

# The Catholic Record.

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

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LONDON, CANADA, SATURDAY, MARCH 11, 1916

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### SILENT—NOW

Not so long ago we heard that with the advance of culture and education charity would flourish and bear enduring fruit of good will. But those voices are silent nowadays. For good-will has been murdered by conscienceless statesmen, and culture has been stripped of its pretentiousness and thrown among the things and theories that take no account of the supernatural. The charities that soothe, and heal, and bless are not produced by theories or education. In fact the protagonists of the culture which we deprecate had at best a pitying condescension for their fellows. Viewing them from the studios and laboratories, they cared nothing for their sufferings and offered them for solace and strength an impotent morality and lifeless religion. Yet so great was their reputation that many, forgetting the lessons of history and abdicating their right as reasonable beings, accepted their theories, and deluded themselves into believing that universal education would create universal good-will. But why should we if there is no God and no Christ hear good-will to men? Why should we love them? Naturally we do not like what is wretched and deformed, and miserable, and poverty-stricken. Nature kills the weak and defenceless. Why then should men who profess to follow Nature indulge in wishy-washy platitudes about the care of the poor and suffering. They can talk, but more sentimentalism will not bear the best contact with humanity. Temperamentally we may not care to see suffering and yet feel no desire to alleviate it. Hence, "there is little risk in affirming, that nothing short of the clearest revelation and a divine example, imposing the most solemn duties and creating a more than human enthusiasm, could ever induce any considerable number of people to care for the masses of their fellow-men."

The charity that embraces all men is learned in the school of Christ. A fellow-man, however wretched or sin-burdened, is the child of God; the brother of Jesus to be served and loved. And during the centuries even as it is to-day, sympathy with human suffering and misery is the heritage of those who follow Christ.

### DOING OUR BIT

It seems to us that we can contribute our quota to the destruction of prejudices by giving our aid and influence to the causes which redound to the common weal. A reading of the names of those present at public meetings would seem to indicate that we are afflicted with an overweening modesty. And yet we are not here on sufferance. We are not unintelligent. We are bound up with Canadian interest and progress. True, at these meetings there is a good deal of flamboyant talk, but even that, though a tax on patience and a loss of time, should not do us to inglorious silence. Having our own philosophy and principles, why should we lose any opportunity of showing how they can be applied to present-day problems. We cannot live forever on what the Church and her champions have done in the past. The ages that are gone are treasure-houses filled to repletion with arguments in favor of our beliefs; and we can best show our appreciation not by talking about them, but by imitating them. The average man cares little about the achievements of the Middle Ages, but he can be interested when he is given clear cut guidance on a current issue. He can distinguish between "hot air" and sound talk. It seems to us, therefore, that the layman, who is in constant touch with the practical affairs of life, and sees at close range the dangers to morality and faith, should feel it a duty to express his thoughts on the question of the day. By showing that Catholicism is not worn out, but full of vitality in the world that resounds with the march of intellectual hosts and clash of hostile thought, and has a benison for all things that are just and true, would in our opinion let some light into befogged brains.

### ONE CAN BE STOPPED

Advertisements which are prejudicial to things Catholic live on despite the indignant protest of a subscriber. The ad-writer seeks to place his wares before the public in an attractive manner. If he can invent a catch-word or put into a phrase the prejudices of the ignorant that will enable him to catch the eye and eventually the pocket of the prospective buyer he is not at all scrupulous about the ethics of his action. He sees no incongruity in the picture of a jovial monk descending upon the rare qualities of a certain kind of liquor. In quest of the dollar he parts company with courtesy, not to mention knowledge, and with a childlike ingenuousness is moved to wonder that his methods should be questioned. But a warning to the man who employs him would have a deterrent influence upon this kind of ad-writing. Some merchants as well as some theatre managers are keenly sensible to anything that tends to decrease the dividends.

### THE CREED FRAMER

That "superior enlightenment" of which we read so much must be pained at the reception given by publicists to any new belief cooked over night and put on the market by self-constituted teachers. In business, in any department of human activity except politics some argument is needed to make new departures acceptable. But in religion, in dealing with the things that transcend human reason any scheme, without, of course, allusions to sin or damnation, and a great deal of platitudinous mush about modern needs, is hailed as just the thing needed to make life enjoyable to the tired-business man and to the tired pleasure-seeker. The farthest reach of reason is to recognize that there are an affinity of things above it. It must be weak indeed if it does not see this far. But the creed framer with a super-heated imagination and a bewilderment of his own capabilities fashions beliefs and bids us with the airiest grace in the world to accept and make them all our own.

### AUTHORITATIVE STATEMENT

#### REGARDING THE BANQUET TO ARCHBISHOP MUNDELEIN

In view of the excuse offered by the alleged poisoner, who signs himself as Jean Grouse, in a recent letter to New York papers, for attempting one of the most dastardly deeds of history, the Right Rev. Mgr. Francis C. Kelley, President of the Catholic Extension Society, under whose auspices the banquet was given, has issued the following statement to the press: "Neither the Catholic Church nor the Catholic Church Extension Society paid one penny out of its funds for the banquet to Archbishop Mundelein. The banquet was given by a few gentlemen of Chicago interested in the society; and for the sole purpose of having the Archbishop meet the city's leading business and professional men—but chiefly the employers of labor. Because of their knowledge of the Archbishop's plans the social and charitable work, these gentlemen thought it best for the city to put into immediate touch one who had both the power and will to cooperate with employers and other leaders for the benefit of their employees and the employers and leaders themselves. The banquet seemed to be the quickest and the best way to carry out the idea. The society's name was used only because the donors, who are mostly life members, so desired, and the officials of the society gladly acquiesced and took charge of the arrangements with pleasure. These same gentlemen are themselves large employers of labor, and the most charitable and generous of men. It has been my pleasure to know this, for I have been for years a distributor of their secret charities. Only the day after the banquet was called upon by one of these men to investigate an anti-tuberculosis society, with instructions to extend help generously if I found that it was needed. Another of these same men is the chief support of one of the greatest charities in this city. The banquet did not cost \$15 a plate nor one third of that amount. The chief (seemingly) expense was for the souvenirs, because they were hand illuminated; but the principal part of that work was done, under the direction of the artist, by the Sisters of Nazareth Academy, LeGrange, Ill., and was done free of charge as a labor of love. The University Club itself cooperated by spending every penny it received on the service, and is in no way to blame for the mishap. The

decorators, the printers, the painters, and everyone else connected with the banquet did likewise, without being asked. The Paolist Chorists were there one hundred and twenty-five strong, and would not take a penny for their services. It is rather odd, to say the least, that a cook would object to what gives him his livelihood. Croness' act did more to injure his fellow-chefs and waiters than anyone else. He did a service to the Catholic Church by calling the attention of public men to the danger of granting unbridled license to calumny and abuse of public agencies for good. It is strange, too, that the attempted plot was aimed at the particular Church which is the chief factor in Chicago's charitable and humanitarian work; but the plot might easily have been aimed at any religious organization. As many non-Catholics as Catholics would have been killed had the prisoner succeeded."—Church Progress.

### THE TRIUMPH OF COMPROMISE

Kikiya is almost a forgotten incident. Peace again reigns in the church by law established and by compromise continued. But a summary of the decision of His Grace of Canterbury is too good to be allowed to slip into the silent tomb.

"In Africa, a few non-conformists receive Holy Communion in an Anglican Cathedral. The Archbishop of Canterbury says that this is an act very pleasing to Almighty God, but that it must not occur again."

"This is worthy of 'The Pig' at his best, or that infant terrible who should find himself thoroughly out of place in the Establishment, the Rev. Ronald Knox. Here at home, a storm seems brewing in the house of the Establishment's cousin, the Protestant Episcopal Church, which, by any other name is quite as recognizable. 'The Protestant Episcopal Church,' writes the Rev. George H. Toop, 'is probably nearer to a deep sundering split than ever before in its history.' This 'split,' deep and sundering, is threatened by the existence 'under one roof,' of the Protestant and Catholic parties.

"Dr. Toop declares, writes the New York Times, that it really does not seem possible for the church to go on as one body, witnessing to and teaching things opposite to each other in practically every particular." Why is it not possible? What has been done, and is now being done, can be done again. Dr. Toop's fears are groundless; he does not know the "possibilities" of Anglicanism and its allied factions. Some day a "compromise" will be reached, a few disillusioned individuals will leave for other fodes, and the Protestant Episcopal Church will continue its interesting career of witnessing to and teaching things opposite to each other in practically every particular."—America.

### THE CONSPIRACY OF SILENCE

The reason why we do not hear more of the great humanitarian work carried on by the Pops—the reason why such meager information is given about the constant successful efforts of the Vicar of Christ to dry tears and cheer hearts all over Europe, is ascribed by the European correspondent of the New Zealand Tablet to a conspiracy of silence in the European press. The enemies of the Papacy no longer dare, in the present temper of Europe, to openly attack the Pope; but they pursue a policy of "hush" about matters which, if known and dealt upon, would increase the prestige of the Holy See.

Hundreds of French, German, Austrian, English, and Belgian prisoners of war have been exchanged by reason of the Pope's intervention. Thanks to his good offices, numbers of civil prisoners interned in the enemy's country have been restored to their homes. Twenty thousand sick and wounded belonging to seven of the nations at war are being carefully nursed in Switzerland and the initiative of the Holy Father and the joyful co-operation of the Swiss Government. Places vacated by cures and by death will be filled by others, so that while the war lasts, the number of 20,000 will be kept up by the hospital Swiss.

But Benedict XV. does not stop at bringing the cares of the struggle into his own household. In the Vatican Palace he has established a huge bureau manned by priests and laymen of wide experience charged with finding out the whereabouts of missing soldiers and civilians. At present something like 10,000 names are before them. So far about 1,000 missing ones have been discovered and put in touch with their families. Then came the Pope's intervention with the Sablins Porta and his autograph letter to Mahomet V. to alleviate the persecution of the Armenians. Add to these his letters urging peace on the nations at war, and his constant watchfulness to seize a favorable opportunity for presenting plans for peace to the powers.

"Surely this record is one of which not only Catholics, but all men of

noble feelings ought to be proud," exclaims the Tablet. "And yet the conspiracy of silence."—Sacred Heart Review.

### DEATH OF BISHOP SHANAHAN

SEE OF HARRISBURG MOURNS PRELATE  
Right Rev. John W. Shanahan, D. D., Bishop of Harrisburg, died in St. Joseph's Hospital, Lancaster, Pa., on Feb. 19. He suffered a severe relapse at a time when he was apparently recovering from an operation. He was sixty-nine years old.

Bishop Shanahan was formerly rector of the Church of Our Mother of Sorrows, 48th street and Lancaster avenue, and superintendent of Catholic parish schools of the Archdiocese of Philadelphia.

He was averse to accepting and at first declined the honor, when named by the Pope to succeed the late Bishop McEvoy in the See of Harrisburg and finally consented to be elevated to the episcopate only after his acceptance was imposed upon him as a matter of obedience.

He was consecrated Bishop of Harrisburg, May 1, 1899—thirty years after his ordination to the priesthood. His brother, the late Right Rev. Dr. Jeremiah F. Shanahan, was the first Bishop of Harrisburg.

### THE POPE AS MEDIUM OF PEACE

REV. R. J. CAMPBELL, LONDON'S NOTED MINISTER, SAYS HIS HOLINESS IS THE MOST FITTING PERSONAGE

The Rev. R. J. Campbell, late of the City Temple, London, in an article which he contributes to the Illustrated Sunday Herald, of London, for January 23, writes:

"It is impossible to hope for a high-souled concentration of the energies of Christendom upon the design of putting an end to warfare between civilized States? When the present devastating struggle is over shall we not all be in the mood to listen to some such proposal? Broadly speaking, the nations coming within the pale of international law are the so-called Christian nations. Cannot we utilize the tremendous spiritual force involved in the Christian sentiment of these nations to put a stop forever to the use of violence, so wasteful, wanton and wicked, in the settlement of international disputes, and the prosecution of international rivalries? To be sure we can if we want to. And the Pope is the most fitting personage to take the lead in virtue of the peculiar position he holds in the Western world.

"Protestants were invited to the Council of Trent, the most important general council of the Church since primitive times. Why not invite them again, not to a general council, but to something even more comprehensive convoked on a specific issue? Could the Pops be got to do it as soon as the war is over? No one could charge him with pro-Germanism then, and it would not matter a button if they did. His personal opinions would not be in question.

TO MAKE WORLD CONFLICTS IMPOSSIBLE

"What the assembly would be expected to do would be to place on record its abhorrence of war between Christian powers and to pledge it to bear upon civilized governments and peoples to render a world conflict like the present impossible for all time to come. We should have had our lesson by then and be more than disposed to listen to the appeal. "There is not a Church in Christendom that would not join in it through its appointed representatives. And the vast conference thus convened would not end in smoke. As the outcome of it there might be a tribunal established more authoritative and effective than that of The Hague, to say no more. Perhaps we should get even further than that in, shall we say, the direction of adjusting our religious differences, too, and unifying civilization more on that basis.

"Why not? The like has been done before, not so thoroughly perhaps, but to a large extent. We owe the mitigation of the horrors of modern warfare to it. It was Church councils in the tenth century that forbade the spoliation and maltreatment of non-combatants. And who has not heard of the trace of God through the Middle Ages, whereby hostilities were limited to what was practically about three months in the year?

"There was to be no fighting from Wednesday evening to Monday morning in any one week, and there were special seasons, such as Lent, when there was to be none at all. Think of that to-day! We have lost in some ways if we have gained in others by our boasted material advance in the past few generations.

OPINION AT THE VATICAN EARLY IN 1914

"When I was in Rome in the early spring of 1914 I discussed the above subject (with special reference to the reduction of armaments) with a high-

ly placed dignitary of the Papal court, and found him not unsympathetic, but more than doubtful of success until a big war had taken place. He might have foreseen what was coming, so truly did he describe the terrible situation in which we find ourselves at this moment.

"Governments would not listen to any such representation, he said, even if backed by the suffrages of all the Christian societies on earth, until the arbitrament of brute force had been tried once more. 'They have not been piling up armaments all these years for nothing, and the explosion must soon come.

"Moreover," he added, 'this is the outcome of the false ideals by which the nations have been living. Politics are non-moral. Conscience is left out of them. The very men who in their private lives are amiable and exemplary will, the moment they enter the bureau from which they exercise their functions as statesmen, divert themselves of all scruples and behave without consideration for anything but the material interests of the particular country they happen to serve. It is all very sordid and very grievous, and there is a period of great tribulation ahead of us. After that perhaps something may be done on the lines you suggest. The Holy Father would take the first opportunity he could find if he saw any good likely to come of it.'"

### CARDINAL GIBBONS URGES CLEANER MOVING PICTURES

In conjunction with the efforts of the international reform bureau to obtain effective official censorship of motion pictures, a letter was received last week from His Eminence, Cardinal Gibbons, on this general subject by Rev. W. F. Crafts, a Protestant minister of Washington, superintendent and treasurer of the bureau.

The Cardinal's letter, which was written from his residence in Baltimore, is as follows:

"Whatever will make our American people better, and therefore happier, I am, of course, for. "Films and moving pictures have a wide, formative influence, and hence I should like to see them instructive and moral, at the same time entertaining and artistic.

"To secure such we must both try to stop off the flood of degrading pictures and appeal to our people to demand good films. "Likewise food for body that the government says must be pure, like correspondence in our mails which the government again says must be decent and not obscene, so, too, the mental food, the correspondences that is carried daily into the minds and hearts of our rising generation through moving picture parlors should be wholesome and elevating."

### OUR 'MODERNIST' POPE

Another story about the Holy Father has been sent on its rounds through the daily press. The Pope and his doings, especially if they can be distorted unfavorably or sensationally, always make good "copy." The public has been regaled of late with all sorts of statements about the Supreme Pontiff's attitude toward the war. He has been made to sympathize with each of the contending nations, and has been described as actively working now for the Central Powers and now for the allies. It matters little that there has been no foundation for such reports. The Holy Father is regarded as the legitimate prey of the newspapers, and they have not failed to avail themselves of their privilege. The last of these stories, however, has an air of novelty, for the Pope has introduced something, we are told, absolutely new in the Church; he has become a Modernist.

The reason for this change is nothing more or less than an order from the Vatican that at Mass on Sundays, the Gospel should be read in the vernacular after it has been read in Latin; and this is heralded as a departure from time-honored custom, and immense concession to the spirit of modernity. The assurance with which non-Catholics take it on themselves to dogmatize about the Church without troubling to consult a single authoritative source of information is an ever-recurring wonder. The fact of the matter is, that the "innovation" attributed to Pope Benedict, has been the practice of the Church in English-speaking countries, and other countries, as well, for no one knows how long.

One of the Canons of Elfric, who died about 1020, is as follows: "The Mass priest shall on Sundays and Mass-days tell the people the sense of the Gospel in English." Perhaps this was done, as in some places in Ireland today, by translating directly from the Missal. There are millions of Catholics in the United States who have never attended a Sunday Mass in which the Gospel was not read in English. In many churches, especially in New England, it is customary to read the Gospel in two languages besides the Latin. Nor is it at all

unlikely that the very compositor who set up the news about the Pope's becoming a Modernist, went around the corner to the printers' early Mass and listened, as he had done for years, to the reading of the Gospel in the vernacular. Almost any Catholic could have told the editor that on the very Sunday his stab of news was published, the Gospel would be read in countless tongues during the Mass, that the Mass itself, and not merely the Gospel, would be read in at least twelve different languages in various parts of the world, and that in New York City alone, the Gospel would be read to give only a few instances, in English, German, French, Italian, Spanish, Hungarian, Bohemian and Polish. Moreover, even if the Pope's order modified an existing practice among us, which is not the case, it would not be something new, but a reversion to an ancient custom, for in the first ages of the Church, the vernacular was the language of the liturgy.—America.

### CATHOLIC DOCTRINE AS TO PURGATORY

REV. THOS. J. O'HEARN DISPELS MISCONCEPTIONS ON SUBJECT

"Purgatory and Prayers for the Dead," the subject concerning which there is so much misconception among non-Catholics, was lucidly and convincingly discussed by the Reverend Thomas J. O'Hearn at the Tack Theatre, Buffalo.

"Purgatory is a place or condition of temporal punishment for those who, dying friends of God, have not fully satisfied for transgressions," said Father O'Hearn. "Catholics are required to believe that souls detained therein can be helped by prayers and good works of the faithful and specially by the sacrifice of the Mass. The Church does not say who goes there, nor the duration of their sufferings. It is slender to say Catholics believe a priest can get a soul out of purgatory.

"The doctrine of purgatory is reasonable. All sins are not equal, nor will they be punished with the same severity. Yet, nothing defiled can enter Heaven. Must we believe most of the millions of souls not perfectly free from sin at death are lost, or assume that God magically purifies the soul at death? The belief of the Jews is shown in the action of Judas Maccabees, in sending silver to Jerusalem for a sacrifice for the sins of the dead. That some sins will be forgiven in the world to come is the inference from Christ's words, 'It shall not be forgiven him, neither in this world nor in the world to come.'

"The liturgy of the Church and prayers for the dead inscribed in the Roman missals show the doctrine and practice were universally enforced in the first and purest ages of Christianity, while denial of the doctrine is comparatively recent. The practice accords with nature as well as religion. The dying Christian is consoled behind, while the loving mourner by his grave is consoled to know religion bids him pray for the departed."—Buffalo Echo.

### CARDINAL O'CONNELL'S DENUNCIATION

At the recent "Federation Night" of the Catholic Union of Boston, Cardinal O'Connell protested against the Mexican outrages in this vigorous language:

Everyone of you here present has in his mind's eye a picture of the martyrs of the Coliseum, the devoted and heroic little groups of Christians who in prayer and faith awaited death from wild beasts, while from the rising circles of that great amphitheatre men and women looked on without pity or shame. Those scenes are no more enacted in the Coliseum. They passed away with pagan Rome. But to-day, in this continent, in a country separated from ours by the Rio Grande, deeds as inhuman and shameful have been going on for more than two years, and large numbers of our citizens regard them only casually, or as acts that we are not bound to check, and I am ashamed to say it, some Americans are so lost to decency as to rejoice.

What has been going on in Mexico all this time? What is the state of affairs there to-day? What part has Villa played? What is his former ally and present enemy, Carranza, recognized by this government, doing for justice and peace? Apart from their industry in gathering loot, they and their underlings have concentrated their energies on the persecution of the Catholic Church. Their villanies against bishops and priests, their beastly and sacrilegious outrages of women consecrated to God, their desecration and robbery of sanctuaries and institutions of charity and education that were ancient and revered when New England was an Indian hunting ground, have gone on in this era and have been permitted to go on unpunished, and was even aided by American munitions and firearms.

