

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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IN THE DEPTHS

Mr. Paderewski's eloquence as a speaker and his virtuosity as a pianist are reported to have netted \$12,000 for the Polish Relief Fund. But this is only a trifle in view of the heartbreaking needs of the Poles in the entire section which they inhabit. For them hope deferred truly maketh the heart sick. There is no word out of Berlin or Vienna or Petrograd to say what their fate will be. All talk of the early re-establishment of the Polish Kingdom under a Hapsburg Archduke has ceased. If for the moment the fighting has swept past, and over the bulk of the Poles, there is no assurance that it will not return. Meanwhile with winter approaching they must build upon the wreck of their homes and their farms as best they can. The world, for obvious reasons, has not found the Polish misfortunes so dramatically appealing as those of the Belgians, yet the need is if anything greater.

THE FEEDING OF BELGIUM

The story of the feeding of Belgium has been told only in fragments and impressions. For the first time the spirit and machinery of what is probably the greatest charitable enterprise in history have been systematically described in a special supplement of the New Republic by Mabel Hyde Kittredge, whose narrative, for all its avoidance of rhetoric, lays a strong hold upon the emotions. The problem has been one of bringing food to a people of seven millions beleaguered with armies. Be it said to the credit of nature that there is one task to which the spirit of self-sacrifice and the talents of efficiency will rally as quickly as to the call of war, and that is when the calamity of a city or a nation calls upon the pity of the world. Several generations have gone into the fashioning of the German "preparedness" which has awed the world. It should be a legitimate source of pride for us that only a few months of preparedness created the marching of the Commission for Relief in Belgium, which functions with a precision and effectiveness that the German General Staff cannot but admire.

The belief is commonly current that the Belgians themselves are doing little for their own salvation. Miss Kittredge's report shows this to be quite untrue. The only way in which Belgians have been remiss is in the flight of a large section of the well-to-do population during the early days of the panic.

Were these refugees to return, the benefit would be marked, materially and spiritually. But the prosperous citizens who have remained have given generously of their time and means. Ten million dollars have been contributed to the funds of the Commission by Belgians. The rich pay for their food, including a profit on it: the working classes of small means pay the actual cost: \$1.80 a month will keep one human being alive: the destitute receive food free. The actual task of distributing food and clothing is entirely in the hands of the Comité National de Secours—Belgians themselves—which operates in 32,000 communal centres. This much should also be said for the conquerors of the country: that they have given every facility for the distribution of relief. The only special passes issued by the Germans for free movement throughout Belgium are those given to members and agents of this Commission.

BALKAN STATES

So much has been written of late about the Balkan States that we need not attempt to assess their claims. Certain it is that this war is fundamentally justified in view of the contempt which has been shown for them by the great Powers whose ambitious designs have broken the peace of Europe in so startling a manner. More to the point it is to note that the Scandinavian countries, to say nothing of Switzerland, could not long retain their freedom of action if the German fury were to prevail in the West. Denmark knows by bitter experience what it is to

suffer at the hands of a too powerful and unscrupulous foe—we had nearly written "neighbour," but remembering in time that the true meaning of that sacred word had no application to a jealous and envious man or nation. The query, "Who is my neighbour?" must for long puzzle the casuists of the German schools.

In 1864 Prussia and Austria were leagued together against Denmark. The German Crown Prince of Augustenborg proclaimed himself Duke of Schleswig-Holstein. Then Austria and Prussia assailed, and after eight months of fighting took possession of the two provinces, almost immediately falling out over the spoil. There ensued a struggle between the two conquering Powers, which ended in the triumph of Prussia at Sadowa. After that the new North German Confederation was formed, with the Prussian King as Emperor and Bismarck as Chancellor. Denmark could not henceforth be expected to regard the restless nation at her gates and on her borders without suspicion, qualified by fear.

HOPE AND PEACE

Autumn is with us again, with its dull vapors and reek of mortality. Chill winds blow across bare furrows, whispering of distant fields unharvested and trampled, blood-stained campaigns where the fruits of the earth should have ripened.

Woodworth wrote of the Highland reaper who sang of "old unhappy far off things and battles long ago." Alas, it is of a very present trouble our scribes tell to-day! The Reaper whose name is Death is busy gathering in another harvest. Yet still the benediction of earth and sky remains with us; not all the crimes and errors of mortals can annul the promise of fresh peace and posterity which the Eternal causes to bloom perennially in our hearts. The joy of the morning, the satisfaction of noonday, the solemnity of the evening hour, all are parts of the life-span which ushers in an unimagined new day.

Some of us are directly involved in the sanguinary struggle upon which the eyes of the world are intently fixed. Our brothers and sons share the toils and dangers of the brave Belgians and the plucky Frenchmen, who are sustaining onsets and cruelties unknown to earlier civilizations. Our hearts are wrung by bitter tidings day by day. Loved ones are within the blazing zone, far from the soothing caress of those who would so gladly minister to their needs. Those who have escaped loss and anguish so far must presently endure privation. They have to be gleaners in stubble fields, gatherers of unconsidered trifles in the hour of the countries' need. All are enlisted, and that for an indefinite term. But faith and hope can nerve even the weak to serve by speech or act. We have great allies in this stand against a varnished barbarism. Without blasphemy or hypocrisy we may appeal to the Higher Court of Justice to support the cause which is not ours only—to that Power which always the future, confounds the crafty devices of ambitious tyrants, and brings good out of evil. Out of the welter and chaos light will arise. The winter of our discontent will pass, as the bare and brown autumnal outlook is passing. Spring will come again; flowers will bloom afresh; the groves and hillsides will re-echo to the voices of singing birds. Life will once more banish death; and the nations, redeemed from the oppression of the Mailed Fist, will breathe freely, in an ampler ether, a diviner air of righteousness, pity and good-will.

CURIOUS

The American Episcopalians are deliberating as to the advisability of sending missionaries to teach the South Americans. With all due deference to these gentlemen who are solicitous about the South Americans, we should like to know what they are going to teach. It may be that they mean to inform South America that one can believe anything save Catholic doctrine without being branded as unorthodox by American Episcopalians, which never promulgated a heresy or condemned a heresy. They may tell them that in their opinion St.

Paul's impassioned advocacy of the unity of faith was mere verbal juggling.

Vague and indefinite this Church is going afield to teach with "stammering lips of ambiguous formulae" that mutually destructive, hopelessly irreconcilable opinions can be held without sacrificing fundamental truths. Bishop Cox championed apostolic succession, and Phillip Brooks was against it. Some Episcopalian ministers teach seven sacraments, devotion to the Mother of God, etc., while others cling to two sacraments and declare that devotion to saints is a vain thing repugnant to the word of God. And we might go on enumerating the diverse brands of doctrine all housed in the edifice of Episcopalianism.

It seems to us that missionaries of a church that has never stirred the hearts of the multitude, but is found almost exclusively in cities where its adherents are chiefly rich worldlings and which is as uncertain in doctrine as it is feeble in action, might be asked some embarrassing questions by the South Americans. They might ask them about the inspiration of the Bible and point out that Rev. Heber Newton, an Episcopalian, assailed the authenticity and inspiration of the Scriptures. They might ask them who sent them, The Missionary Society. The South American would wonder why a missionary society, which is not sure of its belief, should presume to ask him to yield his fallible judgment to the society's fallible judgment.

It has, of course, a bewildering variety of doctrinal wares, and you can do anything you like in it provided you go about decorously, but even this will not tempt anyone who knows that Christ's law must have a competent authority appointed to interpret and enforce it.

MORE PRIEST HEROES

FOUR OF THEM BRAVE DEATH TO GIVE RITES OF CHURCH TO DYING

Among the many deeds witnessed at the Union Box Company fire in Pittsburgh, on October 25, in which thirteen lives were lost, was the daring work of four Catholic priests, who braved death to enter the burning building to administer the last rites of the Church to the dying, says the Pittsburgh Dispatch. A few minutes after the fire Revs. J. V. Sharp, P. J. Kitrick and J. W. O'Connell, of St. Peter's Church, and Rev. P. J. Quilley, of St. Andrew's Church, rushed to the scene from their parish houses.

Two of the priests went to the rear of the burning building and two to the front. Father Sharp scaled a ladder in the front of the building and entered. He was unable to stave off long on account of the suffocating smoke, but before leaving he gave conditional absolution to all the victims caught in the building.

When the priests were advised by Commissioner Walsh not to attempt to enter the building again, they stationed themselves beside the ambulance and when each victim was carried from the building they gave absolution.

During the fire six times, emerging unscathed six times, with a living, pulsating form as a reward for each entry into the furnace which was wiping out life, Peter Vallon, an Italian laborer, went back for his seventh rescue. Thirty minutes later firemen brought forth his charred remains and placed them where thousands of onlookers could—and did—pay homage to the memory of a hero. Vallon placed in his credit the lives of an even half-dozen. Last night his little family mourned their loss in a humble home on Leacock Street. Six other families blessed the name of Peter Vallon.—Boston Pilot.

FORMER MINISTER ORDAINED

On Thursday, the Feast of the Apostles, SS. Simon and Jude, Rev. J. R. Michael Edwards, T. O. R., was ordained priest in the chapel of St. Francis' Seminary, Loretto, Pa.

Before becoming a Catholic Father Edwards had been an Episcopalian minister for over thirty years, during nine years of which he was in charge of churches in the villages of Brentwood, Central Islip and Ronkonkoma, L. I. In the spring of 1911 he was received into the Catholic Church by the former rector of Brentwood, Rev. John M. Kiely, who baptized Mr. Edwards in the Church of the Blessed Sacrament, Brooklyn. Having completed four years of preparation, through prayer and study, Mr. Edwards was ordained priest by Right Rev. Eugene Garvey, D. D., Bishop of Altona, Pa.—True Voice.

THE PEABODY FIRE

CARDINAL O'CONNELL'S WORDS OF HOPE TO THE AFFLICTED

Boston Pilot, Nov. 6

The parish of St. John at Peabody, Rev. Nicholas J. Murphy, rector, was visited by a terrible calamity Thursday morning of last week when the parish school was destroyed by fire and a score of the little ones lost their lives. Time and again the school has been emptied in two minutes, as recorded by those who were holding watches during the fire drills; the loss of life was chiefly due to the fact that several of the little girls in the frantic rush for the doors, when it was known that there was a real fire, fainted and blocked the hallway, just at the front steps, so that those behind them could not escape.

There is no need to attempt to picture the scenes of awful distress of parents, the narrow escapes of the other children, the sufferings of some of the children who were severely burned nor detail the agonies and the heroism of the Sisters in charge who only left their posts of duty when all possible had been done for their pupils. The facts are too heart-rending to dwell upon.

SEVENTEEN LITTLE WHITE CASKETS

Probably never before in any church in the United States has there been such a lamentable scene as the array of seventeen little white caskets each containing the remains of one of the victims of the holocaust before the altar in St. John's Church at the time of the Solemn High Mass of Requiem, celebrated in the presence of the Cardinal, last Saturday morning.

Before the abolition, His Eminence, the Cardinal, advanced to the altar railing and said:

"I have come here to-day to take my place in deepest grief and sadness along with the parents, stricken with sorrow beyond words, of the dear little ones who met their death in the dreadful calamity of Thursday morning; a calamity which has plunged into universal mourning the whole community; which has well nigh broken the hearts of the parents and has stunned me into a silence which I must break to-day to express comfort and consolation to those so sadly afflicted by this melancholy event.

"Every now and then, by no one's neglect, by the fault of no one, so far as human knowledge can reach, by what is purely and simply an accident, some awful catastrophe happens involving dreadful results to many; death, suffering and sorrow.

"We look about, examine and inquire—all the caution and care which human industry can apply have been exercised—everything has been done which circumstances require, of prevention—and yet the dreadful event happens.

