

The Catholic Record.

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

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LONDON, CANADA, SATURDAY, DECEMBER 9, 1916

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"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 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 oftentimes in tears and anguish confess that the mixed marriage is hateful.

RETURNED MISSIONARY TALK

"Returned missionary talk" is tiresome. It never varies in tone and 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 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. But there are non-Catholics who go abroad with open minds and jot down impressions which are not in harmony with the statements of clerical tourists. Lord Byron, for instance, who knew Italy, prays in his last will that his daughter Allegra "should be a Roman Catholic, which I look upon as the best religion." (Nichols' Byron, p. 124 "Englishmen of Letters.") The clerical tourists are always careful not to give names. They deal with the vague and intangible as do all scandal-mongers and disseminators of myths.

A PARABLE

To Messrs. Rigmorale and Doolittle we recommend the following parable: On a certain road there was a very muddy crossing over which many people had to pass, and the poor folk trudged through the mire, and those who reached the other side in safety thought themselves lucky if only

their boots were muddy, for if it was 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 there was no defence to offer for such stupidities and malignities. In the division lobby, of course, Mr. Redmond was beaten. He did not expect to win, and I doubt whether he 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 fulfury of Mr. Duke's halting and funeral reply.

But what did we do? We left Mr. Redmond not only without any political 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 divide the two countries but to unite them on honorable and enduring terms. We played into the hands of those extremists as we play into the hands of the extremists in India by our refusal to make the cause of the men of moderate aims our own. No 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 Carragh camp incident was the revelation. I 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 Army to the State. What that spirit means we now know. I would give much to know that every Englishman had read the speech of Mr. Redmond and felt the shame of it as bitterly as Parliament felt it on Wednesday. I would give much to know that nobody outside England had read it, for it is one of the most mean and squalid stories ever told about a great people. But America has read it, Germany has read it, Australia and Canada have read it. And they 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 Mr. Redmond had awakened died out. The old suspicion and distrust 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 tragedy of Ireland. His position was undermined and discredited, and when the insane Sinn Fein rising was converted into an occasion for daily executions, wholesale imprisonments without trial, prosecutions for singing national songs in the streets and similar accompaniments of

repressive severity, the current of national feeling which had been overwhelmingly against the rising, parted away from the Irish leader.

It is too late even now to turn events back from the tragic path into which they have drifted? It may not 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 one, 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 Canada to us. When the war broke out we were on the point of applying it, at last, to Ireland herself, and it was because Ireland believed we were sincere that her great leader was able to give us the promise, not of a grudging and unwilling support, 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, still less by threats. We can only revive it by acts, by a generous statesmanship that will declare to Ireland that we are great enough to trust her and to the whole world that our faith in freedom and our devotion to small nationalities are not idle phrases, but the realities by which we abide.

NUN 'KNIGHTED' FOR COURAGE AT FRONT

DISTINGUISHED HERSELF IN BEHALF OF WOUNDED IN THE ARGONNE FOREST

A heroic French religious, Soeur Gabrielle, a Daughter of St. Vincent de Paul, has just been made a Knight of the Legion of Honor. The text of the "citation" praises her courage, presence of mind and care of the wounded at Clermont-en-Argonne in 1914. The little town was burnt down, but Soeur Gabrielle and her sisters were not only unharmed, but also many injured 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 World.

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 deprecates the unjust suspicions of some at his repeated appeals for peace, and the discontent of others: "Alas! 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 anything else but peace; and that, in doing so, he does not favor the cause of any men but humanity, and that especially 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 possible means, the awful load of misery that is the unhappy consequence 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 softening it little by little in mutual works of piety. So, almost naturally the way will be prepared for the peace which is in the aspirations of every honest man; a peace which will be the most lasting in that it will have roots deep down in men's hearts. Cease not then to implore,

as you are doing, the Divine aid with new expiatory prayers and by calling the children frequently to the Eucharistic Table, for none can estimate the value before the Lord of humble and suppliant prayers, 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 contributions of money to the relief of the distressed have been frequent and generous. No sovereign in war-torn Europe has given as liberally, according to his means, as has Pope Benedict XV.—Sacred Heart Review.

THREE ARMY CHAPLAINS ARE DECORATED FOR VALOR ON FIELD

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 troops in France for the last eight months. He receives the Military Cross. Father O'Connor who receives the same decoration, is a Lancashire priest and has been eighteen months with the forces. A third chaplain, Father Wilson of St. Helens, who is attached to the Argyll and Sutherland Highlanders, also receives the Military Medal. All these priests have been received at Buckingham Palace by the king, who himself conferred the decorations. Father John Gray of Selkirk is also recommended for the same distinction. Two other Catholic chaplains, Father O'Connor of the Connaught Rangers, and Father Brown, S. J., are in a hospital suffering from wounds, as is also the well-known Irish Franciscan, Father Chrysothom, appellant in the recent case for exemption from taxation. He is in Malta hospital somewhat seriously wounded.

A WHOLE FAMILY CONVERTED

To the recent conversions of a Protestant clergyman, and the wife of a well-known general, has now to be added that of a whole family. Mrs. Romanes, widow of a well-known freethinking professor at Oxford, and owner of an important property in Rosshire, Scotland, has been received into the church with 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 in the district.

PRAYING FOR THE DEAD 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 praying for the dead has this year been 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 religion.

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 dogma. 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 rural-dean chapters welcome the provision made by authority for prayers for the departed in consequence of the war, and want further provision, especially in respect of celebration of the Holy Communion." Which only shows how, in the great crises of life, the severed sects are powerless, 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 who 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 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

century, and so they themselves pretend to believe. Their "Homily on Prayer" assures them that "the soul of man passing out of the body goeth straightway either to heaven or hell, whereof the one needeth no prayer, and the other is without redemption," and draws the conclusion "let us not therefore, conclude either of purgatory, or of prayer for the souls of them that be dead." Their twenty-second article declares the doctrine of purgatory to be a vain invention repugnant to the Word of God. If they believe all that, why do they still assert it?

Continuing his questioning of the 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 declaration 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 repudiate 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 Worcester, "in loyalty" to the Prayer Book, transfer the celebration from 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 magazine, edited in the interests of "the Catholic party" of the Protestant Episcopal 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 the "Reserved Sacrament" will be an impossibility, so long as "reservation for the purposes of adoration is practised and widely advocated." Yet in spite of this position, he "has no desire to see introduced a practice which the House of Bishops has wisely condemned." The condemned rite, referred to by this writer, who, if words count for anything, is a true lover of Our Eucharistic Lord, is "Benediction!"

