thought themselves lucky if only trudged through the mire, and those devery honest man; a peace which ments without trial, prosecutions for will be the most lasting in that it may some way help the dead. But how? There is no purgatory; their friends are either in heaven or hell, and in neither case can prayer avail them. So said their idols of the sixteenth before His people, the souls of the our and then view themselves rushing in the dead. But how? There is no purgatory; their friends are either in heaven or hell, and in neither case can prayer avail them. So said their idols of the sixteenth before His people, the souls of the more dead. But how? There is no purgatory; their friends are either in heaven or hell, and in neither case can prayer avail them. So said their idols of the sixteenth before His people, the souls of the more dead. But how? There is no purgatory; their friends are either in heaven or hell, and in neither case can prayer avail them. So said their idols of the sixteenth before His people, the souls of the more dead. But how? There is no purgatory; their friends are either in heaven or hell, and in neither case can prayer avail them. So said their idols of the sixteenth before His people, the souls of the more dead. But how? There is no purgatory; their friends are either in heaven or hell, and in the dead. But how? There is no purgatory; their friends are either in heaven or hell, and in the ignorant laborer, gives solace and then view themselves rushing in the tree spinals. The dead is the dead in the way from 5 to 15 minutes late, and then view themselves rushing in the streets and the more are the proving the proving the dead. But how? The first heaven or hell, and in the dead in the view themselves rushing in the streets and the proving the proving the proving the proving the proving the proving

# CATHOLIC NOTES

The Catholic population of England and Wales, this year, is esti-mated at 2,000,000.

Based on reports from all apple districts of the northwest, sales agency officials estimate the aggregate losses to the apple industry by the cold wave at \$1,500,000.

At Rheims, France, Cardinal Lucon administered confirmation and first Communion in huge cellars of a large chauteau outside of the town, on account of the bombardment.

The Rev. Thomas J. Glynn, of Beaver Falls, Pa., is the inventor of an automatic device by which it is possible to stop trains without action of either the trainmen or towerman when in danger.

According to the Telegraaf, of Amsterdam, the intervention of the papal nuncio at Brussels on behalf of Pope Benedict has resulted in only four persons out of eighteen who had been condemned to death at Hasselt for espionage, being executed.

The Danish West Indies ecclesiastically form part of the diocese of Roseau in the town of Roseau on the British Island of Dominica. This see was erected by Pope Pius IX. in 1850. The Bishop, the Right Rev. Philip Schelfhaut, C. SS. R., is a Belgian.

The Dublin Leader commenting on the Irish supplement to the Breviary notes the addition of a feast-day, Nov which is to be known as the "Feast of all the Saints of Ireland." A special office is provided for the day and the feast is given high liturgical

News has reached Rome of the death on Oct 12, of the Most Rev. Robert Menini, Titular-Archbishop of Gangra, and Vicar-Apostolic of Sofia and Philipopolis for Catholics of the Latin rite. Archbishop Menini was born on October 12, 1838, and promoted Vicar-Apostolic of Sofia in the May of 1885. He was a Capuchin.

" It has been stated that the Office Dr. Austin O'Malley, in America of of Information about prisoners of war, can, on the contrary announce that that of correspondence to the prison

Two Jesuit priests—Father Mat-thew Ts'Oei, of China, and Father Peter Mertens, of France - passed through this country recently on their way to China. The two priests have just finished their studies at Canterbury, England, but on account of the submarine menace in the Mediterranean Sea, decided to reach China by way of America.

At the new St. Louis Cathedral on is the philosophical and theological truth that man, like any other living new \$100,000 high altar, the gift of Mr. and Mrs. W. C. McBride. This is principle, which is the soul. The a work of art which will interest vegetative, the animal and the thousands of tourists. It was made rational life in man are all referable in the Gorham studios, New York, to the one soul which exercises three

We notice here a curious contrast formerly president of Rockwell College, is dead in Ireland at the age of seventy-eight years. The deceased helped erect the first chapel on Croagh Patrick. He accompanied to Australia the present Archbishop of Melbourne, and was subsequently a pastor of an important parish there After joining the Holy Ghost Order ne became president of Rockwell College, the beautiful chapel of which is due to his efforts.

> Cardinal Bourne said the first Mass the new Lady Chapel which an American friend gave to the Benson Memorial Church at Buntingford. The occasion was the second anniversary of Monsignor Benson's death. The Rev. Charles Nicholson, S. J. preached the sermon. He referred to Monsignor Benson's apostolic zeal and his devotion to Our Lady, as evinced in the erection of the church and chapel, both of which Father Benson had planned.

A copy of the smallest printed testament in English ever issued has been received by Rev. Paul J. Foik, librarian at Notre Dame University. The type page measures 7-16 by 9-16 of an inch and is published by the Glasgow University Press. The book consists of 520 pages and it is a reduced facsimile of the Oxford pica volume. The paper in this miniature Testament is the thinnest Bible paper ever made, and the book is bound in grain leather and is in a small case the top of which is a magnifying glass.

Young men of the new cathedral parish, St. Louis, Mo., will see themselves coming late to Mass in motion pictures, which will be a feature of picture night " at the new catheral festival. "Let them see themdral festival. selves as others see them," Father Francis Gilfillian, pastor, explained to a reporter. "It might prove a good lesson to them. After they see the great crowds of parishioners it may cause them to regulate the

# MOONDYNE JOE

BOOK FIFTH

THE VALLEY OF THE VASSE

V.-CONTINUED One flash of passion only did the tempest strike from him. On the great parade-ground of the prison at Francostle one day a thousand at Fremantle, one day, a thousand at Fremantle, one day, a thousand convicts stood in line, charged with grossly breaking the new law. On their flank was unlimbered a battery of artillery; and in their rear was a line of soldiers with fixed bayonets and loaded rifles. Scattered in front years the convict officers, and front were the convict officers, and in the centre of the line, within hearing of the convicts, the malcon-tents had gathered, and were openly denouncing the law as a failure. and declaring that the Colony was in danger. Among them, loud in his dissent, stood an officer with a broad gold band on his cap,-the deputy

superintendent of the prison. Mr. Wyville had ridden hard from whence he had been sum-Perth. moned by a courier with a highly colored report. His face was deeply lined and care worn, for he scarcely slept an hour a day for But he knew that the ing point had come. Six months of the new system had passed. During that time there had only been a moral restraint on the convicts, henceforth, there would be a per-

sonal and selfish one. From this day the convicts would begin to receive reward for good conduct, as well as reproach for

A hundred yards behind Mr. Wyville, rode silently the two men who loved him best,—Hamerton and Sheridan. They had seen him start, had questioned the courier, and dis-covered the cause. Thrusting their revolvers into their holsters, they had followed him in silence.

Mr. Wyville checked his steaming horse as he drew near the prison. He rode up to the gate, and entered the yard calmly, but with such a bearing, even imparted to the horse, as made every man feel that he was

full of power. As he approached, there was deep silence for half a minute. Then, his ear caught the sound of a murmur in the central group of officers. He reined his horse stiffly, and regarded

them with flaming eyes. There was no sound for a moment; then there was a whisper; and then the deputy with the gold band walked to the front, and, without salute or preface, spoke :

"The warders cannot control the men by your new rules The Colony is in a state of mutiny. There ran a sound, like a terrible

growl, along the line of a thousand convicts. Wyville dismounted. Mr.

horse stood unattended. Sheridan and Hamerton closed up, their hands quietly on their holster-pipes. It was a moment of awful respon

sibility; the lives of thousands were in the balance. One weak or false step, and the yell of blind revolt would split the air, to be followed by the crash of artillery, and the shrieks

of a wild tumult. Two revolts stood in Mr. Wyville's presence-the warders' and the convicts'. Toward which side lay the

dangerous step? There was no indecision-not a moment of delay in his action. With a few rapid strides he was close to the mutinous deputy, had plucked the conspicious cap from his head, rent off its broad gold band, flung it on the earth, and put his foot on it.

There w
board, too the insignia of rank from his collar, unbuckled his belt, and thrown his voice that rang like a trumpet passed, something of interest on the through the prison yard, he called native prison-isle of Rottenest; Mr. sword on the ground. Then, with a through the prison yard, he called to the military officer for a file of to the military officer for a file of smoking, and with him the artillery

men, with irons.

The leader of the warders had

The leader of the warders had

The leader of the warders had been leant over the rail, watching the never moved—but he had grown pale. He had expected a parley, at least, perhaps, a surrender of the Comptroller's plan. But he was that invariably turned, as if by dealing with one who was more than a man, who was at that moment an

embodied principle.

In a few moments the degraded and dumbfounded deputy, was in irons, with a soldier at each shoulder. 'Take him to the cells !" said Mr.

Wyville. His stern order reached in two days. every ear in the yard. Then he addressed the military commander. "Limber up those guns, and march

your riflemen to their quarters !" In two minutes there was not a soldier nor a gun in sight.

"The warders will bring their prisoners into square, to listen to thanks of the whole Colony had the first half-yearly report of the poured in on the Comptroller-General. Penal Law."

uncertainty, the movement was performed, and the thousand convicts stood in solid mass before the down on them, holding in his hand the report. There was a profound

Mr. Wyville read from the paper, in a rapid but clear voice the names to converse on abstract or specula of twelve men, and ordered them to step to the front, if present. Seven men walked from the convict square, and stood before him; the other five were on the road-parties throughout the Colony. Mr. Wyville's reserve we discussed on the poop.

addressed the seven. "Men, by your good conduct as recorded under the old law, and your attention to the rules of the present penal code, you have become entitled to a remission of the unexpired term of your sentences. To day's misconduct shall not stop your reward. You are free. Guard, allow these men to pass through the gate !"

The seven men, wide-eyed, unable to realize the news, almost tottered the barrier. The eyes of toward their fellows in the square followed them in a daze till they disappeared through the outer gate.

There was a sound from quare, like a deep breath, followed by a slight shuffling of feet. Then again there was absolute stillness, every eye intently fixed on the face of the Comptroller General.

Again he read a list of names, and a number of men came quickly to the front and stood in line. The new law had awarded to these a certain considerable remission, which sounded to their ears like the very promise of freedom

Still the lists were read, and still the remissions were conferred. When the report was ended, seven men had been released, and sixty-seven out of thousand present, all of whom had that morning threatened mutiny, had received rewards striking away years of their punishment. Men! we have heard the last

sound of mutiny in the Colony.' Mr. Wyville's voice thrilled the convicts like deep-sounded music : they looked at him with awe-struck faces. Every heart was filled with the conviction that he was their friend; that it was well to listen to

him and obey him.

"From this day, every man is earning freedom, and an interest in this Colony. Your rights are written down, and you shall know them. You must regard the rights of others as yours shall be regarded. This law trusts to your manhood, and offers you a reward for your labor; let every man be heedful that it disgraced nor weakened by is not unmanly conduct. See to it, each for himself, and each helping his

pendence which this Colony offers you. Turning to the warders, he gave a brief order to march the men to their work; and, turning his horse, rode

you may to the freedom and inde-

slowly from the prison. From that hour, as sometimes a tempest dies after one tremendous whole of it. They might have lived blast, the uproar against the new law was silent. As swiftly as couriers but each family preferred to keep to could carry the news, the scene in themselves, neither feeling pride nor the prison yard was described to

every road-party in the Colony. Among the warders, opposition disappeared the moment the gold band of the deputy's cap was seen under the Comptroller's foot. Among the convicts, disorder hid its wild head as soon as they realized that the blind system of work without reward had been replaced by one that made every day count for a hope not only of liberty, but independence.

In a word, from that day the Colony

VI.

THE VALLEY OF THE VASSE

There was a large and pleasant party on the deck of Mr. Wyville's his reply came. steamer as she slowly swung from her moorings and headed seaward through the islands of Fremantle Harbor. It was evidently more than a coast excursion, for the vessel had been weeks in preparation, and the passengers had made arrangements

for a long absence. Beneath the poop awning, waving their handkerchiefs, to friends on shore, stood Mrs. Little and several other ladies. Standing with them, but waving no adieu, was Alice Walmsley; and quietly sitting near

Cecilia. governor of the Colony, and several of his staff. Mr. Wyville stood with the governor, pointing out, as they dan leant over the rail, watching the looking sternwards, seeking the eyes

instinct, to meet his glance. It was a party of pleasure and inspection, going to the Vasse, to visit the new settlement purchased from Mr. Wyville by Mr. Sheridan. They proposed to steam slowly along the coast, and reach their destination

The excursion was a relief to Mr. Wyville, after the severe strain he had borne for months. From the day of the threatened mutiny, which he had quelled by the report, the new law had become an assured success, and the congratulations and

It appeared to those who knew Rapidly and silently, with faces of him best, that, during the period of more from social life, and had increased his silence and reserve. austere Comptroller General, who had mounted his horse, and looked anxiety he felt for the reform of the penal law. In his conversation, too, even Hamerton admitted that he had ecome almost irritable on personal or local topics, and was only willing

tive ideas. The individual withers, and the world is more and more," quoted Hamerton one day, as the subject of Mr. Wyville's reserve was quietly know what he will do for a cause now that his penal law has succeeded."

"He will turn his attention politics, I think," said one of the gentlemen of the staff; "every patri-

otic man has a field there." There was a pause, as if all were considering the proposition. At length Hamerton spoke.

"Can you call Mr. Wyville a patriot ?

Every Englishman is a patriot," answered the first speaker; of course he is one." Again there was a lapse; and again erton was the first to speak

'I don't like the word—applied to n. I don't think it fits, some-Surely, it is a noble word, only to be given to a noble character," said one of the ladies.

Well," drawled Hamerton, assenting, but still dissatisfied. "Mr. Wyville has the two highest characteristics of an Englishman," said the old governor, sententiously.

Which are?" queried Hamerton.
'Patriotism, and love of Law." There was an expression of approval from almost every one but Hamerton, who still grumbled. The governor was highly pleased with nimself for his prompt reply. "Are these not the noblest prin-

ciples for an Englishman, or any man?" he asked exultingly.
"Let us leave it to Mr. Wyville himself," said Hamerton; "here he

'We have been discussing public virtues," said the governor to Mr. Wyville, who now joined the group; and we appeal to you for a decis Are not Patriotism and love of Law two great English virtues?"

'English virtues—yes, I think so ;' and Mr. Wyville smiled as he gave the answer.

But are they virtues in the abstract ?" asked Hamerton. 'No ; I think not-I am sure they

are not. There was a movement of surprise in the company. The answer, given in a grave voice, was utterly unexpected. The old governor coughed fellow, that you return as speedily as once or twice, as if preparing to make a reply; but he did not.

"Patriotism not a virtue!" at length exclaimed one of the ladies. 'Pray Mr. Wyville, what is it, then ?' Mr. Wyville paused a moment, then

told a story. There were ten families living on a beautiful island, and owning the together in fraternal peace and love; pleasure in the good of their neighpors, nor caring about the general welfare of the whole number. They watched their own interest with greedy care; and when they were strong enough they robbed their fellows, and boasted of the deed. Every person of each family proud of its doings though many of these were disgraceful. The spirit which filled these people was, I

think, patriotism-on a small scale. "Good!" said Hamerton, looking at ceased to be stagnant, and began to the governor; 'I thought that word didn't fit, somehow." Well, if patriotism is to be con-

demned, shall we not still reverence Law?" asked some one. "Have you another allegory, Mr. Wyville?" Again he thoughta moment, before There was a lake, from which two streams flowed to the sea. One river wound itself around the feet of the hills, taking a long course, but watering the fields as it ran, and smiling back at the sun. Its flood

was filled with darting fish, and its banks fringed with rich grass and frequently for the poor souls in bright flowers. The other stream purgatory. ran into a great earthen pipe, and the sea first, but it had no fish in its of me when you're praying for the water, except blind ones, and no rest.' flowers on its banks. This stream

blind way.' "The earthen pipe is Law, I supmeans, as you will see, of snatching pose," said Mr. Little, "that men him from the way of ruin and dis-

come in time to love."

Mr. Wyville, who had smiled at the ladies all through his allegory, did not answer.

But do you apply the allegory to sea, but often raising his head and all law?" asked a gentleman of the staff.

abstract justice, which provides for nan's right to the planet. Sooner or later, human laws, from the least act and make all speed for home. to the greatest, shall be brought into

out? What shall we have instead ?

"Mankind and Liberty—instead of Patriotism and Law. Surely, the exchange is generously in our favor.'

Then followed a general discussion, in which everyone had a hasty Mr. Wyville said no more; but drew off the governor and Hamerton to his cabin to settle some geographical inaccuracy in a chart of

the coast. So the hours passed on the steamer as she slowly rounded headlands and cut across bays. The air was laden with the breath of the interminable forest. On shore, when the great fires swept over miles of sandalwood and jamwood bush, the heavy perfume from the burning lingered on the calm air, and extended far over land and sea.

On the afternoon of the second day, they saw before them the mountains of the Vasse, running sheer down to the sea, in two parallel ridges about six miles apart.

The land between these high ridges was cut off, some four or five miles back, by a line of mountain which joined the ridges, thus forming the valley which Mr. Sheridan had bought

from Mr. Wyville. As the steamer drew close to the land, the valley assumed the perfect shape of a horse-shoe. From the sea at a distance, it seemed a retreat of

mountains were wooded high up their sides, and the tops were so steep they seemed to overhang the valley. Two broad and bright shallow streams. which tumbled from the hills at the head of the valley, wound through

the ocean. Exclamations of wonder and delight were on every lip as the surpassing beauties of the scene came one after another into view.

the rich plain and calmly merged in

The end of the ridge on the south here, under Mr. Wyville's directions years before, a strong mahogany pier nad been erected, which made a safe landing-place for even great ships A railed platform ran round the foot of the hills, and brought the passen gers to a road shaded by majestic trees that swept toward the farther end of the valley.