"Certainly in this case, after official investigation, no one has been found blameworthy. The regulations of safety required by the law were fulfilled scrupulously; the Sisters, as usual, behaved like heroines, heedless of all danger to themselves, thinking only of the safety of the human industry can apply have been exercised—everything has been done which circumstances require, of prevention—and yet the dreadful event happens.

"What can one say in the face of such things? Where no one is to blame when all has been done and more than ordinary human effort could accomplish, and yet the tragedy remains! I need not say it. You fathers and mothers know that what words fail to express, faith and hope make strong and clear. Search your Christian hearts, bring out today from that storehouse of confidence in God, in His all-seeing wisdom, His eternal Providence, the thoughts which in a moment like this must be your greatest strength, as they must also be the only answer to all your questions.

"Your little ones are with God. A moment and God had enfolded them in His loving arms and taken them home to Himself.

"Think for a moment, and let the light of faith turn your thoughts from this terrible grief to what you know is as sure as that grief—all the long-drawn-out suffering, all the sadness and disappointments, all the ills and illness of a whole lifetime—things, all of which, had they lived, your little ones would not escape, by the laws of human life—all these were narrowed down to a mere moment of suffering, a mere briefest interval of terror, and God's happiness claimed them for an eternity of bliss.

"Their sweet souls were unullied; their innocence still was angelic. In a moment of trial all the suffering of mortal life was over, and they were in the loving arms of their God, their Father, and not for all that earth contains would they now leave the heaven which they possess forever.

"These are not words coined merely to console you, though God knows how I yearn to say something

that will assuage your grief and make you stronger under such a burden. They are the truths you know, the truths you live by, the truths without which you could not live another day. You believe them, and that precious faith to-day must be your highest consolation.

"Remember you are Christian fathers and mothers. Lift up your hearts to God—those hearts broken with grief and affliction—and say: 'My dear Jesus, I know in very truth what suffering is. I know what You endured upon the cross. I know that Your blessed Mother Mary endures at the foot of Your Cross. I do not entirely understand it all, but give me the power to understand; give me the strength to bear it for Thy dear sake. God's holy will be done.'

"God gave you your little ones. Who can read life's mystery without divine confidence and hope! Give them back to Him generously. Dry your eyes after a little while and look up to where your children are waiting for you—happy now; oh, so much more happy now than earth could make them.

"They have passed through the crucible of suffering—innocent, pure and safe; who shall say, for who now can know, how many less prepared than they will be spared an unprovided death, because of their pain and death.

"Life is all a mystery. Faith alone can solve it. Draw now upon that untailing faith. Look up! Look up! God is above you and in His arms, saved for evermore from all sorrow and anguish and grief and disappointment, are your own beloved ones.

"Let not this terrible blow stun you—that were fatal—God will be nearer than ever to you, for they who suffer are always nearest Him.

"All the affection of a father's heart, hurt as yours is, I offer you. All the sympathy of understanding of one who realizes your affliction and the depth of your sorrow I bring to you. I wish I could only make you realize how, not only I, but your priests, your friends and neighbors and the whole community long to comfort and console you.

"But I can do more than all this—infinite more. I can recall to your mind and hearts your firm faith and confidence in God. I can remind you of God's goodness and love in the midst of life's awful mysteries, and I can say to you as God's minister and representative: Weep not; they whom you love are with God.

"To the Christian, though tears must flow, and though still the heart be heavy, that word of faith and hope is stronger than grief, and before it, in time all grief must pass. And this too will pass, but God's promises and God's love and God's mercy will remain forever to console and comfort you."

A RECENT CONVERT

M. J. W. Smith in Denver Catholic Register, Nov. 4

The Rev. R. Michael Edwards, T. O. R., formerly a newspaper man in Denver, later a clergyman of the Episcopalian church for years, was ordained a Catholic priest last Thursday by the Rt. Rev. Eugene A. Garvey, bishop of Altona, in the chapel of St. Francis' college and ecclesiastical seminary, Loretto, Pa. Father Michael has been a member of the Third Order Regular Franciscans for five years. He was born in Maine on September 25, 1849, and was the son of Baptist parents. He was graduated from Trinity College in 1874, and was engaged in literary work for some years. For a long time he was an infidel, then met with his first conversion—to Christianity. It is said that his reason for becoming an Episcopalian minister was that he had fought God so long that he felt the necessity of fighting for Him. He was rector of the Church of the Holy Redeemer, Brooklyn, then of St. John's Long Island City, one of the most fashionable parishes on Long Island. After years as a minister, he was led into the Catholic Church through study. A most peculiar thing happened when he was converted. He resigned his charge, and his bishop learned that he was to become a Catholic. The bishop told him that any time he changed his mind again his Episcopalian parish would be waiting for him. It is said that this was the first time such an offer had ever been made.

Father Michael decided to join a Catholic religious order, but found this a little difficult at first due to his age. Finally he made application to the Third Order Regular of St. Francis and was accepted. He has proved an exceedingly valuable addition to the community, for he is splendidly educated and unusually brilliant. Both physically and mentally, he has the vigor of a man in the prime of life. He is professor of Greek and Hebrew and an instructor in Scripture at the college. He is also censor of the students' magazine 'The Alvernia.'

It was about twenty-six years ago that Father Michael lived in Denver. He spent two years in this city. He has lived in every state in the Union, and has that broad culture which always comes to an intelligent man thru extensive travel. He is a

former member of the Masonic order and is a widower. His wife was a scholar like himself.

NO PRO-GERMANISM IN IRELAND

DECLARES SIR HORACE PLUNKETT

London, Nov. 2nd.—In an interview Sir Horace Plunkett has given some interesting views upon the position now and at the time of the Boer War. "The popular sentiment," he states, "is slowly but steadily going in the right direction, chiefly because the people are gradually getting to understand why Ireland is at war." He draws a contrast between the position now and at the time of the Boer War. "Then resolutions were being passed in favor of the Boers. Kruger had his Irish admirers. Not so the Kaiser. There is no pro Germanism in Ireland to-day. As to the latest Prussian attempt of which we have read, to get hold of Irish thought and feeling, it will simply show that the Germans surpass the English in their inability to understand the Irish psychology."

RECRUITING AND COMPULSION

Coming to the question of recruiting and compulsion, Sir Horace was asked whether there would be grave political trouble in applying compulsion to Ireland. "My own considered opinion," he replied, "is that there would be some political trouble, but it would be short-lived, and that a far graver political situation would be created by leaving Ireland out of any scheme considered necessary to bring the War to an early and triumphant issue. It would hopelessly divide Ireland."

WHAT IRELAND HAS DONE

Sir Horace holds that in England there is a wholly wrong impression concerning the number of recruits in Ireland. Three considerations have to be taken into account, namely, the scarcity of agricultural labor, the effects of emigration, and the fact that a much greater proportion of Irishmen were in the army or on the reserve, at the beginning of the War than of men from other parts of the United Kingdom. "If these things are borne in mind," he says, "we have not done so badly."

RECRUITING IN IRELAND

Lord Kitchener and the recruiting officers are calling for more and more men. The former has written a letter of appeal to the Lord Lieutenant praising the Irish for their gallantry and asserting that Irishmen will never allow their regiments to be left without reinforcements. General Friend in a report to the Lord Lieutenant states that since the beginning of the war Ireland has furnished 81,000 new recruits. In a recent Mansion House speech Redmond said:

"Let me give you a few figures. In addition to some 30,000 old reservists who were called to the colors from Ireland when the war began, and in addition to some 22,000 Irishmen from Ireland who were in the army at the time the war began, Ireland has sent 81,408 recruits since the war broke out. The City of Dublin, where I am now speaking, alone has sent 14,151 men. Of these 81,408 recruits, 44,689 were Catholics and 36,719 were Protestants. And to-day, taking the number of men in the Army at the commencement of the war and the reservists who were called up, and the recruits who have since joined, there are in the Army now from Ireland 133,454 men; and of that great total 79,511 are Catholics, and 53,943 are Protestants. . . . I have made inquiries in every direction, and from these inquiries I have come to the conclusion that at least 80,000 more men were rejected by the military authorities. . . . In many places that I know two out of three recruits were rejected by the authorities; and if you take that figure that I have given you of 80,000 as approximately correct, then you will have the extraordinary fact that, in addition to the reservists and the old soldiers, 160,000 men in Ireland have since the war began volunteered for the British Army.—America.

CHRISTIAN DOCTRINE

A New York paper relates that one of the judges in that city was much impressed by the definition of an oath given him by a little eleven year old girl who was called to testify for her father. "An oath," she said, "is calling upon God to witness the truth of what you say," and the judge declared he had never heard a better or more concise definition. Since it came out that the little girl was preparing for her First Communion and since her definition is the one given in the little catechism and which all Catholic children have at their tongue's ends, it strikes one how much the ordinary non-Catholic might be illuminated by a primary course in Christian doctrine, and how much Catholics might accomplish by the opportune use of the elemental definitions with which the catechism equips them.—Catholic Universe.

CATHOLIC NOTES

Bulgaria has a population of about 4,750,000. The king is a Catholic.

The women of Germany are making winter garments for the German army next winter.

The Archconfraternity of the Holy Family connected with the church of the Redemptorists, in Limerick, Ireland, numbers 70,000 members.

At its annual meeting held recently under the presidency of Cardinal Logue, the Mayo North Union adopted a proposal for the establishment of an Irish-speaking priests' society.

The Church in the United States now has 85 ecclesiastical seminaries, with an enrolled membership of about 7,000 young men studying for the priesthood.

The Consistory will probably be held sooner than was originally intended, says a Catholic Press Association cable from Rome. It is expected that it will be held on either November 2 or November 25.

Under the late Bishop Conaty the Catholic population of the Los Angeles diocese is estimated to have risen from 58,000 to 145,555, but more gratifying than all else, the attendance at the Catholic schools has risen from under 3,000 to over 10,000.

In Golder's Green which is known as "the garden suburb of London," Cardinal Bourne recently opened a beautiful new church. The building of the church was made necessary by the rapid growth of Catholicism in the district.

A gift of \$10,000 has been made in the cause of Catholic theological education by Richard C. Kerens, former Ambassador to Austria. The gift was in the form of two burse presented to the board of Kenrick Seminary, St. Louis.

It is interesting to learn that eight thousand nuns are tending the wounded soldiers at the Italian front, and that close on thirty thousand Italian priests are serving as infirmaries, attendants, chaplains and soldiers in the firing line.

A cablegram received by the Right Rev. Monsignor James P. Sinnott, rector of St. Charles Borromeo's from his nephew, Bishop MacGinley, of Nueva Caceres, Philippine Islands, states that a cyclone has visited that section and has destroyed the diocesan seminary and fifty churches and caused the loss of hundreds of lives.

The Holy Coat is a celebrated relic in the Cathedral of Treves, which a very ancient tradition identifies with the seamless coat that Christ wore at the time of His passion. The Empress Helena is said to have come into possession of this while in the Holy Land, and to have given it to the city of Treves.

Leonardo Da Vinci's masterpiece, "The Last Supper," in Venice, has been protected by a wall of sandbags built about 7 feet from the wall on which it is painted. In addition, a fireproof curtain has been suspended in front of it. Other works of art in Venice are encased in straw and cement to protect them from hostile air craft bombs.

A bill, which was passed by the Georgia State Senate recently and is likely to become a law, forbids the employment in public or private educational institutions of any white person to teach colored persons. The passage of this bill into law will very materially interfere with the splendid work which members of our Catholic orders—priests, brothers and nuns—have been doing in educating the children of the negro race in Georgia.

