

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, JANUARY 22, 1916

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DISREPUTABLE BUSINESS

"Some years ago," we quote Archbishop Ireland, "the Bishop of Columbus, Ohio, promulgated for his diocese the law that no existing Catholic society, or branch, or division thereof shall be allowed to have a liquor dealer or a saloon keeper at its head, or among its officers; and that no new Catholic society, or new branch of an old organization shall be formed which would admit even to membership any person engaged whether as agent or principal in the sale or manufacture of intoxicating liquors."

From this law an appeal was taken to the Apostolic Delegate and in due time a decision was given sustaining the Bishop on all points. Whatever course may be adopted within other jurisdiction the American saloon is everywhere branded with the disfavor of the Church. Henceforth Catholic public opinion towns upon the saloon and the saloon keeper: saloon-keeping is accounted a disreputable business, and the saloon-keeper, however correctly he conducts his particular saloon, must not and will not, because of the general malodorosity of his business, be permitted to appear in any capacity as a representative of the Church or as a prominent Catholic; he must and will be kept aloof from all places of honor and distinction in the Church.

LET US HOPE

Whoever understanding the force of public opinion among Catholics will easily read the signs of the times and perceive that among Catholics in America the saloon is a doomed institution and saloon-keeping a disreputable business from which Catholic instinct will shrink.

The Archbishop tells us that a would-be modal saloon-keeper announced his advent in Detroit; he posted up over the bar rules which were to regulate his saloon; in less than a month he closed his doors. The saloon conducted in a decent manner does not pay. Catholic theology does not teach that saloon-keeping is in itself a sin. If the saloon-keeper happens to be the ideal one—never selling to men who are likely to become intoxicated; never selling to minors in violation of the law of the land; never opening his saloon on Sunday, never tolerating blasphemy or obscene language at the bar; in a word, observing in his business the whole law, civil and divine, he may be absolved and admitted to Communion.

This teaching leaves no doubt as to the dangers which surround the saloon. And the Fathers of the Third Plenary Council of Baltimore called upon all pastors to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic and to embrace a more becoming way of making a living. Let us hope the day may come when no Catholic will be known as a saloon-keeper. It may entail trouble to abandon it. But he will be amply repaid when he realizes that he is putting his brawn and brain to better work than peddling liquor; and that he can look the world in the face conscious of doing something to better it. And above all he will hear the plaudits of his conscience.

EMOTIONAL RELIGION

In olden times men quested for regions which held within them bounteous stores of gold and simples dowered with marvelous health-giving qualities. As a rule they had their difficulties. Sometimes they came back penniless and body-broken, and told the history of adventures with desolate shores and their barbarian inhabitants. Nowadays men have forth to the United States for the purpose of catching the elusive dollar. If they can talk about the weather in a sensational manner, or disclose remedies for every bodily ailment, they are sure of rich returns.

Just now the narrators of miraculous personal experiences are prominent. They are certain that their feelings are the effect of immediate divine influence. They

see visions and hear the voice of the Spirit of God assuring them of pardon. And like Uliah Heep they are only anxious about the sins of others.

A Catholic, of course, may be carried away by feelings of fervor, but he knows whence it comes. It is not an objectless, rapid sentimentalism. The object before the Catholic is fixed and definite. He is taught to work out his salvation in fear and trembling, to do penance, and not imagine that in a moment of nervous excitement all his sins are cancelled. The confessions of some remind us of Uliah Heep's words about his mother, "I am afraid she ain't safe, immortal y' say, sir. I should wish mother to be got into my state, I wish mother had come here. It would be better for everybody if they got took up and was brought here."

Religious sensationalism is a potent factor in the spread of indifference to religion. Many who are wrought upon in revivals until they imagine they feel God's presence within themselves, easily fall a prey to despondency or indifference, when their fervor is lost.

WAR AND RELIGION IN ITALY

(From Studies)

The following extract, taken from the letter of a chaplain at the front and published in *Prete al Campo* of Sept. 1, illustrates one aspect of the religious revival:

"Two Sundays ago I invited Father Gemelli to celebrate Mass in my camp. Although the soldiers of only one battalion were notified of the fact, and were notified as late as 8 p. m. on the preceding evening, still I had 350 communicants in the morning (about 400 men to a battalion). If you ask me how they all managed to get to confession, I beg to tell you with emotion that from 8.30 a. m. to 9 a. m. they remained in the little church of the district waiting patiently their turn to go to confession. Also, please note that they not only gave up their morning coffee—a big sacrifice, but also fasted until 10.30 a. m. when Holy Communion was distributed at the Military Mass. Nay, more, I still keep the names of three soldiers who on different days had the courage to take a drop of water, because they had resolved to receive Holy Communion. To appreciate the heroic nature of this action, you must bear in mind the dust raised by a column of 8,000 men, the thirst caused by the heat of the sun, and the weight of their heavy equipment. Do not imagine that such devotion to religion is found only among the private soldiers. Officers also accomplish similar acts, similar sacrifices."