Awaiting their arrival, were easy open carriages, evidently of Europea build, in which the astonished party seated themselves. The were some black, some white, but they were all at home in their places.

The scene was like a field from fairy-land. No eye accustomed only Northern vegetation and climate can conceive unaided the glory of a well-watered Australian vale. carriages rolled under trees of splendid fern from fifteen to twenty feet in height; the earth was variegated with rich color in flower and herbage spreading palms of every variety illed the eye with beauty of form the green and crimson and yellow parrots and paroquets rose in flocks s the carriages passed; and high over all the beauteous life of the underwood rose the grand mahogany and tuad and gum trees of the forest.

TO BE CONTINUED

# A MOTHER'S DEVOTION

By Brian O'Higgins, in the Irish Messenger Margaret Malone brought up her children as every Irish mother and every mother in the world should— found that the big throng had vanwith love of God and of His commandments in their hearts, with praise for God and for His mother on their lips its finger pointing to an open doorand with pure and high ideas in their minds; but there was one special devotion she never tired of inculcating, and that was her devotion to the caught a glimpse of a sorrowful face

poor souls. Pray for the poor souls, always from his vision seven years before regret it. They can not pray for themselves or help themselves in any way now, but some day they'll be up near God in heaven and they'll remember every single prayer that was offered for them in their hour of and fro. He came forward as Dick

And her children, no matter where neglected in after years, never forgot their mother's words, so often and so solemnly spoken. The prayers for the poor souls were offered up the first thing in the morning and the last thing at night. And when Margaret Malone lay on her death bed the words she said again and again to her weeping children words of earnest appeal not to forget till the hour of their death to pray

"I'll be one of them soon myself rolled along in the dark. It reached now," she added, "and you'll think

Even Dick-"the wild fellow"her, enjoying the excitement and pleasure of the others, was Sister its own will that it preferred this Cecilia.

There were many gentlemen on oard, too, including the stiff old overnor of the Colony, and several that held it together and there in the society of bad companions, who taught him many of the devil's tricks and wiles, remained true to his mother's together and there in the society of bad companions, who taught him many of the devil's tricks and wiles, remained true to his respect at least, and it was the means, as you will see, of snatching grace in after years.

It was a wiid, wet, winter night, and the streets of Dublin, as the midnight hour advanced, became almost completely deserted. Dark clouds loomed overhead. There was wail of despair in the cold wind "To all law not founded on God's that swept around the corners and caused belated wayfarers to their coats more tightly about them was a night for closed shutters, a cozy room, a cheerful fire, and a book. "Will you give us substitutes for those poor virtues that you have the flickering light of the nearby scantily clad, shivered under each fresh gust of wind, cursed the cold that seemed to grow more intense every moment, and made no effort to get away from its icy embrace into warmth of some cheery room, but just stood there, shivering watch-

ing and waiting. The man was none other than Dick Malone, "a wild fellow," for whom gentle, saintly Margaret Malone had a specially warm corner in her heart in the old days in kindly Killeenbawn. On that November night, seven years after he had stood by her deathbed to receive her last blessing on earth, he was waiting there in that gloomy archway for three accomplices, with whom he was about to commit his first act of

robbery. He had gone away from the quiet of the old home, when his father and mother died, had wandered here, there, and everywhere, keeping his hands free from the stain of crime, until at last, after a bout of sickness, he drifted into the city of Dublin and fell in with those who never did an honest day's work, but managed to loving and gentle mother, except for acteristic of Christianity. that on wee prayer, said each day for the poor souls, was about to make teacher whose first pupils happened

Alas for the old golden days in far-off | teenth century, the advocates Killeenbawn!

It was near the time when his external companions should arrive and the cold had got right into his bones, when a strange thing happened. The deserted street was suddenly crowded with a silent throng of people, old and young, who passed like a huge procession in one direction, unspeaking, with faces veiled man. and heads bowed as if in sorrow. They passed quite close to him, and ern side ran far into the sea; and he drew back further into the dark ness, fearful of being seen, and wondered what was the meaning of that silent concourse, passing along without a single word, and seeming to draw no sound from the hard and stony street.

Then one among them saw him, and he made as if to rush from the session of his soul. A figure that he seemed to recognize parted from the throng, came close to the archway, beckoned to him, then turned and went on as before. He tried to stay there, but his efforts were of no avail. In spite of himself he moved out from the shadows and soon found a place in the mysterious procession.

From street to street they passed noiselessly, and in perfect order, heedless of the wind and rain and cold, and the strangest thing of all to Dick's bewildered mind was that they seemed to attract nobody else's attention as they had attracted his. He felt glad, somehow, that he had joined them, and as he walked along thoughts came to him that had been at arms length for years thoughts of the old days at Killeen. bawn, of his boyish pranks and troubles and joys, of the Rosary at night and the Sunday Benediction in the little church on the hill, and over all the sunshine of his gentle mother's smile. Yes, he was glad he nad come.

Then, in the midst of his reflections, he was suddenly brought back to the present by hearing his name earth." ished, and that only the one figure that had beckoned to him remained way through which came a faint glimmer of light. For a fleeting second the veil was lifted and Dick that he thought had passed forever

and ever," she said to them a thousand times over, "and you will never step forward. But the figure had vanished, and he found himself standing alone in the wind and rain

at the open door. Close to a confessional near the

entered. "I had nearly given you up in went or what duty they despair," he said gently, "but I'm glad you've come. Your mother met me as I returned from a sick call, Your mother met told me you wished to go to confession to-night—All Souls' Night—and asked me to wait for you here. She

" Father!" Dick broke in. mother died seven years ago - but I saw her to-night — out there in the street." And then he told the whole story, while the young priest listened attentively, and in his heart thanked God that he had been chosen for such a glorious task. And it was with a thrill of joy in his voice he told Dick, after he had heard his confession, that the one little prayer that he had been in the habit of say ing for the Holy Souls had been the means of bringing him back to the feet of God.

## FROM LUTHER TO MARX

The famous Pan-American Con gress imbued Protestants with the idea that the scattered sections of Christendom could be brought and kept together by a common enter-prise. The thought, however, proved prise. nore flattering than substantial. The great convention indeed brought many sects together; but when all had had their little, and more or less noisy, say, they quietly fell apart as before and returned to the North

denominational as when they

went down. Why was this? Unwilling to relinquish the belief that common interest alone can produce unity in Christianity, and thrice unwilling to accept the Roman idea that the ecclesiastical body never be one until its members are united in faith under one head, sectarian thinkers have taken pains to indicate that the failure of their theory at Panama was not due to its falsity, but to the pernicious hold which the archaic idea of organization still exercises on the churches. The best Christianity, they aver, knows no hierarchies; it is intensely spiritual, not a whit material; it quod in se est Deus non as free as the air to all, not in the least tied to bishops; some churches recognize this; others are blind. Herein is the cause of disunity; it must be removed before the remedy, is really as much democracy viz., common enterprise, can be profitably applied. So long as sects liffer as to what their Church really is-a ritual, a hierarchy, a code of beliefs, an art of life, or a spiritual the gentleman would have to consolation and direction-their Church must continue to be a quivering mass of mutilation.

If so, it would certainly appear live very well, when they were not in jail, on the proceeds of thefts and has always taught: Christianity is, burglaries. To-night Dick Malone, not one, but all of the aforesaid fallen away from the teachings of his items; each of them is only a char-

But oblivious to the doctrine of a

delicious coolness and verdure. The his debut as a common criminal. to live in the first and not in the six unity rant against the supporters external Christianity, vehemently prescribe the purely internal brand, and consequently increase the con fusion which they would dispel They forget that every one has a visible body as well as an invisible soul, and that religion, worth the name, should embrace the whole

> Nolan R. Best, editor of the Con tinent, a Chicago Presbyterian paper, is a good representative. His rather remarkable editorial, "Jesus Not remarkable Tied to Bishops," is interestingly significant of one trend of present day Protestant thought. He informs us that ecclesiastical pride is not now the agent which keeps the torn ligaments of Christendom from etting together. Differences archway and escape, but he could doctrine no longer arouse much not stir, and a great fear took posinterest or heat; they simply have gone by the board and ceased to be discussed. Our practical minded century favors such a question as church organization far more keenly than transubstantiation. Not dogma but hierarchy, is the wedge which keeps the house of Christ divided. The Roman and Greek churches, the Protestant Episcopal Church and kindred communities, like the Church of England, defy the rest of Christendom with a dignified array of prelates, who are esteemed as religious rulers and ministers par excellence. God is presumed to be not satisfied with any administration of Sacraments in His Church unless the man administering them was ordained to his ministerial office by a bishop" But a large remnant of the Christian world doe not and cannot see affairs in this light. True, the Methodist Episcopal Church has its "bishops," but they are merely superintendents, and not episcopal in the technical sense These and other good Protestant anti-organizationists believe that they have "grace direct from God

Mr. Best, then, sees Christendom split in twain; episcopal and nonepiscopal. Naturally, as a Presby-terian, he defends the latter section against the former.

The non-episcopals, according to Mr. Best, believe that Christ was too much immersed in spiritual realities to have bothered about "choosing officers for an organization and drafting a constitution and such other formalism." Yet it is a matter of record that He selected twelve officers, minutely instructed them, charged them to teach all nations, which they in person manifestly could not do in their own limited lifetime, and promised to be with them "all days even to the consummation of the world." From this it is clear that the Apostles were to have successors who would carry on their mission, power and work, be approved in this great responsibility by the overshadowing presence of Christ himself. Such was the belief of the centuries that preceded Martin Luther. The non-episcopal churches ram themselves against a

bulwark of solid tradition. To Christ, they think, Christianity was a life, "a vital, self-perpetuating force which must scatter through the world spiritual seed to reproduce after its kind wherever it good ground." But seeds require sowers. Dropped haphazard, result only in wild, profitless growth or no growth at all. Carefully planted and cultivated, they yield a harvest pleasing to the Lord. Again, that Christ considered His religion a life is no evidence that He wished it to be unruled. Law and life are not incompossible; on the contrary, the latter without the former drifts as helplessly and hopelessly

the most noble ship without the rudder. But, say they, Christ did not care

how His Church grew, "if only the life was still the life that truly came from Him. Housed in one form of church or other—what could that signify, provided only men were being made new creatures in Him self?" Yet this is to accuse Saviour of having less concern for His Church than the farmer has for his vegetables. The latter does not merely throw seed into the ground in spring and let it take care of itself until autumn. He hires men to oversee the field, eliminate all obstacles to growth, and apply aids. Could Christ do less for what is infinitely greater? "Yes" is a gross insult to His wisdom, providence and beneficence.

But, objects Mr. Best, He ought not to be assumed to have material limits to spiritual forces He did not inaugurate on earth "a His grace was monopoly of grace."

for all men without slight. The contentious editor does not ratiam, or that the Church of Rome is really as much democracy in the Catholic Church's doctrine de gratia as even Mr. Best could reasonably want.

As for bishops monoplizing grace long to find such a teaching in St. Thomas or any other Catholic theologian. The bishops are indeed the ordinary ministers of the sacraments that the best opinion to adopt is that which the Catholic Church and priests, ordained by bishops, the ordinary ministers of the remainder of the seven, matrimony excepted, in which, of course, the parties to the contract are the ministers, the priest being only the necessary and official witness. But it is the sacrament,

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minister, who gives the sacrament the power to produce the grace. Imagination alone can detect a "mon-opoly" here. Nor does the Church deny that grace is given directly in response to prayer.

Mr. Best deems it wrong to consider Christ as "hooped around with ecclesiastical forms and ceremonies."
His complaint, then, is with human Made of body and soul, man cannot be satisfied with a religion which appeals to only half of him. Just as a cult of mere external worship snubbing the spirit, would fail to equal his requirements, so would a religion of the spirit which totally ignored his body. His composition is not angelic. And so long as he is what he is, worship must be in accord with his nature. Christ could only have respected human nature and treated man as man. Mr. Best might advantageously ponder a little on the ecclesiastical forms and ceremonies" of the Catholic Church, which have satisfied the cravings of her children's bodies for religious expression and devotion, reacted on the fervor of their souls, and helped to keep them a solid unit, "one fold and one But a great tendency outside of Catholicism has undeniably peen to separate the soul and body in religion, and to give the former to God and the latter to Mammon, with the result that neither gift has been acceptable to either. Modern men have experienced the evangelical lesson that they cannot serve two masters: and this explains why so many, whose spirit was originally of Christ and whom a few "ecclesiastical forms and ceremonies" might have kept clasped to the Saviour's heart, have gone over wholly to the

In conclusion, the impression which one derives from Mr. Best's editorial is that the leaven of Socialistic thought is busy working through Protestant theology. He seems to picture Christ as impatient of rulers and desirous of cutting down His Church to a dead level, without spires or gables. Would it be extreme to infer that Protestantism, no longer actively interested in dogma, but absorbed in questions of ecclesiastical unity and equality, is largely drifting from theology to sociology? May the movement which began with Luther end with Marx?—Edmund E. Sinclair, in America.

PURGATORY

THE BELIEF IN PURGATORY IS AS OLD AS RELIGION AND SUPPORTED BY SCRIPTURE

In defense of our belief in Purgatory, that is of a middle state of souls who are in a position to be prayed for after death, and are therefore not yet in their place of rest though on their passage to it, we cite the fact that it was admitted in the Old Law. and that the practice of praying for the dead was not censured nor forbidden by our Blessed Lord. 1. have a very precise passage which tells us of the Jewish custom in 2 Machabees, where it is recorded that after a great battle, the Jewish chieftain, Judas Machabees, sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection

It is therefore a holy and thought to pray for the dead that they may be loosed from sins (2 Mach. xii, 43, 46). The Catholic Church which has always main tained the inspiration of the two Books of Machabees, points to this text as quite decisive upon the existence of a middle state of souls after death, and upon the propriety and duty of praying for the dead. The Protestant church does not admit their inspiration; and this very fact establishes the necessity of a principle upon which we are always insisting, that there ought to be some tribunal to decide so important a question as the admission or rejection or an inspired book. But see how satis factory is the Catholic principle The Church, which is infallible, is the judge in such a matter. She declares that these books are inspired: therefore we accept their inspiration as a certainty beyond all doubt, and as an article of Faith. And how unsatisfactory is the solution afforded by the Protestant church, which, going on the principle of taking the Scripture as the only rule of Faith, cannot possibly disprove the inspira-tion of these books. But even apart from their inspiration, they are universally recognized as historical books of the highest authority. And they tell us what was the custom in the Jewish Church before Christ, and that the Jews did pray for the dead. And what they did then, they do even now: for the Jews do pray for the dead, and have never lost their tradition of doing so. The thirty-nine Articles also (Art. vi.) enumerate these books of Machabees among books may be read "for example of life and instruction of manners," and therefore sanctions their use. Consequently, from this text we are authorized to argue as follows: A book which the Catholic Church maintains to be inspired, which is a faithful record of Jewish customs, and which is admitted by the Protestant church to be edifying and instruc tive, recommends praying for the dead as holy and wholesome. Therefore this practice has a high sanction, the host. and is not lightly to be censured, nor rashly to be condemned as a modern superstition.

tion made by our Blessed Lord. Speaking upon the forgiveness of sins, He says: Whosoever shall speak a word against the Son of Man it shall be forgiven him, but he that shall speak against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come (Matt. xii. 32). Without discussing what these sins are against the Holy Ghost most probably an obstinate rejection of His lights, and a wilful perseverance in impenitence, there is here an assertion that sins may be forgiven in the next world, inasmuch as these sins are excluded from such forgiveness. And whatever forced interpretation may be urged to do away with such a clear admission, these words appeared decretorial and decisive to the great St. Augustine, who maintained that these words would have no meaning, unless some sins were forgiven in the next world. If so, where? Not in heaven, where there is no sin; nor in hell, where there is no redemption. Therefore there is another state in the next world, and this is what we call Pur-

gatory.
3. There is a passage in the first Epistle of St. Paul to the Corinthians, which, with quite sufficient clearness in itself, and with overwhelming evidence when interpreted by the very highest authorities, asserts the doc trine of a middle purifying state in the next world. The Apostle, there speaking about the future judgment which is to be passed upon our works, likens these works to gold, silver, and precious stones, if good and meritorious in God's sight, but to wood, hay, and stubble if worthless and unacceptable. Every man's I will spend on this trip, and though work shall be manifest, he continues, I am a Methodist, it looks as if you for the day of the Lord shall declare it, because it shall be revealed in would. fire, and the fire shall try every man's work, of what sort it is. If any man's work abide. . . he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved yet so as by fire (t Cor. iii, 12, 45). What else is the meaning of a man being saved, yet so as by fire trip. to which he is to be subjected after undergo after his death, if it be not a punishment and purifying process to undergone in the next world? Certainly these words of the Apostle so clearly express the exact doctrine of the Catholic Church upon Purgatory, that the Council of Florence, relying upon the authority of the Fathers, has declared that this is the meaning of St. Paul. Amongst the Fathers who have so interpreted, I need only cite St. Augustine, who again upon this passage as upon the one which I cited from our Blessed Lord's words, about sins being forgiven in the next world, upholds the doctrine of Purgatory. And for him-self, he prays that God will rather send upon him trials and afflictions in this world, but will spare him from that fire of which it is said that he shall be saved yet so as by fire

(Aug. in ps. xxxvii.) How repugnant to the Word of God, and how contradictory to the very attributes of God-His Justice, His Mercy, His Holiness, and His Truth, is the teaching of those who deny this doctrine? For they either admit into heaven, upon their principles, souls which are defiled with sin unrepented of, or they cast into the place of eternal reprobation those that are stained with lesser offences, which have not utterly destroyed the grace of God within them. The idea of heaven which the Holy Catholic Church presents to us, is that of a place into which nothing defiled can enter, as St. John declares. And she tells us, too, how pure soul which is admitted in the Beatific Vision to see the Face of the God of all Holiness; and therefore, that if it leaves this life unfitted by any, even the slightest defilement, such a privilege, it would seek for washed vet more and more from its stain, before it could venture to see the God of Gods in the heavenly Jerusalem.—Our Sunday Visitor.