Henry C. Frick, the Pittsburgh millionaire, has paid \$250,000 for Giovanni Bellini's St. Francis of Assisi. It is painted in oil on a panel 55x49 inches. It was formerly in the possession of the Centurini family in Venice, later passing into the collection of an English gentleman, and was shown in the Manchester exhibition of 1857. It was thereafter lost sight of and remained in a private home at Sunninghill, practically unknown until Langton Douglas discovered it and made its importance known.

The Jewish World states that, in response to a letter sent to the Pope by the editor of a Yiddish paper in New York (who appealed to His Holiness to arouse Christendom to a realization of the sufferings of millions of human beings—the Jews), the Pope has replied: "The august Pontiff has graciously taken note of this document. The Holy See as it has always in the past acted according to the dictates of justice in favor of the Jews, intends now also to follow the same path on every propitious occasion that may present itself."

There is on foot in Sydney, Australia, a plan to transform the old St. John's College into an up-to-date university equal to the requirements of the present generation of Australian youth. A large sum will be needed, but a wealthy gentleman of Sydney, Mr. Thomas Donovan, has subscribed generously, and Governor General Sir Gerald Strickland, a fervent Catholic, has promised his support. The new university will be named for Cardinal Newman, the distinguished English convert.

which there seems to be no forgiveness. All their youth and innocence destroyed forever. All the world at war, and every man's hand raised against his brother. Do you wonder why? It is because the world is full of doubts. Children are raised with scarcely any religious teaching, some with none at all. They attend schools where no word is ever spoken concerning their Creator. They hear certain beliefs expounded by one teacher, and denied by another. Nothing is sure—every man's opinion is mere guess work. Can you wonder that with this foundation of sand our younger generation is sliding farther and farther away from all that is good and pure, and is caught by every passing wave of vanity and foolishness? The Catholic faith moves serenely along, united under one Shepherd, teaching in this century the great truths that it taught when Christ walked with it in person, standing impregnable—truly a rock of strength—amidst the tumult around it. I love it for its courage, for its mystical beauty, for its infallibility, for its all!

His voice died away. He had forgotten his friend, forgotten everything but the vastness of his subject. A long silence followed, broken at last by Tom. "I, too, have studied life," he said, "I have stood by beds of pain and wondered what unseen Comforter could uphold them through such suffering. I have seen the shadow of death pass over one home, bearing its best loved one away, yet the flight of that soul was too beautiful for grief to mar. I have seen burdens laid contentedly at the foot of the Cross, when every head of anguish turned into an answered prayer. I have seen old age grow welcome as being one step nearer home. Young men and young women have been kept from paths of sin by the firm faith of home surroundings, and I have seen little children kneeling at the altar rail, like angels around the throne of God."

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Basilica, Santa Croce, in Florence. All his sublime stanzas bear testimony to his devotion to St. Francis. In Shakespeare we have the splendid creation, the Franciscan Friar, who more than any other character shows Shakespeare a Catholic, for none but a Catholic could so enter the inner sanctuary of a priest's mind. In eloquence, Bossuet and Lascor daine drew their inspirations from St. Francis whose piety they copied in their lives. In art, Giotto, the creator of the Florentine Campanile, called by Longfellow "The flower of Tuscan blossoming in stone," was a Franciscan, while he, with Ghirlandajo and others cast the glow of their genius on the frescoed Franciscan churches of Southern Italy.

Thus does St. Francis mould everything which aided and abetted mental as well as soul progress, until in history he stands as the Colossus of the Middle Ages. Truly, the humbled exalted finds its best exemplar in the meek and majestic Saint of Assisi.—Catholic Columbian.

A DIVORCE RECORD

The United States is fast establishing an unenviable divorce record. When Justice Newburger took his seat at the opening of the present fall in special term, part three, of the Supreme Court, he was faced by a calendar of 198 undetested divorce cases. He was to be the witness of history after history of domestic discontent. The evidence in all these cases was upon one side only, the other party not caring to make any defense, or even to urge the slightest opposition to breaking one of the most sacred of human ties. The plaintiff represented no particular race or nationality, as the cosmopolitan list of names offered the Court indicated. The evil so brazenly exhibited to the world, and already so common that it hardly evokes more than a cynical smile, may be said to be typically American. The radical Feminist and the Socialist glory in it; the rationalistic press defends or excuses it, and scarcely anybody denounces it.

Yet this evil is gnawing at the very heart of Society, and unless something is done to check its ravages, the State will suffer irreparable harm. And there is but one thing to be done: educate the children in the principles of morality and religion. In this is our only salvation.

A democracy is founded on the will of the people; it is firm with the firmness of those wills, weak with their weakness, pure with their purity, corrupt with their corruption. Hence the necessity of strong characters unflinchingly devoted to upright-ness. But our numerous divorces bespeak a widespread lack of just such characters. In one place, there is one divorce to every six marriages; in another, one to every twelve marriages; the story is the same every where. In view of such conditions, it is pitiable indeed to hear so much clamor for "adequate defense" and not a word about the regeneration of national morality. Defense from external foes is necessary; protection from domestic enemies is no less necessary. Taew and sinew and cannon and bayonet are useless, if souls are corrupt. Physical strength and instruments of war may beat off the foreign foe but neither will save a nation from a nation's vices, the most dangerous of all disintegrating elements. Safety from them comes from the individual will. Such the lesson of reason and history. America has not learned that lesson, however, or else has forgotten it. We

are a boastful, swaggering people, devoted excessively to self and to selfish interests, which unfortunately only too often take the form of gross pleasures that eventually lead to the divorce court. A change must come: if it does not come spontaneously from out our souls, history will repeat itself once again and the whip of God will recoil from our backs, and sorrow and suffering will cause us to bend our proud heads in reflection, and force us to give thought to ways and means of bringing up our children in the love of God.—America.

AN EXAMPLE

A correspondent of the Church Times (Anglican) who has been studying the attitude of the French clergy voices his admiration in these words:

The temper of the French clergy at this critical time is one of the finest things in history. For years they had been treated with contempt by the Government of their country, and the country had tolerated this usage; within the last ten years they have been despoiled even of the funds accumulated from their own slender savings; the Bishop of Meaux himself had been driven from the historic mansion of the great Bossuet—now in process of conversion into a dreary museum—to find a humble abode in a by-street of the city. Have they sulked? Have they watched with malignant satisfaction the troubles which have befallen the nation guided by their enemies? Have they refused to work with the disturbers of their peace? Nothing of the kind. They have not only done with eager loyalty what the laws made by their oppressors demanded of them, even to the last sacrifice of all, but, in a hundred ways, they have rendered help neither enforced nor expected, they have supported the *de facto* Government of France as if it were a Government of their own choice, they have thrown themselves into every breach left open by the constituted authorities and without receiving or expecting a word of thanks have cheerfully yielded every place thus occupied to the returning authority which could claim it as a right.

CARDINAL MANNING ON WOMAN'S DRESS

There is a subject too large for me to do more than touch—I mean your dress. I put it first upon the ground of costliness and expense and waste of money; but I may not put it on that only. Dear brethren, I always avoid entering into details on this matter. I have nothing to do with colors, forms and fashions—these are things which belong to you; but I have to do with the faults that spring from luxury in dress; and the sin to which luxury and ostentation of dress may lead, that I have to deal with; and what I always try to do is to lay down counsels of broad Christian common sense. I only wish you knew where fashions come from—from some obscure room, in some luxurious and corrupt city, where by a sort of secret society of folly, rules are laid down and decrees come forth year after year, which are followed with a servility and I may say, with a want of Christian morality and dignity, so that the foolish fashion that some foolish person has foolishly invented is propagated all over the civilized countries of Europe. From winter to winter and spring to spring our nearest friends are hardly to be recognized. They are dressed up and built

up and masqueraded in a way, sometimes, to provoke laughter, or pity, or regret. I must tell you what once happened to me. I was walking through one of our parks and I saw three persons, of whom one was dressed according to the novelty of some fashion then coming in, and there followed behind her two plain working men. I heard one say to the other, "She only does it to be looked at!" Remember these words of just reproof. That is the estimate which is formed of fashion by the good solid sense of the English people. They pity and despise it. Our forefathers and the women of another age did not bend and nodulate with every wind that was wafted over the sea. They dressed and attired themselves as Christian women, taking counsel of their good sense, and attiring themselves as was befitting their station in life, without singularity of plainness, which is one of the affectations of vanity, and without a servile copying of fashion, which is the spirit of this world.—Cardinal Manning.

KING AND QUEEN OF SPAIN

EDIFYING STREET SCENE IN MADRID

A characteristic little incident occurred on a recent Saturday afternoon in Madrid. It is the custom of the Sovereign to go in state with his family, the highest officials of his civil and military households, some grandees and ladies in waiting to the "Salve," which is chanted in the Church of Buen Suceso. Afterwards, followed by a brilliant escort of horse guards, the whole party drive through the principal streets and park of Madrid before they return to the palace.

They were doing this on that day, when suddenly they met the Host, which was being carried by a priest to the house of some dying subject of his Catholic Majesty.

THE KING'S HOMAGE

The King himself gave the order to stop. He uncovered, got out of the carriage, and knelt on both knees in the middle of the street, and in a few seconds the Queen and others of the royal party were all kneeling by the side with the whole of their brilliant suite.

Alfonso XIII. placed his own carriage at the disposal of the priest carrying the Host, who, with the chorister boys and assistant bearing the bell, was thus conveyed to the house of the sick man.

The King, Queen and princesses returned to the palace in another carriage without an escort, as the King ordered his guards to accompany the carriage bearing the Host to the house of the sick man and to the church.—Edinburgh Catholic Herald.

FIRST EDUCATOR OF AMERICAN NEGRO

CATHOLIC CHURCH PLAYED THIS ROLE, SAYS RECENT WORK

The commonwealth of Georgia has further blackened its hitherto not too immaculate record by a piece of legislation which prohibits the teaching of negroes by people of white color, aimed directly at the work of the Catholic priests and Sisters among the black men of the South. In this action, Georgia is in complete accord with her past, which has been one continued struggle against the efforts of Catholics in particular in that direction. As early as 1740 the teaching of negroes has been forbidden by the state, and this has been supplemented at other times by further legislation. (See "Digest of the Laws of the State of Georgia" by Marbury and Crawford, p. 488.)

This hatred of the negroes and the Catholics has in it a fatal logic, for it is influenced by the memory of the past, which shows the Catholics to have endeavored to raise the black people from their state of degradation to some stage of enlightenment. In the recently published interesting book by Dr. G. G. Woodson on "The Education of the Negro Prior to 1861" (G. P. Putnam's Sons, 1915), we have the record of this fact, and also the testimony that the Catholic Church ever consistently continued in this course, even in the face of violent race persecution.