—Intermountain Catholic.

### CATHOLIC NOTES

Steps are being taken to have the memory of Father Gibault, "the patriot priest of Vincennes, Ind.," properly honored in the celebration of Indiana's centennial next year.

The Society of Catholic Youth, of Italy, have prepared a short life of Christ, which is distributed to the Italian troops at the front. Thirty-eight illustrations aid in the influence of the text.

The Guild House, of St. John the Baptist, at Henley-in-Arden, England, has now been restored. This interesting relic of mediæval times was, until a few months ago, used as shops and tenements.

The leading citizens of Venice presented Archbishop La Fontana, Patriarch of Venice, a splendid gondola and an album bearing an address signed by thousands of the young men of Venice.

In Innsbruck, Tyrol, there has been celebrated annually for 210 years an historic religious service in St. James' church, commemorating the delivery of the town of Rovereto from the enemy. This year it had to be omitted.

One of the grandest works of art produced in this century is said to be the magnificent gold monstrance which His Holiness the Pope has donated to the Cathedral of Bologna as a token of affection for his old diocese.

The German, Austrian and French wounded prisoners who are undergoing medical treatment in the Swiss hospitals that have been provided for them as a result of the efforts of the Pope in their behalf have telegraphed their thanks and respects to His Holiness.

In the library of the Kansas State Agricultural College at Manhattan, there are ninety-two volumes and pamphlets, mostly by Catholic authors, treating of subjects from a Catholic viewpoint. These works were placed in the library largely by the Newman Club which is composed of Catholic students.

Pope Benedict XV. has sent to Mrs. A. B. Sprockles, of San Francisco, a photograph of himself with the following message: "We send from the heart our apostolic benediction to our dear daughter, Mrs. Sprockles, and congratulate her for what she has done for the benefit of the Belgians who suffered so much of late."

An equestrian statue of Joan of Arc has been unveiled in New York City, on Riverside Drive, opposite the end of 93rd street, under the auspices of the Joan of Arc Statue Committee. The statue, which is a notable work of art, and is said by connoisseurs to rank with the best sculptures of this historic figure, is by the American Catholic sculptress, Miss Anna Vaughn Hyatt.

The Archdiocese of Cincinnati, is to erect one of the most modern theological seminaries of the country, costing approximately \$800,000, at Norwood Heights, and the building will occupy an extensive tract owned by the Archdiocese in the suburb, Archbishop Moeller's residence, costing \$50,000, was built upon this tract some four years ago, and SS. Peter and Paul Church is now located there.

Two posthumous volumes by the Rev. B. W. Maturin, the well-known clergyman who was one of the victims of the torpedoes "Lusitania" and "Mexican," are to be published. One of the forthcoming volumes, containing a collection of "Sermons and Sermon Notes," is edited with an introduction by Wilfrid Ward; the other, entitled "Fruits of the Life of Prayer," being addresses on the Seven Words from the Cross, contains a preface by Father George Congreve.

The Catholic Press Association says that the Bishops of Russian Poland have issued an eloquent joint pastoral letter to their flocks telling them of the deep heartfelt sympathy of the Pope in the misfortunes from which they are suffering through the war. They mention his urgent appeal to the whole Catholic world for prayers and contributions to aid them in their sufferings as a signal proof of his sympathy and affection for them.

Death took a godly toll of foreign missionaries during the past year. The report shows that 188 died; of this number 9 were Bishops. As usual, the Jesuits head the list with 41 deceased members. The Paris Foreign Mission society comes next with a loss of 36 priests. The Holy Ghost Fathers are third, with a loss of 22. One apostle was massacred; he was Father J. T. Monbeig, O. F. M., who was killed by brigands in Tibet.

Mr. Arnold Crub, an architect well-known in Anglican ecclesiastical circles, has been received into the Church in Birmingham. Until quite recently he was associated with what is known as the "Forward Movement" in the Church of England, his special knowledge of ecclesiastical art causing his advice to be sought by an increasing number of those Anglican clergy who are recognizing the value of Catholic and mediæval standards in such matters.

A FAIR EMIGRANT

BY ROSA MULHOLLAND
AUTHOR OF MARCELLA GRACE: A NOVEL
CHAPTER XIX
IN THE ENEMY'S CAMP

Bawn stood on the hearth in Alister's library, looking round her with the most lively interest. She had now been several days in the Glen, and had walked and been driven in various directions, making acquaintance with her father's country. Each evening she had returned to Nannie Macaulay's, and recounted the bit of narrow stals that led to her nest over the needle-and-tape shop, with her heart and imagination vividly impressed by the scenery through which she had been moving...

Now she had penetrated into the very camp of the enemy, and stood upon the hearth of Alister. Nannie Macaulay had not been slow in pouring forth, almost as a matter of course, the details of her father's history, and every creature she met on the way seemed an actor in the tragedy of his youth.

Afraid to ask many questions, lest those around her should guess her identity and purpose, she contented herself with hearing the general remarks of the car drivers, and encouraging Nannie Macaulay to gossip when she brought her heresies in most people who live by word and deed, she fancied she was in some way and look of other persons to her own mind. How could persons who had once known or heard of Arthur Desmond outlive their interest in him, or suffer the life of the present moment to thrust him and his story far into the background of their thoughts?

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fathers business and wishing to practise it, and with no family traditions to be hurt by my plebeian occupation."

Alister Fingall observed her attentively as she spoke, and followed the imperial wave of her white hand, from which she had forgotten to remove the coarse glove it pleased her to wear. He thought the would-be tenant of Shanagh Farm did not look exactly like a humble farmer's daughter. However, he could interfere no further on the score of the girl's apparent gentility. His remonstrances took another form.

"Farming is different here from what you have seen in Minnesota, and you will be obliged to trust servants to manage your business. If you lose your money in a year or so, have you considered what you will do?"

"I will not lose it," said Bawn, with decision. "And, at all events, I have made up my mind to try this venture. However, if you think me an unsafe and uncertain tenant, please say so at once, and I shall seek for what I want elsewhere."

"I have no objection to you as a tenant—on land just now, and a solvent tenant is highly welcome to my sisters at this present moment. Anything I have said to dissuade you has been for your own sake alone."

He spoke with an accent of sincerity which Bawn, despite her prejudice, could not mistake. But she said to herself that she did not want his friendship, and that she had already repaid his courtesy by explaining to him her views—a piece of confidence which she had intended vouchsafing to nobody.

"As you have quite decided, I will now introduce you to my sisters," he continued, and rang, and sent a request that the young ladies would come to the library.

Shana and Rosheen came into the room, each in her own characteristic manner. Rosheen hovered behind her sister, glancing inquisitively into the room, half frightened and half hoping for fun. Shana held her head well back and her eyes well open to take in the whole situation, and resolved that this brawny backwoods-woman who had come to their rescue should be treated as a friend, however disagreeable she might unfortunately be.

Both sisters paused speechless on the threshold at sight of Bawn, whose heart at once throbbled in involuntary approval of these fresh, sparkling-eyed, white-armed girls in their graceful, though well-worn black silk frocks, and their simple and virginal ornaments of pearl. "Miss Ingram, these are my sisters, the Miss Fingalls, who will be your landlords. Shana, this is your new tenant—if all goes well. Miss Ingram will not be dissuaded by me from the difficulties and responsibilities of farming."

"I am a farmer's daughter," said Bawn, turning on the two girls a warm, broad smile which lit up her whole face, and showed it in a new aspect to Alister. "I cannot persuade Mr. Fingall of all that that game in my hand, and I wish to turn my American gold into Irish butter and wheat. If you will trust me with Shanagh, Miss Fingall, I will do my best to prove a desirable tenant."

Shana had by this time recovered from her astonishment. "Forgive me for staring at you," she said pleasantly, "but I expected to see such a different person." And she cast a reproachful glance at Alister.

"Tell you the truth, Miss Ingram," said her brother, "we were all dying with curiosity to see a backwoods-woman. And we could not picture her without a hatchet."

"Will not a spade do?" said Bawn, with a smile. "I shall be at work with that implement soon."

"Not with your own hands?" protested Rosheen, who had been standing rapt in admiration at Bawn's changing countenance and golden hair.

"Perhaps you will be so good as to come and see," said Bawn, forgetting her enmity to the Fingalls for the moment. She had never seen any one of her own sex look so tempting, so companionable as these charming girls. "At all events, if you will give me the key of Shanagh, I will enter into possession at once."

"But who will live with you there?" cried Rosheen.

"I think I have found some one. The person with whom I lodge here commends" (here Bawn grew grave and cold) "a Mrs. Macalister and her daughter. They were thinking of emigrating, and will be glad to take a home with me instead."

"Betty Macalister!" cried Rosheen, clasping her hands. "O Shana! what a shower of good luck at once!"

"I am exceedingly glad," said Shana, fixing grateful eyes on her future tenant. "You hardly know what good you will be doing there. And Betty is a faithful soul."

Glen to Cushendall that night. She must be warned up and made to forget her loneliness. Rosheen, always an admirer of her sister's superior audacity, heard her now with satisfaction.

But Bawn was not to be suddenly led into the bondage of friendship like this. The mention of Betty Macalister had recalled her to herself, and reminded her of her cause against this house.

"You are very kind; but my car is waiting and I must go. I have business in the morning which must be attended to."

And in spite of renewed and pressing invitations she got upon her car and was driven from the door of The Rath.

"Well, have you dismissed the backwoods-woman?" asked Lady Flora, who, notwithstanding her interest in Major Batt, was rather tired of her *let's see* with him.

"O Flora! what a pity you did not see her," cried Rosheen. "She is simply glorious!"

"With ugliness?"

"With beauty."

"Alister has this girl gone crazy?"

"She has lost her head about Miss Ingram evidently. What would have become of the major, if we had introduced her here? Our new tenant is a young woman eminently fitted by nature for the breaking of susceptible hearts."

"Is she really handsome?"

"Really."

"And young?" asked Major Batt.

"And young."

"And what is she going to do at Shanagh?"

"We see her money. I am afraid; but as she will not be advised, we must allow her to pay us the rent. You might as well have been civil to her, Flora."

"I do not like handsome women who go gadding about the world alone," pronounced Lady Flora. "When did she get here, and how?"

"Oh! a few days ago, and by the car round the coast."

"Humph!" said the major. "My dear Fingall, I think I know the lady. It was extremely improper for her to come here. She has just recovered from the small-pox."

"Small pox!" cried Lady Flora, horrified.

"I travelled on the car with her, and she told me of my misfortune," said the major. "A handsome young woman, as you see her through a veil."

Shana and Rosheen laughed and exchanged glances.

"I think Miss Ingram has her wits about her," said the major. "My dear Fingall, I think I know the lady. It was extremely improper for her to come here. She has just recovered from the small-pox."

"Small pox!" cried Lady Flora, horrified.

to suppress a voice in her heart that accused her of treachery to a friend. Where had those ardent, dark eyes sailed to out of her life, and what bitter things against her was that brave, brown man thinking now as he reflected on the trick she had played him?

Well, he was gone. One cannot both have one's loaf and eat it, and she had swallowed her bread, sour and bitter as the mouthful had been. She had thought the swallowing of the morsel everything, but it had left a taste on the mouth which was neither nice to endure nor easy to get rid of.

Even so, would she give up the position she had now gained, the footing on which she stood, the hope of accomplishing her purpose which seemed already floating all round her in this mountain atmosphere? As she hammered a nail home in her house-place she declared, no, she would not own to any desire that she had been weak enough to relinquish her enterprise, or suffer herself to wish for a moment that she was back on the high seas, with still the option of holding, for life, the lover who had so strangely, suddenly, extravagantly loved her.

When a few unexpected tears dropped on the nails she drove in, almost as heavily as the blows of her hammer, she told herself they had welled from the depths of her heart solely because she was lonely, homesick, and also because, curiously enough, now that she was here in the scenes so long dreamed of, had kindled her heart-fire on the mountain-side looking towards Aura, had spoken with the descendants of those whom she considered her father's enemies, she found it more difficult to realise certain dire events in the past than when sitting by a solitary grave on the now far distant prairie.

The people here all seemed so utterly unconscious of Desmond's tragedy. Even Betty Macalister kneaded her cakes and arranged her pots and pans as if all memory of it had passed away from her mind.

For what, then, had Bawn come here, after all? To what end had she quenched for ever a light that had unexpectedly shone on her out of a stranger's eyes, warming her who had not known herself cold till the warmth was withdrawn?

These were sore questions, such as she had never thought to be beset with, and for the moment she was not able to answer them.

And meanwhile, as she was at work with her women, putting her house in order, cleaning and polishing and arranging her scanty furniture, a storm broke over the mountains and rolled down the glens, bidding Bawn the opposite ridges behind sullen cloud and tattered mist, and lashing the walls of the farmhouse with a scathing rain. A noise like thunder roared in the wide chimneys, angry drops hissed into the fire, and in the midst of the tempest Bawn wrestled with her own regrets, which were as fierce and unexpected in their onslaught on her heart as the assault of the elements on her dwelling.

But Betty and her daughter proceeded with their tasks as if nothing was the matter, only called to each other a little more loudly than usual, so as to be heard above the hurly-burly of the wind and rain.

No one came near the farm for a week, and the week was at an end. Bawn had grown visibly thinner, and thought that she must already have lived a year by herself at Shanagh.

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begins, I must break ground for them as soon as the frost leaves the earth. "But you can't begin the work today," she persisted.

"No," he returned. "But I must see the architects, and go over the plans with them. But why can't you go without me? I can get along without the car, and Foley can take you there and back."

Mollie's eyes dimmed. "An automobile is out of place in a crowd," she objected. "Besides, I wanted you to take me. You have never taken me anywhere since—"

His quick thoughts filled up the gap. No, he never had taken her anywhere—never had taken an interest in anything but his business since their mutual bereavement. And now, as he looked at his daughter, he saw, not Mollie, but one he had passionately loved!

In spite of the pain that suddenly gripped her heart, Burke felt that she had not been altogether fair to the one left to him; so, with an effort at lightness, he said:

"You are a little tyrant, Mollie! and for to day, I'm your slave!"

Mollie and her father were among the first of those that gathered to see the annual procession, and they had been thus enabled to choose a position well upon the steps of a public building. The place had been suggested by Mollie, and her father had been well content with it.

Burke spent some time looking interestedly at those that were gathering or had gathered on the steps where his daughter and he stood or along the sidewalks. He noticed that they were all dressed in their best. But he also noted that, in many cases, that "best" was shabby enough. This was most noticeably so in the case of a woman who stood near him. She had two children with her. One crowded close to Burke, the other shouldered high, that he might miss nothing of the procession when it should pass.

Mollie stood on Burke's left, with her hands clasped lightly on his arm, and her father noted that she kept eagerly watching for the coming of the procession. As he gazed at her fresh young face, with its warm color, enhanced perhaps by the sharp March wind, and as he saw her blue grey Irish eyes sparkling with anticipation, a memory, stirred that morning, awoke, and he turned away with a set face.

After a while a strain of music reached Burke, but as yet it was unintelligible. Then an eager movement among those waiting, and a many whispered "Here they come!" proclaimed that the procession was on its way. Soon around a distant bend a brave array of mounted "sides" swept into sight. Silk hatted, black frock coated, and with each man wearing a green and gold sash, they presented a fine appearance. Many of them were American horsemen, but on that day they were all proudly Irish!

As they swept by where he stood one of their number turned and looked in Burke's direction, and raised his hat. Burke's face clouded but he was a gentleman, and he returned the other's salutation. Then he turned quickly to Mollie, and found her blushing furiously.

"That was young D'Arcy," he said, half accusingly.

"Yes, father," she faltered.

"He mattered, grimly. He was beginning to see now why his daughter was so anxious to witness the 'parade.' She wanted to see young D'Arcy. But what puzzled him was that she had not gone alone. Some months earlier he had placed an interdiction on the young man's too frequent visits at her home. He had nothing against the young fellow except that D'Arcy was a struggling lawyer, and Burke, in the remote contingency of his daughter's marrying, preferred that she should choose some one that could succeed him in his business.

"Did you send word to him that you'd be here?" he asked, suspiciously.

Mollie turned on him a pair of eyes that held nothing of untruth.

"No, father," she answered; "but I was here last year."

Satisfied, he turned away. After all, he considered, her action had been innocent enough. Otherwise she need not have brought her father there.

The "sides" had already passed, and a company of "Hibernian Rifles" were following close, and behind them came a band playing a common air, "Killarney." Burke had heard it often—in the theatres, on the streets, everywhere. Yet, singularly enough, although its beauty had always appealed to him, never before had it had such an effect on him as now. It recalled—that it never had before—the first time he had listened to the haunting melody; recalled the scene—and himself, as he was; not the faultlessly dressed, wealthy contractor. Instead, the shabbily dressed, underpaid bricklayer's apprentice.

The scene, as it unfolded before his mental gaze, showed as a large number of people—himself among them—crowded outside the gates of Dublin Castle. Inside the barred gates were many well-dressed civilians, with many more of soldiers of different grades; and a band—English band—was playing the tune so common now, so new to him then. Entranced, he had listened till the last exquisite note had died away; then, when the applause from both sides of the barred gate had subsided, he had turned and asked of one in the crowd:

"What tune is that—what's the name of it?"

And the man, older than he by many years, had answered, with moist eyes and shoulders heaving:

"Killarney."

Then to Burke's "It's Irish, isn't it?" came a quick, emphatic nod, and the words:

"Sure it is. Couldn't you tell?"

Yes, he could have told, surely, as who could not? That had been his last St. Patrick's day in Ireland, and since then he had experienced much that had fashioned and wrought him into a different seeming. Reverses had come to him, but, with the pertinacity of his race, every setback had only made him the more determined to win success. And he had won. That in the winning he had become hardened and indifferent.

This retrospective vision, conjured up by a tune often heard—though with dulled ears, perhaps—was but momentary in its passing. Yet it left Gerald Burke humbled, but with a contradictory feeling of pride—race pride. It cleared his vision, too, showing him, in these men that were passing before him, not the poor, strutting fools he had often regarded them, parading vainly and gloriously when they had better been lining their pockets, but men moved by, next to religion, the highest and holiest gift to man; love of country!

The "Rifles" were followed by members of the local Hibernian societies. And Burke recognized many in the ranks who had, at one time or another, been in his employ. The day before—an hour earlier, even—he would have regarded their parading with a smile of cynical amusement. Now he beamed on them, and nodded encouragingly to such few as happened to look his way.

For some time the youngster on Burke's right had been on tiptoe, vainly craning to see the passing parade. But the people in front of him, although on a lower step than he, blocked his view. If he had been on the sidewalk below there is no doubt but that he would have squirmed to the front; but well up on a flight of steps, and moreover, held by the detaining hand of his mother, he was helpless. The boy manifested his discontent by impatient movements, once or twice jostling against Burke, and bringing on himself whispered promises of future punishment if he did not better behave. These admonitions had no more effect on the youngster than to make him subside while his parent's eye was on him. But once released from that espionage, he would, boy-like, be at it again.

After a while the woman, seeing that Burke manifested no sign of annoyance at the uneasy movements of her irresponsible offspring, turned on her whole attention to watching the procession. And, shortly, her eye quickened by love, singled out one from those in the passing ranks.

"Jamesey," she cried to the child she was shouldering, "look at your daddy in the parade; shake a day-day to him, Jamesey!"

Unconsciously in her excitement she allowed her voice to rise higher than she had intended. It carried to the passing men; and one stalwart fellow turned a beaming face and waved a loving salute to wife and child.

Burke, for the first time in many years, did an impulsive thing. He stooped, and quickly hoisted the other youngster to his shoulder. Then pointing, he whispered:

"There's your father, sonny!"

"Daddy! hey, daddy!" the youngster shouted hastily.

The man was already past, but the more upright sitting of his head showed that he had recognized the voice of his offspring.

The woman now edged closer to Burke.

"God bless ye, sir!" she whispered, "ye're a gentleman through an' through!"

And if that wasn't enough for Burke, his daughter, on the other side of him caressed his arm, and murmured:

"I'm prouder of you than ever, father."

When the last marching line had passed, Burke lowered the boy from his shoulder.

"Thank the gentleman now, Mikey," prompted that young hopeful mother, as she proceeded to dust away the smudge deposited on Burke's coat by the shoes of her offspring.