The Government feels the need of religion to meet the dangers of the hour. Hence, it affords the soldiers every facility for the accomplishment of their religious duties. It has warmly endorsed the action of the Bishop for the army—Episcopus Castroribus. The Grand Admiral has invoked "divine aid" for the navy. The King has words of praise for the good work of the Sisters, and has been pleased to call them "Our Sisters." He has distributed with his own hands pious objects to the wounded soldiers. Non-Catholic papers are generous in their appreciation of the work done by priests. For instance, the *Pensiero Militare* (organ of the army) writes under date of July 4: "Witnesses are now unanimous of the admirable conduct of our priests at the front, whether they are there as soldiers or fulfill their sacred ministry. Having all set out with the greatest enthusiasm, they are ever in the front line to afford the consolations of religion, and to give every kind of aid with word and arm. This fact should be enough to make men scrupulously abstain from applying any offensive word or causing any pain to these well-deserving subjects, many of whom have already acquired a right to the title of valiant and heroic."

A recent number of the *Corriere della Sera* (liberal paper) has some interesting facts. Describing a soldier's Mass about August 10, it says: "One comes in quietly and mingles with the crowd; it is the Commander-in-Chief, General Cadorna. All rise to make room for him; he whispers to them not to move, and finds a place in a corner at the end of a bench of officers." In the course of the same article we read on one day there was a big fight on. It was necessary to get to the front quickly the following morning. Mass? "No Mass to-morrow, I am afraid," Father," said General Cadorna; "if we can't, we can't." Why can't we?" asked General Porro, who was standing by General Cadorna, after a moment's thought,

murmured to himself, "Why not?" Then, turning to the Staff, he said: "Mass to-morrow morning at 4.30 for all who like to come." All came. La Scuola Cattolica (monthly review) for October 1, had an article on the religious revival in Italy. It called the following incident from it. The colonel of a cavalry regiment at the moment of forcing the passage of the Isère, assembled all his officers by night in a wood. He explained minutely the plan of attack, and then delivered a spirited address. It was a solemn moment, for the regiment was about to go into battle for the first time. Before breaking up, the Colonel spoke these words: "Officers, we have here with us our Chaplain. Let him now receive my head and bow down to receive his absolution. Let him who has faith do likewise." All uncovered, and bowed their heads. The voice of the Chaplain broken with emotion, repeated the words of absolution, "Forward," cried the Colonel, and these men, strengthened and nerve by religion, faced death with a heroic calmness.

What will remain of this religious revival when peace comes? Will it disappear in the smoke of the last shell? Will the men who have been purified in the principle of this war return once again to their old ways? These are anxious questions on the lips of many. The future will answer them. One thing seems certain: the common charges brought against Catholics—want of patriotism—has been so eloquently refuted by devoted service and heroic acts that it cannot easily be revived. You may answer that since charges have been made against the clergy during the course of the war. It is true; but they have completely failed. They had their origin either in the malevolence of bitter anti-clericals or in the overgreat zeal of minor officials.

You must not conclude from this that Rome is in a state of high-strung tension. Neither must you believe the reports of Roman troubles which I have read in one or two American Catholic papers. Nothing could be quieter than the city since the war began. Everything seems to go on as usual. Those who have come back recently via London and Paris find Rome very different from the little town which is outwardly so little touched by the great struggle. The city is bright as usual, though some of the street lamps are darkened. An attack is most improbable for more reasons than one. The churches are better filled, though there is not much sign of the revival. The League, German and Massimo Colleges have been turned into hospitals. The Gregorian University has only a third of its usual numbers. The Canadian College is closed through want of students. Numbers are also reduced in the Scotch and American colleges.

ARCHBISHOP BRUCHESI

CONDEMNNS NATIONALISM

Archbishop Bruchesi has spoken what is in the heart of the French-Canadian people. "French-Canadian countrymen," he cries, "I for one do not want to be a German citizen." With that as a rallying call there should be little difficulty in securing many thousands of recruits to prevent all possibility of German domination of the St. Lawrence.

The Archbishop, in a speech delivered at a meeting held in aid of Laval University's military hospital, spoke out as to the attitude of the higher clergy of Quebec toward the war. His words are the more significant because they follow the recent declarations of Nationalist leaders who assert that Canada owes no duty to Great Britain which requires her sons to take part in the present war, and that the only military obligation resting upon the Canadian people is the defence of their own shores from invasion. Archbishop Bruchesi sweeps aside this web of finely spun theorizing in these words: "Canada being a part of the British Empire, it is the sacred duty of the Canadian people to assist Great Britain in her heroic defence of liberty. This was the position taken by the episcopacy of French Canada at the outbreak of the war and this is the attitude our Bishops still maintain and will continue to maintain to the very end. The obligations we owe the British Crown are sacred obligations. It is the solemn duty of every Canadian citizen to stand side by side with the Motherland in her heroic effort to crush the tyrant who wishes to trample small nations and States beneath his iron heel. What fate would be ours if the Germans obtained a foothold here? Were Great Britain defeated Germany would secure domination on the St. Lawrence."