"The Spanish and French missionaries," we read in the introduction, "set an example which influenced the education of the Negroes throughout America." Being anxious to see the Negroes enlightened and brought into the Church, they courageously directed their attention to the teaching of their slaves, provided for the instruction of the numerous mixed breed offspring, and granted freedmen the educational privileges of the highest classes. Put to shame by this noble example of the Catholics, the English colonists had to find a way to overcome the objections of those who, granting the enlightening of the slaves might not lead to servile insurrection, nevertheless feared their conversion might work manumission." (p. 3) "It was not until the French provided that masters should take their slaves to church and have them indoctrinated in the Catholic faith, that the proposition was seriously considered by many of the Puritans. They like the Anglicans, felt sufficient compunction of conscience to take steps to Christianize the slaves lest the Catholics, whom they had derided as unedu-



able churchmen should put the Protestants to shame." (pp. 23, 42.) The early Protestant masters, in fact, denounced the education of the Negro as "an impracticable and needless work of popish superstition." (Note, p. 25)

The "Code Noir," or Law for the Blacks, promulgated by the French king under the guidance of Catholicism, which led to this action on the part of the Protestant English, is described as follows: "The Code Noir obliged every planter to have his Negroes instructed and baptized. It allowed the slave for instruction, worship, and rest not only every Sunday, but every festival usually observed by the Roman Catholic Church. It did not permit any market to be held on Sundays or holidays. It prohibited, under severe penalties, all masters and managers from corrupting their female slaves. It did not allow the Negro husband, wife, or infant children to be sold separately. It forbade them (the masters) the use of torture or immoderate and inhuman punishments. It obliged the owners to maintain their old and decrepit slaves. If the Negroes were not fed and clothed as the law prescribed, or if they were in any way cruelly treated, they might apply to the Procureur, who was obliged by his office to protect them." (Note, p. 23)

It was not only the French and Spanish Catholics that manifested this interest in the Negroes. The English Catholics of Maryland set a like example. (See p. 107, 108.) All through pre-Revolutionary history, and even after that, it was the Catholics and the Quakers who ever stood as the Negro's friends. The first seminary for the education of Negro girls, established in the District of Columbia, was conducted, through the encouragement of Father Vanlonen, by Maria Beatrix, a Catholic Negroess, who afterwards became a member of the Sisters of Providence. (p. 138.) When the "Snow Riot" closed so many of the Negro schools in the District, it was the Catholics and the Quakers who boldly continued to teach; who, when sentiment compelled the Protestant churches to confine the Negroes to the galleries, the Catholics, of course, continued to admit them to the body of the church on an equal footing with the other worshippers. (p. 135.)

This little historical review, which could be supplemented by many other quotations from Dr. Woodson's work, gives a clear insight into Georgia's action. It also reminds Catholics of the necessity for them to continue the work of their predecessors, in the support today of the Indian and Negro missions. In the conversion of the American Negro to the Catholic Church lies the basic hope of his social as well as religious salvation; and it is the first step toward the solution of the Negro Problem.—C. B. of C. V.

RETURNING GOOD FOR EVIL

It is related of Karl Bitter, the distinguished sculptor, who lost his life last April in New York in an automobile accident, that when he was serving as a young conscript in the Austrian army he was subjected to great abuse by one of his superior officers. This man, a lieutenant, took pleasure in making miserable the life of the young sculptor who, splendid in physique, commanding in personality, sensitive in temperament, refined in taste, was just the one to whom a petty and malicious officer would take an aversion. At last Bitter was given a furlough from which he never returned. He made his way to America where he received the pardon of the Emperor of Austria for his desertion.

One day, so the story runs, when he had become famous, an Austrian immigrant in distress, unkempt and out of work, called at his studio in New York, and asked for help. It was the very same lieutenant who in the old army days had so shamefully ill-treated Karl Bitter. The supplicant did not recognize his former victim, but Bitter knew his persecutor at once. What a chance to get even! What an opportunity to pay old scores. The great sculptor was too magnanimous for revenge. He received the lieutenant kindly, gave him food and suitable clothing, and for two years furnished him with employment.

A similar incident is told of John Boyle O'Reilly. When the man who testified against him on his trial and who was in some measure responsible for sending him for years to the prison colony at West Australia, came to Boston in later years, needy

and friendless, it was O'Reilly, then a successful and honored citizen of this country, who helped him. No thought of revenge enters into the souls of the truly great.—Sacred Heart Review.

THE COURAGE OF CONVICTION

We all like the man who has the courage of his convictions. We may not agree with them, we may take them from a different viewpoint and arrive at a different conclusion, but we admire in him frankness, honesty, sincerity. He is not afflicted with the sense of fear or the humiliation of human respect. He is rather saturated with the truth contained in the words of a writer: "Human respect is a concession to nothingness." Human respect amounts to nothing, is a fling of the mind, unless it has back of it divine authority.

We must not offend against charity in our human relations, for charity is the highest law, but with charity in our hearts and in our practice to all we need not fear to proclaim to the world our convictions. All the Saints of old had the courage of their convictions, not were they ashamed to publish with humility and contrition their past transgressions. St. Augustine in his Confession opened up the lascivious career of his earlier life, when he was in the prime of his manhood—no one can read them without profit—for they are the outpourings of a soul converted to God. St. Teresa confessed to a vicious and uncontrollable taste for novels. St. Monica related with compunction her troubles with a mother in law and how she once had fallen into the sin of intemperance. We might multiply examples from the lives of the Saints. A courageous Christian cultivates the virtue of humility; a Christian under the influence of human respect is on the road to vanity and pride. Humility at bottom means truth, and a courageous Christian will always be glad to openly profess the truth.

A WRITER IN "THE CATHOLIC CONVERT"

How inimitable would the saints have been for poor human nature had they not thus immortally revealed themselves! Thanks be to God, they let us as well the formula of the divine medicines prescribed for the cure of their follies and extravagances. Once cured, they have remained cured, and we have only to read their self revelations to realize the odium of concessions to nothingness, by way of human respect. This accomplished, we shall, with a firm hand, apply the caustic of correction to that pride which opens humility. Surely the published confessions of a Newman, Brunetiere, Brownson and Benson have done an incalculable amount of good. "Let your light shine before men," especially when you can point out the darkness which you have left behind.—Intermountain Catholic.

GENEROUS DEED

A recent press despatch from Pittsburgh chronicles an act of justice and disinterestedness on his part of Bishop Conventin. The late George Viseak of Millvale, Pa., having bequeathed \$5 to each of his four children, leaving the rest of his money (amounting to \$8,000) to St. Anthony's Church for the purchase of a bell, the Bishop promptly presented a petition in court, asking permission to execute a quit-deed to the children of the deceased for the entire sum. He said that they needed the money much more than the church needed a bell.

The judge who granted the Bishop's petition declared that it was unprecedented in his experience. Those who know Bishop Conventin need not be told that his action was just what might have been expected of him.—The Missionary.

THE NAME "CATHOLIC"

The habit of Catholics alluding to themselves as "Roman" Catholics is unCatholic and indefensible, and leads often to deplorable mistakes. The Church certainly is "Roman" in that the city of Rome is the centre and seat of her authority, but she is first of all Catholic, and to that august and venerable name no other body on earth can rightfully or reasonably lay claim. The name and the attributes are marks of the true Church, and her children alone, therefore, and none other, are Catholics. To be ignorant or unmindful of this, and to countenance in any degree the term applied to them by Protestant as part of the conspiracy to appropriate a name that does not belong to them, is, to speak mildly, an unfortunate and indefensible practice. Sanction is thereby apparently given to the insidious habit so

much in vogue among Anglicans especially, of dividing Christians into "Roman Catholics, Greek Catholics and Anglican Catholics"—a practice that is without warrant or precedent to ecclesiastical history. We are Catholics purely and simply—a truth that should be kept ever in mind.—Truth.

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The Catholic Record

Price of Subscription—\$1.50 per annum... Editor and Proprietor, Thomas Coffey, L.L.D.

LONDON, SATURDAY, NOVEMBER 20, 1915

ONE GOOD RESULT OF THE WAR

The effect of the world-war on world conditions is a subject fruitful of prophecies. The facile prophets, however, can not agree as to whether this is a war which shall end war or the first of a series of wars surpassing in magnitude anything that has occurred in the history of the world.

As a general rule the War—in its causes as well as in its results—has been treated in a superficial way. Certain causes, certain conditions lay on the surface. But deeper lie the real causes and conditions. Back of militarism and commercial rivalry, behind the theories of socialists, monarchists, autocrats, bureaucrats or democrats is the great fact of human nature.

Fifty years ago Cardinal Newman wrote: "To consider the world in its length and breadth, its various history, the many races of man, their states, their fortunes, their mutual alienation, their conflicts; and then their ways, habits, governments, forms of worship; their enterprises, their aimless courses, their random achievements and acquisitions, the impotent conclusion of long-standing facts, the tokens so faint and broken of a superintending design, the blind evolution of what turn out to be great powers or truths, the progress of things as if from unreasoning elements, not toward final causes, the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his future, the disappointments of life, the defeat of the good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions, the dreary, hopeless irreligion, that condition of the whole race, so fearfully yet exactly described in the Apostle's words, 'having no hope and without God in the world.'—all this is a vision to dizzy and appalling; and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution."

"What shall be said to this heart-piercing, bewildering fact? I can only answer, that either there is no Creator, or this living society of men is in a true sense discarded from his presence. Did I see a boy of good make and mind, with tokens on him of a refined nature, cast upon the world without provision, unable to say whence he came, his birthplace or his family connexions, I should conclude that there was some mystery connected with his history, and that he was one of whom, from one cause or another, his parents were ashamed. Thus only should I be able to account for the contrast and the promise of his being. And so I argue about the world.—If there be a God, since there is a God, the human race is implicated in some terrible aboriginal calamity. It is out of joint with the purposes of its Creator. This is a fact, a fact as true as the fact of its existence; and thus the doctrine of what is theologically called original sin becomes to me almost as certain as that the world exists, and as the existence of God."

In learning that darkness of the understanding, weakness of the will and a strong propensity to evil are the effects of original sin, the Catholic child is seized of a mighty truth which goes far to solve the problems of the history of the human-race. The submerging of the doctrine of original sin and man's free will in the rising tide of irreligion and in-

adultery has given rise to the tendency to look to legislation to eradicate the effects of original sin and to correct the abuse of free will. The most radical and advanced exponents of this new scheme of salvation are the Socialists. Frankly atheistic, they regard the material happiness of this life as the be-all and end-all of existence. They would end all unhappiness by an equitable distribution of wealth. Then, according to their intellectual leaders, they would abolish all restraint or regulation of human freedom which receive their inspiration from ages of Christian civilization.

Deeply significant, therefore, is an article in the New York Times entitled "Intimacy with War Destroys Writer's Socialism." It is an interview with Arthur Gleason, international Socialist, on his return after several months at the front as stretcher-bearer in Belgium. He tells us that before his experience he was "thoroughly an internationalist," and adds:

"But I have come to believe in right and wrong, to believe that one side in a War is right and the other wrong. And so I have got a sense of the worthwhileness of nationalism."

It is with his conversion to the belief in original sin, however, that we are most concerned: "All our modern philosophy," he said, "had blurred our perception of the thing that is called sin. The Germans gave to us a sense of the reality of original sin. When I saw a girl of twelve, who had been one of many used as shields by the advancing Germans, dying from bayonet wounds in her back; when I saw a woman of eighty with a bayonet thrust through her thigh—then I knew that there was original sin. All nations are guilty of this war, but Germany is the guiltiest of all, because Germany carried its sin to the nth power, while the rest of us were only in the A B C's of it."

"By original sin," said this erstwhile disciple of Karl Marx, "I mean a natural tendency toward evil which is common to all humanity. Our chief manifestation of original sin is commercialism, with its two branches, industrialism and imperialism. And commercialism carried out logically, as the Germans are carrying it out, results in murder. We got badly sidetracked about militarism; we thought that militarism was something imposed on a people from above, something arbitrarily established by the Kaiser and his General Staff. Now, militarism is nothing of the sort. Militarism is simply the will to power carried out to its logical conclusion, and given weapons. And that is simply a manifestation of original sin. . . . 'You see,' he said, 'before the war we were all busy creating a new ethic. We were cutting off the old values and the war is restoring them. . . . Germany has revealed us to ourselves, and revealed every nation to itself. . . . And so Germany has done the world a service. It is good for the world to recognize its offence in a conspicuous offender.'"