"Devotions" introduced by zealous but callow Anglican curates, by tolerant of complaisant rectors, and in the absence of any authoritative guide, may often be fantastic or even blasphemous. Quite possibly, this pious layman has some such incongruity in mind. He can hardly be acquainted with the beautiful, touching ceremony which all Catholics know and love. For that is a function which filled the heart and soul of a man like Newman, with a devotion which has issued forth in one of the noblest paragraphs in English literature. It has a special message for the poor. It lightens the yoke of the ignorant laborer, gives solace and rest to those that suffer; and, in the silence, Christ is lifted up before His people, the souls of the

adoring multitude are brought back to that bitter yet happy day, when on Calvary He was spent for our salvation.

Only in Christ's true Church can 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 PRIEST ARE BEING COLLECTED

Father Leo, the victim of the anarchist'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 skies. 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

Dr. Austin O'Malley, in America of October 14, again calls our attention to an important fact much discussed some ten years ago, viz., the difference in time between apparent and real death. According to the 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 expiration.

At the bottom of this phenomenon is the philosophical and theological truth that man, like any other living organism, has only one vital principle, which is the soul. The vegetative, the animal and the rational life in man are all referable to the one soul which exercises three distinct functions of life. Therefore, as long as any of these three functions is going on the soul is there.

We notice here a curious contrast 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 finally vegetation stops when the body falls to pieces in decay. All activity of the mind and of the senses as well as 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, in its unconsciousness, from original sin through baptism, so an equally helpless dying adult may yet be 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 the soul fluttering on the threshold of life enjoy a consciousness not 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 relatives from calling a priest on the plea that now it is too late. Says Dr. O'Malley: "The human respiratory system can survive anemia for thirty to fifty minutes. How long after an hour a priest may administer the sacraments is not known, but a second hour, or even a third are not unreasonable intervals of time during which the sacraments may be administered conditionally.—S. in The Guardian.

CATHOLIC NOTES

The Catholic population of England and Wales, this year, is estimated 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 Luçon administered confirmation and first Communion in huge cellars of a large chateau 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 Scheffhaout, C. S. R., is a Belgian.

The Dublin Leader commenting on the Irish supplement to the Breviary notes the addition of a feast-day, Nov. 6, 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 rank.

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 Philippopolis 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 of Information about prisoners of war, established by the Holy Father, has been closed," says Rome. "We can, on the contrary announce that the office is open and that its beneficent work continues. The only part which has been suppressed is that of correspondence to the prisoners."

Two Jesuit priests—Father Matteo 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 Wednesday, Nov. 15, was unveiled the new \$100,000 high altar, the gift of Mr. and Mrs. W. C. McBride. This is a work of art which will interest thousands of tourists. It was made in the Gorham studios, New York, under the supervision of the architect, George Barnett, and it is said to be unequalled by any altar in this country.

The Rev. T. Stephens, C. S. Sp., 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 Australia the present Archbishop of Melbourne, and was subsequently a pastor of an important parish there. After joining the Holy Ghost Order he became president of Rockwell College, the beautiful chapel of which is due to his efforts.

Cardinal Bourne said the first Mass in 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 cathedral festival. "Let them see themselves as others see them," Father Francis Gillillan, pastor, explained to a reporter. "It might prove a good lesson to them. After they see the great crowds of parishioners going into church in time for services and then view themselves rushing in all the way from 5 to 15 minutes late, it may cause them to regulate the time of their arrival with the commencement of services."

not the minister, that gives the grace; and it is Christ, not the minister, who gives the sacrament...

In conclusion, the impression which one derives from Mr. Best's editorial is that the heaven of Socialistic thought is busy working through Protestant theology...

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...

may be supplicated in behalf of the dead, follows from a clear declaration made by our Blessed Lord...

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...

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?

NON-CATHOLIC PAYS VISIT TO CATHOLIC CONVENT

Blewen, who lived in a rural community with but one church and that Methodist, took a trip to Philadelphia recently and, calling on a former resident at the crossroads...

Let us go in and see what it's like. "But we can't. They don't let Protestants see the inside of those places."

As they were about to depart Blewen put his hand in his pocket and handed the Sister a \$2 bill, saying: "I have a little more money than I will spend on this trip, and though I am a Methodist, it looks as if you can put it to better use than I would."

Once outside he astonished his guide by the warmth of his commendation of one of the places "they tell queer things about."

THE RED CROSS

The French novelist, Max Nordau, is writing some very clever stories of the war. His latest is a plea for a Red Cross society for prisoners.

During the Crimean War the English soldiers suffered from the military hospitals for want of proper nursing. Stories were sent to England, complaining of the difference between the treatment of the English and French wounded.

The story of these 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.

refinement and culture could have wished. While numbers of those with whom they associated were members of good families and earnest in their desire to help the sick...

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.

After the fall of Sebastopol the Sisters took charge of the General Hospital at Balaklava. The soldiers had been receiving some attention but the sick civilians had to look after themselves.

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.

MAKES CONVERTS

Every intelligent man, be he Catholic or Protestant, is ready to admit that the Catholic Church is the most powerfully uplifting agency in the world.

The day has arrived when sensible men do not accept assentions unless backed up by facts. As these outrageous un-American sheets abound in vilifications of the Church without attempting to give the slightest proof...

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.

Clean bright faucets. No grease and grit in the cracks or joints—when you use Old Dutch

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS B. LEONARD QUEBEC: P. Q.

An Ideal Xmas Gift for a Boy or Girl Record Juvenile Library

List of books in the Record Juvenile Library including 'The Quest of Adventure', 'The Mad Knight', 'The Children of Cupa', etc.

The Catholic Record, London, Ont. 'I earn \$2 a day at home' RAW FURS BRING BIG MONEY WHEN SHIPPED TO US

LAUGHLIN Automatic—Non-Leakable SELF STARTING PEN 10 Days' Free Trial

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LONDON, SATURDAY, DECEMBER 9, 1915

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 on the course and outcome of the War.

The Petrograd correspondent of an English paper, in telling of the resolute and unanimous onslaught of the Duma on the Stürmer administration, stated that the dominant 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 to have been infected with strong German and pro-German influences. It 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 exhausted, and democracy, expatriated 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 possible the incompetent bureaucratic Government "in mobilizing all the energies of the country for the 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 opening preceded by such a stormy state of mind. Our immediate tasks are colossal. The difficulties of last year seem insignificant with those of the present moment. The democratization of the Government is not a theoretical demand now, but an urgent, practical problem. It is no longer dictated by the mind, but by the stomach."

Three political causes, however, contributed: (1) the incessant and meaningless cabinet changes, (2) the Government's 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 Slavonic Empire, creating uneasiness and restlessness."