## NON - CATHOLIC PAYS VISIT TO CATHOLIC CONVENT

delphia recently and, calling on a former resident at the crossroads, placed himself under his guidance to see the sights, writes J. P. in Catholic Standard and Times. Fairmount Park, Independence and Carpenters' Halls, the League Island Navy Yard, the public buildings and other points of interest were visited. The way to the host's home took him past a Little Sisters of the Poor's Home for the Aged, and when he first spied it his eye was caught by the cross. Here it might be said that the genial host is a Protestant in the general sense of the term without any apparent denomina-tional ties, and, to use a law term,

'without prejudice.''
"Isn't that a Catholic institution over there?" asked Blewen as they approached the home. Yes," said his host.

"They tell some queer stories about those places," said Blewen.
"Who are they?" asked the guide. "Why, everybody," said the visitor.

"No, not everybody. I don't," said "Have you ever been in one?" said

the city man. "Of course not," said the other.

The guide led the way and, getting the ear of the aged porter and then of one of the Sisters, told them he had a visitor to town who wanted to another Sister and the building was soon well covered — dormitories,

It was getting close to supper time | Sister. and as they approached the refectory the guide suggested that they take supper there, telling the visitor that it would not be like the Bellevue-Stratford, but he would no doubt consider it very good for a charitable institution for those who had no home of their own. The visitor hesitated, but the guide, nothing daunted, asked the good Sister, if she could furnish suppers for two more "old men" who were just visitors, and being told "yes," he sat down at a table and motioned his 'townie" to do the same.

They had a fairly good and substantial meal, but no more than the other men around him.

As they were about to depart Blewen put his hand in his pocket and handed the Sister a \$2 bill, sayhave a little more money than

put it to better use than I Once outside he astonished his

guide by the warmth of his commen-

dation of one of the places "they tell queer things about.' Some time ago another "townie" visited the genial host who asked for Blewen and how he enjoyed the

He is well and enjoyed the trip that judgment which he has to immensely, and although he talks out all the sights generally considered big in Philadelphia, it is a place for old men and women run by Catholic Sisters that he talks most about, and he has lots to say about its chapel and a statue of the Saviour he saw there : and say, what do you think? Nearly every Sun day he runs up to town to the Cath olic Church there." - Providence

## THE RED CROSS

The French novelist, Max Nordan, writing some very clever stories the war. His latest is a plea for a Red Cross society for prisoners. We gather from his writing that the condition of the Jews carried as captives to the River of Babylon r not have been more terrible than that of hundreds of thousands of prisoners of war forced now to labor for the benefit of their enemies. suggests the remedy, a Red Cross society for prisoners. To this humane idea we take no exception. We are forced to contradict his statement that the Red Cross society owes its origin to a Swiss engineer who observed on the battle fields of Italy in 1859 the failure to employ any means for conserving the life or relieving the sufferings of the wounded. That splendid organization of mercy which is now known

During the Crimean War the English soldiers suffered in the military hospitals for want of proper nurs-ing. Stories were sent to England, ing. omplaining of the between the treatment of the Engish and French wounded. Miss Florence Nightingale, a woman of wealth in this world's goods and in Christian charity, learned that the difference was explained by the fact that the French wounded were cared by Catholic Sisters while the English were in the hands of hire lings. She went to France and studied the work of the Sisters. On her return home she obtained from the Government permission to take to Crimea five French nursing munity with but one church and that Methodist, took a trip to Philadelphia recently and calling tape, fourteen Irish Sisters of Mercy were sent to the front to nurse the

soldiers. This was the beginning of the Red Cross society. The story of those Irish Sisters in the Crimean War reads like an account of the lives of the early martyrs. On their arrival at the front they were met with bigotry from high sources. Their unvary ing and Christian kindness and devo-tion to those in their care soon swept away all prejudices. When the nuns knelt beside a dying Catholic to whisper a prayer, the men in the wards, the great majority of whom were Protestants, would maintain a silence that was thrill-Through their heroism and fortitude many conversions were made, though, as Baron Napier, a Scotch nobleman, remarked in speaking of their zeal and devotion to the sick, "while religion was the motive of all their actions they never attempted to make a single convert." The Baron concludes, "They made one convert; they converted me, not to believe in the

Mercy. The companionship of many of 2. That sins may be pardoned after death, and therefore that mercy come out and pull you in do you? It was not what these women of the theorems was not agreeable. those who come in the mast for the other nurses was not agreeable. The other nurses was not agreeable.

Catholic faith, but in the Sisters of

not the minister, that gives the grace; and it is Christ, not the dead, follows from a clear declara- "But we can't. They don't let wished. While numbers of these "But we can't. They don't let wished. While numbers of those Protestants see the inside of those with whom they associated were members of good families and earnest in their desire to help the sick, the great majority of the nurses hired by the authorities were from the roughest classes and included some of the vilest creatures see the institution. The Sister at that England could procure. The the door put him in charge of Sisters were compelled to do not only the nursing but the manual labor, for the rough women refused recreation room, men's smoking to do the household work, saying room and the chapel. Here Blewen that they came out to nurse soldiers, was much attracted by an artistic statue of Our Saviour and examined a terrible trial to Miss Nightingale. it closely, even to the nail prints in the hands and feet, and when in these nurses could be left alone in another part of the building insisted the wards. The difficulty was on going back and looking at it eliminated by attaching one or more of these nurses to the staff of each

. The superiority of the Sisters of Mercy is attested by the author of "Eastern Hospitals and English Nurses," who declares that they were superior to all other classes of nurses engaged in the East. Miss Nightingale returned to England the military hospitals were left in charge of the Mother Superior of the Sisters of Mercy, under whose administration they became "the admiration of all who visited them, the pride of the ladies and nurse who worked in them and the model hospitals of the East."

After the fall of Sebastapol the Sisters took charge of the General Hospital at Balaclava. The soldiers had been receiving some attention but the sick civilians had to look after themselves. Without neglecting the soldiers, the Sisters cared for these poor strangers in a strange land, for which they won undying gratitude. When one of their num-ber died a contest arose between soldiers and medical staff as to which would have the honor of erecting a cross above her grave. Long after the Sisters had gone back to their convent a chaplain visiting the graves of the nuns who died "in active service" found them bedecked with flowers planted by their soldier friends

Never before in the world's history did a small band of women perform such heroic work as these Angels of Mercy on the Crimean battlefield. Never before or since have a few women, banded together by a comgratitude.-Catholic Sun.

## MAKES CONVERTS

Every intelligent man, be he Cath olic or Protestant, is ready to admit that the Catholic Church is the most powerfully uplifting agency in the world. The slurs and lies to which many vile sheets resort in order to smirch her really accentuate her grandeur in the eyes of decen men. The Guardian thus quotes Edward F Bigelow, A. M., Ph. D., an Episcopal

One word about the Menace and others of that ilk. They have so far overshot the mark that the reatcion in here. I know personally an athe ist of a legal turn of mind who has been pretty nearly or whollly converted to the Roman Catholic Church by The Menace. He told methat the strongest evidence he had ever heard for the truth of the Catholic Church is to have an editor stoop to such cowardice, to the use of such self-evident untruths. His argument is that the editor has no truth at his disposal that can injure the Church, but to accomplish his purpose he resorts to innuendo, lies, libel and obscenity. No eclean-minded person has any respect for The Menace.

The day has arrived when sensible men do not accept assertions unless backed up by facts. As these outrageously abound in vilifications of the Church without attempting to give the slight est proof, they have come to be classed as joke sheets for the diversion of the feeble-minded, and, pos sibly, supply a present-day demand

#### FLESH VS. SPIRIT AN OLD STORY

A friend, formerly resident on the Atlantic seaboard, tells of a scene which he once witnessed on Wall Street. He happened along one day just at the time when the curb brokers were doing their rushing business. All was hurry and struggle and excitement when into the crowded thoroughfare came two begging Sisters with baskets upon their arms. Of a sudden the voices were hushed as the seething mass of humanity parted to make way for the humble

black-clad figures.
Curb brokers and begging Sisters Nero's house of luxury and Christians in the catacombs; a barbaric horde sweeping down upon the Eter-nal City and a Pope and his clergy stemming the tide of invasion : Eng land extending her empire by land and sea and Irish priests saying Mass on a wild mountain-side with the starry heaven for a roof over their heads; these are all of a piece. Chronologically they may belong, some to one, some to another century, but essentially they are the same in their testimony to God's

truth Eventually that truth prevails. Sooner or later Mammon is beaten. Sooner or later the flesh stands abashed and respectful in the presence of the spirit—falls back, as did the curb brokers on Wall Street, to make a pathway in the midst for

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LONDON, SATURDAY, DECEMBER 9, 1916

THE MOST PROFOUND CRISIS OF THE WAR

The dismissal of Stürmer, Prime Minister of Russia, at the demand of the Duma, with other Cabinet changes said to be impending, is an event not only of deep political significance but one that may have a tremendous influence o the course and outcome of the War.

The Petrograd correspondent of an of the Interior. English paper, in telling of the resolute and unanimous onslaught of the Duma on the Stürmer administration, stated that the dominant Duma and Council attended the note of the debate was one of determination to carry on the War to ultimate and decisive victory. This seemed to point to the incredible conclusion that the Stürmer Government was lukewarm, even in favor of an early and inconclusive peace.

Nowhere in the world is it more true than in Russia that the government is not the people. The Bureaucracy, that immense and complex army of officials through which the people are autocratically ruled, is known at least before the War to man and pro-German influences. It sian Zemstvo Union and the Union appears that it is not even yet purged of such influences.

A Russian writer in the N. Y. Times Magazine of Nov. 26, in an article, "Russia Faces the Most Profound Crisis of the War," shows that the incredible was what was actually happening in Russia.

"Not since the collapse of the Russian military machine before the seemingly irresistible Teutonic invasion of 1915 has Russia faced such a profound crisis as she does to-day. Bureaucracy, embittered and ex hausted, and democracy, exasperated and strengthened, have finally come to what appears to be the last round in the struggle they have been waging since the revolution of 1905."

The democracy, content to defer political reform, aided in every way tions sible the incompetent bureaucratic Government "in mobilizing all Cabinet to extend the original restrict the energies of the country for the tion so that every meeting, whether successful prosecution of the War." The immediate and impelling consideration which precipitated the present struggle was the food crisis. A. F. Kerenski, a leading deputy, said on the eve of the Duma's opening:

"Never before was the Duma's state of mind. Our immediate tasks are colossal. The difficulties of last zation of the Government is not a the stomach.'

Three political causes, however, contributed: (1) the incessant and meaningless cabinet changes, (2) the Governments attitude to the organizations engaged in rendering vital aid to the army, and (3) its attitude on the Polish question.

1. "The figures appointed to the high posts were well known to the people. Russia knew what to expect from these old bureaucrats. When, however, Boris Stürmer was appointed Premier, the country was shaken by a wave of nervousness. It was taken as the augury of a radically changed foreign policy. Reports of a separate peace between Russia and Germany filled the Slavic Empire, creating Russian writer emphatically asserts, of the act being \$550.00. uneasiness and restlessness.

The excitement was strikingly intensified by the resignation of Minister. Foreign Sazanoff had the full confidence of the people as far as the determination to continue the war to a successful issue goes. Boris Stürmer did not. To add fuel to the already blazing fire, Stürmer took over himself the portfolio of Foreign Minister.'

Reactionary as Stürmer was known promises. to be and deplorable as was his appointment of extreme reactionaries to the Cabinet, it was not until Powers were planning some kind of It would be folly for Catholic teach-

Interior that the people were deeply stirred. Protopopov last summer headed the Russian Parliamentary Delegation to England and France.

"It was on his way back to Russia that he committed the act that has given him wide notoriety and possi bly the post of Minister of Interior. A. D. Protopopov, while in Stockholm, met in conference an attaché of the German Legation there. How this fact leaked out it is difficult to discover.

Protopopov denied that his meeting had anything to do with the conclusion of a separate peace between Russia and Germany. But he was not believed, and he was also planning to found a great paper backed by several Petrograd banks whose capital is largely German.

"The Society of 1914 aims to destroy all German influence and the above critical emotions due to activity in Russia. Its original purpurely political events, an economic pose was to rid Russia, both politically and economically, from the Russian public life. Protopopov was a member of the society. The society maintains an open blacklist. This list records the names of those country. persons who are found to have relations, whether commercial or other, with Germany.

A committee of this society, haying investigated the charges against Protopopov, decided to recommend the Society to blacklist him.

"Before the Executive Council could pass on the matter A. D. Protopopov was appointed Minister It was therefore with the most profound interest that the nation followed the meeting of the council, which took place on Members of the Imperial Oct. 3. executive meeting of the Society of 1914. And in spite of the fact that the accused had been elevated to the position of Minister, the Executive Council, by an overwhelming vote, decided to present the recommendation to blacklist Protopopov before the general meeting of the society.'

2. But if the foreign policy of the Stürmer Cabinet was looked upon with grave suspicion, its internal policies and methods were regarded with consternation.

"One of the most revolting accomplishments of Stürmer's Cabinet was the attitude taken toward the social have been infected with strong Ger- organizations, notably, the all Rus-

of Municipalities. These organizations are doing nothing less than what in France and England the Governments are doing—they are helping the War nation. Ministry in its work of equipping, It is

supplying, and caring for the army. "But while the army and all those connected with it are frankly grateful to the Russian public for its wonderul activities and achievements, the Prime Minister found it necessary to a war of freedom. Bureaucratic hamper the work of these organizations.

The Zemstvo Union complained to

the Minister of War. "Some months elapsed without Then something incomprereply. hensible happened, something that made Russia stand aghast, full Zemstvo's request to repeal the circular prohibiting national conventions there was published in the decision of the of October executive, local, special, secret, extraordinary, held by any social organization, be attended by a police representative, in whom the power is a year and a half ago we strongly vested to close such a meeting at his urged its acceptance by the religious sole discretion.

When one remembers that the budget of the All-Russian Zemstvo Union alone had reached the colossal opening preceded by such a stormy sum of two and a half billions in the first two years of its activities, that the other social organizations are year seem insignificant with those of the present moment. The democratiorganizations are often of an absotheoretical demand now, but an lutely confidential, in the interests of urgent, practical problem. It is no the State, character, and finally. longer dictated by the mind, but by that they are exclusively devoted to helping the army and nation win the war, one can well imagine what it means to put this whole intricate and immense machinery under the supervision of the police, who are empowered at any moment they se to interfere with, or entirely interrupt, the movement of

> When Protopopov decided against the legal status of the social bodies, There began to grow a realization in the minds of the entire people that the Government was either more concerned with losing the war than winning it, or that it preferred anything to the further rise and expansion of social, democratic Russia.'

this mechanism.

"keenly feel the injustice of the sufferings to which Poland has been boards for 1% of the salary (or 20% of subjected in the past by Russia, and the premium) the teacher pays  $2\frac{1}{2}\%$ are anxious to see Poland restored of salary and the Government  $2\frac{1}{2}$ %. of its full program for the restora- old age and disability Insurance Polimpatient for the fulfilment of these

"At the same time, reports were be-

Protopopov was made Minister of a big stroke on the Polish issue. The Russian people desired to forestall any Teutonic attempt to win over Poland on their side. But the

Russian Government did not. When Protopopov was appointed Minister of the Interior, it was generally expected that the Polish declaration would soon see light. But how chagrined was Russia when it became known that Prototopov, during his first audience with the Czar, advised the postponement of any action on Poland! The climax of indignation was reached when Germany and Austria-Hungary jointly declared, some time ago, the lishment of a Polish kingdom. Whatever this Teutonic declaration may mean to history, its significance cannot be mistaken as far as its effect on Russia is concerned. The nation felt that it had been outraged by its own Government.'

factor arose which spread the emo tional waye of rebellion and indig-German yoke. Its membership nation to every corner of the Empire, includes some of the leading men in gripping every group of its countless opulation, and solidifying and giv ing form to the tempestuous state of mind prevailing throughout the

"This factor was the unprecedented food crisis-more exact, the bread crisis. Prices have been soaring in Russia to altitudes undreamed o any other country today. Many articles could simply not be had for any price in certain parts of the Empire, though they could be found

in others in considerable quantities. "But the worst was to come. came in the form of famine. Suddenly the country found itself with bread. Starvation looked into the faces of tens of millions. Now. the country may have been patient even in such a situation, if the famine had only been due to natural causes. But it was not. Russia had a surplus of hundreds of millions of bushels of grain. Everybody knew it and nobody denied it.

We have quoted thus freely and at length from this remarkable and illuminating article.

The world can find no words to express its admiration for the marvellous resistance of France. It may yet be found, when all is known, that to the heroic Russian people and army the world owes an even greater debt of homage and gratitude.

The fall of Stürmer marks victory, (we hope a decisive one) for Russian democracy over the Germanized elements of a corrupt and reactionary bureaucracy which places its own interests above those of the

It is well to remember that the Russian people fully realize that their political emancipation is bound up with the defeat of Germany. For them the War is doubly Russia may be an uncertain quantity. Democratic Russia will be true to

Despite traitors within the gates, a hundred and eighty-two millions of people with the indomitable will to be free are an unconquerable force rage and rebellion. In reply to the in the cause of the world's freedom.