"Ye're all right, mister," said Mikey, in the parlance of Young America. "Ge! I thought I was goin' to get left, but ye me gave a dandy seat."

"You're all right, too, sonny," smiled Burke. Then to the woman: "Is your husband at present employed?"

"No, sir," she answered, regretfully: "he's been idle most of the winter. But the spring'll be here soon, please God, an' then he'll pick up a job somewhere."

Burke gave her a nod.

"Tell him to call there tomorrow," he said, "and if he does anything in my line I'll put him to work." Then, lifting his hat courteously, he turned away.

When they were in a street where there were comparatively few passing, Burke began:

"I wonder if I've been everything to you that I should, Mollie?"



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thing I've asked for and more, you have given me."

"Well, I'm glad to hear that I haven't been quite a failure as a parent," said Burke, with a whimsical smile. Then, with apparent irrelevancy:

"You know my right-handed man, Danny Grady?"

"Of course I do, father."

"What do you think of him, Mollie?"

"I think he's a fine fellow," Mollie answered readily.

"Do you like him, Mollie?"

"Very much, father," Mollie answered.

At another time Burke might have been satisfied with her answer: but somehow he was not now. There was something lacking in the girl's manner. Not feakness—but shyness. That was it, Burke had not had much intercourse with the gentler sex since the death of his wife. But he had memories to guide him, and he began to fear that the hopes he had held of one day seeing his smart young superintendent, not only his successor in business, but the husband of Mollie, were vain. That young Grady loved Mollie, Burke knew, and he was certain that the young fellow would try to make her happy.

Burke never gave ground until he was certain it was untenable, so he said:

"I wonder, Mollie, would your liking for young Grady have taken you to the paradises to day?"

Mollie was American born, and from her busy father she had heard little of Ireland; but from her mother, and from some of the nuns who had been her teachers she had heard much. Besides she had read deeply of Ireland's story, and true American though she undoubtedly was, she had more than reverence for the land of her forefathers.

"I trust, father," she returned warmly, "that my love for Ireland is too deep rooted to allow the presence—or absence—of any individual to influence me in a matter of that kind."

"Well, parried, Mollie," smiled Burke. Then noting that she looked hurt, he said contently, "Pardon me, Mollie, I didn't mean that. I'm sure that you were actuated only by your love for the land of your fathers. I am sorry now, that I have been so remiss in that respect. But I'll mend my ways—I'll mend my ways!"

A day or two later, Burke, who, since the parade, had been even more preoccupied than usual, said to his daughter:

"You haven't spoken to D'Arcy lately, I suppose?"

"Not since he ceased calling here," Mollie answered with a little catch in her voice.

"And you don't know how he's getting along in his profession?"

"No, father, I don't," she answered. "He never talked much of himself."

"I suppose not. Still I've heard others—men in his chosen profession—speak well of the boy's talents. Not that I gave that much weight," he went on, a trifle cynically, "for lawyers are as human as the rest of us, and not likely to sound the praises of a possible dangerous rival. For all that there may be something in the boy."

"Anyway, he's clean, manly, and—and Irish! So if it will add to your happiness, child, I'll drop him a hint that there's a welcome waiting here for him?"

Mollie threw her arms around her father's neck, and hid her hot face against his breast.

"You are so good to me, father," she sobbed, "so good to me!"

As Burke fondly stroked his daughter's head he saw falling around him the wreck of an air castle he had built. His regret, however, was but momentary, for his daughter's apparent happiness filled him with immeasurable content!

PATRON SAINTS OF SOLDIERS

In these tragic militant times it is interesting to recall the names of saints who have been considered, during the past ages, as the special patrons and protectors of those engaged in military service.

The Archangel Saint Michael is regarded as the chief patron of France and of chivalry. It is piously believed that the conqueror of the rebellious angels leads the souls of dead soldiers into the presence of God. The Church calls him the standard bearer of Christ, and we read that Saint Michael guided Clovis when he led his army against the enemy at Vouillé.

Saint Martin, the famous Bishop of Tours, was the son of an officer, and he also had a long military career before he became a monk and subsequently a bishop. Devotion to Saint Martin was very popular throughout the Middle Ages when many churches and chapels were dedicated to him.

Saint Peter was invoked as the protector of soldiers by the Carolingian race.

Saint Adrian was an officer of the Imperial Guard under Diocletian. He suffered martyrdom rather than deny the Christian faith, and in company with Saint Natalia, his spouse, he was invoked as the protector of soldiers and the sick and dying. As a symbol of the efficaciousness of his protection, Saint Adrian the martyr is represented with a sword in his hand and a lion at his feet.

Saint George, Saint Maurice, Saint Sebastian, Saint Dominus were all martyrs and they too are invoked as patrons of soldiers. The story of

Saint George is a fascinating one; he was imbued with the true spirit of bravery by his mother's teaching.

It has been recently suggested that the name of Saint Colette, should be added to those invoked at public prayer in France. This holy nun lived at a time of feud among the French people and strove for peace. She is the foundress of the Poor Clares Order, which is a very prayerful and austere Order of the Church.

Saint Dominus and Saint Maurice were both officers in the service of the Emperor Maximian Hercules and suffered death rather than deny Christ.

Saint Demetrius, victim of the persecution of Maximian, was also honored by soldiers, owing to his miraculous intercession at the siege of Thessalonica, where the people, it is told, beheld him lead the troops to victory.

Saint Barbara is the patroness of artillery. She is also invoked against thunder, and is regarded as the protectress of fortresses, artillery ranges and powder magazines. The latter are often spoken of in the French navy as "la Sainte Barbe," the French version of the saint's name.

Saint Denis, another patron of whom we read, appeared miraculously to assist the Crusaders. His sword, which served for a long time as a standard in certain armies.

Saint James the Apostle is often represented riding with a drawn sword in his hand; he, too, was frequently invoked by soldiers on account of his frequent apparitions on battlefields to assure the Christian armies of victory. He has remained as the personification of military power owing to the many successes obtained through his intercession.

The Crusaders had a great confidence in Saint Andrew, who, having shown them the spot in which the lance was hidden with which the soldier Longinus pierced our Saviour's side on the cross, enjoined them to carry it to battle in order to put the enemy to flight.

Saint Louis, King of France, whose bravery has been described as "keen as a sword," has been always invoked as the titular saint of his country and the protector of its armies.

Saint Ignatius of Loyola, another patron of soldiers, was a soldier, before he founded the celebrated Society of Jesus, to which he bequeathed his apostolic and martial spirit for the promulgation of the true faith and civilization.

Saint Stanislaus, Bishop of Cracow, was a martyr. The Polish people had great confidence in his intercession on behalf of their nation in her combats against the enemies of their beloved country.

Saint Casimir was the son of Casimir III, King of Poland, and was the patron of the Polish troops, which he led to victory in a miraculous manner.

Saint Marcellin was put to death by the Vandals. He has been invoked by soldiers, as he, too, served in the army.

The Italians had a great confidence in the protection of Saint William of Aquitaine.

In the early ages when machines were employed during war to hurl stones, soldiers had recourse to Saint Stephen.

The great Saint Radegonde, who was always so solicitous for peace, has often been invoked by certain countries to avert the calamity of war.

Saint Clothilde, whose intervention was also efficacious at the battle of Tolbiac, is considered a patroness of soldiers.

Saint Remigius, Bishop of Rheims, who so zealously labored to Christianize France, has remained as the protector, invoked at the time of national need by that nation.

The memory of Saint Genevieve averting the invasion of Paris by Attila, through her wise advice and prayers, has come down to our days, and we know that she is still considered an efficacious patroness of the French army.

The names of many other saints, patrons of various nations and their soldiers, could be added to this list. No doubt during the present war, many fervent prayers have been offered and will continue to be offered to the patron saints of all nations by the varied troops engaged in the fray, asking their intercession with Almighty God for mercy and courage in the conflict.—F. D. in Messenger of the Sacred Heart.

DISCOURTESY TO GOD

Writing of punctuality as one of the evidences of good manners, the Catholic Standard and Times says that the late-comer in good society is prepared with an excuse and an apology because he knows it is properly expected. But, continues our Philadelphia contemporary, "there is a class of latecomers who do not recognize the courtesy due their host. They have slight regard for their fellow-guests. They are wanting in the common courtesies when dealing with Almighty God. We speak of those who habitually and without just cause are late for Sunday Mass. The Lord is their Host, entertaining them at the great banquet of His body and blood. They are the honored guests, yet their sense of the tremendous honor the Lord of Hosts is paying them in so hurrying they will not show Him the courtesy they show their social set. They saunter into church with an indifferent air. They care not that it is disrespectful to God, a distraction to the priest at the altar

and a scandal to the rest of the congregation. Strange to say, these people count themselves ladies and gentlemen, and some of them imagine they are good Catholics."

FOR THE EMPIRE'S DEFENSE

GUNS AND DREADNAUGHTS ARE POOR SUBSTITUTES FOR MEN WHEN IT COMES TO THE DEFENSE OF THE EMPIRE

Under the influence of the war in Europe, the tendency of writers and law makers is to exaggerate the need of guns and battleships when it comes to preparedness for national defense.

The nation's defense is not in guns or dreadnaughts alone, but in the men of health and stamina who do the work of factory or farm, or manage the great industrial enterprises.

National preparedness in times of peace is a question of men who are equipped for all the duties of citizenship—not for war, but for work—not for murder, but for manufacturing and merchandising—not for carnage, but for the creation of the things the people need.

A nation of cripples, dyspeptics and defectives is not prepared for war or work. Building sturdy boys for national defense is largely a question of food and exercise. Prosperity and luxury are responsible for poorly developed, defective boys and girls.

The best food for youngsters and grown-ups is shredded wheat biscuit. Being made of the whole wheat it supplies all the material for the building of the perfect human body and is prepared in a digestible form. A daily diet of shredded wheat, with vegetables that grow above ground, and stewed fruits, means preparedness for any task that calls for physical endurance or mental alertness.

It is the best food for growing children because it supplies all the materials the growing body needs, and being ready-cooked and ready-to-serve, it is a boon to the busy mother and housewife who has little time to devote to the preparation of elaborate and indigestible meals.

THE SAINT OF OUR LOVE

It has often been the subject of wondering speculation why Ireland gives and always has given such passionate devotion to Saint Patrick. He was not of her race, it has been contended, and he had no ties binding him to her except as spiritual guide. Other countries revere the Saints who brought Christianity to them, but only at stated times and in a kind of abstract way. Why has Ireland made her very own of Saint Patrick, why has he become so much a part of her being that to mention one is to think of the other, to honor one is to honor the other, to love one is to love the other?

Of all the varying natures that have emerged from the crucibles of God, the Celtic is most complex, most bewildering in its phases, most tenacious of its purposes, truest to its ideals. It is never the individual it seems in another, but the illuminating soul behind. When a Celt gives love or admiration, he never considers whether the beloved one is of kindred blood or not, it is the kinship of spirit that appeals to him. And it is this, first and foremost has bound Ireland to her patron saint with bonds stronger than steel.

Ireland is the least insular country in the world; from the earliest times her children have been in touch with those of other nations, her blood has ebbed and flowed as a leavening tide through all the centuries, so birth, rank and even color have never meant so much to her as character. And where among the later apostles was there ever a greater or grander character than that of the man who devoted his life to establishing her in the fold of Christ?

The deepest and strongest love of his nature he gave her and the best that is in her she has given him in return. He wrestled with all the powers of darkness for her soul, he left home and country for her sake, he braved and suffered all things for her and loyally she repaid the debt, for not all the powers of earth or of hell have been able to wrest from her the Faith of Saint Patrick.

In the skies of Erin are many shining stars, Columba, Brigid, Kieran, Kevin—a galaxy of glorious lights, but Saint Patrick as a great central sun is first of them all. So closely is the holy personality of her apostle woven into the web of Ireland's being that he is her ideal in worldly as in spiritual ways, and side by side with the pictures of Robert Emmet, Daniel O'Connell and the great heroes of her race, you will always find Saint Patrick and his staff. And why not? Did he not storm the courts of Heaven with his prayers on that bleak mountain top in Mayo till God gave him the promise whose fulfillment the world beholds with wonder to day, that Ireland should always prevail?

The name of the messenger, Victorious, who brought our Apostle the voice of the Irish over seas, was prophetic of what that voice would always be, inwoven with Saint Patrick's own. God never gives otherwise than generously and to the most generous people on earth He has given an overflowing measure of grace, as He has made them His light-bearers in the world.

Empires have risen and fallen, nations and races have gone into

oblivion and the dust of centuries has blotted out the stories of forgotten Kings but the Celt endures. The Faith of Christ from the lips of Saint Patrick has sealed him to immortality. Into all the far places of the world has he carried that Faith and wherever he bore it, there also went God's assurance that he or it should never perish.

Ireland needs no statistics about her apostle, his love for him needs no explanation. He is here on earth and in Heaven. In the great tribunal of Christ her children will range beneath his standard as they have ever stood here and always will stand while there is blood in the heart of the Irish race.—N. Y. Freeman's Journal.

TWO CHURCHES LIVING UNDER ONE ROOF

LOCAL EPISCOPALIAN MINISTER SEEMS TO THINK EITHER "HIGH" OR "LOW" MUST MOVE OUT

The Churchman (Protestant Episcopal) in its issue recently had a remarkable article on "The Present Situation," by the Rev. George Herbert Toop, rector of Holy Apostles' Church, Twenty-first and Christian streets, Philadelphia. He said in part:

"The Protestant Episcopal Church is probably nearer a really deep, sundering split than ever before in its history. Some one has said that to-day we are 'two churches living under one roof,' and that is fairly expressive of the situation, and there never yet has been a roof big enough for either two families or two churches."

"The Catholic party within the Church is to-day speaking a language, wearing a garb, adopting practices of worship, propagating a system of doctrine, distinctively Latin in aspect and less intelligible to the Protestant churchman within the Church than the things he finds in the purely Protestant churches. The Protestant churchman calls it 'Popery,' and will have none of it. The Protestant party, on the other hand, is tending definitely toward a decided Protestantism, plainer practices of worship, and a system of doctrine which comes directly from or is built upon the natural assumptions of the Reformation. And this party is anathema to the Catholic party."

"Calling this, the man of the world may well ask the pragmatic question. Of what possible use are you to me? You ask me to send my child to you to be instructed in holy things, but consider for a moment the consequences:

"A child comes to the age of instruction and is sent to Sunday school to be taught there at your hands the truth about God and the Christian Church, and this may be his experience."

"In one Sunday school within your Church he is taught that the Bible is the Word of God in fullest meaning; that 'ad literam, ad punctum, ad infinitum,' it is the Word of God written by man inspired of the Holy Spirit; that it is truth different from all other truth, and is by him to be accepted without reservation, and that upon its acceptance hangs his hope of salvation."

"In another Sunday school of your Church he is taught that the Bible is the Word of God, but that that statement must be taken with limitations of meaning; that it contains inspired words of God, but not all the inspired words of God, and that much of it is simple history, like any other history; that a great deal more is but myth and legend and folklore, brought together by men into this one Book; that men wrote it and men are fallible."

"In one Sunday school of your Church he is taught that his Church is Catholic, part of the one true Church, commissioned of Christ and inaugurated by the Apostles, that it contains divine authority and validity for its being; that no one may be priest of it, or officiate at its altars unless he be commissioned by her; that not to belong to her is to live in heresy and be guilty of sin; that the Catholic Church alone speaks as with the voice of God, and that she alone is the valid vehicle of salvation to human souls."

"The child goes to another Sunday school, where the Protestant aspect of religion is to the fore, and here he is taught that real authority is nowhere to be found save in the Bible, and even that statement must be taken with reservation, because much of it had a message for and was adapted to its own time alone; that the individual conscience is the true arbiter of faith and morals, and the Holy Spirit speaks to it to-day individually and directly as of old for instruction and incentive in forward-going."

"In one Church the child is taught that the sacrament of baptism is a saving, regenerating ordinance, or closely bound up with saving and regenerating influences; that it is the door of entrance to the spiritual life, or to change the figure, it is the womb of faith out of which we are born into spiritual life; that without it we stand in danger of eternal alienation from God. In another Church he is taught that baptism is really only an outward symbol of an inward reality, which is a life regenerated by the influences of the Spirit of the soul."

"In one Church he is taught that the Lord's Supper is the eternal sacrifice of the actual Body and Blood of Christ; that the elements of bread

and wine change and become flesh and blood, and that none may come to partake thereof unless he be a member of the Catholic Church and have arduously confessed his sins to his priest. The elements, having become the Body and Blood of Christ, must be worshipped, or Christ through them in so confused a way that one cannot distinguish the difference. In another Church he is taught that the Lord's Supper is a commemorative feast, in which we draw near to the Lord and He to us, and in which we feel Christ present; that the feast is open to all believers and that confession should be made directly to God; that it is but an outward sign of an inward truth or spiritual fact, and that the use of elements is but a concession to our human limitations."

"In one Church he will learn that there are seven sacraments: two major and five minor; viz., baptism and Holy Communion; confirmation, ordination, marriage, penance and unction. In another Church he will be told there are but two sacraments, baptism and the Lord's Supper. That they alone fulfill the definition of a sacrament, and that the other five although in greater or less degree partaking in the nature of sacraments are not sacraments."

"In one Church he will be taught that the priesthood of this Church is apostolic in its successors and authority; that Christ chose twelve Apostles and they chose others and ordained them as their successors, and so on down to our time; that the Church sustains her vital life in and through this succession and heritage, and that there can be no Church without this valid priesthood; that through this priesthood life is to be found the means of spiritual life and sustenance, and here alone are the keys of heaven. In another Church he is taught that there is no longer any priesthood because there is no longer any sacrifice; that to-day we know only a ministry, and that the apostolic succession, if there be any such thing (and he is told that it is historically very doubtful); is useful for order and convenience of administration only; that the true sanctification, the real qualification for officiating in the name of God, whether at the altar or elsewhere, is forgetfulness of self and consecration of the heart to God; that a good man in a Protestant Church cannot be better than a bad priest in a Catholic Church; that authority in the Church comes not from above (from God), but from below (from the congregation)."

"And so on to the end of the child's period of instruction, which when it is come is often accompanied by disillusionment and lack of vital interest even if not actual opposition, violent protest and resultant atheism. The man of the world might well say to us, 'You have no shadow of right to ask me for my child, for you cannot teach a child the things you do not know yourself, and you cannot know them if you are not consistent with yourself, but teach two sets of diametrically opposed facts about every doctrine of your Church and faith.'—Philadelphia Standard and Times.

CATHOLIC HOME INFLUENCE

One of the most threatening dangers to the conservation of our holy religion is the lessening of influences in the home. Industrial conditions, obliging parents, not only the father, but often the mother, too, to absent themselves from the control of their children are to a great extent responsible for the consequences which must be far from wholesome to their progeny. When the widespread greed for amusement has much to do with parental estrangement from the proper education of their children. Nothing can replace the home—not the Church, and not the school. The foundations of religious training must be laid in the home. Parents are the stewards of Almighty God in regard to their children, and God will some day call them to give an account of their stewardship. It is a sad thing to contemplate that social welfare leagues are everywhere called upon to supplement the work which properly belongs to the parents. The aims of social welfare leagues may be high, and their labors certainly deserve the highest praise, but they cannot perform impossibilities in the training of children. The parents are charged with the responsibility, and they alone can do it justice. The aim of Socialism is to take the training and education of children from the parents and give them to the state to bring up. It would be a sorry day indeed if so unnatural a relation were carried out. It is an anomaly to think of children owned by the state, and not by their parents.

A writer puts it forcibly thus: "If children are to be safeguarded from the distractions, the undue excitement and the dangers attendant upon city life the home must be strengthened. No welfare leagues or associations—no school even—can ever take the place of the home in moulding the character of youth. Much of the evil of our modern city life results from the weakening or the decay of home ties. The remedy lies not in still further weakening the influence of home by substituting outside agencies of entertainment and amusement for youth—but in restoring the home to its proper place as the soul and centre of family life. Parents have it in their own power to apply the remedy. If they ex-

pect 'welfare leagues' to do what they should themselves have done it means that they have been culpably remiss in their plain duty. There is no substitute for good home influences and correct home training. When we find substitutes offered we can be certain that they are not 'just as good,' but in fact dangerous counterfeits."

The future of the Catholic Church depends upon the children. Shall their religious training and moral development suffer because of the neglect of their parents? The time has come for Catholic parents to take a decisive stand in this matter.—In-temountain Catholic.