"The excitement was strikingly intensified by the resignation of Sazonoff as Foreign Minister. Sazonoff 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 to be and deplorable as was his appointment of extreme reactionaries to the Cabinet, it was not until

Protopopov was made Minister of 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 possibly 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 activity in Russia. Its original purpose was to rid Russia, both politically and economically, from the influence of the leading men in Russian public life. Protopopov was a member of the society. The society maintains an open blacklist. This list records the names of those persons who are found to have relations, whether commercial or other, with Germany."

A committee of this society, having 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 of the Interior. It was therefore with the most profound interest that the nation followed the meeting of the Council, which took place on Oct. 8. Members of the Imperial Duma and Council attended the 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 organizations, notably, the all Russian Zemstvo Union and the Union of Municipalities.

"These organizations are doing nothing less than what in France and England the Governments are doing—they are helping the War Ministry in its work of equipping, 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 wonderful activities and achievements, the Prime Minister found it necessary to hamper the work of these organizations."

The Zemstvo Union complained to the Minister of War.

"Some months elapsed without reply. Then something incomprehensible happened, something that made Russia stand aghast, full of rage and rebellion. In reply to the Zemstvo's request to repeal the circular prohibiting national conventions there was published in the month of October a decision of the Cabinet to extend the original restriction so that every meeting, whether executive, local, special, secret, extraordinary, held by any social organization, be attended by a police representative, in whom the power is vested to close such a meeting at his sole discretion."

"When one remembers that the budget of the All-Russian Zemstvo Union alone had reached the colossal sum of two and a half billions in the first two years of its activities, that the other social organizations are also performing operations on vast scales, that the activities of these organizations are often of an absolutely confidential, in the interests of the State, character, and finally, 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 choose to interfere with, or entirely interrupt, the movement of this mechanism."

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."

3. "The Russian people," this Russian writer emphatically asserts, "keenly feel the injustice of the sufferings to which Poland has been subjected in the past by Russia, and are anxious to see Poland restored completely." The government had long been promising a declaration of its full program for the restoration of Poland, and the people were impatient for the fulfilment of these promises.

"At the same time, reports were beginning to arrive that the Central Powers were planning some kind 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 Protopopov, 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 establishment of a Polish kingdom. What over 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."

"While Russia was experiencing the above critical emotions due to purely political events, an economic factor arose which spread the emotional wave of rebellion and indignation to every corner of the Empire, gripping every group of its countless population, and solidifying and giving form to the tempestuous state of mind prevailing throughout the country."

"This factor was the unprecedented food crisis—more exact, the bread crisis. Prices have been soaring in Russia to altitudes undreamed of in 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. It came in the form of famine. Suddenly the country found itself without bread. Starvation loomed 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 marvelous 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 nation.

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 a war of freedom. Bureaucratic Russia may be an uncertain quantity. Democratic Russia will be true to the end.

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

TEACHERS' SUPERANNUATION FUND

When the Bill to provide a Superannuation Fund for teachers was before the province for consideration a year and a half ago we strongly urged its acceptance by the religious 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 \$855, 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 those who retire after thirty years 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 have no intention of remaining permanently in the profession. The premium remains the same, i.e. five per cent. of the teacher's salary—the minimum salary for the purposes of the act being \$550.00.

But instead of assessing the school boards for 1% of the salary (or 20% of the premium) the teacher pays 2 1/2% of salary and the Government 2 1/2%. This disposes of the opposition of school boards and gives the teacher an old age and disability Insurance Policy for one-half the regular premium. Half the Fund, therefore, comes from the Consolidated Revenue of the Province to which Catholics necessarily contribute their full quota. It would be folly for Catholic teach-

ers not to avail themselves of the generous and just provision of the Government.

With regard to the amended Bill now before us we emphatically repeat the 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 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 for the evolution of the Polish State and for the national development of the Polish kingdom will now be realized, taking into due consideration the general political conditions prevailing in Europe and the well fare and safety of their own countries and nations."

When as a further condition it was stipulated that Poland should raise an army to aid Germany in the fight for "freedom," the scrap of paper proclaiming Polish "Independence"—"with due consideration" of many undefined things—seemed interesting only as a specimen of Germany's gentle methods of diplomacy. Her zeal for Polish "liberty" suggests her charity for Belgian "unemployed."

Unfortunately a rabidly pro-German article on the subject, which did not have even the poor merit of clever special pleading, found its way into the columns of the RECORD. We can only apologize, and ask our indignant readers to remember that sometimes even Homer nods.

The unscrupulous partisanship of the Freeman's Journal leads it, in the article in question, to speak of "restoring to the ancient Kingdom of Poland the rights of self-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 great outstanding crime of modern European history—the partition of Poland.

And how has Germany, this liberator of Poland, treated the Poles in Prussian Poland? Bismarck in 1886, 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 way 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, and I know some of the leading men in Posen rather intimately. With 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 and of 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 of the nation and the individual to self-government, have at present one task in common: with all the means at their command they wage a war of extermination against a nationality of 16,000,000 people, which is tied and bound, oppressed and gagged as no other nationality in Europe is, but, which nevertheless is treated by its rulers as if it overflowed or crushed out the elements which

govern it, and we see it incessantly described as a danger or a threat."

"Poland in the presence of Russia and Prussia, politically speaking, signifies independence, freedom, justice, reason—that is to say whether these forces shall conquer 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 mankind 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 the 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 national rights Europe sinned in participating or acquiescing in the spoliation of Poland. For this sin, and for the decadence which made it possible, European civilization is now engaged in a life and death struggle with that military barbarism to whose lust it pandered more than a century ago.

It certainly is not the triumph of that same military barbarism that is to save Poland the long-suffering victim of tyrannical oppression, or Poland "the symbol of all which the best of the human race have loved, and for which they have fought."

No, the hope of Poland lies in the triumph of their great Russian kindred over the military barbarism of Germany, a triumph at the same time, as will be seen from the preceding article, over that Russian bureaucracy, akin to Prussian militarism, whose oppressive hand has been heavy on the native population of Russia as it is on the subjugated Pole.

It is to the democracy with the appreciation of freedom seared into its very soul by the long and bitter struggle to attain it, that Catholic Poland—and the Catholic Church in Russia also—must look for liberty.

THE BEAUTY OF THE CHURCH'S LITURGY

The first Sunday of Advent marks the beginning of the ecclesiastical year. There is beauty and harmony in nature, as evidenced by the various seasons each with its own particular charm, and each the complement of the other. As Adelaide Procter has beautifully expressed it: Spring's real glory dwells not in the meaning, 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 its beauty. In it we have a succession of seasons, each one the more and more perfect fulfillment of the promises of the one that precedes it "till we all meet in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ."