This patriotic declaration should be posted on every church wall in the Province of Quebec. It has been said that some of the Clergy are strongly Nationalist, and have been advising their parishioners to read journals which set forth the views of Messrs. Bourassa and Lavergne. If there is any measure of truth in these statements, and if the young men of Quebec have been hindered from

offering their services to the cause of freedom because of the Nationalist propaganda, Archbishop Bruchesi's words should prove an antidote to the poison they have taken.

No better fighting men than the French Canadians of the first contingent have crossed the Atlantic. Strong, patient, enduring, yet with the fire of Norman Viking ancestors in their veins, the men of Quebec make admirable soldiers. Canada needs at least fifty thousand more of them. The outspoken and unreserved support of the Empire's claim upon their given at the moment of crisis by the Archbishop of Montreal should prove far more potent than the voice of the Nationalist faction. A rush to the colors in Quebec will best rebuke the factionists.—The Toronto Globe.

JESUIT PRIEST

TO BE PROMINENT FIGURE AT PAN AMERICAN CONGRESS

The second Pan-American Scientific Congress will be held in Washington, Dec. 27 to January 6th, and this gathering will bring together the leading scientific men of the Western Hemisphere, and promises to lead to better governmental relations.

A prominent figure in the Congress will be Rev. Francis A. Tondorf, S. J., at present in charge of the biological courses of the medical department of Georgetown University. Born in Boston, Mass., in 1870, he entered the Jesuit Order in his eighteenth year, after pursuing preliminary studies at Boston College. He was ordained to the priesthood in 1905. After attending courses at John Hopkins University, Baltimore, Md., he occupied chairs of mathematics and physics at Loyola College in that city, and subsequently, those of chemistry and physics at Fordham University, in connection with its medical department. Coming to Georgetown University, he devoted his scientific attainments to theoretical and practical embryology. Embraced and aided by the former president, the Rev. Joseph J. Himmel, S. J., he founded the famous seismographic station, and equipped it with the best instruments obtainable, both in the college proper, and in the building on Observatory Hill, constructed for the purpose. In this department Father Tondorf enjoys an international reputation for the records of earthquakes furnished for the press. The biological laboratory at Georgetown University doubled in size, and installed this summer, due to the energy of Father Tondorf.—Church Progress.

A NEW CRUSADE FOR PEACE

London, Dec. 21, 1915.—There is an abundance of war prayers here. From the Roman Crusade for Peace, started by a Catholic magistrate with the approval of Cardinal Bourne, has grown a new crusade engineered by a Manchester priest, Father Cobb. This priest is gathering in hundreds of Catholics in all parts of the country and has secured the approval of Cardinal Logue, Cardinal Bourne and Bishop Casarelli of Salford. All who join the new crusade, to which thirty thousand soldiers in the trenches have already given their adherence, undertake the following acts of piety for the duration of the war. Every Sunday they will attend Benediction for a speedy victory and peace. They will attend Mass on at least one week-day, say the rosary daily, offer up a weekly Communion, pay at least one private visit to the Blessed Sacrament, and make the stations of the cross weekly for the same intention. A treble novena in honor of the Immaculate Conception, was also planned by an Irish priest, Father Boyle, for peace and victory. He said Masses daily from the 8th to the 17th of December, and had the same number of Masses said at the Grotto of Lourdes for the intentions of those making the novena. Father Fitzmaurice, S. J., of the Royal Irish, said the same number of Masses on the same dates and for the same intentions behind the trenches on the western front. Thus are Catholic soldiers and civilians turning out "golden bullets of prayer," as Father Cobb calls them, wherewith to end the war. Another spiritual activity is the resumption of Catholic evidence lectures in our churches. They need to be given in the town halls of London, but now they are given in the Catholic churches, and are followed every time by numerous conversions. Young preachers are coming to the front for this work since many of our most celebrated preachers are with the troops.

"ALIEN ENEMIES"

Some bigots have seized with glee the opportunity to have a dig at the Church in Devonshire, and have referred to the board of education the condition of affairs at the Buckfast school, where the local education committee reports that four alien enemies are on the board of management of the local Catholic school. These gentlemen are monks of the famous Benedictine Abbey. The

abbot, Dom Anscar Vonier, who is celebrated as a preacher and is not yet forty was born at Wurtemberg, but has lived in Britain most of his life and entered the Benedictine community, of which he is now the head, when he was only thirteen years of age. Still it is too good an opportunity for the bigots to miss. The abbey is more than usually interesting, being an ancient Catholic foundation which has been restored by the monks, mainly through the generosity of Lord Clifford of Chudleigh, and the Father and Lay brothers are now building with their own hands a magnificent Monastery Church.—Chicago New World.