BORNE GOOD FRUIT

Referring to the new Catholic Church at Eton, the London Tablet says that Lord Brays's foundation has borne abundant fruit already under the direction of Prior Higgins and his colleagues. "Whether the facilities it offers for daily Mass are made use of by the handful of Catholic boys, whose parents have sent them to this famous school, we do not know," comments the Tablet, "but Lord Brays has brought the Blessed Sacrament back to Eton and given it a permanent home here, and such a work is not likely to remain barren to consequences."

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LONDON, SATURDAY, MARCH 11, 1918

LENTEN REGULATIONS

FOR THE DIOCESE OF LONDON

1st. All days in Lent, Sundays excepted, are fast days. 2nd. By special permission of the Holy See, meat is allowed at all meals on Sundays and at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of fish and flesh at the same meal is not permitted during Lent.

Children under seven years of age are exempted from the law of fasting. Persons under twenty-one years of age are exempted from the law of fasting, and all persons in ill-health or engaged in hard labor, or who have any other legitimate excuse, may be exempted both from the law of fast and of abstinence.

In order, however, to safeguard conscience, the faithful should have the judgment of their pastor or confessor in all cases where they seek exemption from the law of fast or abstinence.

Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification and of penance.

From this law no one can escape, and in it no one has the right of dispensation. Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance and the obligation of Christian mortification. They will also provide special means whereby their people may advance in devotion and piety.

As in the past, two appropriate week day services will be held in each Church and the necessary permission for Benediction of the Blessed Sacrament on these occasions is hereby accorded.

A special effort ought also to be made to have the sacred practice of family prayer in common, and especially the recitation of the Rosary, a duty of honor and religion during this penitential time.

(MICHAEL FRANCIS FALLON, Bishop of London.

THE DANGERS OF PROHIBITION

The Northwest Review is frank and fearless as usual. The last number to hand as we write is particularly good. In Manitoba as in Ontario Prohibition is likely to carry; but our esteemed contemporary would sooner be right than popular.

Writing of the fundamentally fallacious principle, subversive of all real liberty, which underlies Prohibition, the Review quotes from the Chicago Tribune this pertinent paragraph:

"In spite of our principles of individual freedom of our carefully considered constitution, and our free institutions, we are developing a system of social tyranny. A wish to live as A thinks B ought to live, not because B is injuring A but because A thinks B is injuring himself. A is not willing that B should be left free to determine this matter for himself. He demands that B shall be compelled by law to conform to what A thinks is good for him. A not only considers himself his brother's keeper—he wants to delegate his keepership to the policeman and the jailer.

"This all goes under the plausible guise of morals and social betterment. But it derives from one of the most offensive systems of oppression ever developed, the theocratic tyranny of early New England puritanism.

"The reason why moralistic reformers resort to Washington for certain laws is not that local authority is unable to enforce their will, but that very often it is unwilling. The appeal to the central power is not to protect one community from another but to impose the will of a group or a class or a section upon communities which will not adopt its standards.

"An altruistic purpose does not alter the fact that this is a subversion of American principles which ought to be frankly and courageously opposed. Opposition is certain to be misinterpreted and ascribed to a sympathy with immorality by the advocates of the specific reforms. Unfortunately, yet inevitably, selfish interests will take cover under this legitimate opposition. Nevertheless it must be

developed for the sake of the larger public issues involved."

Naturally and necessarily the "liquor interests" will take cover under legitimate opposition to the hideous tyranny of "temperance" legislation. The Menace and its apologists shelter themselves behind the honest advocates of the freedom of the press; but the freedom of the press and the liberty of the individual are none the less worth fighting for. The most consistent of total abstinents may be opposed to Prohibition just as some of the staunchest Catholic journals are opposed to the suppression of the Menace and its ally brood of imitators by any means that would involve a principle inimical to the freedom of the press.

The Catholic Church is the Mother of Freedom. She it was who gave to Christian civilization every principle of liberty of which civilization can boast. Be it hers to safeguard such principles when endangered.

In the current number of the Ecclesiastical Review W. T. Drury, a Catholic lawyer, has this to say, which mutatis mutandis applies equally to Canada:

"If any State should see fit to do so, it could so shape its laws as to forbid anyone to buy, sell, keep, or have in possession wine for any purpose, including wine for sacramental purposes; and if it did, it could enforce that law, since there is nothing in the Constitution of the United States that would prevent it.

"Our clergy and Catholics generally should be acquainted with these facts and be prepared to cope with this situation which I fear is close at hand. The first way in which this matter will ever become dangerous in this country is this: Some State will pass a law forbidding manufacture, importation, possession, or use of spirituous, vinous and malt liquors, without making an exception in case of wine to be used for sacramental purposes. Arizona has already done so. When the matter is tested out in the State courts of Arizona, if the State courts hold the law to be valid under their code—and I can see no reason why they should not—the question will be taken to the United States Supreme Court. That Court will hold that there is nothing in the Federal Constitution to prevent a State from passing such a law, even if the effect of it is to prevent the free exercise of religion. That it would prevent the free exercise of the Catholic religion is plain, since without wine there is no celebration of the Mass. The result of such a decision would at once affect the entire country.

The rabid anti-Catholicism, realizing that the Mass is the central element of Catholic worship, will see the importance to them of striking at the Church in this way, and they will move heaven and earth to prevent the adoption of the (proposed constitutional) amendment and secure the adoption in every State of prohibition laws similar to the law in Arizona. Ultimately, Catholics, being properly directed, will win out; but the crisis will be a grave one."

PRINCIPLES AND PRACTICE

Manitoba has its bilingual troubles. The Northwest Review reminds its bilingual friends of their very selfish and unheroic attitude in recent years. With a political understanding to which the French electors as well as the Roblin government were scrupulously faithful the bilingualists were content. The Review adds:

"This was the only practical benefit. The minority (English-speaking) which in no wise benefited kept up the struggle, but, failing the assistance of their co-religionists, their efforts to obtain redress were futile. More than one occasion presented itself—notably in February and March 1912 when the extension of the provincial boundaries was discussed—to make their influence and numbers felt, but history records the total failure of the Bilingualists to measure up to expectations. It was street rumor at the time that they feared any readjustment lest Bilingualism might, in some manner, be compromised. It was apparent to the least observant that some of their more prominent leaders were playing politics, and that religious considerations were to them at least of minor importance. They enjoyed all possible privileges, then why jeopardize their secure position in reaching out for something, which, after all, did not concern them? Such was after a manner, the attitude of those we have in mind; and they had many docile followers."

Our contemporary then pays its respects to clerical politicians whose principles and practice can at times be so glaringly at variance:

"They (the bilingual beneficiaries) could not, or would not, read the signs of the times. They failed to realize the fact that the hand that dealt them the first blow was far from palsied, and that its possessor, although far from the scene of his earlier operations, still pointed a quill in this city. All that was necessary to turn it against them was a favorable condition and this condition has been supplied since the Ministerial Association and

the Social Service League undertook to control legislation in this province. A religious political campaign has been waged during the past few years by these organizations, the former of which has placed practically every Protestant pulpit at the service of the politicians. Men who would shudder at the mere thought of a union between Church and State have sat quietly in their pews and listened to political pulpiteres haranguing the congregations. They have even given their assent to the claim that the Church (Protestant of course) should enter politics and thereby raise them to a higher level, forgetful of the fact, if they ever knew it, that wherever religion and party politics have commingled in the past both suffered."

Two wrongs do not make a right; and the valiant opponents of union between Church and State do openly glory in their shame when such union is to their advantage. But does not our western contemporary see that its politically active bilingual friends, with their insistent language claims in the name of religion, at least went far to justify in the popular mind the activities of the Social Service League and the Ministerial Association?

In Ontario we shall do well to dissociate utterly the language agitation from religion.

WHERE WILL IT END? The Y. M. C. A. is constitutionally and professedly a distinctly Protestant institution. No moral or physical benefits which it may confer on its members or on the Turks, Mohammedans, Catholics and atheists who may be admitted to associate membership alter the patent fact of its sectarian nature.

Still in Brandon it was proposed—and the proposal was seriously discussed—that the city council should raise money and pay off a debt of some \$85,000 on the Y. M. C. A. building.

Since the idea is becoming prevalent that legislation should concern itself chiefly with the regulation of human conduct we may not be far from the time when such institutions as the Y. M. C. A. may logically claim support out of the public taxes.

BLESSED IS THE PEACE MAKER

To the Ottawa Citizen Sir Joseph Pope wrote a letter recently on the bilingual school question which received some notice in the press.

We have no intention of reviewing the arguments of this distinguished peace-maker which do credit to his heart rather than to his head. But we shall give an extract or two just a bit of well-informed consideration.

"The French Canadians," says Sir Joseph, "are not attacking anybody. All they ask is to be let alone—that the practice under which they teach their children may be continued untrammelled by vexatious restrictions."

We shall comment on this statement by quoting from "L'Église Catholique au Canada," by Reverend Father Alexis, O. F. M. cap.; Quebec, L'Action Sociale; page 27:

"The Diocese of Ottawa, to-day, is without question, after Quebec and Montreal, the most important in the Dominion.

"This ecclesiastical province is established astride of the Ottawa River, extending into the two civil provinces of Quebec and Ontario. At first sight such an arrangement may seem strange; but it becomes plain, and seems providential, when we consider the needs to which it responds. In order to foster the pacific invasion of Catholic (French) Canadians into Protestant Ontario, was it not essential to have unity of view in its guidance, and abundance of instruments in carrying it out? The wisdom of the plan has been proved by its success, since, to-day, the counties of Prescott and Russell, the county of Nipissing, and the territories of New Ontario are completely conquered to our faith, or are in a fair way of becoming so."

"Invasion" and "conquest" may, perhaps, be carried on without "attack." But the English-speaking farmers who were obliged to move to other parts of Ontario in order to give their children a decent chance for an English education think that they were "attacked" with the weapon of the "bilingual" school.

Of course they may be convinced to the contrary by the withering scorn of the query of the Under-Secretary of State for foreign affairs, who is especially well qualified to perceive that the only obstacle to the Empire's putting forth her supreme effort in self-preservation is—Regulation 17.

"What does it matter," asks the peace-maker, "to English-speaking people in what language a French-Canadian teacher in the Guigues school addresses her pupils?"

Does Sir Joseph know that the Germans also vigorously disclaim all

desire or intention of "attacking anybody;" they merely wish to pursue their national policy and achieve their national ambitions "untrammelled by vexatious restrictions."

NOTES AND COMMENTS

THE TITLE, "THE RIGHT REV.," the Moderator of the Presbyterian Church in Canada" surely marks a decided revision of principle in the descendants of the Covenanters. It sounds like a surrender to the despised "prelacy" of the Confession of Faith, and is enough to make the framers of that document or of the Solemn League and Covenant turn in their graves.

THOSE WHO, calling themselves Christians, countenance or tolerate the so-called marriage of divorced persons, and sneer at the Catholic practice as narrow and antiquated, should take to heart Gilbert Chesterton's apothegm that "if divorce is possible then marriage in the Christian sense is non-existent." The laxness of the present generation in this regard, if it suffered to endure unchecked, fruitful of disaster for the time to come. And, yet, the Christian pulpit outside the Catholic Church, while working itself into a frenzy over trifles at times, is silent in regard to this canker at the heart of civilization. War is neither the sole nor the greatest evil in the world of to-day.

THE PASSING OF "GLAD" MURPHY, whose untimely death robbed Canada of one of the greatest of her athletes, is also a loss to the moral, clean-living community of young men upon whom the country and the Church depend for their future welfare. The secular press paid tribute to the clean, pure life which had always distinguished him, "being a devout Roman Catholic." This was at once an admission, and a tribute to what the world expects of the practical Catholic young man. It looks to him instinctively for an exemplification of the Christian virtues, and where it is disappointed in this respect never fails to take scandal.

BUT "GLAD" MURPHY (the name by which he was always distinguished on the athletic field) gave the world no occasion for scandal. The clean, pure life to which the daily papers paid tribute tells only half the tale. For, as is well known to his intimates, is young Murphy's clean life grew out of his devotion to his religious duties, a devotion which was certainly beyond the ordinary. He was a daily attendant at Mass, and nearly always a communicant, finding at the altar the strength to withstand temptation, and the grace to edify his associates. And it was upon this noble example as at once a good sportsman and a good Catholic that the universal esteem in which he was held was erected. Men liked "Glad" Murphy because he was clean in his life and wholesome in his conversation. And in that remembrance of him they are not likely to forget that he was a good Catholic.

MANY GERMAN-Americans have shown a disposition to resent the title "Huns," which, since the atrocities of the Armies of the Fatherland in Belgium and Poland, has been universally bestowed upon them by the non-Teutonic world. One Lutheran pastor in our own Berlin, on the eve of a change of name apparently) was very indignant in his reputation of the title, and stigmatized it as unjust and born of race hatred engendered by the War. Yet, as Father Thurston, S. J., pointed out in a recent article in the Month, the title as applied to the German soldiery owes its origin to the Kaiser himself, and that even the atrocities of which they have been guilty in the present war may claim His Imperial Majesty as their patron and inspirer.

FATHER THURSTON is nothing if not thorough as a student of history and an investigator, and in so serious an imputation as he has thus made against the Kaiser he has not founded it upon mere hearsay, nor written at random. In July, 1900, he tells us, the Kaiser addressed at Bremerhaven the troops of the German expeditionary force sent out to China to avenge the victims of the Boxer rising and delivered himself in this characteristic way: "When you meet the foe you will defeat him. No quarter will be given; no prisoners will be taken. Let all who fall into your hands be at your mercy. Just as the Huns, a thousand years

ago, under the leadership of Etzel (Attila) gained a reputation in virtue of which they still live in historical tradition, so may the name of Germany become known in such a manner in China that no Chinaman will ever dare again to look askance at a German."

THE REAL AUTHOR of the nickname, Father Thurston thus points out, is the Kaiser himself; his soldiers were Huns because the Emperor himself had called them so, and had bidden them model their conduct upon the pattern of the ruthless and ferocious warriors of Attila, the "Scourge of God," and the destroyer of many of the noblest monuments of antiquity. If then, he himself is now likened to Attila, and his fighting men to the pagan Huns, he has no ground for complaint, nor have the soldiers or people of Germany. The world has but taken the Kaiser at his word, and accorded to him the doubtful glory which he seems to have coveted.

AND THE noteworthy thing, as Father Thurston proceeded to make clear, is that the German army in China appears to have carried out its Master's counsel to the letter. The matter came up in debate later in the Reichstag, and the Socialist members of that body brought forward evidence in the shape of letters from German soldiers in China, to prove that they had indeed been "Huns." They had perpetrated hideous massacres and brutalities upon the unhappy natives; no quarter was given to the fallen in battle, nor to the wretched victims who were in their way; and property had no value in their eyes. They had, in short, been guilty of the same barbarities as have since, in France, Belgium, Poland and Serbia, brought imperishable infamy upon German arms.

THE DEBATE in the Reichstag is most instructive and we regret that space does not permit us to enlarge upon it. Herr Bebel, the Socialist leader, urged that for all the outrages in China the Kaiser was primarily responsible, for not only were his words as to no quarter being given spoken in the hearing of the rank and file, and indeed, as Father Thurston points out, addressed expressly to them, but by this very fact the discipline which might otherwise have been enforced by their officers, was threatened and impaired. And it is important to note, that in the discussion which ensued no one thought of denying that the words quoted had been used by the Kaiser. To explain them away, as "spoken under excitement" or "in circumstances of much provocation" the murder of the German envoy in China, for example. This was the plea put forward by Chancellor Von Bulow, and it was the only justification offered for the Emperor's indefensible expressions. "I confess that, for my own part," said the Chancellor, "the little finger of a gallant German soldier is worth more in my estimation than the whole murderous pack of the Boxers"—a sentiment reechoed by an eminent German publicist not long ago, in upholding bombthrowing from zeppelins upon defenceless English towns, when he said that "the life of one German soldier is of more value than the whole population of London."

WE QUOTE some of Father Thurston's closing words: "There cannot be the slightest question that the words were really used by the Kaiser. Neither is there any room for doubt that his behest was faithfully executed, and that quarter was not given by the Germans to the wretched Chinese, innocent or guilty, who were considered to be obstructing their passage with hostile intent." And is not this the identical plea by which German apologists in New York dailies have sought to palliate the doings of their armies in Flanders? Huns, the Kaiser wished them to be in China, and Huns they have been on the sacred soil of Belgium. They must plead guilty of that crime in the court of history.

CATHOLIC APATHY REBUKED

Mentioning the fact that the agents of one of the vile anti-Catholic papers now hawl out their wares on the streets of Detroit, the Michigan Catholic says: "Catholic laymen who are over anxious to promote the Catholic press, may well bestir themselves and take an example from the enemy. Very few Catholic societies ever devote an extra dollar to the work of circulating the Catholic papers."

ON THE BATTLE LINE

THE BATTLE AT DOUAUMONT

At Douaumont the battle surges around the knoll on which the village is situated. The fort, in which the Brandenburg troops were trapped a week ago as the result of their own gallant but reckless advance, is still surrounded by the French troops. Capitalization from lack of supplies is imminent, and the Kaiser, probably knowing this, is making his beloved Brandenburgers from the humiliation of surrender.

The second Battle of Douaumont began on Thursday evening. After a terrific cannonade the German infantry surged forward again and again, despite what the French official report speaks of as "cruel losses," and finally obtained a lodgment among the houses of the hamlet of Douaumont, which lies to the northwest of the fort of the same name. The hamlet is on the northern slope of Douaumont knoll, and the French, holding the higher ground, fought furiously for the possession of the houses. The battle continued throughout Friday, and the Paris midnight report stated that the French still held the highest point of the knoll and have gained ground in the immediate vicinity of the village. So long as they maintain their grip of the ground now held the French will be able to prevent the 2,000 imprisoned Brandenburgers from making their escape. Until the Germans in Fort Douaumont do escape or are forced to surrender the attacks along this part of the front will be continued.

AT VERDUN The French are gathering reserve artillery into the zone of Verdun, and in the Argonne, on the Heights of the Meuse, and on the plain of the Woivre the French gunners are concentrating their fire on the points of assembly of the German army. Near Beaumont a column of the enemy while on the march was dispersed. All along the Aisne front similar activity prevails. Aerial scouts have evidently discovered that the Germans are concentrating for a further offensive in Champagne. In Upper Alsace the French have taken some sections of German trenches east of Seppois and are holding them against determined counter-attacks.

THE GENERAL SITUATION Looking at the general situation, after two weeks of the most terrible slaughter in the history of war, it does not appear that the attack of the Germans on Verdun has proved profitable. They have captured about 18,000 French troops and killed or wounded perhaps three as many. But the German army has probably a hundred thousand fewer effectives than it had two weeks ago, and the lost legions were the finest fighting regiments in the Kaiser's army. Even the possession of Verdun, and the prestige that would follow its capture, would be dearly bought at such a great price. It is entirely possible that the Kaiser's army will dash itself to pieces and destroy its value for aggressive warfare by these continued attacks, and that the present operations will materially lessen the duration of the war.

The tendency will be to draw great masses of men closely around Verdun as the local point of the western front. It is asserted that four German army corps have already been withdrawn from the eastern sphere of operations to make good the losses in last week's attacks. The French are probably thickening their lines by calling in the troops in the valley of the Aisne, who are doubtless being replaced by part of the great body of British and Canadian troops now assembled behind the battle front in Northern France. In this way the strength of the combatants along the Heights of the Meuse will be maintained till long after the armies with which the battle was begun have disappeared.

The British official report is distinctly encouraging. On Thursday night five mines were exploded near the Hohenzollern redoubt, and the British occupied all the craters, one of which contained the enemy's main mining shaft. The trenches retaken from the Germans on the Ypres-Comines Canal, together with 200 yards of the original German trenches, have been consolidated in the British lines. Five officers and 249 Germans were taken prisoners.

THE SINKING OF LA PROVENCE

The German submarine which sank the French transport cruiser La Provence on Feb. 29th caused the greatest ocean tragedy of modern times. The vessel was crowded with troops, numbering nearly 4,000 men, and, as some of them were colonial infantry, it is reasonable to assume that La Provence was carrying Algerians to Saloniki. The number officially reported saved several days ago was 870, and, as no further boats have turned up, La Provence carried to the bottom of the Mediterranean over 3,000 men. It was reported by survivors of the disaster that no submarine was visible, nor was anything seen of the torpedo which inflicted the death wound on La Provence.