The Advent season is dedicated to God the Father; for these four weeks represent the four thousand years that elapsed from the time of the promise in the garden until its fulfilment on Christmas night; during which time the Father prepared the world by type and prophesy, by reward and chastisement for the coming of the Redeemer. The two dominant notes of this season are expectation and preparation; and each grows in intensity as the glad day of the Incarnation draws nearer. The longing of the people for the coming of their Emmanuel is crystallized in those words of Isaiah: "Drop down dew ye heavens from above and let the clouds rain the Just One: let the earth be opened and bud forth a Saviour." As the glad day approaches expectancy becomes more rife, as shown in the antiphons of the succeeding Sundays: "Behold a Virgin shall conceive and shall bear a Son and they shall call His name Emmanuel." "A Child is born to us and a Son is given to us;" "Yet a little while and He that is to come will come, and not delay." "Rejoice, Jerusalem, with a great joy for thy Saviour shall come to thee." "Tomorrow you shall behold His glory." "Behold all things are accomplished which were spoken by the Angel concerning the Virgin Mary." "And the Word was made flesh and dwelt amongst us."

The same crescendo is noticeable in the note of warning which ends in exultation: "Behold I send my Angel before thy face, who shall prepare thy way before thee." "Wash yourselves, be clean, take away the evil of your devices from mine eyes; cease to do perversely, learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come and accuse me, saith the Lord: if your sins be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be made white as wool." "Prepare ye the way of the Lord, make straight His paths." "The crooked ways shall be made straight and the rough ways plain, and all flesh shall see the salvation of God." "Ye shall drink waters with joy from the Saviour's fountains." "Behold I bring you good tidings of great joy, for this day there is born to you a Saviour Who is Christ the Lord."

The feast of the Nativity marks the beginning of the second season, during which time Christ dwelt among men. It has its joyful, its sorrowful, and its glorious festivals. Long and lovingly the Church lingers around the crib of Bethlehem, listening to the angels' song and watching the shepherds and the Magi come and go. And now behold a youth of twelve years, Christ stands in the midst of the doctors in the temple. This is the last glimpse we have of His hidden life; for the purple vestments of Septuagesima remind us that the shadows of Calvary are falling athwart His path. Darker and darker the shades become till they end in the night of His Passion and Death. Then follows the glorious dawn and the glad alleluias of the Resurrection. The Winter is past, the Spring is at hand, the springtime of man's redemption. How well does the Church emphasize this! The first Sunday after Easter she speaks to us of the peace that comes through the remission of sins, and the following Sunday, through the parable of the Good Shepherd, she reminds us of Christ's burning love for sinners.

But as Spring is followed by "Summer's richer wealth" so the third season, the season of the Sanctifier, manifests the culmination of God's love for man on earth. Ascending into Heaven, Christ gave gifts to men, and the greatest of these was the Holy Ghost who was to remain with the Church till the end of the cycle. That long line of Sundays after Pentecost extending through the summer and far into the autumn represents that period from the coming of the Paraclete until Christ's final advent. It will continue till the last of the elect have been gathered in; and then there will be no more Spring or Winter but a glorious never-ending Summer—the fullness of fruition.

THE GLEANER.

NOTES AND COMMENTS

If THE advertising columns of the Saturday or Sunday papers in Canada or the United States, of which such liberal use is made by the sects to give publicity to their hours of service, sermon-titles, etc., may be regarded as in some sort a religious barometer, the atmospheric conditions of present-day Protestantism are not reassuring. A glance over the Toronto Saturday dailies, for example, yields curious results. One preacher, in a recent issue, announced his text as: "What would you do if you had my job?" another held forth on "The church and its job"; a third queried "What the devil does in Toronto"; a fourth has for the subject of his discourse "Who cut your hair?"; a fifth was to have as an accompaniment, "Sergeant"—on his wonderful one-stringed instrument, while a sixth undertook to tell "How to master the English Bible."

THE LATTER reverend gentleman should be given credit for his courage at any rate. For over three centuries Protestantism has been trying to "master the Bible," and if the term "mastery" in this connection is synonymous with "ascendancy" or "supremacy over," it seems in our day to have at length pretty well succeeded. For, despite its much-vanquished hold over the hearts and minds of our Protestant friends, are we not continually reminded by the Higher Critics among them that the Bible is to be expounded and adjudicated upon like any other book; that its manifest teachings, to which formerly they clung with commendable tenacity, have now in effect been explained away? And, do we not know that were it not for the insur-

mountable barrier of the Old Church, which they have been accustomed to hold up to obloquy as the "enemy of the Bible," the integrity of Holy Scripture in the estimation of mankind would now be largely a thing of the past? But, as the Catholic Church gave them the Bible in the first place so will she effectually shield it from the iconoclastic assaults of their critics and exegetists in the future. The Bible is not in the keeping of the sects; the Church of God is its legitimate guardian.

IF, HOWEVER, the Toronto preacher's efforts were directed to enlightening his hearers as to the right interpretation of Scripture, he was, it is to be feared, beginning at the wrong end. The prime purpose of the Reformation, as we are so often told, was to free the Bible from ecclesiastical control, and to place it in the hands of the people, that they might be their own interpreters as to the precious truths which it contains. It was to be no longer a hidden treasure, kept under lock and key that they, the people, might continue to be the dupes of a sinister and overbearing priesthood. No! it was to be every man's possession, just as every man, no matter how ignorant or illiterate, held the mastery to its sacred mysteries. Such was the great revolution we are told, successfully accomplished, which took place more than three hundred years ago. Still, they are lecturing on "how to master the Bible."

IT WOULD be curious and diverting to review the process of Bible mastering as it has been in operation for those three centuries and more. But it would scarcely repay the trouble even did precious space permit. The results of the process are on the surface, and open to every thoughtful observer. Suffice it here to recall that although on the Reformation theory, the truths of the Bible are so transparent that every man may decipher them for himself, the process of deciphering has resulted in a multitude of sects, which fact is in our day becoming a scandal even to themselves. Witness the growing desire for union among them, an aspiration most laudable in itself, but sought, as their current literature proves, to be attained by the explaining away or practical elimination of the distinctive doctrines based on private interpretation of Scripture, which a generation ago were guiding stars. Strange it is, and much to be regretted, that in the aspiration to unity, they should turn their gaze away from its only possible source and centre.

PREACHING to the St. Andrew's Society in Toronto last Sunday, the 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 country.