Mr. Gleason may not yet have grasped the full doctrine of original sin and its consequences; but it is a remarkable thing that actual contact with the War has driven the present-day Socialist to the same conclusion which the history of the human race forced on the acutest mind in England a half century ago, and which he expressed in his own eloquent way in the passage quoted above. If the War restores the appreciation of the old values of eternal truths there will be less concern about new ethics, less fevered desire to reconstruct human society while leaving out of consideration the basic fact of original sin. It is not too much to hope that the divorce of education from religion, morality by legislative enactment, and other follies and fetiches of the modern unchristian philosophy of life may be seen in all their hideous deformity in the fierce light which the War sheds on life and death, their purpose and their meaning.

IRISH SHIRKERS

Great prominence has been given to the attempt of some hundreds of Irishmen to emigrate to America in order to escape conscription which is believed to be impending. No Irishman need feel unduly humiliated because there are shirkers and slackers even in Ireland. There are jails in Ireland and lunatic asylums also. No Irish nationalist has advocated the abolition of these institutions. They are still necessary in Ireland as in England and Scotland. That there are shirkers and slackers in England may safely be inferred from the chorus of complaint raised by conscriptionists about the failure of voluntarism.

A despatch dated London, Oct. 20th, found its way into obscure corners of some of our papers, and called altogether to appear in others.

We clipped it for just such an occasion as has arisen:

London, Oct. 20.—Immediate steps will be taken by the British authorities, The Evening News understands, to restrict the sudden rush of able-bodied Britons of military age to the colonies, to the Islands of Jersey and Guernsey and to Ireland in order to escape military service.

"It is perfectly obvious," the newspaper says, "grave damage will be caused to the relations between the mother country and her dependencies if hordes of slackers are allowed to pour into Canada, Australia and India, which have given their best blood for the Empire."

Now these "hordes of slackers" were not Irish, or they would hardly rush to Ireland to escape military service.

It was pointed out that emigration had fallen off in England as a sufficient answer to the charge of the Evening News, and other English papers.

In the columns of the RECORD, Aug. 14th, Columba cited some eloquent statistics. In the first six months of 1914, before war was thought of, emigration from Ireland totalled 12,909. For the first six months of 1915 the total Irish emigration was 4,061.

Good Irishman that he is, Columba quoted the official figures to refute the lying and slanderous despatches that would brand Irishmen generally with cowardice. While the despatch above quoted showing that "able-bodied Britons of military age" were fleeing conscription was published, if at all, only in an obscure corner of our papers, the refutation based on the fact that official statistics show a decreased emigration from England was given prominence on the first page.

The great English Daily, the Manchester Guardian, protested against the calumny on Ireland implied in prominence given to the news item about the Irish emigrants.

The Associated Press correspondent states that Major-General Lovick Friend, commander of the forces in Ireland, has announced that the enlistment in Ireland of 81,000 men for the infantry. The letter continues:

As the percentage of rejections for unfitness has been as high as 50 per cent., the total number from Ireland who offered themselves for service in the army was about 160,000. Ireland at the outbreak of the War had more than her proportion of men in the army and in the reserves and this total has been described by the high-spirited military authority in a public letter as "magnificent." There must be added to it also Ireland's recruitment for the navy, to which a substantial number of men have gone.

If 80,000 Irish volunteers have been rejected as physically unfit it may be that amongst the Irish emigrants there were none at all who wished to escape military service. Emigration from Ireland is no new thing. The fact that it fell from 18,000 during the first six months of 1914 to 4,000 in the first six months of 1915 is a pretty strong indication that, this year, able-bodied Irishmen, instead of emigrating, are enlisting.

The red-tape of the War office, as might be expected, enshrines irritating prejudices which the English people have long outgrown. The Associated Press correspondent adds:

"Ireland was chilled, too, by action on the part of the military authorities such as that which refused to allow the Irish division to have its own colors. Even yet, though the colonies and the Ulster division have distinctive badges, the other Irish divisions have not. There is also a feeling that the exploits of Irish regiments at the front have not had all the publicity they deserved. Except for individual exploits like that which gave O'Leary the Victoria Cross, they are felt to have a poor show in the despatches or descriptions of the official eye-witness. Still, when all is said, the response of Ireland notwithstanding all difficulties is regarded as excellent and the avoidance of such errors as may have been made in the past, it is believed, will make easy what remains to be done."

When Canada's 8,000,000 shall have accomplished as much as Ireland's 4,000,000 we shall be in a better position to point the finger of shame at Irish shirkers and slackers.

Let us be content to do little if God sets us at little tasks. It is but pride and self-will, which says, 'Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?'—Charles Kingsley.

The first thing that a man should do when he is asked to speak at a patriotic or semi-political gathering is to go down on his knees and pray to be delivered from vain boasting and a too burning eloquence. The oratorical fire-brand is a bad citizen. And the most dangerous and the most wicked of the species is the one who seeks to rouse religious hatred in our midst.

ASSISTING AT VESPERS

Whilst the whole world bears witness to the faithfulness of Catholics in hearing Mass on Sunday, it is unfortunately true that they deserve but little praise for the way in which they attend Sunday evening Vespers. Of course there is a vast difference between the two services. The Mass is the great central act of Christian worship. There is a strict obligation of assisting thereat. On the other hand, although Sunday Vespers is a public office of the Church, attendance thereat is an exercise of private devotion. But the Catholic who is in earnest about the salvation of his soul should, notwithstanding the absence of the obligation, deem it a duty to be present.

Sunday is the day when we think more seriously of the things of God. We devote the greater portion of six days to the service of the world. It is surely not too much to ask that we give all of one day to the business of our soul's salvation. When we have assisted at Mass we must not think that we have done all that is necessary, or all that the interests of our soul demand. Hearing Mass is the minimum that the Church exacts. It was never intended that this should be the maximum of our effort at worship.

The absence of a definite obligation does not in any sense excuse us from assisting at Vespers. If we make up our minds to do only what we are obliged to do, there is great danger that the occasion will arise when we will even excuse ourselves from even the obligation. If we confined our worship of God to what we are strictly obliged, what a poor thing our Catholic life would be? We are only obliged to go to Holy Communion once a year, but who would be satisfied with merely making his Easter duty? There is no obligation of making the First Fridays, but what a void the abrogation of this beautiful devotion would leave in our hearts? There is no strict rule about saying the daily Rosary, but how lonely we would be without our beads? And so with all the other distinctively Catholic practices that we have. Yes, our Catholic life would be barren and empty if confined to the mere duties that are of obligation.

If for no other reason than that Vespers is followed by Benediction of the Blessed Sacrament we should deem it a sacred duty to be present. Very soon we will be called upon to contemplate the ready obedience of the shepherds who left their flocks on the first Christmas night to "go over to Bethlehem." Would we not have followed gladly in their footsteps? And yet, here in the Catholic Church we have Bethlehem ever present. We can "go over to Bethlehem" any hour of the day or night. We can bring our gifts to the Infant Saviour. We can offer Him what He values most—the love of our faithful hearts. When the priest goes up to the altar; when the little bell tinkles and the clouds of incense arise; when Jesus is lifted up in benediction over His people, who will say that attendance at Vespers is not worth while? We would account it the privilege of a lifetime to go to Rome and kneel for the blessing of the Holy Father. But after all the Pope is only Christ's viceregent. Here it is Christ Himself who blesses us. And for this, if for nothing else, all good Catholics should be found at Vespers on Sunday evenings.

COLUMBA

NOTES AND COMMENTS

FOR a boasted Protestant city, (one of the "two capitals of Protestantism," as it was recently termed in a daily paper) Toronto certainly is showing astonishing activity in the matter of Catholic church building. Within a year it has dedicated four new parish churches and laid the corner stones of two others. It has begun to realize its responsibilities, also, as a Catholic centre for foreign peoples. Where a few years ago it had but one church under other than English-speaking auspices it can now boast three Italian, two Polish and one each French, Ruthenian and Syrian. The Maltese, too, and Lithuanians are foregathering and may ere long have churches of their own. In view of the proverbial fecundity of the despised "foreigner," Toronto's preeminence as a Protestant stronghold may yet find itself overtaken by the same resistless nemesis as New England.

THERE is an English publication called The Protestant Woman, which, together with much useful and edifying reading for its clientele, has the customary occasional fling at

"Romanism," which by the way seems to be as necessary to them as pepper and salt to the dinner table. Here is one which combines tribute with insinuation. "When one remembers the furloughs our C. M. S. missionaries have," writes Mrs. Trevelyan Snow, "and compares them with the periods of work given by Romish missionaries, who go out never to return (italics of original), one cannot help admiring their devotion."

THAT is very nice, but it is somewhat discounted by the underlying imputation of "interference" of the same missionaries in regard to Protestant mission work. It is perhaps not unnatural that Mrs. Snow should look with somewhat jealous eyes upon the more fruitful results of the Catholic missionary, and when, after recounting the work of St. Francis Xavier, she goes on to say that "thirty years later Japan was overrun with Roman Catholic missionaries," and that "thousands and thousands were gathered into the Church of Rome," and then treats every effort of modern Catholic missionaries as "interference," she would appear to be blissfully unconscious of the fact that on her own showing, the "interference" is in the other direction. But that is a weakness of good people of her class. They don't like Rome, but being unable to shut their eyes to facts, must interpret them to somebody's disadvantage—certainly not to their own.

ABOUT the venerable walls of the church of Saint Sophia, Constantinople, now, and for several centuries past the chief mosque of Islam, there lingers a remarkable prophecy, which if the account that has come down to us can be wholly relied upon, is undoubtedly steeped in the supernatural. This great edifice, the grandest of all Byzantine temples, was, as all know, once the centre of Catholic Christianity in the East. It was built in the sixth century, and notwithstanding wars, revolutions and catastrophes of every description to which such structures were liable in the formative ages, it remains still one of the world's architectural wonders. Its glories as a Christian temple ceased with the fall of Constantinople in the fifteenth century. With the capture of that city by the Turks, under Mahomet II., in 1456, Islam became the dominant power in what is usually termed the Orient, and to this day the praises of the False Prophet have continued to resound through the venerable arches of Saint Sophia's. That the days of desecration are, notwithstanding German ambition and practical apostasy, now numbered, no one outside the sway of Teutonic tyranny can for a moment doubt.

THE PROPHECY to which we have alluded centres in one of the old Christian frescoes of the great sanctuary which since the advent of the Islamic flood have been but a memory. When the Turks took possession of Saint Sophia's their first care was to demolish every tangible evidence of Christianity. In the endeavor to do this they plastered over all the mosaics; and other mural decorations with which eight centuries of Catholic piety had adorned it, using some now forgotten formula for making plaster which was calculated to resist every encroachment of time and atmospheric change. Among these mosaics was a face of Christ which occupied a central place in the sanctuary. An obscure seer, says a writer in The Lamp, prophesied that the Turks would hold their footing in Europe so long only as the Face of Jesus remained covered. The Turks laughed scornfully over this prediction. Their victory over the Christians had been too complete, and their foothold in Constantinople thereby too strongly entrenched for them to give credence to mere idle prattle such as that. Moreover, they knew the formula of the plaster, and nothing but the axe of the wrecker could make any impression upon it. The Turks will stay until the Face reappears! that was enough for them; their dominance was conterminous with the world!

"THAT," CONTINUES the same writer, "was four hundred and fifty years ago; behold, twenty years ago the plaster began to flake. The Face of Jesus becomes dimly discernible in the mosaic. What hopes are revived in the hearts of Christians! At least, after four centuries, are they worthy to re-dedicate Saint Sophia's to Christianity? No—net

yet! The Turk, suspicious of the life of his modern plaster, covers the mosaic temporarily with a wash, until he can re-discover the formula of the famous compound. Events press, however, and so trifling a detail is suffered to go by default."