THE RUSSIANS

The Russians, in the capture of Bitlis, an important city in Turkish Armenia, about 110 miles southeast of Erzerum, have won a strategic position of the highest importance. The city was taken by assault, but was evidently not garrisoned in great

strength. Seventeen officers were captured and as yet unenumerated part of the rank and file. Bitlis lies to the southwest of Lake Van, and from a point near the city a tributary of the Tigris flows through the Bitlis valley to the point of junction with the parent stream, fifty-five miles away. The Russians should reach the town of Til, at the Tigris end of the Bitlis valley, or gorge, in a week or ten days. Once they do so the Turkish army of Mesopotamia will be in very serious danger. The cities of Mosul and Bagdad cannot be held against Russian forces headed down the river and British armies headed up stream. The only practicable line of retreat from Bagdad and Mosul for the Turks would be across the country to the Euphrates, and by the time they could retreat along that river as far as Urfa they would probably find the Russians in possession of the eastern end of the Bagdad railway. If the British and Russian armies in the Near East are promptly strengthened the Turkish cause in Asia Minor may suffer an irreparable defeat before midsummer—which will bring the Allies almost to the gates of Constantinople. The capture of Trebizond will be Russia's next stroke.—Globe, March 4.

T. P. O'CONNOR'S LETTER

Special Cable to THE CATHOLIC RECORD (Copyright 1918, Central News)

London, March 4.—The first question asked me on my return from Paris is what is the temper of the French people? I could answer wholeheartedly, splendidly and serenely confident.

I found this temper even during the first agony of the gigantic attack upon Verdun when things seemed worst. Premier Briand, by whose side I sat at a banquet given to the delegations, was quite cheerful and I feel that I may say that no single being in all of France contemplates the remotest possibility of not winning the war.

Referring to Verdun it is impossible to state either the final result or the real purpose of the German attack. The important question is, is it an isolated attack or the starting point of the final effort of Germany to force an early decision of the war by some striking combination of attacks along the whole Western line, in which all the military and naval forces will advance desperately together.

Germany cannot win through; besides Verdun has ceased to have the importance it once had. It forms nothing more than a series of trenches for defense fighting. But the combats that have taken place show the undiminished valour of the French troops.

It is known to Germany, as it is known to the whole world, that Russia is still bound at her many ports and she still is insufficiently supplied with arms and munitions. Similarly Great Britain has not yet got all possible supplies. On the other hand both countries will have these supplies by Spring and a joint advance on the Western and Eastern fronts will subject Germany to the biggest strain she has felt since the war began.

Thus the advance on Verdun may be due to the desire on the part of Germany to anticipate this threatened, dangerous attack by the Allies in the Spring.

Numbers and money and tenacity, and not positions, will decide this great war. Such positions as Germany so far has gained have attained upon her armies losses so gigantic as to diminish hopelessly, both her resources and her tenacity.

Thus, though we regard the present moment as serious we remain equally confident. In England the new conscription set is working smoothly, with little, inevitable jaus here and there, owing to the eagerness of the recruiting officers to force the pace.

The most important event would seem to be Ireland's triumphant final victory over faction in the election in County Louth, Healy's old constituency, where a stranger to the constituency defeated, by nearly five hundred votes, the strongest local candidate simply because Louth had determined that John Redmond's leadership and the party's unity should be maintained.

The Franco-British Parliamentary Committee is one of the many measures taken by the Allies to keep in closer touch with each other to procure more unified action and to keep public opinion in both countries better informed. The latter point is not unnecessary; partly owing to the constant system of disparagement which has been going on in our yellow journals; partly owing to the spiritual distance between the two nations, and finally, partly owing to the delay in conscription, the opinion had grown among certain classes in France that Great Britain was not contributing her share to the common fund of effort against Germany. This possibly was increased by the fact that the gigantic work done by the British Navy was to a large extent and in the absence of great battles at sea, invisible and almost impalpable.

I was astounded some months ago by continual visits from French journalists who had come to London, when I found that their mission chiefly was to detail to their own countrymen the gigantic efforts which Great Britain was putting forth to win the war. The thing seemed to me so palpable that any attempt to enlarge upon it, much less to describe it, seemed to me

quite unnecessary. But that was not the case. As I have already written, the idea of a joint committee of the two Parliaments originated in the fertile brain of Monsieur Franklin-Bouillon. That remarkable personality whom I have already described to you at length, was especially fitted for the task by the fact that as the son of a French father and a Jersey mother, he speaks English with the same facility as French, and is intimately acquainted with British politics and British personalities. There were some difficulties in the way at first. An essential distinction exists between the functions of the commissions in the French Parliament and the committees in the British. The French commissions have extraordinary powers in some respects, and especially in Foreign Affairs their powers nearly approach to those of the Senate of the United States. They have the right to see all despatches, even the most secret; they have the right of summoning before them the Ministers of Foreign Affairs, and of putting him if necessary to severe cross-examination. Our committees in the House of Commons have no such powers. The Foreign Office still remains official and is often perfunctory debates in Parliament. One of the many instances of the absurdity of the present arrangements of the Imperial Parliament is that a few months before the war we gave four hours to the discussion of the entire Foreign policy of the British Empire and that we interrupted this discussion, and never renewed it, in order to debate with vehemence the question whether the Water Company in Surrey County should be permitted to draw a certain number of gallons from a small river. We had to state frankly to our French colleague this essential distinction and the limitation it put upon our powers. The Executive, besides, refused naturally to take any final responsibility for our committee, and at first indeed was rather against the whole idea.

But Franklin-Bouillon is not a man to be denied. He saw Mr. Asquith several times in succession, with the result that he gave the sanction to the formation of the committee and called the Whips to enter into consultation with us as to its composition. We then went full steam ahead.

We were lucky enough to obtain the enormous advantage of having Lord Bryce as President of the Commission. Lord Sanderson, an old and respected Foreign Office official, who was for some years the right-hand man of Lord Salisbury, Mr. Stuart Wortley, an old member of the House and an ex-Minister, and myself, were nominated as the Vice-Presidents. Mr. Hodges, the present acting leader of the Labour Party, was elected Treasurer, and Sir Edwin Cornwall, a London Member of Parliament and formerly Chairman of the London County Council, became Secretary.

We then chose members from both the House of Lords and the House of Commons, and among them we were able to enlist some of the most powerful personalities in both Chambers.

Sir Edwin Cornwall, the secretary, has had a very remarkable career. His father was a simple police constable. He himself began life as a little office boy, sweeping the floors and running errands and doing all the other small work of a Coal office when he was quite a lad. In time he started in business for himself, and is now one of the wealthy Coal Merchants of London.

The Irish Party is represented in addition by Mr. John Dillon, with whose personality your readers are so familiar that I need not attempt to add anything to their knowledge, and by Mr. Hugh Law. Mr. Hugh Law is one of the ablest recruits the Irish movement has made in the last twenty years. His father held the high position of Lord Chancellor. It is a curious irony of fate that his father should have been the same man whom I heard more than thirty years ago leading the prosecution against Parnell and his associates for founding the Land League. The son, however, after he left Oxford University, became a strong Nationalist and has been a useful member of our Party ever since. He is an accomplished speaker, a man of letters, and there is the additional advantage for this particular mission that he speaks French like a Frenchman. Ireland has a further representative in Shirley Bunn. Shirley Bunn is a Unionist in politics and is a colleague of young Astor in the representation of Plymouth. Though he has thus been opposed to the Irish Nationalist Party, he has been one of its friendly enemies, and did his best in the old times of struggle to find a basis of reconciliation between the two sections of Irish opinion. He is interesting as a type of the Ulster Unionist. His father was an Anglican Church clergyman in Ireland, but you will judge how broad and generous his spirit was, from a little anecdote told to me by his son. The old minister had a gardener who was a Protestant and a coachman who was a Catholic. He presented the Protestant with a copy of the Protestant bible and the Catholic at the same time with a Douay version, remarking to them with a smile, that though the versions were somewhat different they would find the same Christianity in both. Shirley Bunn started work when he was only eighteen and became, before his majority, a member of an important Timber firm in the City of London; then went to Canada, and finally settled down for many years in Mobile, Alabama, where he

married a charming Southern wife. He has taken a large part in debates on commercial subjects and especially on the question of contraband.

We have also Sir James Xorall, who began life as a school teacher, is now editor of the chief organ of his class; is also an accomplished French scholar, and has written several remarkable novels. I need not describe the personalities further, though many of them invite comment. Suffice it to say that they represent the cream of the intelligence of both Chambers.

France has attached equal importance to the Mission. M. Clemenceau is already President of the Foreign Affairs Commission, a centre in which his tempestuous spirit has found repose in the last few years; he is familiarly called the "Tiger" of French politics. He has been elected Chairman of the French Commission. The Vice-President is Monsieur Leygues, who is the Chairman of the Foreign Affairs committee in the Chamber of Deputies. He has been a prominent figure in French politics for many years and was a Minister several times over. He was one of the fortunate men to whom Chamberlain, the multi-millionaire proprietor of the *Magazin du Louvre*, left the greater part of his wealth. He is a brilliant orator, and took a large part in giving a splendid welcome to the Irish Mission that went to Paris last May.

**"CHRIST-BEARING DOVES"**

**AN ADDRESS TO THE DUBUQUE AND VISITING COUNCILS OF KNIGHTS OF COLUMBUS**

BY ARCHBISHOP KEANE, RETIRED, AT DUBUQUE CATHEDRAL

Sunday, Feb. 20th, was a day long to be remembered by the Dubuque Council of the Knights of Columbus, and visiting knights from other councils in Iowa, that day being the auspicious occasion of their annual initiation. A class of seventy candidates received the three degrees of the order, the degree being conferred by State Deputy Knight J. H. Crosby of Cedar Rapids.

Mass was said by the Rev. Father J. B. Crane, Chaplain of the Dubuque Council, at 9.30, the Knights attending in body.

The address was delivered by the Most Rev. Archbishop Keane retired, who said:

"In the name of our Blessed Lord and Saviour really here in the Blessed Sacrament I welcome with my whole heart the Knights of Columbus, and congratulate you heartily on the notable addition to your numbers which is the occasion of your present gathering. From my heart I bless you all in the Name of Christ, and His Immaculate Mother to whom you are devoted like the knights of old.

"In studying the history of the ancient Knights we know what it means to be a Knight of Columbus. To you belong all the best glory of the past, all the beauty of the present, and all the brightest hopes of the future. The Knights of Columbus are the legitimate descendants of the Knights of the olden times, under their various names of the Knights of St. John, the Knights of Malta, the Knights of Hospitallers, Teutonic Knights and others illustrious in history. The knights came into existence in the most awful period of human history. The Roman Empire, the mightiest in history, for three centuries had used all its might to crush the Church of Christ Jesus; and when persecution was at its worst, Tertullian, early in the third century, could exclaim: 'We are but of yesterday, and already we have filled your cities, towns, islands, your council-halls and camps, the palace, senate, forum; we have left you only the temples.'

"Rome failed to recognize that she was fighting against the Eternal God, and in so doing brought about its own ruin. The barbarian hordes came on it as the Scourge of God, and under their onslaught the mightiest empire of the world crumbled into dust. The Pope stopped their march; the Church of Christ offered the only resistance to these barbarians with her arms extended towards them to bless them, to tame them, to civilise them, to turn them into Christians. Naturally they at first resisted. They would have anything but that; but conquered by the Great God they were civilized and converted and redeemed and built into the Kingdom of Christ on earth. They built up the magnificent age known in history as the Age of Faith. Satan injected into the hearts of men the leaven of evil lust, evil ambition, evil

rivalry, evil inclinations; and you have only to open your eyes to see the result, a condition over which God and His angels weep. But our Blessed Lord was all this time preparing a remedy for it all. God has given to us not only the consecrated priesthood, but the chivalrous knights of old who were a glory to God and mankind. Thanks be to God we have here in our western world these same knights ready to do the same work in such organizations as the Knights of Columbus, the Catholic Knights of America, and others we need not specify.

"And he whose name you carry bears a name of providential fitness 'Christopher Columbus.' How beautifully symbolic is the name you bear—Knights of Columbus—Knights of the dove—Christian Knights of the Heavenly Dove. 'Christopher' the Christ-bearer and 'Columbus' a 'dove' typifying the Spirit of Love. God had fitted him to discover the New World, where God will send a better Christ, and bring back the Spirit of the Age of Faith. Animated by the Spirit of his name you choose in the providence of God to be 'Christopher Columbus' doves bearing Christ, 'Christ bearing doves,' to spread abroad the gifts of the Heavenly Dove, Light and Love."

You are to be Christ's Knights, and like the Knights of old to lay aside the sword of destruction. Times will come that will try men's souls and show the spirit of which they are made, times of battle against the temptations. You have not need of Krupp guns, submarines, or any of the means of destruction that hellish ingenuity has devised for destroying human life. With these things the Knights of Columbus have nothing to do. If our country were ever attacked by venomous foes you would stand up like men to do or die. But God grant that such times and the need of such things may never come. You are 'doves' bearing Christ to go where the need is ever greatest, and the Spirit of Him who would not break the bruised reed, nor quench the smoking flax, and to say in His spirit, 'Come unto Me all ye that labor and are heavy-laden, and I will refresh you, I will give you rest.' Thus through Him you are to become one with Him Who alone can make humanity true and mighty, instead of a wreck over which the angels weep.

"It is largely through the influence of men like you that bigotry is overcome. You are accused of unjust intentions and purposes and declared to be a menace to the country. Your accusers deserve your pity and your prayers; pray for them that their eyes may be opened.

"This is the lesson our Divine Lord would have you take into your hearts to-day, in the renewal of your vows of absolute devotion to Him and to humanity. And taking this lesson into your hearts He will bless you in your work, and you will thus become an honor to your Church, an honor to your country, an honor to your kind, and a blessing to humanity."

**LETTER FROM FATHER FRASER**

Taichowta, China, Jan. 28, 1916.

Dear Friends,—It was a bitterly cold day last Saturday when I started out on a long journey to Da Zie, just the opposite to my last visit there during the summer in extremely hot weather. During the night the wind howled around our little rented shack which we call a chapel. In the morning we were surprised to find the upper roof of the Mass is said to be a layer of ice, even the little altar and candlesticks. What a struggle the faithful had to come from long distances along the slippery paths paved with boulders. Many of them came fasting and I had the consolation of giving Holy Communion to forty during the Mass. A couple of years ago there was hardly a Christian in that district. How we all suffered, priest and people, during that Sunday service! It was the first Mass ever said in the snow falling on the altar. I had to break the ice in the crucifix before pouring it into the chalice and I was afraid I would let the Host fall in giving Communion my hands were so numb from the cold. And no wonder. One side of the chapel was all open, having never been completed, and the wind coming through the loose tiles of the roof was piercing. After Mass and breakfast I took a rapid walk through the country to get the blood into circulation. A little boy accompanied me. He showed me his house which had been burned to the ground. He said that after the disaster his mother and grandmother, who are pagans, took shelter in a pagan temple, but he refuses to live there as he is a Christian. I thought this quite heroic of the lad. Another little convert has taken him in and allows him to sleep in his bed with him. How like the first ages of the Church! Some months ago there was serious trouble for the community of Da Zie. The pagans tried to force the Christians to adore idols. They said that the plague among the cattle was caused by the Christians not performing superstitious rites. Some of my converts were beaten and died for their lives, others had their crops and belongings robbed. I appealed to the mandarin for protection. He published a proclamation threatening punishment to any who disturb the Catholics. The persecution ceased immediately, and the offenders are being sought after by the police. The

tables are turned. It is now their turn to flee for their lives and on my visit this time to Da Zie they sent mediators to me to beg me to intercede with the mandarin not to punish them. This would be a fine time to buy a lot and build a decent chapel in this much needed locality. It could be done now without the least danger of trouble arising therefrom. I spoke of it to the congregation. There is a fine lot, they say, nearby, that can be had for a couple of hundred dollars and bricks and timber are cheap. But of course too dear for their purses. They only make a few cents a day even though they work hard from morning till night. Truly half the world does not know how the other half lives. I feel more like giving these people alms than asking them for money. Believe me, they would be one and all on the St. Vincent de Paul's list if they were in Canada.

Yours gratefully,  
J. M. FRASER.

**A CONTRADICTION**

Charlottetown, P. E. I. Guardian: Sir,—Will you be so good as to give publicity to the following letter which I have been instructed to forward to the Orange Sentinel. I am, sir, etc.,

CHARLES LEIGH, Major, Recruiting Officer. (Enclosures.)

Sir,—The attention of the Provincial Patriotic Society, the chief recruiting organization of Prince Edward Island, has been drawn to the following passage in an article appearing in your issue of the 10th inst.:

"There are other priests on the Island who will not permit recruiting meetings to be held in buildings which they own or control." I have been instructed to inform you that there is absolutely no ground for this allegation. In no instance has a priest refused the use of a building which he owns or controls. The Catholic priests have worked in absolute harmony with the recruiting committees and officers in this province, and have invariably, when asked, placed a hall at our disposal and have taken an actual part in our recruiting meetings held in their parishes. I am, sir, etc.,

CHARLES LEIGH, Major, Recruiting Officer.

**"CHRISTIAN UNITY"**

Writing in The Constructive Quarterly on "Christian Unity," the Rev. Dr. William T. Manning of the Protestant Episcopal Church writes the following: "The claims of those who maintain that only an invisible unity is necessary for the followers of Jesus Christ. That they are the worst enemies of any kind of religious unity is the assertion of Dr. Manning. 'It has become evident,' he says, 'that those who preach a mere invisible unity propagate actual division. . . . Our Lord Himself prayed not only for an inward and spiritual unity which men could not see, but for a unity outwardly and visibly manifested, which should compel their attention, and which should be the proof of His Presence among them. His prayer for His Church was, and still is, 'that they all may be one, even as Thou, Father, art in Me, and I in Thee, that they also may be in Us, that the world may believe that Thou didst send Me.'"

In the same notable article the reverend writer expresses the fervent hope, and gives reasons for the hope that is in him, that the terrible experience through which the world is now passing will force home to all the realization of the paramount importance of Christian unity for the peace and salvation of the world; which, being acknowledged, will usher in the day when "there shall be one fold and one shepherd": "As a result of the fearful experience through which the world is passing, men may be more ready to listen to suggestions of this nature. Out of the great struggle may come forces making powerfully for closer union and concord. With all its faults, the war seems to be bringing the world into closer relations. It is opening doors, casting down barriers, and drawing the ends of the earth together. On the whole, we may believe that it is making towards world-brotherhood. It has compelled men to see more clearly than ever the weakness and ineffectiveness of a Christianity disunited, and divided against itself. It is suggesting to many the relation of a United Christendom to the hope of a lasting world peace. It is urging men to see that the only hope of peace for the world is in the religion of Our Lord and Saviour Jesus Christ."

"May not one result of the war," asks Dr. Manning, "be an opportunity without precedent in history for some such effort, some such coming together of Christian forces, as the World Conference movement proposes? And may not all Christians, of whatever name, be rightly asked to pray at their Masses and at their prayer-meetings, for God's guidance and blessing for this effort which has as its only object the drawing into closer contact and understanding of all who believe in and love the Lord Jesus Christ, and the bringing about what never of that unity for which He Himself prayed, and still prays, the need of which was never so tragically manifest as it is now?" That there is a terrific struggle coming on between men of Dr. Manning's type who believe that Christianity must speak and rule

with the Authority of God, and those who repudiate all creeds and dogmas and authoritative rule, is predicted by the Rev. Father Rickaby, S. J., in his recent book "The Lord My Light." In concluding his chapter on "A Religion Without a Creed," he writes of the inevitable conflict: "I believe it is going to blow hard in the religious world. Not that I actually anticipate imprisonments and martyrdoms; we may not travel farther than confessions and exile on the road to violence. But I look forward to, indeed we already see on foot, a general revolt of human intellect against all authority claiming to bind it in the name of God. (cf. 2 Thess. ii, 3-8) The sheer paganism of creedless religion inspires our leading newspapers and reviews; it is taught in school and university; it prevades all classes of society."

"On the other hand," continues Father Rickaby, "Christianity is not dead but hastening to a glorious Catholic truth is being uncovered to the public gaze, as on Good Friday the Cross is uncovered and lifted up for all to see. Men are waking from the sleep of inadvertence, inconsistency, easy going toleration and indifference, and are taking sides for one definite creed as taught by Jesus Christ and His Church, or against all creeds whatever. A collision is preparing between these two contradictory tendencies of thought, and the shock when it comes will be tremendous. It will unsettle and overthrow every believer, who does not understand his creed well and cling to it with loving tenacity."—Truth.