HISTORIANS of Dr. Taylor's way of thinking have forever lauded Knox as the very incarnation of holy zeal, apostolic eloquence and courage beyond the lot of ordinary mortals. But later historians, who have been able to cut loose from the iron bound traditions of Presbyterianism in Scotland, and have unearthed what lawyers call "the documents in the case," have a very different tale to tell. Dr. Taylor and declamators of his school would have us believe that the period immediately following that of Knox was the golden age of Scotland. Mr. York Powell, however, Regius Professor of Modern History in the University of Oxford, a recognized authority on Scottish history, and by no means partial to the pre-Reformation Church, thought otherwise. "The whole story of the Scottish Reformation," he says, "hatched in purchased treason and outrageous intolerance, carried out in open

rebellion and ruthless persecution, justified only in its indirect results...

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.

AS TO THE grinding tyranny which characterized the birth and growth of what Dr. Taylor calls Knox's "new vital power"...

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

ON THE BATTLE LINE

ROMANIA OVERSHADOWS ALL OTHER FRONTS

Russians carried the range of heights south of Kiribak, in the battle which is raging along the whole Rumanian frontier.

Russian reinforcements are continually arriving in the Carpathians and in Eastern Transylvania...

Rumanian Reports admit the evacuation of Kampulung, following infantry actions, and its occupation by the enemy...

Aid for Bucharest is suggested in the unconfirmed German report appearing in the Cologne Gazette that

Russian troops have arrived at the Rumanian 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 Rumania...

T. P. O'CONNOR'S LETTER

UNSETTLED STATE OF HOUSE OF COMMONS

IRISH NATIONALIST PARTY RECOVERING CONFIDENCE OF IRELAND AND POWER AT WESTMINSTER

London, Dec. 2.—The aspect of affairs in Roumania was bound to have its reflection in the House of Commons. Hence, it was no surprise that the Ministry should have had a bad week.

The peace propaganda in America is not taken seriously here where it is regarded simply as a manoeuvre initiated by Germany and encouraged by hyphenated Germans...

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 toward a renewal of the negotiations.

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.

Rumanian Reports admit the evacuation of Kampulung, following infantry actions, and its occupation by the enemy, thus opening up the Tschernburg Pass to von Falkenhayn's supply trains.

final straw to all these causes of discontent; on the surface at least it looked for some weeks as if the constitutional movement were to go 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 administration now and then into unwarlike conduct, they yet are a shrewd and sane people, and the majority of them return to their senses pretty rapidly.

The great works of God have a humble beginning; their growth is noiseless. Silently above the horizon stretches the first streak of dawn; silently it develops into the glory of the noon day sun.

As in the world of nature so in the world of grace. The supremest 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.

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 these fundamental truths.

It was then that the new Parliamentary situation of the Irish Party came in. They had resolved to 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...

Then at last it dawned on the members of the Ministry that the Irish meant business, and that from this time forward they had to be 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.

The growing menace of the Irish Party in the House of Commons had even before this fateful division produced some satisfactory results. It was a great triumph—greater than anybody but an Irishman can realize—that the police are for the future forbidden to join the Freemason Society.

Secretary is one of the most marked symbols of the growing domination of the Nationalist Party and the rapidly descending power of the old Ascendancy Party in Ireland.

How do these things affect the supreme question of Home Rule? Not immediately, it must be said at once. Any attempt to renew negotiations with any Government would excite strong disapproval in Ireland and might be hopeless even in England.

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 ORDER

"Evangelizare pauperibus misit me." "To preach the gospel to the poor He hath sent me." Luke iv, 18.

The great works of God have a humble beginning; their growth is noiseless. Silently above the horizon stretches the first streak of dawn; silently it develops into the glory of the noon day sun.

As in the world of nature so in the world of grace. The supremest 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.

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 these fundamental truths.

For almost five years he gave himself with unbroken and unbounded devotion to the spiritual service of the poorest and most abandoned souls.

"Sir and Very dear Brother: May God be blessed for having inspired you with the design of establishing a house of missionaries, to preach the gospel to the poor people who, living in remote country districts, are most destitute of spiritual aids.

Restored to health and priestly activity, he felt himself more than ever called to work for the glory of God and the salvation of souls; and it was at this time that the inspiration came to him to establish a community, the organization of which should make sure the successful accomplishment of the holy work so dear to his heart.

On an occasion, such as the present, the formal dedication of this new House of Studies, it is but fitting that these letters should be heard in the halls of this institution.

On October 9th, 1815, Father de Mazenod wrote to Father Tempier: "My Dear Friend:—Read this letter at the foot of your Crucifix, with the intention of listening to the voice of God alone, and of considering only what the interests of His glory, and the salvation of souls, demand of you."

"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 have actually abandoned."

Father Tempier's reply was not delayed, and it was couched in a strain of exultant readiness for labor and sacrifice that must have brought the deepest joy to the heart of its recipient.

"Sir and Very dear Brother: May God be blessed for having inspired you with the design of establishing a house of missionaries, to preach the gospel to the poor people who, living in remote country districts, are most destitute of spiritual aids.

is true I do not possess the gift of 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.

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."

Father Tempier made known his 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 heart. 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 with yourself, in your apostolic labours, and of making me a sharer in the fruits of holiness, I have no words to express my sentiments in your regard."

On the Feast of St. John the Evangelist, December 27th, 1815, Father Tempier arrived at Aix, and there began between him and Father De Mazenod a spiritual relationship rich in personal grace and external blessing, that remained unbroken and unclouded for a period of more than forty-five years.

It soon became evident to Father De Mazenod that the future permanence of the young religious society growing up around him required a fixed and definite Rule and a set of 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.

and is the soul of his Rule. It is brought forth in sublime grandeur, in the introductory words of his 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 document. No words could be more appropriate at this moment. They 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.

"Ecclesia, praeclara Christi Salvatoris haereditas, quam acquisivit sanguine suo, in diebus nostris soevae deperditionis patuit. Haec dilecta quondam Filii Dei sponsa, florum quos peperit turpi deflectione lugens, terretur. Christiani apostatae et beneficiorum Dei prorsus immemores, irritaverunt iustitiam divinam acerbis suis, et nisi misericors sacrum fidei depositum, usque ad consummationem saeculi, illibatum esse custodiendum, vix religionem Christi per interjecta vestigia fugientem indagari possemus; ita ut, promovebantur Christianorum aevi nostri malitia et corruptela, condicio maxima gentium Filii Dei esset, nisi quae possit conditione gentilitatis, priusquam Crux idola contrivisset, statu."

"In hoc miserino rerum statu, Ecclesia conclamata sibi ministris, quos ad divini sui Sponsi causam ad junxit, ut tot sint, qui verbo et exemplo, fidem in corde peraeque partem florum suorum sopitam suscitent."