MEANWHILE, history becomes big with the unfolding of the race's destiny. Just a year ago it became apparent that the temporary wash had exhausted its vitality, and as months went by the Face of the Christ gradually took form and color. Now, it is said, it stands out with all its original brilliancy—tragic, beautiful, solemn, holding some deep meaning and significance, which the Turk, reminded of the fifteenth century prophesy, and confronted with the march of events in the great War in which he has become engulfed, regards with superstitious awe. Can it be that the fateful gloom now hanging over Europe portends the fulfillment of the old seer's prediction? That is a solution which still lies deeply embedded in the bosom of time but which, who can doubt, is more clearly indicated day by day in the converging march of the Allies. But, spurred on by the possibility which is thus opened to his gaze, the Turk gathers his remaining strength and continues fanatically the struggle which to all present appearances, will be his last—so far at least as his dominance in Europe is concerned.

ON THE BATTLE LINE

The Military Expert in the N. Y. Times, Nov. 7, makes the following statement. It is well to remember that the N. Y. Times and its military expert are strongly pro-British. Nov. 16th finds us in press.

It is reported that there are 150,000 French and upward of 25,000 British in Southern Serbia. In view of what has happened during the week this seems impossible. There are certainly not more than 200,000 Bulgarians engaged in the campaign against Serbia, and these are stretched out from Zajecar to the Greek frontier. It is impossible to believe that almost an equal number of the Allies' troops are concentrated against a small fraction of the Bulgarian Army and directly on its flank, and are not able to create even the slightest diversion.

Except for a very minor engagement in the Strumitza region nothing has been heard of the Allies since they were supposed to be present in such numbers. Just where they are, what they are doing, or what they expect to do, must remain for the present at least a profound mystery. Certain it is that through false assurances, through promises which have not been kept, Serbia is being not defeated merely but annihilated while her leaders ask each other where are the Allies.

GOOD NEWS—TAKES 130,000

FOREMEN

London, Nov. 11.—Outside the Balkans the most important theatre of operations is now along the eastern front. In the north the Germans apparently have abandoned any hope of reaching Riga and Dvinsk; at least until the ground freezes, and are falling back or are being driven back from the Dvina, which was their objective. The Russians in the Riga region are attempting an out-flanking movement, and their recent successes have brought them within striking distance of the Tukum-Mitau railway, which connects the German fighting front with the fortress of Windau. The Germans are also falling back before Dvinsk as the result of the Russian offensive near Lake Swenton, while in the south General Ivanoff has continued to harass the invaders by repeated thrusts, which, during the past five weeks, according to Foreign despatches, have brought him nearly 180,000 prisoners. In the most recent of these thrusts, near Rudka, the bag totalled 6,000 many of whom were Germans.

"MALBROUCK TO THE WAR HAS GONE"

Following the example of the great Duke, with whose dreaded name French mothers two centuries ago were wont to silence fretful children, Winston Spencer Churchill has chucked politics and taken up the sword. It is announced that he has resigned from the Asquith Government and will join the army in France. He is a Major in the Oxford Yeomanry. Before he turned his attention to politics after the Boer war, Churchill, from his twentieth year onward, roamed the world, and took part in fighting wherever it was in progress. He was with the Spaniards in Cuba in 1895 when he barely twenty-one, and received the Order of Military Merit. He served with the 1st Punjab Infantry in the Malakand frontier war in India in 1897, and was mentioned in despatches. He was with Lockhart as orderly officer in the Tiah in 1898. He went to Egypt when Kitchener began his advance up the Nile, and was attached to the 21st Lancers when they out their way

through a body of fanatical Mahdists at Khartoum. He went to South Africa as correspondent for The Morning Post, was taken prisoner by the Boers, escaped, and fought through most of the engagements during the advance to Pretoria, winning a medal with six clasps. Every body thought of him as coming man in the army, when he suddenly took to politics, and after serving as a Conservative M. P. kicked over the traces on the tariff reform issue, joined the Liberals, and became in turn President of the Local Government Board, Home Secretary and First Lord of the Admiralty, from which high office he was practically deposed after the failure of his project to force the Dardanelles by the use of warships only. Until yesterday he was Chancellor of the Duchy of Lancaster, a minor Cabinet office. And now once more, after two centuries, a "Malbrouck to the war is gone," as unafraid as fiery, impetuous and as impatient of criticism as his great ancestor.

IN THE BALKANS

The German and Bulgarian armies operating in the region west of Nish are working out a converging movement, the result of which may be to force the main Serbian army to retire into the Montenegrin fastnesses instead of making a junction with the Allies in southern Macedonia. Berlin reported yesterday that the pursuit of the Serbs continues vigorously. On the north front the mountain ridge to the south of Kraljevo has been carried. On the east the Germans are advancing up the Leskovitza and Rasinia Valleys. The Bulgars are striking to the south of the Kopanik Range. If these moves are carefully synchronized the Serbs will have no alternative but to fall back to the west and join forces with the Montenegrins. The question of food and supplies under these conditions will become most acute. Montenegro, with a quarter of a million population, has now hundreds of thousands of Serbian refugees to take care of. She could not long feed and supply 200,000 Serbian fighting men.—Toronto Globe, Nov. 18.

Elsewhere no material change has taken place.

AN EX-SENATOR'S TRIBUTE

Recently, writes the Rev. Eugene Sugraves, C. M. F., in The Tidings, of Los Angeles, the writer was present at the lecture delivered by Colonel Lafayette Young, former United States Senator from Iowa, in Blanchard Hall. Colonel Young narrated his personal experiences on European battlefields and his inferences therefrom, and while some of his hearers may not have agreed with him in all of his political, social and economic tenets and conclusions, yet, in the main, he presented as beautiful a summary of American ideals as the writer has ever heard. However, leaving aside any further consideration along this line, it is interesting to study Colonel Young's lecture from the Catholic standpoint. The Colonel showed himself to be the real embodiment of that broad-minded, liberal and open hearted American type of citizenship which is always ready to give credit for merit wherever merit is found, regardless of the source whence it comes. Colonel Young exemplified the principles and the spirit of that inalienable prerogative, the religious freedom recognized and guaranteed by our Constitution, to worship God according to the dictates of conscience. He thus proved in a practical way that it is unmanly, un-Christian and un-American to resort to religious prejudices in order to gain political ascendancy or to oppose any man in the lawful pursuit of his rights as a citizen.

Although I am a Protestant," he said, "I must tell you that I do not really know what would become of those poor, struggling and bereft people of the warring nations of Europe if it were not for the old Catholic Church, the Church of Rome." The Church of Rome is their sole hope and consolation in their hour of sorrow and distress. Then he paid a glowing tribute to the self-sacrificing priests and nuns who gladly give up all their comforts, nay, their very lives, in order to administer to the sick and to the dying. He told his audience that he had the great honor to meet Cardinal Mercier, Archbishop of Malines and Primate of Belgium. He drew a picture of that great churchman which was, indeed, fascinating. He compared him in his physique and in his moral and intellectual gifts to our President Abraham Lincoln, the man who had charity for all and malice toward none, who gave affection, and has received affection as his reward.

Many times during his lecture Colonel Young referred in commendatory phrases to the fervent piety and devotion of the people in France, Belgium and Germany in their distress and tribulation. He described in vivid colors how they flock to the old cathedrals, to countryside churches, to humble chapels and to venerable, historic shrines to pray to Christ Crucified and to the Madonna. The former Senator from Iowa also called attention to the heroic women, bereft mothers, and widows and orphans, doing men's work on their farms. He pictured them in mourning for their departed, at times interrupting their drudgery to fall upon their knees and pour out their hearts before the image of the Crucified Saviour or at some wayside shrine of the Blessed Mother.

When Colonel Young described the scenes above mentioned, in the course of his lecture, one was enabled to understand the feelings of the audience. The first plain reference to the Catholic Church was followed by a single, hearty, unexpected burst of applause. This was instinctively caught up by a few people here and there in the large hall. But, as regards some others, those laudatory remarks of the speaker concerning the Catholic Church, her devoted ministers and heroic nuns fell like a burning spark on a frozen surface. A few faces flushed with shame or envy, a few others stared aghast, as though the eloquent speaker had been speaking Tarke, Hottentots or the natives of Nigeria.

But it was, indeed, inspiring to hear a Protestant lecturing to a non-Catholic audience, on a subject not directly Catholic, and yet paying such a beautiful tribute to the Catholic Church, to the self-abnegation of her ministers and to the courage, love and purity of her incomparable virgins. Colonel Young is certainly to be congratulated on his beautiful and true, yet plain and unostentatious attitude toward the Church. He belongs to that class of Americans whose number, thank God, is predominant, who follow in the footsteps of the Father of Our Country and of the founders of this great Republic.

INDESTRUCTIBLE

"The gates of hell shall not prevail against it." Such was the promise made by our Lord when He gave the key of the Kingdom of Heaven to Peter. The promise implies an eternity on the side of hell against the Church, and this is seen in the cunning devices, satanic power, and other perniculous means which Satan uses in his attempts to destroy the Church. The Church, of course, can receive injury, as history abundantly shows. Many may, for instance, like Damas, love the world and fall away from the faith. Whole societies in the Church may be suppressed, and some branches of the Church may be destroyed, as is seen in the case of many of the Christian communities in Asia Minor. The Church may be attacked, despoiled, abused, her priest slain or exiled, her religious outraged and put to shame, as in Mexico; but the Church as a whole can never be destroyed. Satan, tyranny, revolution, infidelity and paganism may rage, but they can accomplish nothing. The Church of Christ being founded upon a rock, built up by Christ Himself, "holding forth the word of life" as the authorized interpreter of the will of God, will victoriously defend and preserve herself against everything as long as the ages of the world shall endure. Look at this, for instance: During the year 1914 in the United States, 9,888 pastors of Catholic churches expended \$79,064,000 for new work, repairs and maintenance of the churches under their direction; 994 presidents of colleges and seminaries expended \$3,976,000 for new work, improvements, repairs and upkeep of the colleges under their direction; 5,488 pastors in charge of parochial schools paid out for new work, repairs and maintenance \$16,464,000 for the schools under their direction; 284 managers of Catholic orphan asylums expended \$852,000 for new work, repairs and upkeep of the asylums under their direction; 115 managers of homes for the aged and infirm expended \$345,000 for new work, repairs and upkeep of the homes under their direction; 509 directors and superintendents of Catholic hospitals expended \$4,072,000 for new work, repairs and upkeep of the hospitals under their management.

This indestructibility of the Church has been well described by the Protestant church historian, F. M. Farrar: Harder, denser, more varied, more prolonged was the contest of Christianity with Paganism. From the first burst of hatred in the Neronian persecution till the end of the third century the fierce struggle continued—fierce, because meek, unobtrusive, spiritual, as the Christians were, they yet roused the hatred of every single class. Paganism never troubled itself to be angry with mere philosophers who aired their elegant devices in the shady xyptos or at the luxurious feast, but who with cynical innocence did what they detested and adored what they despised. They were unworthy of that corrosive hatred which is the tribute paid to the simplicity of virtue by the despair and agony of vice. But these Christians, who turned away with aversion from temples and statues, who refused to witness the games of the amphitheatre, who would die rather than fling into the altar flame a pinch of incense to the genius of the Emperors; who declined even to wear a garland of flowers at the banquet, or pour a libation at the sacrifice; whose austere morality was a terrible reflection on the favorite sins which had eaten like a spreading cancer into the very heart of their nation's life; these Christians, with their unpolished barbarism; their unphilosophic ignorance, their stolid endurance, their detestable purity, their intolerable meek-

ness, kindled against themselves alike the philosophers, whose pride they irritated; the priests, whose gains they diminished; the mob, whose indulgences they thwarted; the Emperors, whose policy they destroyed. Yet, unaided by any, opposed by all, Christianity won. Without one earthly weapon she faced the legionary masses, and tearing down their adored eagles, replaced them by the sacred monogram of her victorious laborum; she made her instrument of a slave's agony a symbol more glorious than the laticlave of consuls or the diadem of kings; without eloquence she shelled the subtle dialectics of the Academy, and without knowledge the encyclopedic ambition of the Porch. The philosopher who met a Christian Bishop on his way to the Council of Nicaea stammered into a confession of belief, and the last of Pagan Emperors died prematurely in the wreck of his broken powers with the despairing words, "Vicisti Galilaeae!" "O Galilean, Thou hast conquered!" —The Missionary.