**A BIG DIFFERENCE IN RELIGION**

Those persons who have had experience in discussing religious questions with the world at large, says the Missionary, soon arrive at a conviction that there is an easy going set of people whose aspirations seldom rise above material; while there are others who pretend to be seekers after truth with such avidity that they like to be known as missionaries and reformers. Beyond this multiplicity of halts they assume to have arrived at the one true religion of feeling as opposed to faith. They talk much of "getting back to Christ," of "shaking off dogma, which is always indigestible of bigotry," and of hating "fanaticism" a term they apply to the defense one makes of time honored doctrines. Their fundamental principle is that one religion is as good as another. This means, of course, that falsehood is as good as truth. A somewhat intolérant affirmation, the non-Catholic urges. But truth is always intolérant of error. It is, in a sense, unyielding in character. Let us readers consult St. Paul regarding the armor the Christian is to wear in his conflicts with unbelief and unfaith. The description is given in the sixth chapter of his Epistle to the Ephesians: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit (which is the word of God)." Notice, that in all this armor, the Christian is covered with a metallic vesture. Even the belt of truth about his loins is covered with the Greek word to describe it. This is to be unyielding in character. What one intolérant in character, but truth must necessarily be intolérant of everything that would be divinely instituted to rule the Church; would recommend what Rev. Bernard J. Otten, S. J., says in his work, "Does it Matter Much What I Believe?"

"On the supposition that one religion is as good as another, it must needs be admitted that falsehood is as good as truth. For of the hundreds of existing religions there cannot be found two that agree in principle and practice. What one teaches as true, others reject as false; what one commends as holy, others condemn as impious. According to Anglicans, for instance, Christ is a divine person; according to Unitarians and Socinians he is a mere man. By Lutherans infant baptism is considered valid; by Baptists it is rejected as invalid. Catholics hold that bishops were strong truth. Concerning this matter we Presbyterians teach that bishops were not so instituted. And so all along the line, when one religious body teaches a certain doctrine, others almost invariably deny it, and hold the contradictory as true. Yet it is the very first principle in philosophy, and of common sense as well, that two contradictory statements cannot both be true at the same time. If it be true, for example that two and two make four, it cannot at the same time be true that two and two do not make four. And so also it is true that Christ is a divine person, or that infant baptism is valid, or that bishops were divinely instituted to rule the Church; it cannot at the same time be true that Christ is not a divine person, or that infant baptism is not valid, or that bishops were not divinely instituted to rule the Church. Hence as existing religious systems teach de facto opposite and contradictory doctrines, some of them must necessarily be false; consequently if it be true, as Indifferentists hold, that one religion is as good as another, it must also be true that a false religion is as good as the true one, or that falsehood is as good as truth, unless, indeed, we are prepared

to maintain that no religion is good, which is the very opposite of what Indifferentists have been holding heretofore."

**FALSE STATEMENTS**

False statements are constantly being made against the Church. Seldom are they retracted, even when attention has been called to the slanderous nature of the charges. The case of Harold Begbie, author of "The Lady Next Door," is a splendid exception to this rule. In the London Daily Chronicle he writes: "I am taken to task by the Glasgow Observer for recording the statement made by a Roman Catholic woman of the Glasgow slums that 'the priest don't trouble about quarters the like of this.' I am taken to task so politely, and such a mass of evidence is adduced to prove the devotion of the Roman priest of Glasgow, that I heartily desire to express not only my regret for having printed the statement in question, but my earnest and reverent admiration for the quiet, constant, perfectly organized, and affectionate services rendered by the Roman priest in Glasgow to the wretched and most helpless of the Glasgow poor. Whether this particular woman had been overlooked by the parish priest, or whether she lied to create a silver sympathy, I cannot say. . . . It never occurred to me for one moment that I was attacking the Roman Catholic Church (who could attack that Church on the side of its services?) and I am grieved to say that it never occurred to me, as it ought to have done, that such a statement might give pain to people whose work for the poor I am not worthy even to praise. I shall be grateful if you will allow me to make public this explanation and this sincere apology."

Surely these words have been set down in letters of gold by the recording angels. The author had merely intended to illustrate the character of the poor creature whose words he quoted, yet he has done far more than give satisfaction for a pure inadvertency. Incidentally it may be remarked here that it will always be well for Catholics to help erect by their letters any false charges that are brought against the Church. Though seemingly overlooked, perhaps, such

representations may nevertheless produce their effect. If Catholics in general would follow this rule the effect would be instant and signal. —America.

"If you count the sunny and the cloudy days of the whole year you will find that the sunshine predominates."—Ovid.

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Taichowta, China, Dec. 11, 1915.

Dear Readers of CATHOLIC RECORD:

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 80 catechists, 7 chapels, and free schools, 8 churches in different cities with caretakers, supporting two big catechumens of men, women and children during their preparation for baptism and building a church every year.

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FIVE MINUTE SERMON

FIRST SUNDAY IN LENT

"Then Jesus was led by the spirit into the desert, to be tempted by the devil." (Matt. iv. 1.)

Jesus, as far as He was man, was guided by the Holy Spirit, and feeling impelled by the Spirit to go into the desert, He went without delay, Christians, in whom the Holy Ghost dwells are prompted to do right and practice good works, and St. Paul says: "Whoever are led by the Spirit of God, they are the sons of God" (Rom. viii, 14) If we wish to be true children of God, we must follow the promptings of His Holy Spirit, who stimulates our will to what is good, but does not compel us to do it, because we are free to cooperate with His action.

Even the holiest suggestions of the Holy Ghost remain fruitless, unless we exert ourselves to comply with them. This is why our knowledge is not to confuse our resolutions and our desires unfilled; this is why so many of our days are wasted, and in spite of pious thoughts and words we make no progress in well doing. We ought to be able to say always with the Psalmist: "I have run the way of Thy commandments, when Thou didst enjoin a large heart." (Ps. cxviii, 32)

It is for the Holy Ghost to enlighten, lead and urge us on our way, but it is for us to run; we ought, however, to be on our guard against the suggestions of our own vanity and self-love with the promptings of the Holy Spirit. A work which we feel impelled to undertake may in itself be excellent, and yet our impulse to do it may not proceed from the Holy Ghost; and we often must examine our motives very carefully before we can be sure that our impulse is from God.

Supposing we discover some bad motive, for instance, a desire to please ourselves or to appear, when doing some unusually good deed, we do it because of an obstinate determination to do something extraordinary, although it involves the neglect of what is strictly our duty—then the impulse is not from the Holy Ghost, or, at least, it is not altogether from Him, but self-love is mingled with it. Where this is the case, we are led, not by the Spirit that led our Lord, but by the spirit of self-will, that is none the better for being hidden under a cloak of piety, but is more dangerous and more subtle than other forms of obstinacy. Let us therefore ask God always to preserve us from any impulse proceeding from self-will that pretends to be pious, but, on the contrary, to give us strength at all times and in all circumstances to follow the Holy Spirit.

The desert chosen by our Lord for His forty days' fast was that known now as Quarantana, between Jerusalem and Jericho, the same wilderness in which, according to Christ's parable, the man travelling from Jerusalem fell into the hands of robbers, and was afterwards found and rescued by the Good Samaritan. The fathers of the Church regard this man as a type of the whole human race, which had fallen under the dominion of sin, and had been robbed of the supernatural life of sanctifying grace, whilst the Samaritan, who saved and healed mankind, was our Lord Himself.

Therefore, He began to prepare Himself for the task of saving and healing souls in the very desert where the Samaritan had profaned Him by showing charity to the wandering traveller.

"Jesus was led by the Spirit into the desert to be tempted by the devil." We must not understand these words to mean that the Holy Ghost arranged the temptation, but rather that He foresaw how Jesus would be tempted there, and allowed it. Why should Jesus be tempted? Was it befitting the character of the Messiah? Yes, and we may learn most consoling lessons from the reasons why He was tempted. St. John Chrysostom tells us that it was His will to suffer the temptation, in order that those who after baptism are grievously assailed by it, may not be discouraged and confused, as if something extraordinary were befalling them, but may withstand the temptation steadfastly, regarding it as a necessary sequel to their confession of faith. They have taken up arms in order to fight, not to remain at peace. Hence the thought of our Saviour's temptation in the wilderness should give us comfort; the fact of being tempted is no reason for sorrow, and all excessive sadness, anxiety and confusion in time of temptation are injuries, for they diminish our confidence and courage, and therefore are allies of the evil one. It is no sin to be tempted; the sin is to consent to temptation.

With what calm dignity did Jesus encounter the tempter! It was His will to undergo temptation to teach us how we ought to act when tempted; and the first lesson that we learn from His example is to trust quietly in God. Excessive fear suggests the thought that it is impossible for us to resist. Such fear may appear pious, but it is really very bad, and we ought to answer the suggestion by saying: "Of course I cannot resist in my own strength, but I can do so through Him whose incomprehensible love makes Him always ready to help us with His power."

Our Lord displayed His infinite love by allowing Himself to be tempted. He wanted to show us how thoroughly in every point He became one of ourselves, sin only excepted. He went into the wilderness to prove clearly that as He was tempted Himself, He can help those who are also tempted, and that He

won strength and grace for us to be able to resist, as He did. Therefore, if we study His temptation, we shall be delivered from all doubt as to our ability to resist our own; and we shall be firmly convinced of His love, ever powerful to help us; we shall be inflamed with love of Him, and shall rejoice when this love is put to the test in many painful struggles, and our repeated victories procure us more merit for heaven.

The temptations undergone by our Lord in the wilderness were not the only ones that He suffered—He was tempted to the hour of His death. Were not the threats and persecution of His enemies temptations, suggesting to Him to abandon His sacred task of teaching, consoling and saving mankind? But neither the temptations of the devil nor the hostility of men could make Him display to His heavenly Father. He triumphed in the turmoil of the city and amidst the outcry of His angry foes, as He had done on the lonely banks of the Jordan. Like His resurrection, His whole life and His death were an uninterrupted triumph; and the life of every Christian should be the same. We know not what our life may bring forth, nor does it matter, if only the whole of it is a victory over temptation and sin. Let us beg the Holy Ghost to guide and direct us, promising to obey His suggestions, admonitions and commands. When the last temptation has left us, death will carry us up to the summit of the holy mountain, and we shall behold the indescribable happiness bestowed by God upon those who worship Him, and our lot will be with the angels in heaven. Amen.

TEMPERANCE

WHY NOT MAKE IT A LIFE CUSTOM?

Many Catholics, it may be taken for granted, will practise total abstinence from intoxicants, as a Lenten observance. This act of self-denial is recommended as a voluntary offset to the present greatly modified rule of fasting, and it is, we believe, more common among all classes than most persons suppose. It is an excellent method of self-discipline while it lasts, and it possesses other advantages that might be expected to commend it to the temperate as well as to the intemperate. Aside from the spiritual aspect of this form of self-denial, there is an economic aspect that should appeal successfully to those of a practical bent.

It is a fact that the forty days' disuse of intoxicants finds the abstainer no worse off in the end, physically or otherwise, for that voluntary act of mortification. On the contrary, the common belief is that he is emphatically very much better off in every respect. That being so, their is the best of reasons—several of them in truth—why the practise should be indefinitely prolonged. The Lenten abstainer conclusively proves that he can eschew strong drink without detriment to his health, for a given period, and with a corresponding benefit to both his spiritual nature and his pocket book. The practise for a number of weeks of such restraint facilitates the cultivation of the same as a confirmed habit. Therefore it demands no great exertion of will power to develop the Lenten custom into a life custom, if one so elects, especially since the effort involves a substantial material gain without the slightest sacrifice of anything essential to the real pleasure of existence.

Let even the "moderate drinker" mathematically weigh the advantage, from a purely utilitarian standpoint, of making this Lenten mortification a matter of permanent practise. He will discover that it opens a most promising avenue to worldly prosperity, if nothing more. The sum spent annually in this country for intoxicating liquors exceeds that expended for the most necessary staples of subsistence. The national drink bill for a year would amply suffice to house every artisan's family in the land in a decent and comfortable home of its own. The annual drink bill of the average user of intoxicants, would, if put aside in a lump, make of him a capitalist in the course of a surprising short time. Most of us are vainly devising ways and means of achieving a competency against old age. Most of us, strangely enough, deliberately overlook the surest and the only sure method of accomplishing what we desire. Why? Because it entails what we stupidly choose to regard as too great an act of self-denial.—San Francisco Monitor.

GOOD EXAMPLE

Captain Rideau, a French officer killed in action, was a fine example of the Christian soldier. He read a passage from "The Imitation" every day. During January he walked long distances to hear Mass and to receive Communion. He had the happiness of receiving on the day before his death. One of his men, writing to the Captain's son, said of the gallant officer: "What gave him his prestige with his men was the fact that he was in all things and everywhere a convinced Christian and acted as such. When we were resting in a village we saw him go to the church for all the services. God alone knew how many he drew to the practise of their duties by his example. One day, when one of our men was grievously wounded, our Captain knelt down by his side and helped him to make an Act of Contrition."—Sacred Heart Review.

"THREE THURSDAYS"

"Nine Fridays" is a phrase well-known in every Catholic home. But the "Three Thursdays" is as Father Russell, S. J., points out, an expression rarely heard.

As these days are particularly linked with the Holy Eucharist, devout Catholics will probably approach themselves for paying little heed to this special invitation to communicate that is extended on these days. Holy Thursday, Ascension Thursday and the Feast of Corpus Christi are the only religious ceremonies that are attached to the fifth day of the week.

On Holy Thursday, Catholics should be spiritually present with those First Communicants to whom Christ gave the Sacred Bread. This solemn day was not chosen arbitrarily to do honor to the Blessed Eucharist, but because it was on this day that our Lord Jesus Christ fulfilled His promise and instituted this memorial of His love on the night before He suffered.

How is Ascension Thursday connected with the Blessed Sacrament? Because the commemoration of the departure of our divine Redeemer must needs call to our minds His abiding presence with us. When our Lord goes from us on the clouds of heaven, it is impossible not to try and calm our troubled hearts by reminding ourselves of the supreme device of His love by means of which, though He has gone, He will be with us still.

The date of Corpus Christi was not fixed beforehand by the circumstances of the event it commemorates, but was deliberately chosen for the following reasons: This great feast of the Blessed Sacrament was intended to make amends to the faithful for the restraints placed on their piety on Holy Thursday itself when the nearness of Good Friday hindered them from making it a sufficiently joyful festival. What day should be chosen? There was a certain fitness in selecting some day as soon as possible after the completion of the yearly cycle of feasts which commemorates the event of our Lord's life on earth. That cycle closes with Pentecost; what day, therefore, after the octave of Whitsunday shall be the glorious feast of reparation and thanksgiving for the Holy Eucharist? The Thursday of the first week after Whitsunday is Corpus Christi—not preferred at random to other days in the week, but out of homage to the particular day on which the most Blessed Sacrament was instituted.

As days of reparation and thanksgiving the "Three Thursdays" should be as dear to the Catholic as the "Nine Fridays."—New World.

A SHORT INSTRUCTION ON THE HOLY BIBLE

THE BIBLE AND THE SECTS

By Rev. J. S. Vaughan  
Mr. W. H. Mallock is not a Catholic but he is a shrewd observer, and often expresses Catholic doctrines, not only accurately, but in a manner to attract attention, and almost to command assent. In 1900 he published an exceedingly interesting book entitled Doctrine and Doctrinal Disruption, in which he contains the perfectly logical position of the Catholic Church with the hopelessly illogical position of the various sects, more especially the Anglican. His testimony, as coming from an outsider, is so valuable that I propose, in this concluding chapter, to speak rather by his lips than by my own.

All Protestants of course believe in the Bible, but, as Mr. Mallock very emphatically insists, "until they can tell us definitely, coherently and fully on what foundations they believe and their interpretations of the Bible rest, all the emphasis they expend in asserting their rival doctrines is as meaningless as the crowing of cocks in a farmyard" (p. 76) Now, if we proceed to inquire what their foundations are, we shall find that "some will declare that their faith rests on (1) the unanimous consent of the Church during all periods of its existence; others, that it rests on (2) the doctrines and practices of the Church during the earlier periods of its existence; others, that it rests on (3) the individual study of the Bible as the only inspired book; and (4) others, that it depends upon the individual study of the Bible as the best of inspired books" (p. 77.) Such are the answers of the various sects as described by Mr. Mallock. He then goes on to observe that "there is yet another answer, which all these four answers absolutely agree in repudiating, and this is the answer given by the Church of Rome.

The Church of Rome, when asked on what grounds we are to believe in the Bible, and by what means, believing in it, we are to discriminate its true meaning, answers us that these grounds and means are a Roman Church itself, which is an ever living and ever infallible teacher the same Church to-day as it was on the day of Pentecost; and which, though it speaks officially at distant intervals only, so speaks, when it does speak, in a manner which all can recognize, thus progressively defining the faith, and successive definitions become necessary. This claim to a living infallibility, with a definite organ of utterance, which is made by the Church of Rome, is denied by all Anglicans equally." In fact, as Mr. Mallock goes on to point out, "the denial of it is almost the only point, except the existence of God, with regard to which all Anglicans remain really unanimous; and

here their unanimity is more than real—it is passionate. It is a point of brotherly and intimate spiritual agreement between Lord Halifax and the gentleman whom he calls a blaspheming brawler, Mr. Hensell" (p. 78.) It is, of course, a well-known historical fact, that all the sects, at the time of the "Reformation," made the Bible the only supreme spiritual authority in the world; and they did this because, being but human themselves, they were unable to look into the distant future, to discern the signs of the times, and to see upon what a treacherous and sandy bank they were building, and how soon it was destined to crumble away. But to resume our quotation: "Slowly, and yet inevitably, the centuries have wrought their changes. That old foundation, the Bible, has ceased, in itself, to be a foundation any longer. It moves, it shifts, it totters. It will support no structure, unless something outside itself shall be found which will support it. That something the Roman Church supplied; and now reformed Christendom is beginning at last to find that, for that something which it rejected and still rejects, it is necessary to find a substitute" (p. 79.)—Our Sunday Visitor.

AN UNPUBLISHED BIT OF IRISH HISTORY

Casually and unexpectedly one of the sweetest bits of Irish history that has ever been penned has just fallen into my hands. It has never been published, as far as I know, either in book, magazine or newspaper. But it appears where, I do not doubt, it is appreciated. It is a dear and gallant little story of the time of "the Flight of the Earls." It is as follows:

When Rory O'Donnell was flying to the Continent he left behind him a little granddaughter in London under the care of her grandmother. The child grew up a sturdy Catholic, a beautiful girl, notable for all the graces of mind and body for which long line of royal ancestors had been famous for a thousand years. When the young lady had reached the age of twenty-one her marvelous beauty became noised about, and soon the question of her marriage was discussed at the English court.

In those days the British sovereign had extraordinary powers over the fate of a ward. And in due time the mandate went forth: she had to get married, and to a Protestant. So said the sovereign and the court. But they reckoned without their host. They ought to have understood an O'Donnell.

"No," said the Irish beauty, "a Catholic or none." And thus the battle commenced. They held out. She stood firm. They stormed, she rejoiced, and entreated by turn. Scorn flashed from the deep blue eyes, and the daughter of a hundred kings and warriors reiterated: "A Catholic or none."

All hands were now against the brave young lady with the exception of her grandmother. But soon signs of faltering showed in this quarter, and Rory O'Donnell's granddaughter made her resolution accordingly. The uniforms of two military officers were procured by her. And one evening two dashing young soldiers strutted down "London town" with all the grace and nonchalance of two Beau Brummels.

The rest seems more like what one would find in a novel than in every-day life even in that stirring age. But this account is taken from the manuscript of the Pappal Nuncio at Brussels, his report to Rome. This manuscript is now in the archives of one of the great Roman libraries, the name of which I do not feel at liberty to disclose here. Further down I shall explain the reason of this reticence. But let me proceed. Two fine young officers, as I have said, swaggered down "London town," and next morning went out the hue and cry: "The Lady O'Donnell and her maid were missing!"

Now, that young woman's head had been screwed on properly. She did not go far. Lady and maid lay low in the city suburbs until the hue and cry had subsided. Then they started for the coast. It was not the first time an O'Donnell had out-generaled "the King and his army." They fortunately found a vessel bound for Flanders, where O'Donnell, her brother, was then serving as a colonel in the army. But a storm broke. The vessel was driven out of her course, and shipwreck overtook her passengers. The two young officers were thrown up on the coast of Spain. But here they could not remain, so they reshipped, only to meet with a similar misfortune a few days later. Nothing daunted, the gallant pair embarked again, but fate proved still unkind. They were shipwrecked for the third time and thrown up on the coast of France.