"Malorum istorum consideratione commota sunt corda quorundam sacerdotum, quibus gloriae nec cura est, qui Ecclesiam charitatis affectu prosequantur, et velut victimas sese expedit, animarum salutem devere."

"Illis exploratum est, quod si posset informari sacerdotum, animarum salutis studio incensi, non turpis lucri cupidi, firma pietate praediti, apostolice vero verbo viri, qui callentes necessitatem emendationis propriae, laborarent pro parte sua ad conversionem aliorum, posset agitari spes brevi revocandi populos errantes, ad religionis officia ducendi oblivioni data, attendenti tibi et decernant."

"Timothee Patris, huiusmodi, iusta illis, hoc enim faciens, et to ipsum salvum facies, et eos qui te audiunt."

"Serio sanctitati suae incumbere habent, instare etiam viriliter eadum vias quot apostoli, quas tot operari evangelici, qui in eodem agone certantes in quo semetipsos rapi sentiunt, tot mira nobis, tantarumque virtutum exempla suppeditant; debent penitus abnegare semetipsos, soli gloriae Divinae, Ecclesiae utilitati, animarumque salutis unice studere; debent sese renovare iugiter in spiritu mentis suae, vivere in statu habituali propriae abiectionis, et in voluntate perpetua perfectionis apicem obtinendi, assiduum dantes operam, ut flant humiles, mansueti, obedientes, paupertatis amatores, poenitentiae et mortificationis dediti, ad inordinata mundi vel parentum affectione alieni, zelo zel-

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1916. Dear Readers of CATHOLIC RECORD, It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going.

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

Table with 2 columns: Name and Amount. Includes names like J. M. Fraser, Miss C. A. Wells, White Haven, H. P. Wells, White Haven, A Friend, Farrelton, A Friend, Blackville, A Friend, St. Raphael's, Miss T. F. Windsor, I. P. Halifax, Sr. A., London, Mrs. L. N. Tanney, Iroquois Ladies Auxiliary, St. Andrew's, Leamington, Ontario, Cross, Dominion No. 1.

FIVE MINUTE SERMON

By Rev. N. M. REDMOND 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 salvation?

The very best way to conquer a vice, it would seem, is to nourish for it a most intense hatred, and the 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 behoves 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 superlatives at good in the 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 hateful to God. Neither person nor place diminishes its odiousness in 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 location. O man! soul bound by pride the father of all your vices. How must it be with your unfortunate 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, changed them into hideous monsters and buried them forever in hell's caverns; if it entailed such untold misery upon the whole human family, what, I ask, must be its effects on your soul? Great God, how hateful in your sight is the soul of the man who is a very slave to pride! "Every proud man is an abomination to the Lord."

If pride sinks a man into the lowest depths of vice, humility carries him to the highest flights of virtue; if pride precipitated the angels from heaven 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 numerous sins with their different species and varied gravity, of thy errors, fears, and anxieties, 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 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 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, and carefully closed to all the seeming, 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 ourselves. It will be of no little help to frequently contemplate the contrast between our neighbor's good and our defects. The memory of our sins should be the sword with which in the most flattering circumstances we will slay the enemy at sight. The recollection of our most humiliating sins, or deformity, will prove of great value when the 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

command the dignity of dignities. Never should we forget that the great Master from whom we are to learn true humility is our blessed Saviour, who, to teach us, became little among us. "Yes, 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 virtue? Oh, let the meek and humble Jesus be, henceforth, 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 prohibition in the States of Oregon and Washington is duly accredited to them. That saloons are social centers, there is no denying. That they had some attractive features is attested by their popularity. That in their long reign they inspired even one of their habitués with a noble thought or aspiration is more than doubtful. They are gone now and the controlling of the sale of liquor is up to the State. It is a big job, but not an impossible one: and with the women, the mothers of the country, to jock up the officers, we may look for the accomplishment of a good work well begun. And it is to the everlasting glory of women that they first move in the political world was to fling the protecting arms of their new and hard-won power around their boys.

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 drinks that broke down the barriers between strangers and turned the shyness of boys into a delightful bravado, and made the ward-heeler the bosom friend of every man that had a vote.

It is gone and its place is being filled in the streets by butcher shops, grocery stores and banks that its departure made possible. But where is the institution to fill up the void made in the social life of its patrons? Perhaps you will answer, "They will now spend their evenings and other spare time at home." But what of the thousands who have no home, and what of the thousands who have cheerless, loveless homes? The Y. M. C. A. will take a few more, and the different parish societies will also lend their aid but what about the men who can't change their heavy working shoes because they have no others; who can't doff 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?

The saloon man furnished them free, a clubroom according to their tastes, while at the same time he collected rich bounty at the bar, for all these accommodations.

The Catholic Church has always been alive to the wants of humanity, whether spiritual or corporal, and we may hope to see, as the saloon disappears, small clubs established in public places, unconventional, warm and kindly in atmosphere as it was, but without its deadly poison, its lure to forbidden things, and its atmosphere of intrigue and crime.—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 had long devoted himself to Welsh historical studies, and had already published a popular history of the Church in Wales, which although written from the Anglican standpoint, was marked throughout with singular fairness and candor. It would seem that, as has been the case with so many original workers in historical research, it was his study of the past that led him to the Catholic Church. Those who were present at the National Catholic Congress held at Cardiff on the eve of the war will remember the remarkable paper which Mr. De Hirsch-Davies read on the Catholic Church in Medieval Wales. It is not too much to say that to all who heard it, it was something like a revelation. From his rich stores of knowledge the writer brought forward an abundance of striking evidence to show that the faith of Wales in the centuries before the Reformation and the religious life of its people were identical with that of the Catholic Church of today. The present work is an expansion of the paper read at Cardiff, and is one of the most valuable contributions which has been made to our Catholic historical literature in recent years. There is probably no other living writer who could have produced it, for Mr. Hirsch-Davies is a perfect master of the Welsh language, and able to deal not merely

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 to general popular knowledge, and the exploded legend of an early Welsh Church which differed from that of the rest of Christendom in doctrine and practice is still to be found repeated in many of our popular histories. The 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 century after century reflects the life of the people. Of this he tells us:

"Welsh bardic literature in particular from the eleventh to the sixteenth century is full of overflowing of the most definite and spontaneous testimony to the religious faith of our forefathers. The Sacrifice of the Mass, the invocation of saints, the doctrine of Purgatory, auricular confession, penance, fasting, the cult of the Blessed Virgin Mary, extreme unction, the supreme authority of the See of Peter—these are the constant and essential elements in the religious as well as the secular poetry of medieval Wales."