> TEACHERS' SUPERANNUATION FUND

When the Bill to provide a Super annuation Fund for teachers was before the province for consideration teaching communities. After mature consideration and discussion of all phases of the question we are more than ever convinced that the reasons we then gave are well-founded.

Amended to meet objections urged in some quarters against the original measure it is again submitted for consideration.

In addition to the pensions (the minimum \$365, maximum \$1,000) on retirement after forty years' service as provided in the original Bill, provision is now made for the actuarial equivalent of such pensions for service. Also for the return of all contributions to the estate of a contributor to the Fund who may die

before receiving a pension. Other changes are intended to meet the objections of teachers who manently in the profession. The premium remains the same, i. e. five per cent. of the teacher's salary-3. "The Russian people," this the minimum salary for the purposes

> But instead of assessing the school the Province to which Catholics nec-

ers not to avail themselves of the govern it, and we see it incessantly generous and just provision of the Government.

With regard to the amended Bill now concluding paragraph of the RECORD'S editorial on the original Bill:

It is our firm conviction that it is in the interest of the schools, in the interest of the religious communities, in the interest of the Catholic people that we should bear the burden and share the benefits of the proposed Superannuation Fund.

"A LIBERATED POLAND."

When the Emperors of Germany and Austria proclaimed the "freedom" of Poland -- only Russian Poland though—we did not consider the matter of sufficient importance "While Russia was experiencing for editorial comment. The terms of the proclamation itself indicated limiting conditions which might mean anything:

"The Allied Monarchs express the confident hope that Polish aspirations national rights Europe sinned in for the evolution of the Polish State and for the national development of the Polish kingdom will now be realized, taking into due considera-tion the general political conditions prevailing in Europe and the wel fare and safety of their own countries and nations.

When as a further condition it was stipulated that Poland should raise proclaiming Polish "Independence" "with due consideration" of many only as a specimen of Germany's gentle methods of diplomacy. Her ployed."

Unfortunately a rabidly pro-Gerdid not have even the poor merit way into the columns of the RECORD. We can only apologize, and ask our indignant readers to remember that Pole. sometimes even Homer nods.

The unscrupulous partisanship of Kingdom of Poland the rights of self- Russia also—must look for liberty. government of which it had been deprived by Russia." One can only conclude that the intention was to appeal to those who are ignorant of the fact that Catholic Austria and Protestant Prussia were equally with Orthodox Russia involved in the Poland.

And how has Germany, this liberator of Poland, treated the Poles in ment of the other. As Adelaide Prussian Poland? Bismarck in 1886, Procter has beautifully expressed it: after a few days' warning, drove out of Prussia fifty thousand Poles, men women and children. He secured 300,000,000 marks the same year to carry out the policy of "colonizing" Prussian Poland as though it were uninhabited or inhabited by savages. He made the possession of land as burdensome as possible to Prussian Poles, and facilitated in every supplanting them by Germans. His policy is still the policy of Germany. Time has only made the ruthless Germanicisation of Prussian Poland more Bismarckian as it was found that Bismarck's comparatively mild measures failed to attain, satisfactorily, the desired object.

The only palliation of Catholic Austria's complicity in the dismemberment of Catholic Poland is that she, at least, has treated the subject Poles as a civilized people.

George Brandes, the famous Danish writer who made a sympathetic yet critical study of Poland, her people, ideals and literature, writes

"My stay in Galicia had this great interest to me, that here for the first time I saw the Poles as a free people I know a part of Prussian Poland. those who retire after thirty years and I know some of the leading men in Posen rather intimately. Russian Poland I may say, I am fairly familiar, after four different visits. But never before had I an opportunity of observing Polish life developing under self-government without any foreign pressure, with the rights of public meeting an have no intention of remaining per- freedom of speech. At least I have seen enough to prove that the Poles do not lack the ability to shape their life as an independent people.

Of the other nation - murderers

Brandes elsewhere says: "The two greatest military powers of the world, Germany and Russia, which are on bad terms with each other, but neither of which represents political freedom, the right completely." The government had This disposes of the opposition of the nation and the individual to self long been promising a declaration school boards and gives the teacher an government, have at present one task in common; with all the means at their command they wage a war of tion of Poland, and the people were icy for one-half the regular premium. extermination against a nationality Half the Fund, therefore, comes of 16,000,000 people, which is tied from the Consolidated Revenue of and bound, oppressed and gagged as no other nationality in Europe is, but which nevertheless is treated by ginning to arrive that the Central essarily contribute their full quota. its rulers as if it overflowed

described as a danger or a threat.

"Poland in the presence of Russia before us we emphatically repeat the and Prussia, politically speaking, independence, freedom signifies justice, reason—that is to say whether these forces shall conque or succumb.

> "That Poland's whole intellectual life is absorbed in the question of the existence of the Polish nationality is therefore not so poor a cause as it seems; for Poland, in the historical development of relations, has become synonymous with the right of kind to civil and intellectual freedom. and with the right of nations to independence. Poland is synonymous with our hope, or our illusion, as to the advance of our age in culture. Its future coincides with the future of civilization. Its final destruction would be synonymous with victory of modern military barbarism in Europe.'

Yes, the freedom and independence of Poland is a sacred cause. Against the sacred cause of freedom and is Christ the Lord." participating or acquiescing in the spoliation of Poland. For which made it possible, European civilization is now engaged pandered more than a century ago.

an army to aid Germany in the fight that same military barbarism that is years, Christ stands in the midst of key to its sacred mysteries. Such for "freedom," the scrap of paper to save Poland the long suffering the doctors in the temple. This is was the great revolution we are told, victim of tyrannical oppression, or the last glimpse we have of His successfully accomplished, which Poland "the symbol of all which the hidden life; for the purple vestments took place more than three hundred undefined things-seemed interesting best of the human race have loved, of Septuagesima remind us that the years ago. Still, they are lecturing and for which they have fought."

zeal for Polish "liberty" suggests triumph of their great Russian darker the shades become till they her charity for Belgian "unem- kindred over the military barbarism end in the night of His Passion and to review the process of Bible masterof Germany, a triumph at the same Death. Then follows the glorious ing as it has been in operation for time, as will be seen from the pre- dawn and the glad allelulias of the those three centuries and more. man article on the subject, which ceding article, over that Russian Resurrection. The Winter is past, But it would scarcely repay the bureaucracy, akin to Prussian militar- the Spring is at hand, the springtime trouble even did precious space perof clever special pleading, found its ism, whose oppressive hand has been of man's redemption. How well mit. The results of the process are

appreciation of freedom seared into the following Sunday, through the Bible are so transparent that every the Freeman's Journal leads it, in its very soul by the long and bitter parable of the Good Shepherd, she man may decipher them for himself, the article in question, to struggle to attain it, that Catholic reminds us of Christ's burning love the process of deciphering has resultspeak of "restoring to the ancient Poland-and the Catholic Church in for sinners.

> THE BEAUTY OF THE CHURCH'S LITURGY

The first Sunday of Advent marks great outstanding crime of modern year. There is beauty and harmony European history-the partition of in nature, as evidenced by the vari ous seasons each with its own particular charm, and each the comple-Spring's real glory dwells not in the

Gracious though it be, of her blue hours; But is hidden, in her tender leaning To the Summer's richer wealth of

flowers. The same is true in the order of grace. A bird's-eye view of the Church's year will reveal something of

of this season are expectation and "Who cut your hair?"; a fifth was preparation; and each grows in to have as an accompaniment, intensity as the glad day of the "Sergeant -- on his wonderful one-Incarnation draws nearer. The stringed instrument," while a sixth of their Emmanuel is crystalized in English Bible." those words of Isaias. "Drop down

red as crimson, they shall be made guardian. white as wool." "Prepare ye the way of the Lord, make straight His

shadows of Calvary are falling on "how to master the Bible." No, the hope of Poland lies in the athwart His path. Darker and

third season, the season of the Sanc- growing desire for union among them, tifier, manifests the culmination of an inspiration most laudable in itself, God's love for man on earth. Ascend- but sought, as their current literaing into Heaven, Christ gave gifts to ture proves, to be attained by the men, and the greatest of these was explaining away or practical elimin the beginning of the ecclesiastical the Holy Ghost who was to remain ation of the distinctive doctrines with the Church till the end of the based on private interpretation of cycle. That long line of Sundays Scripture, which a generation ago after Pentecost extending through were guiding stars. Strange it is, the summer and far into the autumn and much to be regretted, that in the represents that period from the aspiration to unity, they should turn coming of the Paraclete until Christ's their gaze away from its only final advent. It will continue till possible source and centre. the last of the elect have been gathered in; and then there will be no of fruition. THE GLEANER.

NOTES AND COMMENTS of seasons, each one the more and Saturday or Sunday papers in Canada more perfect fulfilment of the or the United States, of which such promises of the one that precedes it liberal use is made by the sects to till we all meet in the unity of faith give publicity to their hours of serand of the knowledge of the Son of vice, sermon-titles, etc., may be re-God, unto a perfect man, unto the garded as in some sort a religious measure of the age of the fullness of barometer, the atmospheric conditions of present-day Protestantism The Advent season is dedicated to are not reassuring. A glance over God the Father; for these four weeks the Toronto Saturday dailies, for represent the four thousand years example, yields curious results. One that elapsed from the time of the preacher, in a recent issue, promise in the garden until its ful- announced his text as: "What filment on Christmas night; during would you do if you had my job?"; which time the Father prepared the another held forth on "The church world by type and prophesy, by reward and its job"; a third queried "What and chastisement for the coming of the the devil does in Toronto"; a fourth Redeemer. The two dominant notes has for the subject of his discourse

dew ye heavens from above and let THE LATTER reverend gentleman beyond the lot of ordinary mortals, the clouds rain the Just One: let the should be given credit for his courage But later historians, who have been earth be opened and bud forth a at any rate. For over three cen- able to cut loose from the iron bound Saviour." As the gladday approaches | turies Protestantism has been trying | traditions of Presbyterianism in expectancy becomes more rife, as to "master the Bible," and if the Scotland, and have unearthed what shown in the antiphons of the suc- term "mastery" in this connection is lawyers call "the documents in the ceeding Sundays: "Behold a Virgin synonymous with "ascendancy" or case," have a very different tale to shall conceive and shall bear a Son "supremacy over," it seems in our tell. Dr. Taylor and declamators of and they shall call His name day to have at length pretty well his school would have us believe Emmanuel." "A Child is born to us succeeded. For, despite its much that the period immediately following and a Son is given to us," "Yet a vaunted hold over the hearts and that of Knox was the golden age of little while and He that is to come minds of our Protestant friends, are Scotland. Mr. York Powell, however, will come, and not delay," "Rejoice, we not continually reminded by the Regius Professor of Modern History Oh Jerusalem, with a great joy for thy Higher Critics among them that the in the University of Oxford, a recog-Saviour shall come to thee," "To- Bible is to be expounded and adjudi- nized authority on Scottish history, morrow you shall behold His g'ory," cated upon like any other book; that and by no means partial to the pre-"Behold all things are accomplished its manifest teachings, to which for Reformation Church, thought otherwhich were spoken by the Angel con- merly they clung with commendable wise. "The whole story of the Scotcerning the Virgin Mary," "And the tenacity, have now in effect been tish Reformation," he says, "hatched Word was made flesh and dwelt explained away? And, do we not in purchased treason and outrageous know that were it not for the insur- intolerance, carried out in open

The same crescendo is noticeable mountable barrier of the Old Church, in the note of warning which ends in | which they have been accustomed to exultation: "Behold I send my hold up to obloquy as the "enemy of Angel before thy face, who shall the Bible," the integrity of Holy prepare thy way before thee," "Wash | Scripture in the estimation of manyourselves, be clean, take away the kind would now be largely a thing of evil of your devices from mine eyes ! the past? But, as the Catholic cease to do perversely, learn to do Church gave them the Bible in the well: seek judgment, relieve the first place so will she effectually oppressed, judge for the fatherless, shield it from the iconoclastic defend the widow. And then come assaults of their critics and exegetand accuse me, saith the Lord: if ists in the future. The Bible is not your sins be as scarlet, they shall be in the keeping of the sects; the made white as snow; and if they be Church of God is its legitimate

IF, HOWEVER, the Toronto preachpaths," "The crooked ways shall be er's efforts were directed to enlightmade straight and the rough ways ening his hearers as to the right plain, and all flesh shall see the interpretation of Scripture, he was, salvation of God," "Ye shall drink it is to be feared, beginning at the waters with joy from the Saviour's wrong end. The prime purpose of fountains," "Behold I bring you good the Reformation, as we are so often tidings of great joy, for this day told, was to free the Bible from there is born to you a Saviour Who ecclesiastical control, and to place it in the hands of the people, that they The feast of the Nativity marks the might be their own interpreters as beginning of the second season, dur- to the precious truths which it coning which time Christ dwelt among tains. It was to be no longer a this sin, and for the decadence men. It has its joyful, its sorrowful, hidden treasure, kept under lock and and its glorious festivals. Long and key that they, the people, might conlovingly the Church lingers around tinue to be the dupes of a sinister in a life and death struggle with that the crib of Bethlehem, listening to and overbearing priesthood. No! it military barbarism to whose lust it the angels' song and watching the was to be every man's possession, shepherds and the Magi come and go. just as every man, no matter how It certainly is not the triumph of And now behold a youth of twelve ignorant or illiterate, held the master-

IT WOULD be curious and diverting heavy on the native population of does the Church emphasize this! on the surface, and open to every Russia as it is on the subjugated The first Sunday after Easter she thoughtful observer. Suffice it here speaks to us of the peace that comes to recall that although on the It is to the democracy with the through the remission of sins, and Reformation theory, the truths of the ed in a multitude of sects, which fact But as Spring is followed by is in our day becoming a scandal Summer's richer wealth" so the even to themselves. Witness the

> PREACHING TO the St. Andrew's more Spring or Winter but a glorious | Society in Toronto last Sunday, the never-ending Summer-the fulness Rev. Dr. R. Bruce Taylor, of Montreal, indulged in some curious flights of fancy. At the time of the Reformation, he told his hearers, John Knox 'who was on fire for God," "created the common people in religious. political and social life." Not only did the "great reformer" "found a new creed," he went on, "he likewise founded a new vital power." That has been the favorite theme with Scots Calvinists for three centuries, and despite the almost total break with the "new creed" which John Knox foisted on Scotland, they continue to acclaim him as the savior of his people and the maker of modern Scotland. The picture which in other paragraphs of his sermon, Dr. Taylor drew of modern Scotland was not particularly inviting, but that may rest for the moment. Let us look rather at the "new vital power" which, after his "new creed," was his greatest bequest to his

HISTORIANS OF Dr. Taylor's way of longing of the people for the coming undertook to tell "How to master the thinking have forever lauded Knox as the very incarnation of holy zeal. apostolic eloquence and courage justified only in its indirect results (sic), is perhaps as sordid and disgusting a story as the annals of any European country can show."

AND WHAT are the "indirect results." which Professor Powell only hints at? A writer in the Saturday Review lifts the curtain a little for us. "The Kirk," he says, "could not in any sense claim to be a civilizing agency. The records of friends. In doing so she caused its disciplinary sessions show that alarm to the Magyars, and drew after fifty years of 'gospel teaching' the moral standard of the community was, speaking from the standpoint of the age, deplorable. to check the food of Teutonic inva-The education of the people was sion. General Brusiloff was uttering with, and one or two men, every voice worse than it was in pre-Reformation days, for Knox's scheme for parish schools was a fond dream, and no practical steps for the establishment of a system of popular education was taken until the latter part of the seventeenth century. And when we recall the terrible atrocities which the Covenanting own absolute optimism as to troops were constrained by their ministers to commit after Philiphaugh, and the loathsome witchburnings encouraged by the same and divines, it is difficult to escape from Dec. 2. the conclusion that if a tree is to be judged by its fruits, the Kirk of Scotland of that date was a disgrace to Christianity."