"Three times," said the Lady O'Donnell. "The sea is unlucky for us. We won't try it again." And with a stout heart the two girls struck out to walk across France, wearing their soldiers' clothes, and having their swords by their sides, to join Colonel O'Donnell. And when they reached Flanders, weary, footsore, overjoyed. Their exploits rang through the land. O'Donnell and "the wild geese of Erin" welcomed them rapturously. The nobles of the land bestowed the Colonel's residence, and each sought to find favor in his eyes first by way of a beginning. And the Nuncio states the powerful Duke of—(I forget the name for the moment) begged of O'Donnell's sister the sword which she had worn by her side on her walk over France.

So ends the sweet story. Why do I withhold the name of the library in which the manuscript lies? Because an Irish historian in Rome, who is preparing some volumes that will one day throw a flood of light on matters now taken for granted, means to use it some day. To him the honor and credit. Honor where honor is due.—Varietas in the Philadelphia Standard and Times.

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No man could bear to live if he knew all that was happening in the world at one time.—Benson.

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SELL HERO AND HOLY PICTURES BOY'S MILITARY RIFLE GIVEN AWAY. Latest model, safety hammerless, automatic ejector, 22 cal., rifled blue barrel, open sights, stock instantly detachable; shoots strong and true—a Rifle you will be proud of. Hunting type, without bayonet and strap, given for selling only 31 thrilling pictures of Scrup. O'Leary, V.C., the great Irish-Canadian Hero; and magnificent Sacred Pictures in brilliant colors, exact copies of famous Sacred Paintings—Crucifixion, Our Lady of the Rosary, the Redeemer of the World, Sacred Heart of Jesus, Immaculate Heart of Mary, Holy Family, etc., etc. These big 10x12 inch pictures are well worth \$60 each, and at our price of ONLY 15c. EACH, you will often sell several in one home. Military Hunting Type, with detachable Bayonet and Strap, for selling 20 pictures. ORDER TODAY, we will return the money and we will ship your Rifle, SAME DAY. THE EMPIRE ART CO., DEPT. R. 203, TORONTO, ONT.

The "1900" GRAVITY Washes Clean—Try it at our Expense. This is the washer with the perfectly ideal action—ideal, because it does wash clothes clean, yet does not tear or wear them. Up and down, and out and in among the fibres and meshes of the fabric, the soapy water is vigorously forced. It's the tub and the water that are agitated—not the clothes—they are held stationary, so they cannot be injured. Even filmy lace will not tear—buttons won't come off—edges won't fray. It takes just six minutes to wash a tub full of very dirty clothes. Gravity plays a big part in its action, making it the easiest operated machine on the market. You need this machine—it will remove the heaviest burden of the housework. We know what you can do—do you want to know how? Do you want to try it at our expense for 30 days before you decide to buy it? We will send it prepaid. Do as many washings as you like with it, with no extra charge in that time. Then if you find it does not wash—and it back at our expense. Could any offer be more fair than that? Fill in the coupon—offer by today's mail. A.C. McLENNAN, Manufacturer, 1006 W. WATSON ST., TORONTO, ONT. Send me particulars of free trial offer. Name Address.

A twist of the wrist trims the roll. PAPER YOUR HOME. "Empire" Salvage Trimming Wall Paper overcomes the great difficulty of papering. The whole straggle or edge is removed from the roll by a simple twist of the wrist, and the paper is ready to hang. It leaves a perfect, clean cut edge for matching. It means better and cleaner work in less time. It costs no more than the old kind. There is an "Empire" agent in nearly every town in Canada. If your decorator cannot show you "Empire" samples, write us for our large sample book of new designs and wonderful values. It is free. Postpaid. Write Plainly. In sending for FREE book showing 100 new designs and colorings, write your name very plainly and give full address. The EMPIRE WALL PAPER CO., Montreal Toronto Windsor

Little Things Count. Even in a Match you should consider the "little things"—the wood—the composition—the strikeability—the flame.

Eddy's Matches. Are made of strong dry pine stems, with a secret perfected composition that guarantees "Every Match a Light." 65 years of knowing how—that's the reason!

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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. I procured a package and mixed it in his food and coffee, and, as the remedy was odorless and tasteless, he did not know what it was that so quickly relieved his craving for liquor. His soon began to pick up flesh, his appetite for solid food returned, he stuck to his work regularly, and we now have a happy home. After he was completely cured I told him what I had done, when he acknowledged that it had been his saving, as he had not the resolution to break off of his own accord. I hereby advise all women afflicted as I was to give your remedy a trial."

FREE—SEND NO MONEY

I will send free trial package and booklet giving full particulars, testimonials, etc., to any sufferer or friend who wishes to help. Write to-day. Plain sealed package. Correspondence sacredly confidential. E. R. HERD, Samarita Remedy Co., 1421 Mutual Street Toronto, Canada

Heaves CURED

Fleming's Veterinary Remedy. By removing the cause—and cured to stay cured—if boxes full to effect a cure of any case, old or new, we will refund the full cost. For Box, \$1.00; 3 for \$2.50. Mailed on receipt of Price. Scratches Disappeared. Gentlemen—I gave a course of your Tonic Powder, which has put a horse and his mate in fine shape, and a tooth scratch has quite disappeared. Geo. A. Harris, Osville, Ala. Full information in Fleming's Vest Pocket Veterinary Adviser. Write for a Free Copy FLEMING BROS., Chemists 43 Church St. - Toronto, Ont.

CHATS WITH YOUNG MEN

LENT

The average young man does not like Lent. He is restive under its restrictions. He resents its summons to him to practice self-denial. He does not want to fast. He is unwilling to give up his beer or his cigar. He wants to be free to devote his evenings to amusement.

But the wisdom of the Church in calling him to penance is inspired from on high. Unless the will-power is exercised, developed, strengthened by use, it will fail in the day of trial. There was a saint once who on his death-bed said: "It was hard for me often to practice mortification but now I am glad of every pain that I endured to subdue the flesh."

Heaven is a prize worth working for. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God has prepared for those that love Him." And it leads to eternity. The man who can fast, should fast. It is not much of a fast that gives a mouthful of breakfast a full dinner, and a light supper. The man who can't fast, can give up sugar, desserts, candy and other luxuries. He can practice total abstinence for forty days. He can deny himself the use of tobacco.

Every Catholic man should pray more in Lent than at other days. He might go to Mass every morning, pay a visit to Our Lord in the Blessed Sacrament every evening, assist at the public devotions in church on Wednesdays and Fridays, and read a chapter from some good book like the new Testament every day.

He may give alms to the poor and to the foreign missions and practice other works of mercy, spiritual as well as temporal. The young man who observes Lent will be happier at Easter than the young man who shrinks Lent.—Catholic Columbian.

CAN YOU SAY YES?

A professor in the University of Chicago told his pupils that he should consider them educated in the best sense of the word when they could say yes to every one of fourteen questions that he should put to them. It may interest you to read the questions. Here they are:

Has education given your sympathy with all good causes and made you espouse them? Has it made you public-spirited? Has it made you a brother to the weak? Have you learned how to make friends and keep them? Do you know what it is to be a friend to yourself? Can you look an honest man or a pure woman straight in the eye? Do you see anything to love in a little child? Will a lonely dog follow you in the street? Can you be high minded and happy in the meaner drudgeries of life? Do you think washing dishes and hoeing corn just as compatible with high thinking, as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone? Can you look out on the world and see anything but dollars and cents? Can you look into a mud puddle by the wayside and see the clear sky? Can you see anything in the puddle but mud? Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?—Intermountain Catholic.

THE MAKING OF MEN

"You may keep a boy at school as long as you like," said the late Father O'Brien Pardow, S. J., the eminent preacher and teacher, in discussing the question of education, "but if his will is not educated with his head, his conscience with his memory, knowledge of algebra and skill in penmanship, the date of the Battle of Bunker Hill and the number of gallons of water contained in Lake Michigan, will be no guarantee that he will not use his acquired knowledge to fashion himself in an consummate a scoundrel as ever entered a prison cell. We have no quarrel with intellectual culture. Our only contention is that it has no necessary connection with morality, and that however valuable it may be to the individual, it has no saving virtue for the State. The country's greatest need is character; not so much the making of laws as the making of men."—The Echo.

OUR BOYS AND GIRLS

GRACE'S KINDLY DEED What a lot of kind little deeds seem to be waiting for young folks to do! Truly there is no end to the number.

Grace Tremont had gone to a musical recital with her mother, and it was an event the girl had looked forward to with pleasant anticipation, as her sister was to take part in the program. But mother and daughters were late in starting, and when they arrived at the hall it was found that Mrs. Tremont and Grace would have to content themselves with seats near the door.

"mamma," she said, drawing her mother's attention to the blue eyes peering so wistfully into the hall, "doesn't she look as if she'd just love to come in?" And then pushing closer to her mother, she added, "She might sit here, mamma—there's room for another with a little bit of crowding."

"I'll see if the usher will bring her to us," Mrs. Tremont said, responding to the loving entreaty in Grace's eyes, and then beckoning to a young man that she knew.

"Yes," said the latter in response to the call, "she will be only too glad to come in. She is the janitor's daughter, Betty, and she often comes and looks in at the door. I believe the little thing loves music."

"I just thought, if I was in her place instead of my own, I would have liked some one to ask me to come in," Grace said later, when speaking to her mother of the incident. Then she added softly:

"I like to try and do little things to please Him."

GENTLEMEN AFTER ALL James was much interested in walking with Uncle Dick along on the East Side in New York City, and seeing how some of the poorer children lived; they came to one vacant lot covered with great rocks, such as are found in many parts of the city where there are no houses.

There were two boys and a girl who was smaller playing together on the rocks. James wondered how the sweet-faced girl with brown curls could enjoy playing with those ragged, dirty faced boys.

Just then the children concluded that they had had enough of that fun, and started home. The boys easily scrambled up to the street, but the big rocks, over which the girl had easily climbed down, were too steep for her to mount above. Her cries soon called the attention of her mates, who at once turned back with the most sincere apology.

"We did not think but that you could climb up," they explained together. Then the smaller boy leaped as far as possible over the ledge of rocks and the larger one took hold of his feet and dropped him down so far that he could reach the outstretched arms of the little prisoner. He then pulled the chain of children back to the top, and they all started on happily. James then knew why the little girl liked to play with them, and realized that the true gentleman is not always dressed in fine clothes.—N. Y. Catholic News.

SAVE MOTHER

Are you careful to save steps for your mother? When you leave your room in the morning are your shoes put away in the closet, your clothes hung up on proper nails, and is everything that belongs to you in such order that you could find it, if you had to, in the dark? It is as easy to be tidy as to be careless, and your mother has quite enough to do in her own domain without going about to pick up odds and ends after you.

There are girls and boys who are always losing their possessions. One hears them calling out in a frantic way for their hats, their books, their umbrellas, lead pencils, note paper and the furniture of their desks, these useful necessities are scattered all over the place.

By being thoughtful and considerate in the care of personal property, the children of the house can do a great deal toward making their parents happy. A place for everything and everything in its place, is an old-fashioned rule worth repeating.

HOW THE CHANGE WAS BROUGHT

The girl who is sweet and sunny and helpful, grows into the sunny and helpful woman. And the girl who is selfish and disagreeable becomes a woman of the same sort. Do not make the mistake of thinking that there is something about growing up that will change unpleasant traits into pleasant ones, as the wand of the fairy changed pebbles to diamonds in the old story. The only way that wonderful change can be brought is by effort, hard and persistent.

THE DIFFERENCE

Visitor (consolingly, to Tommy, who has upset a bottle of ink on the new carpet): "Tut, my boy, there's no use crying over spilt milk."

Tommy: "Course not; any duffer knows that. All you've got to do is to call in the cat, and she'll lick it up; but this don't happen to be milk, and mother'll do the licking."

LENTEN THOUGHTS

In Mr. Sneed Cox's admirable Life of Cardinal Vaughan, he gives us some helpful thoughts for the Lenten season written by the great prelate. For instance: You ask me to send you some thought to help you. The thought which ought to be constantly before us is just this: that our Lord is our Model and our Friend. You must excite a constant and loving desire in your heart to imitate Him in all things by conforming your life and actions to what you think he would wish. . . . Then you have to become like Him crucified. This you may become by accepting all the sufferings of mind, heart or body which He sends and wills that you should endure. Here is plenty of opportunity to become like Him; to become, like Christ, nailed to the Cross. People of the world, and those who live in the natural order, consider suffering to be evil; but the servants of the Cross hold them to be essential to perfection. The

consequence of this is that we ought to appreciate and love sufferings and whenever we suffer to say *Deo gratias*, thanks be to God. If, each time you feel some pain, or are in a state of distress in mind or heart, you say *Deo gratias* with sincerity, you will find that sufferings will appear in quite a different light to you. In this way you will become before death like Christ crucified.

All our prayers, all we have, we incessantly offer to Jesus through the hands of Mary. We never separate the Woman from the Son. She has been too much for us, we have known and felt too much, ever to forget that she is close to us in all our prayers and efforts to grow "into the likeness" of her Son. But you should sometimes devote a good and deliberate exercise to her in connection with the crucifix. Thus, reflect that she participated in the whole of her Son's agony, especially of the Cross, against which she stood. That agony and death, were on my account, to atone for my sins, to obtain for me a treasury of grace and blessing illimitable and infinite in extent and worth. But at what a cost to God! Now Mary's heart and mind and desire beat in perfect unison with her Son's towards me. She became my Mother; she brought me forth in untold pain and agony of mind and soul. Mother at what a cost! Mother with what love! Mother, close to, almost nailed to the Crucifix!

"Oh come and mourn with me awhile! See, Mary calls us to her side; Jesus our God, Jesus our Love is crucified."

Speak to her for your own wants and desires, for God's glory, for souls, etc. She will teach us better than any other how to use our crucifix. A few briefer quotations may prove to be very useful to our souls: Go on peacefully bearing dryness or whatever our Lord may send. Under such trial you will find encouragement both in the Agony in the Garden and in the words spoken in the Agony on the cross. The ready "Thank God" in suffering is worth more than the mind can measure. You are to be at peace in the arms of God. The Holy Ghost says in the Psalms: "Commit thy way to the Lord, and trust in Him, and He will do it."

Jesus Christ presents himself to me constantly crucified. He is my model. I have to be nailed to the Cross which is made up of the circumstances and incidents and trials of my life. I am not to come down from it of myself. He will give me strength and grace if I implore. This is a way to annihilate self love. Sufferings borne with patience and love in the Precious Blood will overcome self-love. It is easy to write all this so lightly in the practice. Love consists in deeds, sufferings with Jesus Christ.

God's Providence SEEN IN THE WAR EVEN THE NON-CATHOLIC WORLD IN ITS HOUR OF NEED TURNS TO THE CATHOLIC RELIGION FOR CONSOLATION

The Right Rev. Monsignor Phillip R. McDevitt, says the Philadelphia Standard and Times, speaking of the present war as a chastisement of the nations for forgetting God, he alluded to the good which may in God's Providence result from it, and as illustrating this read a letter from a youth to his parents in England.

The letter which is printed below is a copy of the young soldier's message to the folks at home and afterwards sent to relatives here. It contains many points of interest, and not a few lessons may be caught from its simple sentences. There is no doubting the sincerity of its writer, a mere boy from a poor Catholic home, where he has been taught that fidelity to his religion means also obedience to law and loyalty to his country. It is evident that he has learned these lessons well. At the time of writing his letter he was in a most precarious position, and in the light of what the world has since learned of the particular theatre of the war where duty called this young Catholic volunteer it is not unlikely that he has given his life for his country.

His exceedingly pathetic letter, besides its eloquent, though simple picture of the horrors of the great war, helps to refute the argument of those who affect to see in the European catastrophes a breakdown of Christianity and bears out thoughts suggested by extracts from the letters of Protestant chaplains to their denominational papers, expressing a longing for something similar to the Crucifixes and other religious emblems which appear to give so much consolation to the Catholic troops.

In this connection the Rev. Bernard Vaughan, S. J., recently referred in London the experience of a gunner at the front, who, writing home, said that if it had not been for the war and the awful facts he had been brought face to face with, he probably would never have been brought to his senses and to God. Multiply that ten thousand times, exclaimed Father Vaughan, and they would have the answer as to why God permitted this war. God drew good out of this war. The losses here on earth have been God's gains in heaven.

The letter read by Monsignor McDevitt is as follows: Dear Father and Mother; I am just dropping a line to let you know how I landed.

ORIGIN OF THE NAME MARY

There are few Catholic parents to whom a daughter is born who hesitate to give the child the name of Mary. In so doing they wish to place the infant under the protection of Mary, the Mother of Christ, and they are not troubled by etymological discussions about the name. Hitherto the liturgy of the Church and tradition have agreed in regarding the name as of purely Hebrew origin and meaning "Star of the Sea." In a recent article the German theologian, Father Zorell, asks if we may not consider the name as formed of two elements—Hebrew and Egyptian.

As a matter of fact the name Mary is first heard in Egypt, Miriam, the sister of Moses, being the first person in the world's history to bear the name. The Israelites had, in the days of Moses, dwelt for four centuries in the land of the Pharaohs, and proper names formed with "Mer," "Meri" and "Mor," signify-

ing "who loves," were common in Egypt. Thus "Mar Ra," who love (the god) Amon.

The identification of the second portion of the name "iam" with "yah," the abbreviation of Jahveh or Jehovah, is established by Father Zorell from the Scriptural references, and thus the name Miriam, Mary, in its etymological root, was meant to signify "one who loves God," an appellation quite as acceptable, if less poetic, as liturgical title "Star of the Sea."—Intermountain Catholic.

EXTREME UNCTION "So far as I have observed," says Oliver Wendell Holmes, in "Over the Tescups," the Roman Catholics understand the business of dying better than Protestants. They have an expert by their side with spiritual specifics, in which they both, patient and priestly ministrant, place implicit truth. Confession, the Eucharist, Extreme Unction—these all inspire a confidence which without this symbolism is too apt to be wanting in over-sensitive natures. The old Church of Christendom has her mystical formulas of which no rationalistic prescription can take the place. If Cowper had been a good Roman Catholic instead of having his conscience handed by a Protestant, like John Newton, he would not have died despairing, looking upon himself as a castaway. I have seen a good many Roman Catholics on their dying beds and it always appeared to me that this belief, whether or not the best to live by, was a better one to die by, than most of the harder creeds which have replaced it."

SOME FEAST DAYS OF MARCH When Catholics think of March it is as "St. Joseph's Month." It is then that the clients of the foster-father of Our Saviour try to perform some act of special devotion in honor of St. Joseph; and it is then that his many petitioners storm his throne in heaven with prayers for favors desired. "There is no saint in Heaven, St. Joseph, like thee," is the song that the children sing in school and church during the month of March. Many other clients of this dear saint try to hear Mass daily, or at least on Wednesday, during the week in honor of St. Joseph, for every Wednesday of the year the Church has set apart in honor of St. Joseph. Other children of St. Joseph try to receive Holy Communion more frequently during March.

There are many ways of honoring St. Joseph. Our Blessed Lord honored this great saint all the days of his life. He was subject to him. Our Blessed Lady honored him all the days of her life. Therefore the honor that we give him will be nothing in comparison with the honor they have given him, and which they continue in heaven. March will be a good time to cultivate a special devotion to St. Joseph. St. Teresa urges every one to be devoted to this great saint, for she says that St. Joseph is the most powerful saint in heaven, and St. Teresa knew whereof she spoke. The feast of St. Joseph is celebrated March 19.

On March 17 the feast of St. Patrick, the Apostle of Ireland, is kept. St. Patrick is the greatest Irishman born outside of Ireland. This sounds like an Irish bull, and maybe it is, but there is no doubt that St. Patrick was no Irish, he loved the Irish people and he proved his love for them by giving them the Faith of Christ. And so he was Irish by choice if not by birth. St. Patrick is not enough known nor is he venerated enough by American Catholics, and especially by Irish-American Catholics. St. Patrick suffered for the Irish people, and in his own lifetime he had the happiness of seeing Ireland changed from a pagan to a Catholic nation without one life being lost in the transition. Catholics with Irish blood in their veins owe a debt of gratitude to St. Patrick, and the best way to pay that debt is to live good lives.