"HAVE PITY!"

November, the saddest month of all the year, is set aside by the Catholic Church for prayers for those who have passed away. The terrible war in Europe, and the passing of fair October, the month of crimson and golden hillside, remind us of the fact that soon the trees will wave aloft their branches to the mournful accompaniment of the first winds of Winter. November is fitly set aside by the Catholic Church as a special time of commemoration for the departed ones, who have gone before us. But first, amidst the radiant glory of completed harvest time, the holds solemn festivals in honor of those other sons who have already obtained the crown of their labors. The feast of All Saints, as it were, closes the festival of the year—paying tribute to those who have already arrived on the eternal shore, and at the same time holding up the glorious hope of eternal recompense to those of her children who are yet fighting the battle of the years.

There is still another portion of her true kingdom—the vast, sad suffering realm of Purgatory. The holy souls have indeed come to their November. Mournful is the wall of those imprisoned ones: "Have pity upon at least you my friends! You whom I have known—with whom I have worked—you who belong to my own land, to my own city, to my own household, have pity!" And ever on the still air is borne the refrain "have pity!" until it dies away in a sob of silence.

THE PLEASANT SIDE

When the Rev. Wilfred Moor, curate at the Anglican Church of All Saints, London, was received into the Catholic Church, the other day, his former superior, the Vicar of All Saints, did not, as some Anglicans might have done under like circumstances, yield to the temptation to say something bitter either about the new convert or about the Catholic Church. Instead, in his parish paper, the Vicar expressed great sorrow at the going of Mr. Moor, who, he said, "has made this decision at the cost of great pain to himself, and he has written in terms of the deepest affection for All Saints and of the deepest appreciation of the life in which he has shared for seven years. We who have been his companions," continued the Vicar, "are feeling the loss of his presence and of the charm of his society more than we can say. In devotion and in the strictness of his life he has set us all the highest example, while the striking ability of his preaching was felt even by those who least agreed with him. Mr. Moor will shortly take steps to enter the ministry of the Roman Catholic Church, and in this instance it is a priest of great promise who is making the change. I pray God that since the Bishop and all of us have tried to do our best in a difficult and painful matter there may be little bitterness. There is none in the minds of those who are most closely concerned."

A somewhat similar attitude toward conversion to Catholicity is chronicled in the Denver Catholic Register, in the case of the father of the Rev. Carl Jones. Father Jones, who is now a priest in San Francisco, was converted while a student at the University of California, of which his father, a retired Baptist clergyman, is now the librarian. When the young student went to his father and told him that as a result of his studies he had decided to become a Catholic, his father replied: "Well, you don't give up everything of what you believe. The only thing is, you add a little more. You are on the right road. Go ahead."

told them. And he was right. The Baptist clergyman was among the most interested witnesses of the sacred ceremony. So much appears in print about the irreconcilable attitude of Protestant friends and relatives to conversions to Catholicity, that it may be well to have another phase of the matter presented. We commend the philosophy of Father Jones' father to earnest Protestants who are disturbed at conversions among their relatives and friends.—Sacred Heart Review.

A PROTESTANT ON MISSIONARIES

CAPTAIN LINDLEY'S TESTIMONY CONCERNING THEIR WORK IN CHINA

In an essay entitled "Religion in China," published in the "Chronicle and Shilling Magazine" (London), Captain Augustus F. Lindley, author of "Tipping Tean Kwob," "The History of the Taiping Revolution" and other works, pays the following tribute to the Jesuits as missionaries: "I propose of the Jesuits, I cannot refrain from noting here the devoted zeal with which they unceasingly prosecute their labors, though I may not at the same time undertake to defend their doctrines. * * * I cannot but admiringly record the fact that however deeply one may penetrate to the interior of China there will be found a Jesuit or traces of him, where other sects of Christianity are not, never have been and never will be, unless, indeed, they go to work in a different manner from any procedure at present practiced. Many times have I been pleasantly surprised, at the out of the way parts in the far inland regions of the vast Middle Kingdom, by suddenly stumbling upon a priest of Rome, with shaven head, but wearing an orthodox pigtail a la Chinese, which, however, was usually somewhat scant and undignified. Dressed in the costume of the natives and speaking their difficult language, regardless of exposure, persecution, danger and disease, these zealous men devote themselves to the sacred objects of their calling with a self abnegation and heroism never surpassed. * * * Often nothing but their eyes and the sudden salutation in French, Italian or, rarely, English would disclose to me beneath the outlandish garb of the native the apostle of the Society of Jesus. Perhaps the bent of their education prepares them better to meet and parry the subtle sophistries of the Chinese; perhaps they so far out-distance all Protestant missionaries through not being overburdened with a wife and quiver full of conjugal pledges, the which state of double blessedness seems to create a gravitating tendency towards settling down luxuriously at comfortable treaty ports, protected by British bayonets, and, by the way, it must be soothing and reassuring—this latter state of affairs—to the exiled missionary's nerves, when the mail is being made up, and he sits down, probably indite that valuable epistle recording his labors among the idolaters in order to gladden the hearts of the society at home."

Well, the Jesuit is a different man. He gives his every thought and energy to the work before him, giving up his kindred and country for ever, to labor among the heathen till such time as He who gave him life shall take it back again. Truly this martyrlike sacrifice of self, in its glorious if passive devotion, is sublime."

INFIDELITY A FAILURE

Let us take a hundred years. This is fair. Let us appeal to the records and ascertain what is the historic expression of those times. French atheism and English deism had flooded two continents with the writings of Voltaire and other infidels, and in thirteen years 6,000,000 copies of their works were sold. A reaction had taken place against the Catholic Church which often had seemed allied with political oppression, and even the sects, lacking in missionary energy, had felt the attacks of infidelity. There was a universal shout for liberty, and America responded. The founders of this republic were not against Christianity, but they were opposed to a State Church. Washington was a firm believer in Christianity, and singled out Catholics for praise for the aid they had given in establishing the republic. Yet there were many prominent infidels, at whose head was Thomas Paine, a man of great intellectual power. Infidel clubs were organized throughout the country. Duelling was a national vice, and a typical duellist was elected vice-president of the United States. Profanity, intemperance and Sunday desecration held high carnival. These are the children of infidelity. Infidelity had control of almost all of the American colleges. Yale, Princeton and William and Mary's were filled with students who loved to be called by their classmates, Voltaire, Diderot and D'Alembert.

But consider present conditions; infidelity has not held its own, and Catholicism has been making mighty strides. The colleges of this country are to day in the hands of the men who claim to be Christians, while new institutions established by Catholics are dotting the land in every direction. Out of 14,000 graduates from Harvard within the last ten years only two declared themselves to be sceptics, one an atheist and one an agnostic. There may have been more, but shame kept them silent. One hundred years ago there were but twelve denominational colleges, and now there are over 400, the property value of which is estimated at \$100,000,000. In the last thirty years, out of 40,000 college students, 80,000 were in colleges that professed to be Christian. Infidelity has not now a single college, although it has sought to capture some that are Christian. It is undoubtedly true, however, that in many of the denominational colleges infidelity is more or less taught by the professors and scepticism, rationalism and socialism are undermining the faith and morals of students who were fortunate enough to be brought up in Christian homes. On the whole, nevertheless, infidelity holds less ground in men's minds in America to day than at any previous era of our life as a nation.—The Missionary.

FRANCE

RELIGION; THE MINISTRY

The Abbey of St. Denis has lately been the scene of a remarkable manifestation of faith on the part of French Catholics, who have just concluded several days of prayer for France. One day was given over to prayers for the wounded; another to prayers for the soldiers in the field; a third to prayers for prisoners; a fourth to prayers for widows and orphans and for the repose of the souls of those killed in battle, and so on. While this scene was enacting at St. Denis, Le Journal was suggesting that the Cathedral of Reims be secularized and made a memorial monument to the heroes who have been killed and will be killed in the War. Catholics have not yet been heard in this regard. Just at present the latter are discussing the reestablishment of some kind of diplomatic relations between France and the Vatican. Opinions are much divided on the subject of the ways and means of bringing this about. Many demand an official representation at the Holy See, insisting that this is necessary because of some religious problems now existing, and others which will come into existence at the close of War. Other Catholics believe an official representation impossible, feeling that the Government will never consent to a resumption of relations with the Vatican; hence these Catholics have suggested an unofficial representative, a layman, chosen by a committee of bishops and delegated by the hierarchy for the purpose. In this way it is thought that a permanent bond between French Catholics and the Vatican can be established. Needless to say the Holy See has had no part in the discussion.

The new Ministry was formed by Briand on October 29. The real reason for the change has not been made known. Viviani announced that Delcasse had resigned for reasons of health, but on interpellation refused to produce the letter of resignation. In the debate that followed, Briand demanded that information about the Balkan campaign be given the Chamber; this too was refused; Viviani resigned, and this Ministry was formed: Premier and Minister of Foreign Affairs, Briand; State, Freycinet; War, Gallieni; Marine, Lacaze; Finance, Ribot; Interior, Malvy; Commerce, Clementel; Public Works, Sembat; Justice, Viviani; Colonies, Daumergue; Public Instruction and War Inventions, Painleve; Agriculture, Meline; Labor, Melin; Ministers of State without Portfolio, Bourgeois, Combes, Guesde, Denys Cochin; General Secretary of Foreign Affairs, with a seat in the Cabinet, Jules Cambon. Evidently an attempt has been made to please all factions: Radical and Catholic are to sit side by side, probably not for long, however. There are several very old men in this Ministry. De Freycinet is eighty seven years old, Combes is eighty, Meline is seventy-seven, Ribot, seventy-three; Bourgeois, sixty-four.—America.

LIGHT ON MEXICO

In the Outlook of Oct. 18, Edward I. Bell, in the second of his articles on the Mexican situation, among other things tells us the following as to the effect of the revolution on the lot of the Mexican peon: "Sadder than any other feature of this entire Mexican business except our own culpability is the present state of the Indian peon. The African slave trade of two centuries back offered no picture more rubicund in its wretchedness. A million years of tyranny under a czar or a shah could produce nothing comparable to the grovelling misery which thirty months of exploitation has brought to these so recently inoffensive, kindly people. For the deliberate viciousness of this work, if for no other of their innumerable crimes, Carranza, Villa and their ilk deserve the bitterest and most humiliating punishment the sternest justice can provide. This is the much heralded 'emancipation of the peon' of which we have heard in connection with the revolution—the supposed basic reason for the necessity of an uprising of the present kind. Like many of the fine phrases which have been uttered by the robbers and despoilers of Mexico and their friends, it means the very opposite in practice to the idea intended to be conveyed to the impartial mind. A day of reckoning in regard to the affairs of the southern republic is

SOMETHING LACKING

An English Protestant dignitary, writing some years ago in a High Church periodical on the past and present condition of missionary efforts in India, found little hope for Protestant missions unless they could enlist the help of a body such as the Christian Brothers. Dr. Gore, the well-known Anglican Bishop of Oxford, pays a hearty tribute of admiration to the Brothers and to other Catholic teaching institutes in his recently published book, "The War and the Church."