As TO THE grinding tyranny which characterized the birth and growth of what Dr. Taylor calls Knox's "new vital power" one witness of eminence will suffice for the present. Knox is acclaimed as the herald of liberty for Scotland. Henry Thomas Buckle is an historian of recognized authority in Presbyterian circles. He is just as certainly never lenient with the faults of Catholics. But he has not said of the pre-Reformation Church what he has said of the Kirk his own. "I do affirm that in no public on the one hand demanding civilized country is toleration so little understood, and that in none is the spirit of bigotry and persecution so extensively diffused as in Presbyterian Scotland"

OF KNOX himself "on fire for God," and of the hell upon earth which he let loose upon his country we shall

# ON THE BATTLE LINE

ROUMANIA OVERSHADOWS ALL OTHER FRONTS

Russians carried the range of heights south of Kirlibaba, in the which is raging along the whole Roumanian frontier. The Petrograd official despatch, announcing the capture of the entire range height, states that the Russian advance was made in the teeth of a most determined counter-attack by the enemy. There is no feeling of despair among the Allies regarding the situation in Roumania. The German pincers have so far failed to Ministry were even suspected of even destroy the integrity of the Roumanian army as an organized fighting unit. In France there is a strong belief that Roumania will escape the disaster that seemed to be impending when the von Falkenhayn and von Mackensen launched their concentrated movements against the heart of the country. So much will depend in the next few days on the success of Russian operations designed to arrest the blow struck at her neighbor and ally. All that is now clear from the despatches to hand at a late hour is that Russia is pouring in men to the aid of mania, and that the fighting is stubborn and continuous along the extended line held by Russian and Roumanian troops, including Volhynia and Galicia

Russian reinforcements are continually arriving in the Carpathians and in Eastern Transylvania, according to a Berlin wireless despatch received in London. From the same source it is intimated that the fighting continues with stubbornness along a front of nearly 250 miles. Berlin claims progress for German troops in Wallachia, and the failure of the allied Russo-Roumanian attacks in the Dobrudja region Repeated assaults were made by the Russian and Roumanian armies against the enemy's left wing "tanks" being employed against the German

Roumanian Reports admit the evac uation of Kampulung, following infantry actions, and its occupation by the enemy, thus opening up the Torzburg Pass to von Falkenhayn's supply trains. The Roumanians also announce their steady withdrawal along the Dumbovitza Valley, in which they met with fierce attacks from invading forces. About seventy miles northwest of Bucharest, near Piteshti, on the railway to the capital, violent engagements were fought between the Roumanians and the invaders, which resulted in the capture by the Roumanians of several hundred of the enemy, together with

rebellion and ruthless persecution, Russian troops have arrived at the final straw to all these causes of dis-Roumanian capital. There seems to be no doubt that Russia is deeply stirred by the knowledge that on her reliance is placed for the support necessary to extricate Roumania from the misfortunes of war into which her early military indiscretions led her. It is now well known that the strategy of the Roumanian Commanders was a sore disappointment to the Allied Headquarters Staffs. Togratify sentimental desires Roumania plunged into the Transvlvania campaign against the protests of her best down upon her the concentrated resources of Germany. sia will not allow Roumania to be crushed if it is humanly possible no empty sentiment recently when he informed the London Times correspondent, "speaking with authority," that "from the Tsar down to the common soldier the united sentiment of Russia is that Roumania should be protected, helped and supported in every possible way. I am not speaking for effect, but from my deepest convictions, when I state my future operations on all fronts." is not a race between Russians and Germans only on Roumanian territory; it is a race between invasion approaching winter.-Globe,

## T. P. O'CONNOR'S LETTER

UNSETTLED STATE OF HOUSE OF COMMONS

IRISH NATIONALIST PARTY BECOVERING CONFIDENCE OF IRELAND AND POWER AT WESTMINSTER Special Cable to the CATHOLIC RECORD

(Copyright 1916, Central News) London, Dec. 2.-The aspect of affairs in Roumania was bound to have its reflection in the House of Commons. Hence, it was no sur prise that the Ministry should have had a bad week. There is still much talk of a reconstruction of the Cabinet but no active steps have been as it was from Knox's time down to taken in that direction as yet. The active cooperation with Roumania and on the other incensed by the slack policy in Greece are engaged in a controversy as to whether the present state of affairs is due to civilian interference or to military obstinacy. In the meantime the German victories in Roumania are being more coolly appraised and today the feeling is practically unanimous that they will not bring the Germans one inch nearer winning the war, but may possibly bring her the respite of another year before finally losing the conflict.

The peace propaganda in America is regarded simply as a initiated by Germany and encouraged by hyphenated Germans who are spired solely by the future welfare of the Fatherland. Except among conscientious objectors to war, the whole opinion in this country remains that it were better never to have entered the conflict than to stop before Germany has received such defeats as will ensure Europe against the arrogant menace of the Teutons for another half century. George still holds to the doctrine more strongly than ever, that if the contemplating peace, any settlement proposed would be overthrown in an

Irish affairs are still being quietly discussed behind the scenes, but it will not be until April or May of next year that any attempt will be made oward a renewal of the negotiations. It is generally understood that the matter will not be taken up again until certainty of success in the out-

come is assured. I have made the observation so often that I am almost ashamed to repeat it, that Irish politics are like a kaleidoscope ; you cannot tell what will happen the next week, the next day, even the next moment from the incidents of the present day. Thus as the Sinn Fein Rebellion burst upon an apparently blue and tranquil sky, as again the executions transformed an Ireland in fierce hostility to the Sinn Feiners into a nation, if not sympathising with them, at least hating more fiercely their executioners: so the curious paradox immediately followed that the disapproval of the Ministry seemed to divert itself to disapproval of the Irish Party. For a few weeks things looked very serious-at least on the surface. I have held-and subsequent events have proved that I was right—that the stable elements of Irish life had been touched but little by the Rebellion, and remained anchored to the Constitutional movement and to Redmond as its leader and representative. But on the surface there was a great deal of hostility. This hostility was fanned, of course, by factionists always seeking the opportunity to break up the Party and Home Rule; by the provocation by the military authorities continued long after the Rebellion had been suppressed; and there was a steady stream of complaint and of incitement from the men who were interned in British prisons. there came also that constantly recurring tendency in Irish life that there was a curse over Ireland and that when her hour of freedom was

content; on the surface at least it looked for some weeks as if the constitutional movement were to down again as it went down in the days of O'Connell.

But though the Irish people may be driven by the acts of British admintration now and then into unwarranted conduct, they yet are a shrewd and sane people, and the majority of them return to their senses pretty rapidly. The first indication of this transformation was seen in the visit of Mr. Redmond to Waterford. kinds of dark prophecies were uttered as to the perils of such a visit. Redmond was told that if he ventured to Waterford he would not be allowed to get out alive. At least a riot was anticipated; except for a few shriek ing women who were tenderly dealt of the thousands in Waterford was raised in praise of Redmond. same thing occurred when a little later he paid a visit to Sligo.

These things belong to the recent past, but at the moment there are things which have done much to swell the tide which has begun to rise in favor of the Party. The main factor is the curious position in the House of Commons; for that posi It tion has once more restored to the Irish Party that dominating position which it has so often held the conflicts between the different British Parties. Though nobody outside seriously wants a change of Government—indeed in that respect the feeling is so universal that the Government might be said to stronger than ever—though all this be true, there is undoubtedly a strong section of the House who are ready to make constant war on the Ministry and especially on Mr. Asquith. His upset might mean many perilous things; but politicians often become reckless enough to forget everything but their personal ambitions or personal enmities. Besides, there are always errors; there are more frequently disappointments in a great the noon day sun. Humbly the war; we have had our share of them intervene between moments of sucthe tide against the Ministry begins

to rise again. A strong indication of the unsettle-Committees. There are the two autumn. committees, as they are called; there is a pension committee; committee to restrain dealings with the enemy; and so one might go on. These committees are not avowedly anti-Ministerial — but they are so severely critical that it is hard to see present a danger to the Government; the Government.

This is what happened, for instance, s not taken seriously here where it in the fateful division on the question of whether neutrals should be allowed to bid for the enemy property in Nigeria. The Government had a achievements in external history, good case; for such a restriction as Sir Edward Carson proposed might civilization, nor her contribution to and placing entire reliance on God, I mean the delivery of the properties and of the interests of the natives to a powerful Liverpool group of traders with Nigeria. But the feeling against Germans is so bitter that anything which seemed to be aimed at them, even indirectly, was bound to obtain a large amount of support; and for some time during the debate it looked very much as if the Government were going to be beaten and a Ministerial crisis created in the very midst of the War.

It was then that the mentary situation of the Irish Party in. They had resolved abstain from voting; but when, as the debate went on, there seemed to be an opportunity of striking at the Ministry that had failed to carry out the Settlement and that still maintained martial law, the policy was adopted of supporting the Nigerian motion, although it had the backing of all the Die Hard Tories and was led by Sir Edward Carson-the two forcss most inimical to the Irish National demand. So a hasty meet ing of the Party was called at half past nine o'clock, and after a short discussion it was resolved to vote against the Government. It is hard to say whether the presence in the same lobby of Tory Die-Hards and Irish Nationalists was more distasteful to the Irish Nationalists or to the Die-Hards; but anyhow the result was to increase the Tory minority to respectable proportions and to inflict a serious wound on the Government.

Then at last it dawned on the embers of the Ministry that the Irish meant business, and that from this time forward they had to regarded as serious, for it was clear that on some evening or other the opportunity might come to them of making a combination of the anti-Ministerial groups of the House, and thus produce an anti Ministerial majority. A change in the Ministerial situation was the immediate result, and people began to talk confidently of that change in the system of government in Ireland whose persistence after the rebellion is chief cause of the continuance of the unrest in Ireland.

The growing menace of the Irish Party in the House of Commons had even before this fateful division pro-

symbols of the growing domination activity, he felt himself more than of the Nationalist Party and the ever called to work for the glory of rapidly descending power of the old God and the salvation of souls; and

supreme question of Home Rule? munity, the organization of which Not immediately, it must be said at should make sure the successful once. Any attempt to renew nego- accomplishment of the holy work so tiations with any Government would dear to his heart. Casting around excite strong disapproval in Ireland about him for companions, and might be hopeless even in Eng. glance fell upon a young priest of land; although the fact remains that 80% of the House of Commons are in favor of an Irish settlement, and him he seemed to see the first especially Lloyd George who, apart associate in his undertakings. On Irish claim, is also anxious to get Tempier an invitation full of burnmore of the brave Irish soldiers to ing zeal and unquenchable thirst for help him in the fight-to-the-death the salvation of souls. The invitawith Germany. But so long as Ireland is still weltering in the heavy after swell of the Irish rebellion and the executions, it is difficult to get her to look at negotiations for Home Rule. We must wait for some months yet. But, nevertheless, the

## THE GREAT CATHOLIC UNIVERSITY

A GREAT SUBJECT-A GREAT OCCASION

RIGHT REV. BISHOP FALLON PREACHES AT THE DEDICATION OF THE OBLATE SCHOLASTICATE IN WASHINGTON, D. C. CENTENARY OF OBLATE

The great works of God have a zon steals the first streak of dawn; silently it develops into the glory of tiny rivulet issues from the crevice increases until it empties its ocean. Noiselessly the tender blade of corn pushes its way through the earth in the spring time;

As in the world of nature so

in the world of grace. The supremthere is an air committee; there is a est triumphs of God's infinite goodness are hidden from the world; the ultimate aim of the Redemption is accomplished in the intimate secrecy of the individual soul: the interior temple not builded by hands the distinction. Thus they always surpasses by far the grandest achievements of external structure; for any night there may be a com- the tiniest infant in the cradle, the bination of these forces, and such a meanest beggar at the street corner, combination, if it does not destroy, the humblest laborer in the trench has at least the power of weakening are objects of infinitely more importance in the eyes of God and of right-thinking men, than all the material wealth and power that enrich the bowels of the earth and the nations of the world. Not her nor her influence on education and art and science-much as they may entrance and capture the imagination - constitute the essential and ultimate object of the Holy Church of Jesus Christ; the sanctification and eternal salvation of the personal

soul is her true and final ideal. On August 1st, 1782, a child was born at Aix en-Provence, in France, who was destined to exemplify in a supreme degree in his life and works which we shall unanimously in prayer and spiritual counsel, these fundamental truths. Sprung from a noble family, and nurtured in care and comfort, if not in luxury, heart and one soul. One part of the low Mazenod, Father he found himself at the early age of nine years a victim of the excesses of the French Revolution. After an exile of eleven years spent in Italy, power and glory of the great Napoleon. His birth, his talents, his education and big for the great to give you a foretaste of the spiritual pleasures we shall enjoy together. When I receive influence gave promise of a dis tinguished career in any profession in which he might choose to serve the state. But, closing his eyes and steeling his heart against all the allurements of the world, facing bravely the extinction of his family name of which he was the last male representative, he entered the Semary of St. Sulpice at Paris, and in 1811 at the age of twenty-nine years he was ordained a priest of the living God.

For almost five years he gave him self with unbroken and unbounded devotion to the spiritual service of the poorest and most abandoned souls. In the hidden by-ways he sought out the wretched criminals in prisons were his companions; the most sorely afflicted received his tenderest care; he soothed with consolation the moments of convicts on the scaffold. Everywhere and by everybody the voung Abbé, Charles Joseph Eugene Mazenod, was loved for his zeal and charity, and venerated for his personal saintliness. But the merciful Providence of God had wider designs upon the destiny of this young apostolic priest. Towards the end of 1815, as a result of his devoted administrations amongst the plague stricken prisoners of war, fell a victim to the dread malady, and very soon the news spread broadcast through the city of Aix duced some satisfactory results. It that the zealous Father De Mazenod was a great triumph—greater than anybody but an Irishman can realize raments had been administered; he that the police are for the future had sunk into unconsciousness; and

Secretary is one of the most marked Restored to health and priestly is true I do not possess the gift of and is the soul of his Rule. It is Ascendancy Party in Ireland. it was at this time that the inspira-How do these things affect the tion came to him to establish a comit was at this time that the inspiragreat piety, rare prudence, of learning and profound modesty. m his strong sympathy with the October 9th, 1815, he sent to Father tion was not unheeded. There passed between these two greathearted priests a series of letters, the reading of which indicates the spirit and principles that were inform and direct the religious family they hoped to establish. On an occasion, such as the

present, the formal dedication this new House of Studies, it is but fitting that these letters sho heard in the halls of this institution Here, to-day, the sons of De Mazenod are entering upon a new era of powerfully influenced by the spirit that breathes in the early correspondence of the great Founder of their religious family. here will depend upon the closeness of their obedience to his holy maxims, and upon the perfection with which they realize his spiritual

"Evangelizare pauperibus misit me."
"To preach the gospel to the poor He hath
"The peares evangelizantur."
"The poor have the gospel preached to them."

(Matt. xi. 5.)

aims.
On October 9th, 1815, Father de Mazenod wrote to Father Tempier:
"My Dear Friend: — Read this letter at the foot of your Country." voice of God alone, and of considerhumble beginning; their growth is noiseless. Silently above the horiglory, and the salvation of souls, demand of you. Impose silence in your soul on all crayings of the natural man for the goods of this life; renounce all seeking for your in this war; and as disappointments in the mountain side; unnoticed it own ease and convenience: reflect seriously on the spiritual destitution cess and exaggerated optimism, so majestic volume into the bosom of of our poor, especially in rural disconsider how great the num ber of those is, who have already ment of the House of Commons is to be seen in the existence of so many the rich harvest of the mellow a like danger. Irreligion and apostasy are making a frightful havoc of souls in our midst, and little is being done to hinder the progress of such evils. Question your own heart, and ask vourself what sacrifice are you prepared to make, in order to your part in the remedying of these disasters, and then answer my letter without delay.

"In truth, my dear friend, and I

will speak to you plainly, you are necessary for the work which I feel the Lord has inspired me to undertake. The Head of the Church is firmly of the opinion, that in the present deplorable state of France. missions alone can bring the people to the Faith which they actually abandoned. I am profound of things. Full of this conviction, have undertaken to found in this diocese a house of missionaries, who, giving the example of truly sacerdotal spirit, will endeavor unceasingly to destroy the empire of Satan, and draw souls to God, by their labours amongst the poor, especially in rural districts. We adopt. We shall be happy in this year will be employed in the conversion of souls, and the other in retreat, study, and our own sanctification. I shall say no more to you about it just now. This is enough you may wish for. But in the mean-time, my dear friend, I would entreat you not to hesitate about taking part in this good work, which is one of the greatest we could undertake for the interests of God's Holy Church. It will be easy to find somebody to take your place in the post you now occupy. But it is not easy to find men who wish to devote and consecrate themselves to the glory of God, and the salvation of souls, without any reward upon earth; but with the certain prospect before them of much fatigue, and of many of those trials and contradic which Our Lord predicted would be the lot of His true disciples. Lose no time, then, in sending me an affirmative answer, and I shall be happy. Adieu, my beloved brother.'

Father Tempier's reply was not holy delayed, and it was couched in a strain of exultant readiness for labor De Mazenod that the future permaand sacrifice that must have brought

"Sir and Very dear Brother: May God be blessed for having inspired you with the design of establishing house of missionaries, to preach the gospel to the poor people who, living in remote country districts. are most destitute of spiritual aids. I assure you, my very dear brother, that I completely share your views. Far from needing your entreaties to join in a work so much in harmony with my own wishes, had I been acquainted with your plans, would have been the first to beg that when her hour of freedom was at hand, either some misfortune or the function of the freedom was at hand, either some misfortune or the function of the form to join the Freemason that when her hour of freedom was at hand, either some misfortune or the function of the form to join the Freemason that when her hour of freedom was at hand, either some misfortune or the function of the form to join the form to join the sum into unconsciousness; and that when her hour of freedom was at hand, either some misfortune or the function of the form to join the freedom was at hand, either some misfortune or the function of the form to join the freedom was at hand, either some misfortune or the function of the freedom was at hand, either some misfortune or the function of the freedom was at hand, either some misfortune or the function of the freedom was at hand, either some misfortune or the function of the freedom was at hand, either some misfortune or the function of the freedom was at admission into your society. Freemasonry takes its of the function of the freedom was at hand, either some misfortune or the function of the form to join the form to join the form to join the form the function of the freedom was at hand, either some mission into your society. Freemasonry takes its unconsciousness; and I would have been the first to beg thind for the function of the form at hand, either some mission into your society. Freemasonry takes its unconsciousness; and I would have been the first to definite function of the form the function of the form at hand, either some mission into your society. Freemasonry takes its unconsciousness; and I would have been the function of the function

eloquence necessary for a missionary; but what I may not be able to effect by eloquent sermons, I will try to make up by catechetical instructions and familiar discourses, by my labors in the tribunal of penance, and by such humble works of zeal for establishing the reign of Jesus Christ in souls, as may come within my reach. I shall find nothing low or painful in any humble or laborious function of the missionary life. I clearly see what you wish to find in those you choose as your fellow labourers. On You want priests who are willing to walk in the footsteps of the Aposties, and to labor for the salvation of souls, without expecting any return on this earth, but much toil and By God's grace, I feel in hardship. myself this desire; or if I feel it not, eagerly wish to do so. I am sure, with your help, everything will become easy to me; so that you may fully reckon upon my good will and

Good-bye, very dear brother." Again did Father De Mazenod set forth his inmost thoughts and hopes to his chosen companion.