PERFECT CONTRITION "The idea that it is difficult to make an act of perfect contrition is a common and deplorable mistake," says a writer in the Baltimore Catholic Review. "As a matter of fact, people, without knowing it or thinking of it, often have perfect contrition, whilst they are listening to a sermon, making the Stations of the Cross, or uttering such prayers as the 'Our Father' or such ejaculations as 'My Jesus, Mercy.' 'O God! be merciful to me, a sinner!' 'My God, I love Thee above all things.' It all depends upon whether or not our sorrow for our sins is prompted by the love of God above all things on account of His infinite perfection. For contrition is measured by love. If, after making an act of perfect love of God, we go a step farther and detest sin because God hates it. We need not separate God's goodness to us, manifested in His bountiful gifts and graces, from His goodness in Himself; nor need we exclude such other motives as the fear of losing heaven or of incurring eternal punishment. It suffices that the perfect love of God be present and that he realize and mean what we say when we protest that we detest sin because we have by it offended God Who is all good in Himself and worthy of all our love."

EXCUSE MY WATERY LETTERS, AS MY EYES ARE FULL OF TEARS AND MY HAND IS UNSTEADY WITH SIGHTS I HAVE ALREADY SEEN.

Excuse my watery letters, as my eyes are full of tears and my hand is unsteady with sights I have already seen. From Ma'ta to Egypt we were chased by two German submarines; we were four days before we could get ashore. Well, to tell the truth, it is terrible! I sometimes wonder shall I ever see home again. Perhaps you will know Father Rigby; he was boarded with us on boat—a splendid man and just the man that was needed, and in that terrible time we did pray! They could be heard all over; we thought such moment was our last. We had our confessions heard by him, but what a sight for those who did not know what it meant! They clung to him, saying, "Let me say what I have done wrong." We have confession and Communion regularly while Father Rigby is with us in the trenches. The others shouted, "Sir, teach me to say one prayer?" "It was a sad sight when we all said the Act of Contrition after him—non Catholics as well. He is such a favorite among the men, teaching them to pray and giving his last blessing. They shout, "Please, sir, bless me and teach me anything. I shall be killed, I know." He gave the non-Catholic lads each one of his beads to keep during the engagement, and also a few badges that he had; they were few among so many. "Sir, bless me like you have done that man," is a regular cry. The cries of the wounded are terrible; I sometimes wonder if ever I shall hear the church bells ring again. When we get to a place called Lemna we shall have a better chance to make our confessions properly. I think there will be a better world after the war is over. The men seem to realize prayer more. Mother, I dare not describe to you our advance on the 10th of August. I put my beads and scapulars round my neck and we fought like tigers for four days; I can't realize how I came through. I thought of your words, "Have faith in prayer." I know I have your prayers and the children's every hour, and that is something to say, and I think it has been a lot in me being spared. I will write a long letter some time, but we have to write anyhow just now. Sometimes it takes a few days to write a few lines. I must now close, as it is my turn to guard. I would like to say more, but I am not allowed, but I hope to pull through to see you all one more. Give my love to all who inquire about me. I often wonder how father is getting on with his cough. Don't worry about me. I shall always try to do what is right. I shall never forget the sight on board. Many were ignorant of prayer, but before we landed they prayed as hard as we did, and Father Rigby let them kiss his cross and blessed them all, and they gave him three cheers. So good night, mother and father. With good luck and best wishes from your son, Joe. I never forget my other brothers.

THE MASS "It is the Mass that matters" was a favorite remark of the late Monsignor Benson. An Irish writer is reminded by it of the time when the Irish people attended Mass at the peril of their lives. "It is the Mass that matters," they said as they knelt in driving rain and wind around the Mass Book on some bleak hillside, or in a mud sliding. "While all over Europe the Church's majestic liturgy was being celebrated in its entirety and brought year by year to greater perfection," says this writer, "in Ireland the sacraments and the Mass were all that mattered. . . . Devotion

TO THE BLESSED SACRAMENT HAS EVER BEEN, AND PLEASE GOD, WILL EVER BE, THE HALLMARK OF IRISH CATHOLICISM." Sacred Heart Review.

STOPS FALLING HAIR

This Home Made Mixture Stops Dandruff and Falling Hair and Aids Its Growth To a half pint of water add: Bay Rum.....1 oz. Orfex Compound.....a small box Glycerine.....2oz.

These are all simple ingredients that you can buy from any druggist at very little cost, and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until all the mixture is used. A half pint should be enough to rid the head of dandruff and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scalp diseases. Although it is not a dye, it acts upon the hair roots and will darken streaked, faded, gray hair in ten or fifteen days. It promotes the growth of the hair and makes harsh hair soft and glossy.

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"The idea that it is difficult to make an act of perfect contrition is a common and deplorable mistake," says a writer in the Baltimore Catholic Review. "As a matter of fact, people, without knowing it or thinking of it, often have perfect contrition, whilst they are listening to a sermon, making the Stations of the Cross, or uttering such prayers as the 'Our Father' or such ejaculations as 'My Jesus, Mercy.' 'O God! be merciful to me, a sinner!' 'My God, I love Thee above all things.' It all depends upon whether or not our sorrow for our sins is prompted by the love of God above all things on account of His infinite perfection. For contrition is measured by love. If, after making an act of perfect love of God, we go a step farther and detest sin because God hates it. We need not separate God's goodness to us, manifested in His bountiful gifts and graces, from His goodness in Himself; nor need we exclude such other motives as the fear of losing heaven or of incurring eternal punishment. It suffices that the perfect love of God be present and that he realize and mean what we say when we protest that we detest sin because we have by it offended God Who is all good in Himself and worthy of all our love."

ORIGIN OF THE NAME MARY

There are few Catholic parents to whom a daughter is born who hesitate to give the child the name of Mary. In so doing they wish to place the infant under the protection of Mary, the Mother of Christ, and they are not troubled by etymological discussions about the name. Hitherto the liturgy of the Church and tradition have agreed in regarding the name as of purely Hebrew origin and meaning "Star of the Sea." In a recent article the German theologian, Father Zorell, asks if we may not consider the name as formed of two elements—Hebrew and Egyptian.

Excuse my watery letters, as my eyes are full of tears and my hand is unsteady with sights I have already seen. From Ma'ta to Egypt we were chased by two German submarines; we were four days before we could get ashore. Well, to tell the truth, it is terrible! I sometimes wonder shall I ever see home again. Perhaps you will know Father Rigby; he was boarded with us on boat—a splendid man and just the man that was needed, and in that terrible time we did pray! They could be heard all over; we thought such moment was our last. We had our confessions heard by him, but what a sight for those who did not know what it meant! They clung to him, saying, "Let me say what I have done wrong." We have confession and Communion regularly while Father Rigby is with us in the trenches. The others shouted, "Sir, teach me to say one prayer?" "It was a sad sight when we all said the Act of Contrition after him—non Catholics as well. He is such a favorite among the men, teaching them to pray and giving his last blessing. They shout, "Please, sir, bless me and teach me anything. I shall be killed, I know." He gave the non-Catholic lads each one of his beads to keep during the engagement, and also a few badges that he had; they were few among so many. "Sir, bless me like you have done that man," is a regular cry. The cries of the wounded are terrible; I sometimes wonder if ever I shall hear the church bells ring again. When we get to a place called Lemna we shall have a better chance to make our confessions properly. I think there will be a better world after the war is over. The men seem to realize prayer more. Mother, I dare not describe to you our advance on the 10th of August. I put my beads and scapulars round my neck and we fought like tigers for four days; I can't realize how I came through. I thought of your words, "Have faith in prayer." I know I have your prayers and the children's every hour, and that is something to say, and I think it has been a lot in me being spared. I will write a long letter some time, but we have to write anyhow just now. Sometimes it takes a few days to write a few lines. I must now close, as it is my turn to guard. I would like to say more, but I am not allowed, but I hope to pull through to see you all one more. Give my love to all who inquire about me. I often wonder how father is getting on with his cough. Don't worry about me. I shall always try to do what is right. I shall never forget the sight on board. Many were ignorant of prayer, but before we landed they prayed as hard as we did, and Father Rigby let them kiss his cross and blessed them all, and they gave him three cheers. So good night, mother and father. With good luck and best wishes from your son, Joe. I never forget my other brothers.

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TO THE BLESSED SACRAMENT HAS EVER BEEN, AND PLEASE GOD, WILL EVER BE, THE HALLMARK OF IRISH CATHOLICISM." Sacred Heart Review.

STOPS FALLING HAIR This Home Made Mixture Stops Dandruff and Falling Hair and Aids Its Growth To a half pint of water add: Bay Rum.....1 oz. Orfex Compound.....a small box Glycerine.....2oz.

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THE FRUITS OF RADICALISM

THE PLOT AT CHICAGO THE NATURAL OUTCOME OF MODERN ANARCHIST TEACHING

Amazement and surprise have greeted the revelations in Chicago resulting from the attempt to poison Archbishop Mundelein and the guests at the banquet in his honor. The nation-wide, and even international, secret scheme to wage warfare on ecclesiastics, churches, and the so-called propertied classes has shown a glimpse of the discontent that exists below the surface of our society, seeking for expression. The facts disclosed are certainly most serious and startling, calling for careful study and consideration. Action, prompt and immediate, will no doubt stamp out in a great measure the present embodiment of the phenomenon. The men concerned in the present conspiracy will probably be apprehended and severely dealt with. But any efforts to reach the fundamental causes of the trouble must go beyond these measures of punishment.

It can be no wonder at all, as a matter of fact, that such things have happened as have now been discovered. They are but the fruit of the teachings which have been promulgated from university rostrum, scientific treatise, and learned philosophical dissertation for the last few hundred years. They are but the natural development of our whole "modern trend." The idea of purely subjective morality, begun with the Protestant Revolution, that man was a law unto himself, developed and elaborated in the course of the succeeding generations, could have no other logical result. In the name of science have doctrines poisonous and destructive been spread among leaders and the people; and what other fruits could we expect than those which we see now, bald and naked in their frightfulness? Man is not made merely to theorize; he endeavors to put his theories into practice. When his theories are evil and hate-bearing the results cannot but likewise be the same.

In the past have learned thinkers and acute observers already pointed to these facts and urged the need of a vital remedy in the cessation of such education. A number of years ago a popular magazine article, "Blasting at the Rock of Ages," showed what was being taught in our colleges and universities and what the results of such teachings would be. In his famous novel, "The Disciple," the great Paul Bourget has shown how the theories of modern philosophers are being tragically put into practice. The celebrated German jurist, Professor Sohm, of Leipzig, in an article some years ago on present day conditions touched upon acts of violence, which had been committed, and asked the question as to where the teachings of materialism which had urged these acts had originated.

"Where," he wrote, "is atheism, veiled or unveiled, taught with the greatest force and emphasis?" And in answering he points to the education of the day. "Those things which are written in the books of savants and students, these it is and nothing else which are being preached aloud on the street corners. . . . The penalty for our times now hovers above us and our times. It is the education of the nineteenth century which preaches its own destruction. As the education of the eighteenth century, so also does the education of the nineteenth century carry the embryonic revolution within its womb. When this revolution has been born, child of our present day philosophy and teachings, it will in its fury destroy its own mother upon whose very life-blood it has been nourished."

Maurice Carriere has emphasized the same facts in his refutation of the ideas of the well-known monist Haackel, whose eightieth birthday was celebrated with such great rejoicings in this country in 1914. Pointing to the fallacy of endeavoring to draw a dividing line between scientific and practical materialism, as Haackel strives to do, Carriere says: "But the petroleurs (those radicals who practice violence), no less than the members of the cream of society conducted their lives to the ideas of debauchery and lust for pleasure which their knowledge had given them. When the theoretical brutalization of mankind has become part of the generally accepted conception of his nature, there inevitably follows his brutalization in practice; as, on the other hand, when he rises above the merely sensual with the fuller recognition of the divine within him, the virtue of justice and humane considerations are developed."

In his excellent book, "The World in Which We Live," the second part of his "Science of the Saints," the late Rev. Rudolf Meyer, S. J., has forcefully stated the same facts: "On page 75 he shows how 'principles and practices, clearly subversive of faith and morality, are openly defended as essential to progress and civilization. Man it is asserted, has passed beyond the stage of minority and tutelage. . . . His own will is the source and origin of all morality and law. And his will is that of the brute, which follows its instincts; for he is only a fully developed brute, whose paradise consists in satisfying, in a refined and civilized way, all the cravings of the heart.' And when the refined and civilized ways fall, as he points out on page 144, revolu-

tion and violence offer a ready and 'legitimate' substitute.

The Chicago affair, it must be remembered, is but one of similar evidences of desperate unconcern which the past few years have shown in this country. The so-called lower classes, steeped in the materialistic philosophy which has seeped down to them from the high places of wealth and learning, wishing, too, for the good things of the earth which they regard as the all of their life's career, turn to the implements of destruction for their relief and victory. Is it not time that those responsible for the teachings which have caused these actions, should be brought to task? Can we cry out in alarm only when poison and dynamite are invoked against the so-called higher classes as long as our professors calmly go on inculcating their pupils with iconoclastic ideas, and our rich continue to regard themselves as responsible in their lives only to themselves? Truly it is time for an awakening of the public conscience on this score. C. B. of C. V.

Waste Necessary in Food

Because our ancestors ate coarser waste with their food they developed a long bowel, mostly a muscular tube. This muscle was not intended for digestion purposes but to carry off waste. We have inherited this muscular tube. Waste-containing food is as essential to its proper function as light to the eye. Because modern foods have little waste the human bowel muscles have weakened from lack of exercise. Constipation and indigestion have resulted. Dr. Jackson who practised for years as an intestinal specialist, has devised Roman Meal, a food which has plenty of waste to exercise the bowel muscles and is also highly nourishing. It prevents indigestion and constipation. Most grocers sell it. Made by the Roman Meal Company, Toronto, Canada.

CATHOLIC RELIGIOUS IN THE GERMAN ARMY

The exact statistics of the members of Catholic religious orders and congregations engaged in the service of Germany have now been compiled, although they cover only the first half year of the war, to January 1, says America. According to the carefully arranged tables, the orders of men have furnished during that time, 1,963 soldiers, of whom 282 were wounded and 62 killed; 1,307 hospital and Red Cross workers, of whom 386 were in the field; 127 chaplains at the front, 253 priests laboring in the hospitals and 20 in the prison camps. Thirty-eight of the members of religious orders were decorated with the Iron Cross. The Sisterhoods have been at least equally active; 1,054 Sisters were with the army and in halting places, while 11,502 Sisters were engaged in hospital work at home, having had in their care no fewer than 270,250 wounded before January 1 of last year. Of 18 Jesuits serving in the field and 13 in the capacity of chaplains, mentioned in one of the tables, 9 received the Iron Cross. Many others are variously employed. No account is taken in these statistics of the great numbers of priests and seminarians not connected with religious orders and congregations.

DEED

MCCORMICK.—At Township of Morrison, on Feb. 20th, Donald McCormick, aged twenty-four years. May his soul rest in peace.

MCGHEAGH.—At Fort William, on January 5, 1916, Mr. Robert McGheagh, aged fifty-four years. May his soul rest in peace.

MARRIAGE

HANLON-BOLGER.—At St. Mary's Church, Elora, on Tuesday, February 22, by Rev. Father Sullivan, Mr. Harry A. F. Hanlon, Paslinch, to Miss Helen Parpetua, daughter of Mr. and Mrs. Martin Bolger, of Elora.

TEACHERS WANTED

TEACHER WANTED AT ONCE OR AFTER Easter holidays, for C.S.S. No. 5, Glenelg, Grey Co., holding first or second class normal certificate. Apply at 1111 Dundas St. W., Toronto, and give Phone No. to Frank Meagher, Sec. Treas., R. R. No. 6, Markdale, Ont. 1915-2

WANTED TEACHER HOLDING FIRST OR second class professional certificate. Salary \$500 per year. Duties to commence after Easter holidays. Apply to C. McRae, Sec. Treas., R. R. No. 3, Green Valley, Lancaster Township, Glenora Co., Ont. 1915-3

NURSING

PRIVATE NURSES EASILY EARN \$25 weekly. Leave without leaving home. Booklet free. Royal College of Science, Spadina Ave., Toronto, Canada.

PARTNER WANTED

WANTED A CONSCIENTIOUS PARTNER TO start in Manufacturing business. Have Canadian Patents for Men's Trousers Pins to replace sewed on buttons, Hook and Eye Pins, Coat and Suit Hangers. Applications for patents have been applied for in all Foreign Countries. More inventions are now in process of development. Apply Box 5, The Catholic Record, London, Ont. 1915-4

ST. VINCENT CHARITY HOSPITAL TRAINING SCHOOL FOR NURSES. CLEVELAND, OHIO. Conducted by the Sisters of Charity of St. Augustine. Offers to young women, desiring to become trained nurses, a complete and systematic course of instruction in both theoretical and practical nursing. The course of training comprises a period of three years—probation term included—and classified in the Freshman, Junior and Senior year. For further information address the Directress of Nurses, St. Vincent Charity Hospital, Cleveland, O.

MISSIONS AND RETREATS

Pastors of Parishes, Superiors of Religious Communities desirous of securing the services of a Jesuit Father for Missions, Retreats, etc., will please communicate at once with The Rev. J. F. Cox, Loyola College, Montreal, P. Q. 1915-3

MEMORIAL WINDOWS STAINED GLASS THE N.T. LYON GLASS CO. 141-1/2 CHURCH ST. TORONTO, ONT.

HYLO SILO Sweet Fresh Ensilage down to the last forkful THE HYLO SILO is perfectly air-tight. No leaven or spoiled ensilage around the walls. Convenient and perfect fitting doors, adjustable without summer or winter. Made of Guaranteed Long Leaf Yellow Pine. Built to last a life-time. Stands rigid when empty. Write for prices and catalogue. AGENTS WANTED. Gilson Mfg. Co. Ltd. 416 York St. Guelph

MISSION SUPPLIES A Distinct Specialty WE ARE Headquarters CARRYING AN Enormous Assortment at best possible prices. Careful attention given to goods required for the different Orders of Missionary Fathers W. E. BLAKE & SON, Limited 123 CHURCH STREET TORONTO, CANADA

The Irish Canadian's St. Patrick's Day Illustrated Souvenir Number St. Patrick's Souvenir, The "Green and Gold Book." This year will be the best ever published. Profusely illustrated. Intensely interesting. It should be in the home of every Irish Canadian. It will contain Irish illustrations, Irish Stories, Irish Songs, Irish Music, Irish Poetry, Irish Wit and Irish Humor. Historical sketches of the famous Irish Regiments at the Front and in the Front. The Dauntless Dublin Fusiliers, (The old Toughs), The Gallant Connaught Rangers, The Royal Inniskilling Fusiliers, The Irish Guards and our own Canadian Regiments in the Fighting Line. A Proud Record of Service for "King and Country." SEND YOUR ORDER NOW Souvenirs will be mailed to subscribers MARCH 10th. Price, 25 Cents. Postage Prepaid THE IRISH CANADIAN PUBLISHING CO. 204 St. James Street, Montreal

THE HOME BANK OF CANADA ORIGINAL 1854 CHARTER BRANCHES AND CONNECTIONS THROUGHOUT CANADA JAMES MASON, General Manager A deposit of One Dollar opens a Savings Account with the Home Bank. The account may be added to by deposits of further large or small amounts and Full Compound Interest will be paid at highest Bank rate. LONDON OFFICE 394 RICHMOND ST. W. J. HILL Manager BRANCHES IN MIDDLESEX COUNTY Alderton Melbourn Komoka Delaware Lawrence Station

RIDER AGENTS WANTED 10 DAYS' FREE TRIAL Every bicycle repairer should have this. It is a complete and up-to-date reference work. It contains all the latest information on bicycle repairs. It is a complete and up-to-date reference work. It contains all the latest information on bicycle repairs. It is a complete and up-to-date reference work. It contains all the latest information on bicycle repairs. Do NOT BUY a Bicycle, unless you have seen this. It is a complete and up-to-date reference work. It contains all the latest information on bicycle repairs. It is a complete and up-to-date reference work. It contains all the latest information on bicycle repairs. Do NOT BUY a Bicycle, unless you have seen this. It is a complete and up-to-date reference work. It contains all the latest information on bicycle repairs. It is a complete and up-to-date reference work. It contains all the latest information on bicycle repairs. Do NOT BUY a Bicycle, unless you have seen this. 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