You know that many besides Macaulay have reproached our English Church for lack of self sacrifice, and have contrasted it with the Church Rome, in which they have seen altogether more of the same heroic spirit which belongs to soldiers. They have not denied us the glory of kindness and goodness and faithfulness and all the circle of domestic virtues; only they have not seen in us the school of the heroic spirit—the school of sacrifice. Now, in part, these reproaches belong to an older day. Nevertheless there is truth in the reproach aimed at us. The Roman Church has been magnificently helped in the maintenance of religious education on its own lines, because it has been able to draw upon a vast store of voluntary sacrifice. Men have been found in multitudes who felt that they have the vocation to be teachers for Christ's sake and His little ones, and who, without hope or prospect but their work and their faith, have given themselves for teachers, wanting nothing for it but their barest living. There is hardly anything in modern Christendom nobler or more successful in attaining its end than the institution of the Christian Brothers, and the woman's teaching orders do not fall behind them. Why have we never struck anything like this store of deliberate and joyful sacrifice, with all our talk about the supreme importance of religious education? There has been something lacking.—Providence Visitor.

RECENT CONVERTS

ADDITIONS TO CATHOLIC FOLD BY SCANNELL O'NEILL

Rev. S. F. Barrow, Chaplain of St. Catherine's Home, Vantour, Isle of Wight; graduate of Lehighfield Theological Seminary. The Rev. Arthur Ryland, who resides at the Camp, near Stroud, Gloucestershire, England. He was ordained by the Right Rev. Vernon Herford, Bishop of the Syro Chaldean Church at Oxford some years ago. Alonzo B. Ketcham, Oklahoma City, father of the Very Rev. Dr. Ketcham, of the Catholic Indian Bureau. Miss Sarah Delano, daughter of Mr. and Mrs. Warren Delano, of Barrytown, N. Y., now Mrs. Roland Livingston Redmond, of New York. Mr. Norman F. Eastman, son of Joseph Eastman, 4 East Seventieth Street, New York; Presbyterian. Miss Grace Swinton Lewis, daughter of the late Alexander R. Lewis, of The Towers, Metuchen, N. J., and niece of Frank H. Spearman, the novelist; Episcopalian. Miss Lewis' mother became a Catholic two years since. Miss Ella Capps Estes, Memphis, Miss. Mrs. Anthony Olinger, Milwaukee. Mrs. Anna Olinger, daughter of Julius Roehr. Mrs. Stephen F. Tierney, of Weston, W. Va. formerly Miss Bertha Thompson, of Bellfontaine, O., was received into the Church on June 6th. Florence Mary Cohan, Chicago, a Jewess. Rev. Dr. Pempeny, of Pittsburgh, Kans., received into the Church on July 4th, the following adult Protest-

Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditure and increase our savings."

What are you going to do with YOUR SAVINGS? You cannot keep your cash in a stocking. You must either put it in a Bank; invest in a Bond or Stock; or purchase Life Insurance with it. Some men will do all three.

By Putting YOUR SAVINGS INTO LIFE INSURANCE

You will be practising Thrift in its best form. You will be making definite provision for your family. In the event of your early death, they will receive many times more than you have paid in. If you live, you will be adding each year to the value of your security. Let us sell you a Policy in the Capital Life Assurance Company. We have all kinds, at all prices, with valuable privileges and perfect security always.

Write us, giving the date of your birth

The Capital Life Assurance of Canada

Head Office - Ottawa

ants; Edgar M. Conrad, William R. Troegale, Harvey J. Pierce, Albert Tye, J. J. Williamson, Bert Lance, George W. Ward, Julius Schechner, David Mitchell.

On June 20th, Dr. Charles Davis, Douglas Davis, Lewis Hermes, Frederick Holmes, Peter Sutherland and Clifford Dean, were received into the Church at Annandale, Minn. The Bishop of Columbus confirmed ten adult converts at Mount Vernon, O., on June 6th.

On Corpus Christi the Archbishop of St. Louis confirmed thirty-three adult converts at St. Vincent's Church, St. Louis. Bishop Kelly ordained twenty-eight converts recently in St. Augustine's Church, Kalamazoo.

Forty-nine converts were confirmed by the Archbishop of Cincinnati at St. Ann's Church, Cincinnati, on May 30th.

On Sunday, May 23rd, Bishop Shaaban of the Catholic University, confirmed sixty converts from Protestantism in St. Patrick's Church in Washington, D. C.

AN ANSWERED PRAYER

'Tis midnight hour, Thanksgiving Eve, And I will let my spirit roam O'er weary miles of land and sea To far off Belgium, sorrow's home.

In fancy now I see the Forms Of loved ones dying, some are cold; To me, there's comfort as I pass, To learn that they are of the Fold.

But one I seek, my childhood friend, 'Tis parted just a year,' he said, 'There is no time to learn your Faith. Pray, I'm not numbered with the dead.'

I did not find him on the field, I searched the ward of whitewashed walls, Where black-robed Sisters' kindly words Cheer on the souls, the Saviour calls.

I paused beside a form I knew, I heard him murmur 'Jesus Miled' And held close to his wounded breast. The image of the Crucified.

My weary spirit felt repaid, Thought I—a prayer can save, console A life—then as our end is near, That little prayer will save a soul.

'Tis midnight hour, Thanksgiving Eve, And I will let my spirit rest, Before Thy Sacramental Throne, To thank Thee dearest, Jesus blest.

PROTESTANTISM ON ITS TRIAL A striking sermon was preached a few days ago at the meeting of the Synod of Glasgow and Ayr by the Rev. Andrew Robertson, minister of Dundee. The preacher said that the end of the War might find Protestantism on its trial, and the Reformed Church (the Lutheran, we suppose he meant in particular) allied to answer for much that was now happening in the world. It was

to Germany that we owed the Reformation and the present dreadful War. Was there any connection between the two? It was undeniable that the Reformed Church in Germany—at least a section of it—had been a great factor in the spread of that rationalism which had done so much to place the German people in the grip of militarism, and which had borne fruit in so many diabolical deeds. It was just possible, then that Protestantism with its right of private judgment would have to stand its trial. There was a tendency on the part of many to look more favourably on Catholicism. These are brave words for a minister of the Church of Scotland to use. Mr. Robertson is worthy of sincere respect for his outspoken honesty. But it will be an uncomfortable day for Protestantism of every kind if her ministers thus dare to look into the real issues of the Great Apostasy. All honour to those who show this courage in the face of the evil, traditions of the past four centuries!—Edinburgh Catholic Herald.

FATHER FRASER'S CHINESE MISSION

Taichowai, March 22, 1916. Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowai. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feast. May God be praised Who deigns to open months to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

Yours gratefully in Jesus and Mary, J. M. FRASER.

Previously acknowledged... \$6,258 87 A Friend, Arkons... 2 00 Mrs. M. T. C., Ashabula Harbour... 1 00 In memory of the late Mrs. M. Workman, Sherbrooke... 2 00 Miss J. Delaney, Victoria... 75 Mary Lyons, Victoria... 2 00 Rev. P. S. Dowdall, Pembroke... 10 00

Who is a useless man? He who can neither command nor obey.

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FIVE MINUTE SERMON

BY REV. F. PEPPE... TWENTY-SIXTH SUNDAY AFTER PENTECOST

While men were asleep, his enemy came and overtook him...

The enemy, who came to seek you while you were asleep...

In what frame of mind ought we to await the coming of temptation?

For this reason we ought not to lose courage when we are tempted...

It is only when we are tempted that we can show plainly that we love God...

Let us be firmly convinced that the devil has power over us only to the extent permitted by God...

Humble, but unwavering confidence in God, is the disposition with which we may fearlessly encounter temptation.

Let us always be ready to exclaim: "If I trust in the Lord, I shall not be overthrown..."

Nothing but true confidence in God can give us the courage necessary in our struggle against temptation...

No matter how often and how much we are tempted, let us never doubt God's willingness to help us.

We have only to lift up our hearts to Him in childlike trust, and we shall be saved...

Temptation forces us to cling to God, and to have recourse to Him with confidence...

It increases also our charity toward our neighbor...

It is only when we ourselves suffer temptation that we can advise and help others...

We must not lose courage when we are tried, but fight bravely...

Finally we ought not to forget that our struggles to resist temptation win for us a rich supply of merit.

As St. Paul says: "He that striveth for the mastery is not crowned except he strive lawfully..."

It is indispensable to our salvation that we should be tempted...

A LIFETIME OF SICKNESS

Worn Out, Thin and Miserable Until She Took "Fruit-a-tives"

PALMISTON, June 20th, 1914. "Stomach Trouble and Distressing Headaches nearly drove me wild..."

For temptations, but on the other hand, if it assails us, it would be silly and harmful to lose courage...

In times of trial let us remember St. John Chrysostom's words, for he tells us that temptation is good evidence of God's care for us...

Hence when it comes upon you, acknowledge calmly and without disturbance of mind your own weakness...

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It is indispensable to our salvation that we should be tempted...

WHEN TOWNS GO "DRY"

An interesting fact is that the "disastrous results" to business so sure to follow the passing of the saloon...

TWO GOOD TEMPERANCE MEASURES

There are two laws regarding the sale of intoxicating drinks which, if rigidly enforced, would remove most of the evil effects of the saloon business...

First, the law now on the statute books prohibiting the sale of intoxicants to minors should be enforced.

Second, there should be an anti-treating law such as went into effect in London recently.

Any person having much experience with saloon customs will vouch for the fact that the removal of the treating habit will also do away with most of the evil of the present saloon business.

Dr. Jackson's Roman Meal is a Food, Not a Fraud

Many so-called cereal foods are frauds. To prove it, try to live entirely upon them for a few days.

Let us be firmly convinced that the devil has power over us only to the extent permitted by God...

Humble, but unwavering confidence in God, is the disposition with which we may fearlessly encounter temptation.

Let us always be ready to exclaim: "If I trust in the Lord, I shall not be overthrown..."

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As St. Paul says: "He that striveth for the mastery is not crowned except he strive lawfully..."

It is indispensable to our salvation that we should be tempted...

and such the unspeakable happiness

and joy the heavenly vision imparted to the Apostles and especially to their chief, that they would live forever in its enjoyment...

Christ had indeed placed on their shoulders a heavy cross, and doomed them to a life of labour, sufferings and persecutions.

But by this one glimpse of His divine nature, He more than compensated them for all their sufferings and sacrifice.

And this is what Christ, our Lord promises to all His true followers, to all true Christians.

What a noble and generous offer, and how different from that offered by the world.

And how different from that offered by the world. The world demands all our time and attention, and is not satisfied until we become its slaves...

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HECLA WARM AIR FURNACE Leads. You may choose the Hecla because the Steel Ribbed Fire-pot promises a good yearly saving of coal.

SHE PATIENTLY BORE DISGRACE

A Sad Letter from a lady whose Husband was Dissipated. How She Cured Him With a Secret Remedy



"I had for years patiently borne the disgrace, suffering, misery and privations due to my husband's drinking habits. Hearing of your marvellous remedy for the cure of drunkenness, which I could give my husband secretly, I decided to try it..."

FREE - SEND NO MONEY. I will send free trial package and booklet giving full particulars, testimonials, etc.

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AMUSEMENT OVERDONE?

Are we not in danger of over-valuing this idea that what people need, who work hard, is amusement? asks the Sacred Heart Review.

Amusement is a good and necessary thing, but it can be overdone. What we hear again and again is that there should be municipal dance halls to which working girls can repair in the evenings...

The hunt for a "good time" has stamped its impress of hungry insouciance on too many young faces. We might well say a little more stress on the value (and satisfaction too) of restraint, mental, moral and physical.

Match Specialties

We have been making Matches for 64 years now—domestic and every other kind. Some of our specialties are:

"The Gaslighter" with a 3/4 inch stick.

"The Eddystone Torch" for outdoor use.

Wax Vestas for the smoker, and other varieties.

For home use the most popular match is the "Silent 5", but for every use

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