"May God be blessed," he wrote to Father Tempier, "for the holy dispositions which he has awakened in your heart. You cannot believe what joy I felt on reading your letter. I assure you, that I consider it most important for the work of God, that you be one of us. I depend more on you than on myself for the fervour and regularity of a munity which, in my ideas and hopes will imitate the perfection of first disciples of the Apostles. I rest my hopes more firmly upon that than upon grand sermons. I speak to you before God and with sincerity. If we only wanted to go and preach the word of God in an off-hand way, to go through the country with view, if you like, of gaining souls to God, but without taking much trouble to become ourselves interior men -truly apostolic men, I think it would not be hard to find someone instead of you. But we must simply be saints ourselves. This word comprises everything.'

final decision some days later in the following letter:

"Holy Friend and True Brother: I cannot tell you how much you have done for my salvation. You are truly the dearest friend of my I loved you before, and had special esteem for you; but since you have fixed your eyes upon me with the intention of associating me vere with yourself, in your apostolic labours, and of making me a sharer sent informari sacerdotes, animarum in the fruits of holiness, I have no salutis studio incensi, non turpis words to express my sentiments in your regard. May God be praised for all that He has inspired you to tes necessitatem emendationis prodo for me. You will soon see that if priae, laborarent pro parte determined to leave here on the day after Christmas, with the firm reso. data:

lution of not returning.
"Good-bye, my very dear and good ly convinced, that in missions lies brother; let us pray earnestly to the the remedy for this deplorable state Lord that He may bless our under- unt." . . . taking, if it be conformable to His

will. rich in personal grace and external blessing, that remained unbroken and unclouded for a period of more maturing their future plans, 1816, Fau. Tempier in community, and the occasion was similar instances its beginnings were of the humblest description. A deserted Carmelite monastery, largely in ruins and almost devoid of furnwas the spot where these devoted followers of the poor and abandoned Son of God practiced the beginning of that apostolic poverty, which is one of the chief characteristics of the religious life.

From this humble home, where they sanctified themselves by the practice of virtue, the Missionaries of Provence, for so they were called, went forth to evangelize the most abandoned and spiritually destitute parishes in the neighborhood. God's abundant grace accompanied them, and the spiritual regeneration which resulted from their ministry and their example forms a glorious page in the history of apostolic effort. Day by day they became more and more favorably known as the instruments through which conversion came to the hardened, zeal to the luke warm, and added fervour to the

It soon became evident to Father

nence of the young religious society the deepest joy to the heart of its growing up around him required a recipient. Father Tempier wrote: Constitutions. With this purpose in mind he retired to the solitude of a chateau in the Lower Alps where apart from all the distractions of the world, he could give himself entirely in prayer and meditation, to this important occupation. On his knees before the crucifix he drew up the laws for the spiritual government of his society. His soul was saddened at the sight of the grievous evils which afflicted the Church in France, and the conviction overwhelmed him that a remedy could be found for

brought forth in sublime grandeur the introductory majestic Preface, which breathes the burning zeal and the sublime ideals of the Apostle of the Gentiles himself.

I offer no apology for my lengthy quotation from this precious docu-No words could be more They appropriate at this moment. draw the portraits of a true Oblate and give him the reason for his existence, the object of his life, and the motives of his work. No religious congregation was ever offered a more sublime inspiration for the personal holiness of its members, and the boundless energy of its efforts. And so long as the Oblates of Mary Immaculate are true to the picture outlined of them by their first Father, they will bring glory to the Church of God and salvation to the souls of men. Listen to the sublime words of sorrow and of hope which De Mazenod offers to you, as the inspir ation of your missionary zeal, and the measure of your individual sanctity. They are as practical and applicable to day as on the day upon which they were first given to the world. They must ever remain for you Oblates the solid foundation upon which all your deeds for God, yourselves and Holy Church, must ever rest.

Ecclesia, praeclara Christi Salvatoris haereditas, quam acquisivit sanguine suo, in diebus nostris soevae depredationi patuit. Haec dilecta unigeniti Filii Dei sponsa, filiorum quos peperit turpi defectione lugens, terretur. Christiani apostatae et beneficiorum Dei prorsus immemores, irritavere justitiam divinam aceleribus suis, et nisi sciremus sacrum fidei depositum, usque ad consum-mationom saeculi, illibatum esse custodiendum, vix religionem Christi interjecta vestigia fugientem indagari possemus; ita ut, promoventibus Christianorum aevi nostri malitia et corruptela, conditio maximae partis ipsorum vere pejor dici possit conditione gentilitatis, priusquam Crux idola contrivisset.

"In hoc miserrino rerum statu. Ecclesia conclamat sibi ministros, quos ad divini sui Sponsi causam ad Father Tempier made known his junxit, ut toti sint, qui verbo et exemplo, fidem in corde pleraeque partis filiorum suorum sopitam susci-

commota sunt corda quorumdam sacerdotum, quibus gloriae nec cura est, qui Ecclesiam charitatis affectu prosequuntur, et vellent victimas sese, si expediret, animarum saluti devo

"Illis exploratum est, quod si poslucri cupidi, firma pietate praediti, I have a certain amount of good will, I have little else beside. I am spes brevi revocandi populos errantes, ad religionis officia diutius oblivioni Timotheo Paulus exposuit, "insta in illis, hoc enim faciens, et te ipsum

"Serio sanctitati suae incumbere habent, instare etiam viriliter eas On the Feast of St. John the dom vias quas tot apostoli, quas tot Evangelist, December 27th, 1815, operarii evangelici, qui in eodem Father Tempier arrived at Aix, and agone certantes in quo semetipsos there began between him and Father rapi sentiunt, tot mira nobis, tantar-De Mazenod a spiritual relationship umque virtutum exempla suppeditarunt; debent penitus abnegare semetipsos, soli gloriae Divinae, Ecclesia utilitati, animarumque saluti shall live together in a house which than forty-five years. The two unice studere; debent sese renovare jugiter in spiritu mentis suae, vivere in statu habituali propriae abjection. is, et in voluntate perpetua perfectionis apicen obtinendi, assiduam and three companions met together | mansueti, · obedientes, paupertatis amatores, poenitentiae et the birthday of a new religious tioni dediti, ab inordinata mundi vel family in the Church. As in all parentum affectione alieni, zelo zel-

CONTINUED ON PAGE EIGHT

FATHER FRASER'S CHINESE

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

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

Yours gratefully in Jesus and Mary

171 1061	WATER STREET	
Previously acknowledged	\$8,446	6
Mack, Purple Springs	1	00
RECORD Reader	. 1	0
Jas. M. Burns, Rexton	2	00
Miss C. A. Wells, White		
Haven	1	00
H. P. Wells, White Haven	1	00
A Friend, Farrellton	1	00
A Friend, Blackville	2	00
A Friend, St. Raphael's	2	0
Miss T. F. Windsor	1	11
I. P., Halifax	1	00
Sr. A., London	10	0
Mrs I. N Tannov Iroquois	0	0

Ladies Auxillary, St. An drews League of the Cross, Dominion No. 1

5 00

## FIVE MINUTE SERMON

BY REV. N. M. REDMON SECOND SUNDAY OF ADVENT

PRIDE AND HUMILITY-THEIR EFFECTS

CONTRASTED "And blessed is he that shall not be scandalized in me." (Matt. xi, 6.)

Disobedience, the offspring of pride which rose in the heart of the first Adam the moment he consented to the seduction of the serpent, brought God's curse upon the children of men. But humility, the virtue of virtues, which Christ, the second Adam, brought to earth, has for all who will learn it of Him, God's blessing: "Learn of Me, for I am meek and humble of heart." Alas, how many cling to the pride of the first Adam, and are scandalized at the humility of our blessed Saviour! Why should any allow the curse of pride to hang heavily upon them who profess to be followers of the humble Jesus? Humility is the virtue that must necessarily rest beneath all the others which, as Christians, they are bound to practice. Without it in some degree, at least, they can lay no claim to Christian virtue. Its paramount importance then, if we would not have our Christianity to be a failure, must be apparent. But how shall we best conquer that pride which we inherit, which seems almost a part of our nature? How shall we most successfully reach out for that virtue, which of all virtues is the most necessary for our salva-

most sure means of success in this, undoubtedly is, to acquire a knowledge of its malignity and consequences. As Christians we should hate all vice, but as pride is truly called the father and king of vice, it behooves us to turn against this monstrous source of all our ills, the whole force of our hatred. "From it all perdition took its beginning." After accomplishing its accursed work in the great ante-chamber of heaven, it blasted all the supernatural good in man. It entailed upon whole human race, save the mother of God, the two universal curses of sin and of death, together with their concomitant and consequent miseries. Pride is necessarily had a vote. hateful to God. Neither person nor place diminishes its odiousness in filled in the His sight. It is not less odious to Him in man on earth, than it was in Lucifer in the great ante chamber of heaven. God in His hatred of vice respects not the person nor his loca-tion. O man! soul bound by pride the father of all your vices. How must it be with your unfortunate caverns; if it entailed such untold misery upon the whole human family, in your sight is the soul of the man is a very slave to pride! Every proud man is an abomination to the Lord."

If pride sinks a man into the low

if pride precipitated the angels from

neaven to hell, humility raises men from earth to heaven. O favorite of heaven, life-long companion of our blessed Saviour! What canst thou not effect in the soul that learns thee from the sacred heart of Him who brought thee to earth! Humility keeps pace with our self-knowledge O man, know thyself, and thou wilt possess this precious jewel. Ask the spirit of light to assist thee. Then turn over the leaves of the volume of your life, and read of thy numer-ous sins with their different species and varied gravity, of thy errors, fears, and caprices, of thy anxieties and petty cares. Aim then in vain to count but one good work of supernatural value that of yourself you have ever performed. Oh, dear people, what food for humiliating thought our past lives furnish! Oh that, like so many truly humble souls, we would be ever faithful in its application. Is our present everyday life, when viewed in the light of the life, when viewed in the light of the Holy Spirit, less humiliating? Do we not every hour give evidence of our great lack of virtue by our numerous defects? Or, if we should be the agents of some good works, are we not so by God's grace? "What have we that we have not received? And if we have received, why do we case with so many original workers. have we that we have not received? And if we have received, why do we glory as if we had not received?" Oh, dear people, if we will preserve ourselves from the odious vice of pride, we must keep our eyes wide open to our defects, past and present, open to our defects, past and present, and carefully closed to all the seem-

command the dignity of dignities. Never should we forget that the great Master from whom we are to arn true humility is our blessed Saviour, who, to teach us, became little among us, 'Yea, as a worm and no man, the reproach of men, and the

outcast of the people."
Since, therefore, the malignity and consequences of pride are so much to be dreaded, and humility is so indispensable; since without humility we can have no divine grace: "God resists the proud and gives His grace to the humble," and without grace, we can have no true virtue, and without virtue we can never enter heaven, does it not become us to make every effort to acquire this of Christendom in doctrine and prac-virtue? Oh, let the meek and tice is still to be found repeated in humble Jesus be, henceforth, the many of our popular histories. The model of our lives !

## TEMPERANCE

THE SALOON AND WOMAN SUFFRAGE

The woman suffrage movement, for good or for ill, has cleared the cities of the coast of social centers of a very undesirable kind: for pro-hibition in the States of Oregon and hibition in the States of Oregon and Washington is duly accredited to life of the people. Of this he tells That saloons are social attested by their popularity. That in their long reign they inspired even one of their habitues with the state of the stat them. noble thought or aspiration is more vice, it would seem, is to nourish for it a most intense hatred, and the most sure means of success in the than doubtful. They are gone now and the controlling of the sale of boys of the country, to jack up the officers, we may look for the and essential elements in the religi And it is to the everlasting medieval Wales." begun.

In the meantime the saloon is gone with its red lights, and its red curtains, and its warmth, and its free and easy manners, and its sacraments, gradually drifted away drinks that broke down the barriers from the Church. They absolutely between strangers and turned the shyness of boys into a delightful Protestantism. They called it the bravado, and made the ward-heeler the bosom friend of every man that but that if means had been taken to

departure made where is the institution to fill up the period is full of laments for the past. void made in the social life of its In the darkness of the Cromwellian patrons? Perhaps you will answer, regime a Welsh poet in pathetic verse predicts that the old faith will and other spare time at home." yet be that of Wales. "We shall have our world happy again," he soul? If this accursed vice in the twinkling of an eye, with the rapidity of a lightning flash blasted all the celestial beauty of the rebel angels, no home, and what of the thousands savs. who have cheerless, loveless homes? "The changed them into hideous monsters and the different parish societies and buried them forever in hell's will also lend their aid but what about the men who can't change their heavy working shoes because what, I ask, must be its effects on they have no others; who can't doff your soul? Great God, how hateful their overalls for the same reason? Marble pillars and tiled floors and floods of electric light are not inviting to them; they must, indeed, forego the social glass, but why must they also forego all the little comforts that went with it? est depths of vice, humility carries him to the highest flights of virtue;

The saloon man furnished them

ciritual or corporal, and we may hope to see, as the disappears, small clubs established in public places, unconventional, warm and kindly in atmosphere as it was, but without its deadly poison, Catholic Bulletin, St. Paul.

# CATHOLIC FAITH IN MEDIEVAL WALES

Three years ago (says the London Universe) Mr. De Hirsch-Davies, who had until then been an Anglican clergyman in North Wales, was received into the Catholic Church. He of the war will remember the reing, or real good of which we are the agents. We can view as often as we will, the good of our neighbor, but never without loss can we rest our thoughts upon that which may be in eurselves. It will be of no little help to frequently contemplate the help to frequently contemplate the contrast between our neighbor's ward an abundance of striking evigood and our defects. The memory of our sins should be the sword with of our sins should be the sword with which in the most flattering circum. Reformation and the religious life of stances we will slay the enemy at sight. The recollection of our most sight. The recollection of our most sight. The recollection of our most humiliating sins, or deformity, will prove of great value when the tension of our temptation is at its highest. If true excellence abides in man; we may safely look for it in those who preserve a Christlike humility in the midst of honors that redound to them, because of rank, position, or talents. To be truly humble in the midst of honors is to

with printed, but also with as yet unpublished original materials for

Welsh history.

Except to a comparatively few expert students of the subject, the book will have all the interest of the records of a discovery. The old fiction that Celtic Christianity was not Catholic, and the wild theory that the old religion of Wales was a kind of early Puritanism, has long since been rejected by all competent authorities. But it takes some time for the results of scientific historical research to filter down into general popular knowledge, and the exploded legend of an early Welsh Church which differed from that of the rest general ignorance and neglect of Welsh history among Englishmen tends to keep the old fable alive. The evidence accumulated in Mr. De Hirsch-Davies' book makes one wonder how it ever found acceptance anywhere.

The sources upon which Mr. De Hirsch-Davies draws are the old Welsh laws and collections of charters, the monastic records, and above all the bardic literature which

forefathers. The Sacrifice of the Mass, the invocation of saints, the accomplishment of a good work well ious as well as the secular poetry of

Our author, documents in hand, shows us what the Catholic life of old Wales was in pre-Reformation days. He goes beyond the strict limits of his subject (and one is glad that he has done so) in the pages people, deprived of priests and from the Church. They absolutely Protestantism. They called it the "Saxon religion." One cannot doubt supply priests to the scattered folk It is gone and its place is being filled in the streets by butcher shops, grocery stores and banks that its possible. But literature of the post Reformation

The Old Faith will come back again, And Bishops will elevate the Host, When the Holy Catholic Faith is FROM A NEW METHODIST BISHOP

And the priests in his vestments. When we hear the music of the

And the Church again in her privi-

lege, Then through the blessed Communion of the saints.

Our world will be happy again." had her missionary priests—though all too few—and her martyrs. Far free, a clubroom according to their on into the seventeenth century tastes, while at the same time he collected rich bounty at the bar, for faith of their fathers. It was not all these accommodations.

The Catholic Church has always been alive to the wants of humanity, the "Saxon religion" of the State Establishment made the

largely dissenters. One hopes that Mr. De. Hirsch-Davies will give us later on the story of Wales in the days of the penal its lure to forbidden things, and its atmosphere of intrigue and crime.— laws. Meanwhile his work on its armosphere of intrigue and crime. earlier history is a most valuable and timely contribution to our propagandist literature. Its first appeal is to Welshmen, showing them that the Catholic faith is the faith of their fathers, the faith they all professed before the "Saxon religion" was in vented. But it has even a wider appeal, for indirectly it supplies one more witness against the Anglican fiction of "continuity" and the whole theory of national religions.—St.

# CHAPELS?

words have no more any fixed meaning, or else "ideas are changing."

fortable little room a few feet away from the clerk's office; the room is heavy red plush carpet covers the mahogany table and joins the lovers in wedlock—and the "obey" is not mentioned! What sense is there in calling this a chapel, where there is no God, no cross, no priest, no bless-And see how consistently they are doing what they accuse Catholics of. A few months ago, the mayor of that same city of New York rather pompously declared: "We hold that the Government shall not lay its

# THE CHIEF CHARM OF LOVELY WOMAN

Soft, Clear, Smooth Skin Comes With



NORAH WATSON 86 Drayton Ave., Toronto. Nov. 10th, 1915.

A beautiful complexion is a handsome woman's chief glory and the envy of her less fortunate rivals. Yet a soft, clear skin-glowing with health-is only the natural result of pure Blood.