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 of which he tells how the Welsh people, deprived of priests and sacraments, gradually drifted away from the Church. They absolutely refused to accept the new official Protestantism. They called it the "Saxon religion." One cannot doubt but that if means had been taken to supply priests to the scattered folk of Wales they would have clung to the faith as firmly as their brother Celts of Ireland. The fragmentary literature of the post-Reformation period is full of laments for the past. In the darkness of the Cromwellian regime a Welsh poet in pathetic verse predicts that the old faith will yet be that of Wales. "We shall have our world happy again," he says.

"The Old Faith will come back again, And Bishops will elevate the Host! And the Holy Catholic Faith is here And the priests in his vestments. When we hear the music of the Mass, And the Church again in her privilege, Then through the blessed Communion of the saints, Our world will be happy again."

Even in this desolate time, Wales had her missionary priests—though all too few—and her martyrs. Far on into the seventeenth century many of the people still clung to the faith of their fathers. It was not till the following century that Protestantism began to make any great progress, and then the revolt against the "Saxon religion" of the State Establishment made the people largely dissenters.

One hopes that Mr. De Hirsch-Davies will give us later on the story of Wales in the days of the penal laws. Meanwhile his work on its 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 invented. 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. Paul Bulletin.

CHAPELS?

Webster defines a chapel "a subordinate place of worship." But, it seems, in our over-civilized country words have no more any fixed meaning, or else "ideas are changing." Let us quote two recent instances.

In the New York city hall there has been inaugurated "a marriage chapel." It is described as a comfortable little room a few feet away from the clerk's office; the room is generously filled with flowers; a heavy red plush carpet covers the floor; the city clerk stands behind a 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 blessing? 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 hands on the sacred altar of the Church, and that conversely the Church must not lay its hands on the sacred altar of the Government."

In Chicago, at the Northwestern university, in Willard hall, the center of co-ed activity, there is a chapel devoted hitherto to prayer-meetings and gatherings of the Y. W. C. A. In charge of the

THE CHIEF CHARM OF LOVELY WOMAN

Soft, Clear, Smooth Skin Comes With The Use Of "FRUIT-A-TIVES".



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-a-tives' 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 here. A victrola has been installed, and there will be refreshments." "Gee," said one of the co-eds "if the Methodists of the fifties only knew!" But the dean quietly replied: "Dancing in the chapel may sound startling, but you know, ideas are changing." That settles it. Poor Webster!—Denver Register.

A TRIBUTE

FROM A NEW METHODIST BISHOP 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 Kansas history. Bishop Mitchell, a 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 God. None of its leaders ever questioned the Deity of Jesus."

"I also like it because it believes in the religious training of its children, 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 civilization. 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 an almost ready to condone its futile battle against 'Modernism,' for it is so tremendously 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 masses of foreigners of a certain type in our cities, which we Protestants never produced, and thus far at least, have been unable to touch, I thank God for a Christian Church which does touch them, and exerts its potent influence over them in such ways as to keep them from the wild vagaries of the impractical Socialist, and also from the destructive tendencies of the wild-eyed anarchist. I go to sleep every night with a firmer feeling of security, because we have in this city a branch of the Christian Church known as the Roman Catholic Church."—The Missionary.

THICK, SWOLLEN GLANDS that make a hoarse Wheeze, Roar, or Thick Wind or Choke-down, can be reduced with ABSORBINE 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. Book \$3 free. ABSORBINE, JR., antiseptic liniment for mankind, reduces Cysts, Wens, Painful, Knotted Varicose Veins, Ulcers. \$1 and \$2 a bottle at dealers or delivered. Book "Evidence" free. W. F. YOUNG, P. O. Box 229, Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

Advertisement for 'Granny's Visits' featuring a portrait of an elderly woman and text describing her visits to a church gathering. The ad includes the title 'Granny's Visits No. 4' and 'Granny Visits a Church Gathering'. It describes how she was invited to address a social gathering and shares her thoughts on home baking and church activities. The ad concludes with a testimonial from a young woman who enjoyed her bread and cakes, and a note about the secret of her success being the use of Hunt's Diamond Flour. The ad also features a large graphic of a flour bag labeled 'HUNT'S DIAMOND FLOUR' and 'Always the Same'.

Advertisement for Penman's Hose and Absorbine. The top part features an illustration of a man in a suit sitting at a desk with a typewriter and a lamp, with the text 'Penman's' written in a large, stylized font. Below this, the text reads: 'WHEN you buy Penman's Hose you get all those things to be expected from them, and a bit over. They wear just a little longer, look just a little better, feel just a little more comfortable. Penman's make sox for every occasion. You can get the heavy article or the light one, with lots of weights in between. You'll find warmth, wear, comfort, and above all, the satisfaction of knowing you made a good investment when you bought them. Next time, say Penman's—your dealer has them.' The bottom part of the ad features an illustration of a horse and the text: 'THICK, SWOLLEN GLANDS that make a hoarse Wheeze, Roar, or Thick Wind or Choke-down, can be reduced with ABSORBINE 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. Book \$3 free. ABSORBINE, JR., antiseptic liniment for mankind, reduces Cysts, Wens, Painful, Knotted Varicose Veins, Ulcers. \$1 and \$2 a bottle at dealers or delivered. Book "Evidence" free. W. F. YOUNG, P. O. Box 229, Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.'

CHATS WITH YOUNG MEN

DON'T GIVE UP

Many of the men in the great fair-weather army today might be compared with what twenty-five years ago were called "worked-out" mines, in California and other parts of the West.

There are multitudes of people who have never amounted to anything because they allowed themselves to become discouraged after a few disappointments and failures.

When a man loses courage and allows his ambition to sag, when, after being repeatedly beaten, he loses his grip, he is like a fish thrown up on the beach by a huge wave.

There are thousands of men in this country who have utterly failed in one occupation or profession, perhaps in several, and finally triumphed in some other field where their bent found expression.

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.

"Oh, that's all right," replied the boy. "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."

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

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.

"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 case more, but it seemed as if an iron hand had gripped his heart.

"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?"

What was he going to do? What was going to happen? This is what happened. The little sweep was instructed, and two months afterwards in a retired chapel, the priest, clad in feast day vestments, laid on the child's

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.

So shall you grow to age Happy and undofled. With the honored head of a sage, 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 said. "It seems to me, Miss Drake, that if you weren't very stupid you would have learned the stock by this time."

Miss Kirkman was tired. It was a "braid season" and all day long the counter was thronged. There were half a dozen women clamoring for her attention now.

"Will you tell me the price of this piece of braid, please?"

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

"I have you any more of this?"

"We have more braids similar to that at 65 cents and 80 cents a yard," Miss Kirkman answered and turned to take down a box from the shelf behind her.