"I was troubled for a considerable time with a very unpleasant, disfiguring Rash, which covered my face and for which I used applications and remedies without relief. After using "Fruit-atives" for one week, the rash is completely gone. I am deeply thankful for the relief and in the future, I will not be without "Fruit-a-tives".

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

women's division is Dean Mary Ross Potter, who on November 3 made the following startling announcement: "I have had the floors of Willard hall waxed. Hereafter there will be dancing every Friday and Saturday nights for the young women who receive their callers A victrola has been installed, and there will be refreshments "Gee," a said one of the co-eds "if the Methodists of the fifties only But the dean quietly replied: "Dancing in the chapel may sound startling, but, you know, ideas are changing!" That settles Poor Webster!—Denver Register.

## A TRIBUTE

CONCERNING THE CATHOLIC CHURCH

Among the new Bishops recently elected by the Methodist General Conference to the episcopacy in that denomination, is Rev. Charles B. Mitchell, whose father was a well-known circuit-rider" in the early days of Even in this desolate time, Wales of hor missions we reject the few days before his elevation to the episcopacy, had this to say concerning the Catholic Church:

'I like the Roman Catholic Church because it stands so immovably in its allegiance to Jesus Christ as very "I also like it because it believes

in the religious training of its chil dren, and, at great sacrifice of time and money, does it."

"I like it because it stands for the purity of the home life and the sanctity of the marriage vows. Thank God for that Church's strong and clear protest against the cheap divorce mills which disgrace our American civilzsation. I honor that Church for what it is doing in the building and maintenance of hospitals and asylums. I honor it for its defence of the Bible, and am almost ready to condone its futile battle against Modernism," for it is so tremen dously in earnest to stem the tide of

a godless materialism."
"I especially thank God for the stand that Church takes in this land against anarchy on one hand and an impossible Socialism on the other. When I think of the seething Webster defines a chapel "a subordinate place of worship." But, it seems, in our over-civilized country ants never produced, and thus far at least, have been unable to touch, I thank God for a Christian Church Let us quote two recent instances.

In the New York city hall there has been inaugurated "a marriage chapel;" it is described as a comclaim to the company of the impractical such ways as to keep them from the wild yagaries of the impractical such ways as to keep them from the chapel;" it is described as a comclaim and also from the destrucwhich does touch them, and exerts wild yagaries of the impractical Socialist, and also from the destructive tendencies of the wild-eyed generously filled with flowers; a anarchist. I go to sleep every night with a firmer feeling of security, floor; the city clerk stands behind a because we have in this city a branch of the Christian Church known as the Roman Catholic Church."—The

THICK, SWOLLEN that make a horse Wheeze, Roar, have Thick Wind or Choke-down, can be reduced with

also any Bunch or Swelling. No blister, no also any Bunch or Swelling. No blister, no also any Bunch or Swelling.

also any Bunch or Swelling. No blister, no hair gone, and horse kept at work. Concentrated—only a few drops required at an application. \$2 per bottle delivered.

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W.F. YOUNG, P.D.F. 299 Lymans Bidg., Montreal, Can. Absorbine and Absorbine. Jr., are made in Canada.



**Granny's** Visits No. 4

# Granny Visits a Church Gathering

Everybody loved Granny.

She was invited to address a social gathering of the Young People's Club at her church.

It was with a smile that she stepped to the platform, carrying a rolled-up flag in her hand.

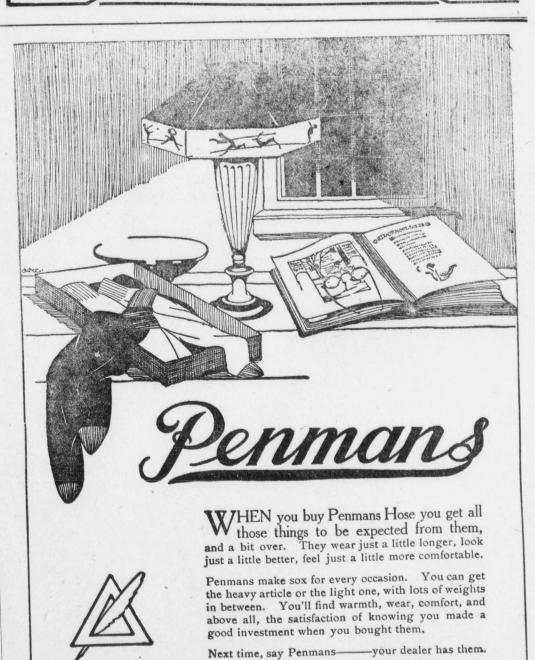
"Mr. Chairman, Ladies and Gentlemen," she said, "I am going to speak to you about home cooking, for that's my favorite topic."

After a short and extremely interesting talk on the advantages of home baking, she concluded by saying: "Boys," smiling on the men before her, "do you want to save, do you want to make it easier for your wives and mothers? Girls," she continued, "do you want to grow in favor with the men, do you want your children to be healthy and strong? You do? Then home baking is the 'first aid.'

"At some time or other you have all apparently enjoyed my bread and cakes. Now here is the secret of my success," and smilingly she unfurled the flag, showing in large white letters on a red background, "ALWAYS USE HUNT'S DIAMOND FLOUR."







Penmans Limited Paris

## CHATS WITH YOUNG MEN

#### DON'T GIVE UP

Many of the men in the great failure army today might be compared with what twenty-five years ago were called "worked-out" mines, in Cali-fornia and other parts of the West. Science and efficiency rediscovered these "worked-out" mines and found a large amount of precious metal which the old-time ordinary methods had not been able to reach. They are so-called failures who are still full of precious energy which would put them on their feet again, if they would only arouse themselves and

make use of it. There are multitudes of people who have never amounted to any thing because they allowed themselves to become discouraged after a few disappointments and failures. They did not realize that there is no such thing as ultimate failure until a man gives up. They didn't have the grit and pluck to keep on and

keep on trying.
When a man loses courage and allows his ambition to sag, when, So shall you grow to age after being repeatedly beaten, he loses his grip, he is like a fish thrown up on the beach by a huge

Happy and undefiled,
With the honored head of a sage.
And the honest heart of a child wave. He still has fins but he cannot use them. If he could only get back into the water his fins would mean something again, his life would

mean something.

There are thousands of men in this country who have utterly failed in one occupation or profession, perseveral, and finally triumphed in some other field where their bent found expression. There are thousands who had reached middle life, without attaining even a competence, but whose indomitable will and energy held them steadfast time until they finally won out in their

Don't give up. Don't lose courage. Keep up your health. Make a new effort. Look up and try once more. -Catholic Columbian.

### A "JIM" HILL STORY

Under his gruff and domineering exterior, says a writer in the New York Sun, the late James J. Hill, president of the Great Northern Railway, had a generous heart. He never megaphoned his good deeds, however. Here is a story that came under my notice. It shows the soft side of Jim Hill.

Some years ago a twelve-year-old boy, stealing a ride on one of the Great Northern trains, fell under the wheels and had a leg cut off. Soon after, an adjuster of the Great Northern interviewed the boy. He asked the little fellow what the thought the Great Northern owed

'Oh, that's all right," replied the "You see, I hadn't any business to be on the car. I'd run away from home, and I stole the ride on the railroad, and I just got what was comin' to me-that's all.

adjuster, marveling, went He told the story at the away. He office, and in time it reached Jim

Someone who admits that a raiload doesn't owe him anything?' r r. Hill asked. "Is he human?" answer. M"Less one leg," he was told: "Of insisted. course, he's only a boy. That may account for it.'

'I think this youngster is worth investigating," replied the "trail

He investigated him. To begin with, he bought him the best artificial leg that money could buy, and he purchased bigger legs as the boy grew. He put him through pre-He paratory school and college. figured that the boy was worth a

substantial start in life, and reports are that the young man is turning out as the veteran expected. Moreover Mr. Hill hunted up the boy's He was a discouraged struggler. Mr. Hill started him in business, encouraged him, and now he is prospering.-Catholic News.

# A CHILD'S SOUL

One day a priest in Paris sat in his room composing a discourse, destined, perhaps, to set the seal on attention was concentrated on his

At that moment, a little chimney sweeper half singing, half shouting his refrain, passed by. His services were needed and he was called in He climbed up with professional alacrity, sang some couplets while working and reappeared, sweating and grimy, beside the writer's desk. 'Mister, it's 10 cents," said he.

"Ten cents? Well, here they are," answered the priest, taking a coin from his purse. "Now we're even." The boy went away, and the priest picked up his pen once more, but it seemed as if an iron hand had gripped his heart. Pangs of remorse

seized him.
"Even! I said we were even," he murmured to himself. "How could that be? Was that child a machine? Had he not an immortal soul, a soul for which Jesus shed His Blood?" At this reproach, the priest bounded, called after the boy questioned him about God and his mother, catechism and First Communion. But he knew nothing of catechism and First Communion

Yet the two seemed to feel a mutual attraction. The child fixed not understand why so many fair a long look of hopeful expectancy on and intelligent men are opposed to

was going to happen? little sweep was instructed, and two

On that day they were even. The salary, the debt of affection, was paid in full. Later on, the child, thus saved from danger might be seen mounting the altar in his turn, and blessing the Angel of his life. The two priests, one aged, the other brilliant oration, and that, in forming a child's career, in training him to a manly life, nothing equals the gift of God contained in the bestowal of wise affection.

This story is in no way a fictitious one. It was narrated during the Eucharistic Congress of Rheims, by Monsignor Dulong de Rosmay, one of the two heroes.—Catholic News.

## OUR BOYS AND GIRLS

TO A BOY

Whatever the place you fill Steadily do your part With manly courage and will And a gentle boyish heart.

And the honest heart of a child.

TWO SALESGIRLS

Alma Drake looked in vain for a price mark on the bolt of braid that she was showing a customer, and turned to the girl beside her with

the question:
"What's the price of this braid, Miss Kirkman ?

Forty-five cents a bolt," the other "It seems to me, Miss Drake, said. that if you weren't very stupid you would have learned the stock by this

Miss Kirkman was tired. It was a half a dozen women clamoring for her attention now. She saw the hot stood than this same dogma. flush that sprang to Alma's cheeks at her hasty words, and turned away half ashamed of what she had said. enough to make one very sure of prices. She began to wish that she

piece of braid, please." A tall girl in a brown suit held out remnant of wide black silk braid.

Have you any more of this ?" "We have more braids similar to that at 65 cents and 80 cents a yard." Mary Kirkman answered and turned to take down a box from the shelf behind her. But just at that moment the floor man called her. She was detained for five minutes or more, and as she came back to her customer Th she was just in time to see the girl in brown holding out a piece of braid to Alma Drake.

Oh, you're waiting on her, are swung on her heel.

she wanted. But you must make the Son. check," said Alma.

I just waited on her as an accommo-

dation to you and to her."

A dull flush colored Mary Kirkman's cheeks as she wrote the check and added the amount to her own prising. How little it seems in com-For an hour she had no chance to speak to Alma except to answer an inquiry now and then or give hurried directions as to where certain stock Mary is the Mother of God, all these was to be found. But later in the other privileges are but corollaries. afternoon there was a lull, a space of In that lull Mary Kirkman came coloring her face again.

that check ?" she asked.

She was really your customer, and I had no right to the check," said

the answer I gave you a while ago? Mary persisted. Alma's eyes met the other's in

evident surprise. "That doesn't count. The check belonged to you because that girl was your customer, and I wouldn't think of keeping it.'

what I said. Say, Alma," catching Alma's hand impulsively and giving it a close pressure. "I oughtn't to expect you to know the stock as well little wooden houses, at the right as I do. Forget what I said and be

Alma gave an answering pressure of the hand.

'Indeed I will," she said heartily.

thing to do.—Catholic News.

# DESTROYING OLD IDEALS

The home loving suffragists can-They argue that the their cause. This is what happened. The minutes of her time to cast her vote.

pure lips the Bread of the strong and | infinitely precious as it is practically indefinable—something in the rela tion of man and woman that the modern family can ill spare. It is because it will tend to introduce into the home a fruitful cause of conten tion, a dangerous source of friction and a latent menace to domestic harmony. It is because it will tend young, realized that the gift of one-self is worth far more than the most of the womanly woman, equal to man but different.

It will substitute for the oldfashioned woman the woman who thinks she can only show her equality with man by doing the things that men do. It will give us the foolish woman who thinks that an empty ballot can add dignity to the divine mystery of motherhood and add influence to the irresistible charm of wifehood.-Intermountain Catho

#### THE IMMACULATE CONCEPTION

We were reading the other day the statement made by a convert to the Catholic Church wherein he told of his former difficulties in regard to the acceptance of Catholic dogma. One of the stumbling blocks to him for a long time was the dogma of the Immaculate Conception. As he explained, hisopposition to the dogma was a kind of subconscious feeling sary for the Blessed Virgin. In other words it was the subconscious feeling of opposition which Protestantism has toward the Mother of God,

That has always been a hard thing to understand; why there is such an effort on the part of non-Catholics to minimize the Blessed Virgin. One would think that it was a special tribute to the Son to degrade His Mother. And in nothing is that seen so well as in the attitude toward the "braid season" and all day long the counter was thronged. There were our doctrines there is nothing

There is no dogma of course that sets so many misinterpretations as this one. But he who runs may After all, three weeks was hardly read. The meaning of the dogma is very simple. It is this: Mary because she was chosen to be the Mother of had not spoken so hastily, and to wonder how Alma would take it.

God was never for one instant suffered to be under the bondage of Will you tell me the price of this Satan. From the very instant in which her soul was united to her body she was preserved free from the stain of sin. Original sin makes the soul an enemy of God. Now no one will deny that God could preserve a soul free from the stain of original That he did so in the case of sin. Mary because she was to be His Mother is the simple statement of the dogma of the Immaculate Concep

The eternal fitness of things demands the Immaculate Conception. It is what we call the argument of theological reason. It is the argu ment that is expressed so beautifully you?" she said coldly to Alma and in Wordsworth's "ourtainted nature's solitary boast." There is something "The young lady was in a very so repugnant in the very thought great hurry, so I thought you wouldn't mind my getting her what of sin and therefore an enemy of her That is why we find so many non-Catholic writers whose tradi-'I don't care to," was the curt tional beliefs are against any honor "Oh, but you must," Alma ing of the Blessed Virgin rising "She is your customer, above themselves and paying to her and you have a right to the check. a tribute which their very nature

knows ought to be hers. But with us Catholics at any rate the dogma of the Immaculate Concepparison with that great fact of all in the life of Mary, that she was the

a few minutes when not a single us? It is that she is also our Mother, the celebration of the Eucharist is customer stood at the long counter. our friend at court. If God has so honored her what a love He must slowly to Alma's side, the dull flush bear her; and if she loves us what oring her face again.

Why did you insist on giving me the check?" she asked. "I couldn't we of the United States have a special or the check?" she asked. have said anything if you had kept it ownership. It is under this title that Mary was by the First Council of Baltimore in 1846 chosen as the Patron of this country, a decree that was subsequently confirmed by How can you feel that way after Rome.—Boston Pilot.

## LEPER COLONY OF SURINAM

Flowers, parks of roses, and a gar den with beautiful trees is all that "I know plenty of girls who wouldn't be so square as that after a distance at the leper colony of Surcan be seen by a visitor looking from for the men and on the left for the women. In the background is the chapel with the same Lord cured the leper of old, but seldom does so now. He sends the Sisters And so the little flash of temper that might have made two girls uncomfortable for days was vanquished by the generosity that It's a lot pleasanter to be friends of Charity and He sends alms that where forty boys are being in-structed in reading or writing. Many quished by the generosity that thought only of what was the right and there is no intention of procuring a position in the world for them. but only to keep them occupied and to teach them to read good books." Nearby is the kitchen and not far off is the sewing room where children who have not lost their That nourish a blind life within the fingers are repairing their clothes. Behind this is the laundry where one What was he going to do? What ballot will not take woman from the of the Sisters washes and irons the home, as it will require only a few clothing of 110 patients. Such is ninutes of her time to cast her vote.

It is not because the suffrage will given by the Vicar Apostolic of Surmonths afterwards in a retired chapel, the priest, clad in feast that so many oppose it. It is because the members of the American Lepday vestments, laid on the child's it will tend to take something as rosy Society for the subscriptions

# You may be deceived

they have gathered for his work of Christian charity. To employ the women and girls is not difficult because of the various household duties which they can perform, but it is more difficult to occupy the men. Many have a bit of ground where they plant vegetables and raise fowl; others are not able to work at all. A recreation room and a small library have been fitted up for the lepers and a Brother has organized a band. "The lepers cannot play at 'quick tempo' because they cannot move their stumps of fingers fast enough." Owing to the terrible odor of each individual, unbearable to the lepers themselves every patient must have his own Total separation is necessary, and this is an expensive item.
"Is leprosy contagious?" asks the Vicar Apostolic, and significantly answers: "Three of our European Fathers took the sickness and died here. And now one Sister, having been twenty years among the lepers, has fallen a victim of char-Thus is practised the greatest love that man can have for his fel low-man. To those afar is given the privilege of aiding with their alms in this heroic work. "Would you not wish to rest and return to your native land and the friends you have left there ?" the Vicar Apostolic asked one of the Sisters. The answer that came directly was that there would soon, she hoped, be rest enough in heaven. How then could she weary of her work? Such has ever been the argument of the What is most distressing to such heroic souls is not the hardness of their daily task and the greatness of the sacrifice, but the indifference of so many of the same faith to the cause for which they themselves

## SOME WRITERS

have gladly offered all to Christ.