"Oh, you're waiting on her, are you, young Mr. Hill?"

"The young lady was in a very great hurry, so I thought you wouldn't mind my getting her what she wanted. But you must make the check," said Alma.

"I don't care to," was the curt answer. "Oh, but you must," Alma insisted. "She is your customer, and you have a right to the check. I just waited on her as an accommodation 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 book. 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 was to be found.

"Why did you insist on giving me that check?" she asked. "I couldn't have said anything if you had kept it yourself."

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

"How can you feel that way after 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."

"I know plenty of girls who wouldn't be so square as that after 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 as I do. Forget what I said and be friends."

Alma gave an answering pressure of the hand.

"Indeed I will," she said heartily. "It's a lot pleasanter to be friends with people."

And so the little flash of temper that might have made two girls uncomfortable for days was vanquished by the generosity that thought only of what was the right thing to do.—Catholic News.

DESTROYING OLD IDEALS

The home loving suffragists cannot understand why so many fair and intelligent men are opposed to their cause. They argue that the ballot will not take woman from the home, as it will require only a few minutes of her time to cast her vote.

It is not because the suffrage will take woman's time from the home that so many oppose it. It is because it will tend to take something as

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.

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.

There is no dogma of course that sets so many misinterpretations as this one. But he who runs may read. The meaning of the dogma is very simple. It is this: Mary because she was chosen to be the Mother of God was never for one instant suffered to be under the bondage of Satan.

The eternal fitness of things demands the Immaculate Conception. It is what we call the argument of theological reason. It is the argument that is expressed so beautifully in Wordsworth's "our tainted nature's solitary boast."

But with us Catholics at any rate the dogma of the Immaculate Conception, wondrous as it is, is not surprising. How little it seems in comparison with that great fact of all in the life of Mary, that she was the Mother of God.

And the practical result of that to us? It is that she is also our Mother, our friend at court. If God has so honored her what love He must bear her; and if she loves us what an intercessory power she must have with Him.

"Jesus referred to a prison from which there should be no exit until the 'uttermost farthing' had been paid, but that very sentence postulates 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?"

"I have lived my life, and that which I have done May He within Himself make pure; but thou, If thou shouldst never see my face again, Pray for my soul. More things are wrought by prayer Than this world dreams of. Wherefore, let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats That nourish a blind life within the brain. If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend? For so the whole round earth is every way Bound by gold chains about the feet of God."

You may be deceived some day by an imitation of



and possibly you will not detect this imitation until the tea-pot reveals it. Demand always the genuine "Salada" in the sealed aluminum packet, and see that you get it, if you want that unique flavour of fresh, clean leaves properly prepared and packed.

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.

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SOME WRITERS

WHO SEE SENSE IN CATHOLIC TEACHING

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

"As to this doctrine of Purgatory—which has so long been a stumbling block to the whole Protestant world—time goes on and the view 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 is just and reasonable."

"The practice of the Church in interceding for them (the dead) at the celebration of the Eucharist is so general, and so ancient, that it cannot be thought to have come in upon imposture; but that the same intercession will take hold of common Christianity."

LEPER COLONY OF SURINAM

Flowers, parks of roses, and a garden with beautiful trees is all that can be seen by a visitor looking from a distance at the leper colony of Surinam, separated by a stream from all external intercourse with men.

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THE GREAT CATHOLIC UNIVERSITY

CONTINUED FROM PAGE FIVE

at uti parati sint impendere opes, dotis, vitæ otia, vitam ipsam amori Domini Nostri Jesu Christi, utilitati Ecclesie et sanctificationi fratrum suorum; deinde divina superabundans fiducia, in agone procedent delectantur usque ad intercessionem, pro majore sanctissimi et tremendissimi 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 successful accomplishment.

On the Feast of All Saints, 1818, Father De Mazenod and seven companions pronounced aloud, in the Presence of the Most Blessed Sacrament, their vows of Poverty, Chastity and Obedience, and promised to persevere unto death, at the work, and in the community, to which they then dedicated themselves.

With their work in America, however, we are chiefly concerned to-day. It is worthy of note that the first invitation to the Oblates of Mary Immaculate to labor in the foreign missions came from America.

In 1831 Bishop Dubois of New York, then in Europe, set forth the pressing needs of the vast territory within his jurisdiction and the general character of the Oblates of Mary Immaculate, held in the same year, lent a favorable ear to the appeal.

Immaculate was established in the 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 of Canada.

The foundations of parishes, the preaching of missions, and the evangelization of the native tribes, offered the widest scope to zeal and self-denial. Just sixty years ago the Oblates turned their eyes toward the Mission fields of what was then that great lone land, that wild north land, the Canadian Northwest.

The future Archbishop of that inland empire, 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 government 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 Missionaries have done and are doing for the development of this civilization, and the spread of the faith in those immense regions. They have faced and have overcome every difficulty, material and spiritual. Hunger and thirst, frost and snow, the surging river, the endless prairie, the mountain range whose summit seemed to reach the sky; physical torture, stony indifference, mean ingratitude—these and numerous other obstacles, both in the temporal and spiritual order, stood across the path of the pioneer Oblate.

THE CORRECT WAY OF DETERMINING WHAT IS TRUTH

If there be a "Church of the living God" upon earth; if it has been commissioned "to teach the nations," then it must be able to speak with infallible authority.

infallibility of the voice which declared it to be the word of God? And whilst deprecating the infallibility of one representative of Christ in the Church, does not the non-Catholic position, in effect, ascribe infallibility to every Bible reader.

Infallibility, as applied to the Church, and therefore, to her spokesman, is nothing more than freedom from error in teaching, when in the name of God, she defines for the people of the whole world what the precise revelation of God has been.

The infallibility of the Pope is so hedged in with conditions that infallible decisions in the past are hard to find, and not likely to occur in the future except in great emergencies.

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—"tacking the ears of the groundlings"—"always on the highest key in a bull of Basian roar"—a manner violent no matter how gentle might be the theme—all these properties plainly show us that the days when Booth whippers 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.

Then the multitude misapprehend. Take a name truly great in some department of life but in no way connected with the rostrum and let it stray 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 some notorious character wherewith to make money.

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 temptation to the speaker to repeat eddily win applause with ugly realisms that offend correct thought and good taste, but for all that, right is right.

American eloquence, largely through political speaking, is fast becoming the art of toadying to audiences, and in the same ratio a flattery of their indifference to high ideals. Whatever makes them laugh is deemed wit; whatever makes them cry is considered pathos; whatever makes them cheer passes for highest passion.

speakers was lodged in the fact that they hid effort; they never reached out to their hearers and never ceased thinking of them; they thought 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 spur 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 people.

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