WHO SEE SENSE IN CATHOLIC TEACHING

> W. MALLOCK (In " Is Life Worth Living ?" Ch. xi)

As to this doctrine of Purgatory which has so long been a stum bling block to the whole Protestant world-time goes on and the view men take of it is changing. It is becoming fast recognized on all sides that it is the only doctrine that can bring a belief in future rewards and punishments into anything like accordance with our notions of what just and reasonable. So far from its being a superfluous superstition it is seen to be just what is demanded at once by reason and morality, and a belief in it to be not only an intellectual assent, but a partial harmon izing of the whole moral ideal."

THORNDIKE

(" Just Weights and Measures." c. 16) "The practice of the Church in interceding for them so general, and so ancient, that it cannot be thought to have come in upon imposture; but that the same aspersion will take hold of common Christianity."

STANLEY RUSSELL

(In the Christian Commonwealth." Sept., 1916) Jesus referred to a prison from which there should be no exit until the 'uttermost farthing' had been paid, but that very sentence postu-lates a release when the uttermost farthing has been paid.

But," says someone again, " this is the Roman Catholic doctrine of Purgatory. Oh, those labels! What care'I whether it be Roman Catholic, Methodist or Unitarian, if only it helps me to live and gives me strength to die, and finds corroboration in my touch upon God, and my experience of life? What does it matter whence it comes? I got it from the stage of His Majesty's Theatre, and turned to my New Testament and my heart, and both assured me that it was true. No other consideration interests

I have lived my life, and that which I have done May He within Himself make pure; but thou,

thou shouldst never see my face again, Pray for my soul. More things are wrought by prayer Than this world dreams of, Where-fore, let thy voice

Rise like a fountain for me night and day. For what are men better than sheep or goats

brain. If, knowing God, they lift not hands of prayer

for themselves and those who call them friend? so the whole round earth is every

of God.

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## First

## Announcement

We have in preparation a new book under the suggestive title :

# The **Facts** About Luther'

which will be ready for the market about October 1st, 1916. The work is written the Rt. Rev. Mons. P. F. O'Hare, LL.D, who is well known as a writer and lecturer on Lutheranism. The object of the volume is to present the life of Luther its different phases as outlined in the contents.

The book will have approximately 352 pages and will sell at 25c, per copy. To the clergy and religious a generous discount will be allowed, provided the order is placed before Oct. 1st, 1916.

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# edition of HALLAM'S FUR STYLE BOOK

John Hallam



# Kicked off the Blankets Kant Katch Kold

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## THE GREAT CATHOLIC UNIVERSITY

CONTINUED FROM PAGE FIVE

ati uti parati sint impendere opes, dotes, vitae otia, vitam ipsam amori Domini Nostri Jesu Christi, utilitati Ecclesiae et sanctificationi fratrum suorum; deinde divina superabundantes fiducia, in agone procedant decertaturi usque ad internecionem, pro majore sanctissimi et tremend. issimi Nominis ejus gloria.'

These words sketch in striking outline the character of the work which Father De Mazenod proposed to attempt, and the type of priest whom he considered necessary for its suc-

spread of the faith in those immense cessful accomplishment. regions. They have faced and have overcome every difficulty, material On the Feast of All Saints, 1818, Father De Mazenod and seven comand spiritual. Hunger and thirst, frost and snow, the surging river, the panions pronounced aloud, in the Presence of the Most Blessed Sacraendless prairie, the mountain range whose summit seemed to reach the ment, their vows of Poverty, Chastity and Obedience, and promised to persevere unto death, at the work, sky; physical torture, stony indifference, mean ingratitude-these and and in the community, to which they then dedicated themselves. Eight the temporal and spiritual order, years of fruitful missionary labors stood across the path of the pioneer followed this act of consecration Oblate. But he tarried not, nor the youthful community attracted a large number of candidates to its ranks, and became widely and favor-ably known for the fervent zeal of its members and the success of its work. In 1826 the Founder, bearing with him letters of commendation from many of the Bishops of France went to Rome and besought the Holy See for the approval of the Church lic Church in Manitoba, Saskatcheupon the community and its Rules. His Holiness, Pope Leo XII. received the yet unorganized territories ex-tending to the Arctic Circle. The the petition with fatherly interest, granted the formal approbation in the fullest sense, and henceforth this lives of Saints have been lived there and only the Great Day will reveal, new religious society was no longer to be known as the Missionaries of in the trials of their existence, the triumph of their reward. Provence, but was to bear throughout the world, and for all time, the far more glorious title of the Congregation of the Missionary Oblates of the the year 1849 when the first Oblate Most Holy and Immaculate Mary. Without exaggeration, it would seem Brownsville, up to the present moment when well nigh a hundred that the Queen of Heaven took under her special patronage these Sons of hers who bore a title that was to be consecrated as a defined dogma of our Holy Faith only thirty years later. With a rapidity explainable the Lord's vineyard. A half century ago they founded some of the earlionly by the visible protection of Heaven, they spread throughout the various dioceses of France. Nor did the limits of that great Catholic land long confine their spiritual activity, until to day, the first Centennial year of their existence, their name and their works have been carried to the uttermost ends of the earth. Within the period of a hundred years they have given one Cardinal, more than thirty Archbishops and Bishops, and well nigh four thousand priests and brothers to the service of the Church and the extension of the Kingdom of Christ. They are found in all the Continents of the world. Out from France, their home, they have gone to preach the gospel, and mainly to the poor, in England, Ireland, Scotland and Wales. Their establishments have aided in the develop-ment of Catholicity in Germany. Their beneficial influence has not been inconsiderable in Spain, Belgium, Holland and Italy. But it is in the foreign missions, by their works in the Field Afar, that they have especially distinguished themselves. In Australia they have labored with constant zeal amidst surroundings that would long since have discouraged and put to an end more human efforts; in Ceylon they have borne the burden of the work in the upbuilding of a glorious Church that will have a far more glorious future; while it is but the simple truth to say that whatever there is of Catholicity, and it is very considerable, in Natal, the Trans. vaal, the Orange River Colony Bechuanaland, Basutoland and Ger man East Africa, is mainly due to the past efforts and present zeal of the spiritual sons of De Mazenod, the Oblates of Mary Immaculate. Every where they have given public ample of self-denial and devotion.
Across the seven seas, into the five, continents, they have carried the Truth and the Cross of Jesus Christ and have borne emblazoned on the Banner of Mary Immaculate the infallible authority.

The Church's voice must be God's

by their Founder: "To preach the gospel to the poor have the gospel bility? Deny infallibility to the preached to them." With their work in America, however, are we chiefly concerned to-day. important question: "What must I It is worthy of note that the first do to possess eternal life?" There invitation to the Oblates of Mary can be only one answer, and the Immaculate to labor in the foreign authority behind it must be as missions came from America. In weighty as that of St. Paul when he 1831 Bishop Dubois of New York, said: "If anyone, even an angel from then in Europe, set forth the pressing needs of the vast territory within which we have preached to you, let a higher plane. his jurisdiction, and the general chapter of the Oblates of Mary Immaculate, held in the same year, lent a favorable ear to the appeal. It teach the nations, and yet may err was not, however, until ten years in matters pertaining to faith and later that it was found possible to morals? Can one conceive of God send the first Oblates into the foreign | commanding man to hear the Church Then Canada was the and yet allowing him to be taught missions. Then Canada was the chosen field of labor. In 1841 a falsely? And is it not plain that community of the Oblates of Mary the Bible's infallibility rests on the

Immaculate was established in the city of Montreal, and for the past declared it to be the word of God? city of Montreal, and for the past seventy-five years Oblate Missionaries have carried the Cross of Christ and preached the word of God in every portion of the vast Dominion Catholic position, in effect, ascribe of Canada. No tongue can tell, no infallibility to every Bible reader. every portion of the vast Dominion pen fittingly describe, the sublime story of these years of unbroken

elization of the native tribes,

Oblates turned their eyes toward the

great lone land, that wild north land,

the Canadian Northwest. A journey

of sixty days on foot and in canoe

brought Father Alexander Tache, the

future Archbishop of that inland smpire, from Montreal to the Red

River, which was only the gateway

that opened upon the scene of his

subsequent labors. A great nation

is building up there, a fertile soil is feeding half the world, civil govern-

ment is established in unsurpassed

perfection, a young church is exulting

like a giant in the consciousness of its strength and the glory of its

future promise. Well, God, and God alone, can know and fittingly reward

the work which the Oblate Mission-

aries have done and are doing for the

development of civilization, and the

numerous other obstacles, both in

wan, Alberta, British Columbia, and

Texas was the scene of the earliest

missionary labors of the Oblate

Fathersin the United States and from

Missionaries began their labors at

members of this community are

work forms no mean part of the his-

tory of Catholicity in that portion of

est missions in the States of Oregon

and Washington. They have since

assumed spiritual responsibility in

many of the most uninviting sections

of Wisconsin, Minnesota and Nebraska; their work in Massachu-

setts and New York is writ so large

that he who runs may read, while

throughout the whole country they

are known as most zealous and suc-

cessful preachers of missions. Today

in the opening of this new House of

Studies in connection with the great

of Mary Immaculate enter upon a

new phase of spiritual activity. No

where in the world are the prospects

of the Holy Catholic Church brighter

than in these United States of

America. Blessed by God with free-

offers to Catholic effort a field so

fair as to fire the imagination and inflame the heart of every child of

the Church. In the cultivation of

this field, the humble Oblates of

Mary Immaculate wish to bear their share. Subject to episcopal author-

ity, faithful to the Rule of their com-

munity, true to the motto of their

Founder, their sole purpose is to preach the Gospel to the poor, and

to bring glory to the cause of Christ. All hearts will throb in unison, all

voices will blend in harmony, in

THE CORRECT WAY

OF DETERMINING WHAT IS

TRUTH

then it must be able to speak with

Church, and no man can be certain

of the correct answer to the ill-

If there be a "Church of the living God" upon earth; if it has been commissioned "to teach the nations,"

this Republic

fair laws.

dom and

inspired words left them as a motto voice, her teaching must be His by their Founder: "To preach the teaching, her authority must be His

laboring in that vast State,

Infallibility, as applied to the Church, and, therefore, to her spokesman, is nothing more than freedom from error in teaching, when in the The foundation of parishes, the name of God, she defines for the oreaching of missions, and the evanpeople of the whole world what the precise revelation of God has been. fered the widest scope to zeal and self-denial. Just sixty years ago the

And whilst deprecating the infallibil

The infallibility of the Pope hedged in with conditions that infal-Mission fields of what was then that lible decisions in the past are hard to find, and not likely to occur in the future except in great emergen-

> Infallibility is not for the Pope, it is nothing that the Church glories in for her own sake; it is for the people A lawyer will readily recognize the necessity of infallibility, or a supreme court of last resort.

> No Protestant could attach weight to New Testament teaching and deny infallibility to the Apostles. "Go, teach all nations, and I am with Yet they were not to go to you. work independently, but were to constitute the teaching body of the primitive Church under the leadership of one who would be spokes man in the Church. Just as Christ addressed Himself to the twelve as a corporate body, so He addressed Himself more emphatically to the one whom He constituted the first visible Head of His Church. Deny a Supreme ruler to the

Deny infallibility to the head of the Church on earth, and there is no possibility of a man knowing whether he believes right or wrong.

Deny divine protection to the voice that speaks in God's name, and the faltered; thirst for souls burned Church has no right to command him up, zeal for the glory of submission.

God's Kingdom consumed him, and no page in the history of the Church is more full of thrilling inany attraction for me; not to claim spiration than the simple story how these men of God, givirg up home and friends and kindred, laid deep and an admission that the Church might lasting the foundations of the Cathoteach me wrong.—Our Sunday Visi

## ART IN ELOQUENCE

We have had the pleasure of hearing the greatest speakers in the world, and now we ask ourselves how far has true art entered American eloquence. Playing to the gallery— 'tickling the ears of the groundlings" always on the highest key in a bull of Bashan roar—a manner violent no matter how gentle might be the theme—all these properties plainly show us that the days when Booth whispers were deemed most eloquent are passing away, and that orators no longer regard correct means if they can only lift their auditors to their feet. Of course great thoughts mark orators' pronouncements but certainly their atrocious manners are a queer contrast to the eloquence of a Burke, the grace of a Grattan, or the superb urbanity of a Lacordaire. We heard one man who brought down the house every time slapped his thigh, another when made the china dance, another when he knocked his hands together and made his knuckles crack. Evidently noise takes the place of music, physical agitation is mistaken for electri-Catholic University at the Capital of fied feeling, and one tense note in this marvellous nation, the Oblates the gamut of expression is called to do the work of the old-time eight.

Now true art is moderate as is nature herself that has only an occasional storm; bad art is all storm. with the little breath the speaker left him, "wasn't that fine?" We thought how very kind of him to

Then the multitude misapply oratory. Take a name truly great in some department of life but in no way connected with the rostrum and let it bray in bad grammar and worse rhetoric and the thousands will declare that they heard true speech. Quacks take advantage of this feature and put on the stage

abundant blessings, and in saying to them: "Ad multos faustissimosque Now in oratory, Hamlet's advice to Now in oratory, Hamlet's advice to the players still holds good, and will forever: "In the very torrent, tempest, and as I may say, whirlwind of your passion, you must acquire and beget a temperance that will give it smoothness." We know that many audiences, heedless of the canons that govern expression, are a Grant—At Metcalfe, temptation to the speaker to repeatedly win applause with ugly realgood taste, but for all that, right is

> eloquence, American through political speaking, is fast becoming the art of toadying to audiences, and in the same ratio a flattery of their indifference to high Whatever makes them laugh is deemed wit; whatever makes them cry is considered pathos whatever makes them cheer passes for highest passion. All this is wrong; the audience should not be left as the orator found it, but should at the end of his effort be uplifted to

Father Sheehan makes one of the characters of his exquisite novels "Better talk over their heads than under their feet," and it is everlastingly so. It is better to aim at a high purpose, even though its full measure is not taken by the mental capacity of the audience, than to hit exactly the crude, the common or the

speakers was lodged in the fact that they hid effort; they never reached out to their hearers ceased thinking of and never thinking of them ity of one representative of Christ in the Church, does not the nonthought of their art and carefully regarded all its obligations upon them -all this with the audience to the contrary that takes flattery as truth

and buncombe as sincerity.

The American orator is a power for good and should ever spurn the false and the base in his art and in his life—the one for the sake of his God, the other for the sake of the

Speaking of orators and oratory, the less gifted who try to make a virtue of a necessity, attempt to pretend that the whole process of public speaking is chaff with nothing practical in its character. Nothing could be farther from the truth. The Christ established His kingdom on earth through oratory; the eloquence of a Demosthenes held Greece from tumbling to ruin; the mighty passages of an O'Connell summone from her tomb the spirit of Erin, and Webster breathed inspirations into the once tottering Republic of the West.—Catholic Columbian.

THE FUND'S NEW PRESIDENT

THE DUKE OF DEVONSHIRE BECOMES THE CHIEF EXECUTIVE OF THE CANADIAN PATRIOTIC FUND

Ottawa, Nov., 1916. The new Governor General the Duke of Devonshire, has manifested his interest in the work being Church here below, and how are carried on by the Canadian Patriotic disputes to be settled? Fund by consenting to become the President of the Fund. This posi-tion was held by the Duke's predecessor, the Duke of Connaught, from the inception of the fund until his departure from Canada and the present position of the Fund in National confidence and financial strength is largely due to his inspirsame active part in promoting the welfare of this great national under

#### DEATH OF MRS. PATRICK J. TURNER

On Sunday, Nov 12th, the death occurred of Mrs. P. J. Turner, of Lindsay, in her forty first year. Mrs. Turner had been ill only a few days, prepaiand her unexpected death was a great shock to her many friends. The numerous spiritual offerings and tokens of sympathy sent to the bereaved family testified the love and high esteem in which the deceased lady was held by all to whom she had endeared herself by her loving disposition. A host of friends accompanied the remains to St. Mary,s Church on Tuesday morning where Requiem High Mass was celebrated by Right Rev. Monsignor Casey.

Our entire sympathy goes out to the bereaved husband and family, also to her two brothers and four sisters, three of whom are members St. Joseph's community. May her soul rest in peace.

# WORLD'S RECORD WHEAT CROP

In view of various claims of world's record wheat crops for large areas, the Crowfoot Farming Company of Crowfoot. Alberta, submit a sworn statement of their results for the year 1915 which probably surpass all properly authenticated claims from other sources. From 1,356 acres the Crowfoot Farming Company received In our heart we were amused at one an average yield of 51 bushels,  $56\frac{1}{3}$ poor man who, still laboring from the strain wrought by the orator said, spring wheat, by actual selling weight, 400 acres wheat, averaged We 59½ bushels per acre. These records a to were established in? the Canadian thank one who knocked the breath rom him.

Pacific Railway Irrigation Block in Southern Alberta.

# NOTICE

The drawing for the gold heart set in pearls which has been raffled in aid of the new Chapel of the Precious Blood of Ottawa, Ont., will take place on the 18th, Dec. at 7.30 p. m. Those who have tickets still in hand, will please send in returns, before above

# DIED

FLAHIFF—At Paris, Ont, on Thursday, Nov. 23rd, Mrs. John J. Flahiff, nee Miss Eleanor R. Fleming. May

GRANT-At Metcalfe, Ont., on Saturday, Nov. 18, 1916, Mrs Martha Grant, relict of the late Patrick isms that offend correct thought and Grant, aged eighty years. May her soul rest in peace.

PRODERICK-At Ottawa, Ont., on Sunday, November 3, 1916, Mrs. Katherine Proderick, wife of Mr. Francis Proderick, 202 Nelson street. May her soul rest in peace.

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