THE HOLY FATHER AND CHRISTIAN UNITY

A great representative gathering of Protestant bishops, clergymen and laymen enthusiastically applauding a communication from the Holy Father, was the remarkable scene witnessed recently at Garden City, L. I. Delegates from the Episcopal, Baptist, Congregational, Lutheran, Methodist, Moravian, Presbyterian, United Presbyterian Church of North America, Presbyterian Reformed Church and the United Methodist Church had convened for the purpose of furthering the cause of Christian Unity, the need for which is felt in our days more than ever. There is an instinctive yearning for the reunion of all Christians which once existed, but which unhappily exists no longer. Evidently God meant that we should be one. His Divine Son prayed that we might be one. "I pray for them, I pray not for the world but for them whom Thou hast given me." And now I am in the world, but these are in the world, and I come to Thee, Holy Father keep them in Thy name may be one as we also are one. "That they all may be one as Thou, Father, in Me and I in Thee, that they also may be one in us; that the world may believe Thou hast sent Me" (St. John xvii).

One reading these words cannot have any doubt as to the intent of the Divine Founder of Christianity. His language is very explicit: "That they all may be one as Thou, Father, in Me and I in Thee, that they also may be one in us." It is clear that our Divine Lord prayed that His visible Church on earth should be one, unaffected by such accidents as race, nationality or social conditions. The letter sent by the Papal Secretary of State to the Conference on Christian Unity clearly demonstrates that the Vicar of Christ takes the deepest interest in every movement that will turn men's thoughts toward the restoration of the unity for which our Lord prayed. Cardinal Gasparri, after stating that the project of an international convention to accomplish the speedy fulfillment of the final prayer of our Lord had the hearty approval of the Holy Father, went on to say: "The August Pontiff, therefore, was pleased with your project of examining in an sincere spirit and without prejudice the essential form of the Church, or the inner essence of the Church. He earnestly hopes that under the spell of its native beauty you may settle all disputes and work with prosperous issue to the end that the mystical Body of Christ be no longer suffered to be rent and torn, but by harmony and cooperation of men's minds and likewise by the concord of their wills, unity of faith and communion may prevail throughout the world of men."

It will be noted that Cardinal Gasparri, speaking for the Holy Father, expresses the belief that the inherent beauty of the Spouse of Christ is such that, when it becomes known, it will have the effect of winning the admiration and eventually the loving obedience of those who hitherto have known her only by the vilest of caricatures. Any movement, then, that directly or indirectly will help remove the prejudices which encircle her created in it to be welcomed. We believe that the World Conference on Faith and Order will be a contributing cause to this good work. The motives actuating those who are working in the interest of the Conference were set forth by the Right Rev. W. P. Anderson, Protestant Episcopal Bishop of Chicago, in an address delivered at the gathering at Garden City. Among other things he said:

"We look out upon the Church today. Instead of an interior, indelible and united, we find it externally rent and torn asunder, largely disintegrated and incapable of moulding the national conscience. Isolation, separation and disintegration are repelling the power of the Church of Jesus Christ. A bewildered world and a divided Church are crying, 'How long, O Lord, how long until peace be established between nations and a unity made amongst the churches?'"

"In face of the religious conditions to-day is there any Christian who will care or dare to stand aloof from a movement so thoroughly filled with mutual trust and confidence and so charged with loyalty to Jesus Christ and His Church?"

The condition of things Bishop Anderson describes surely is not consonant with the unity for which our Lord prayed. That must be apparent to all men. The question how this incongruity may be abolished is one of transcendent importance.—N. Y. Freeman's Journal.

MISREPRESENTED

Great men always suffer from misrepresentations. This is especially true of prelates of the stamp of the beloved Cardinal Archbishop of Baltimore, whose kindly courtesy makes him accessible to persons of all ages, creeds, and conditions of life. Recently a minister of the Gospel called on the Cardinal in reference to a campaign soon to be inaugurated in Baltimore by the evangelist, Mr. Sunday. As usual, his Eminence was courteous, and apparently his native kindness was mistaken for an approval of Mr. Sunday's doctrine and methods. At any rate wires were soon hot with messages to the effect that Cardinal Gibbons had set the stamp of approval on Mr. Sunday's campaign. That this report was far from the fact is apparent from the following abstract taken from an article which appeared in the Baltimore Catholic Review:

"The truth is that the Cardinal expressed no positive opinion whatever on the soundness or unsoundness of Billy Sunday's doctrine, but merely remarked that his doctrines seemed less heterodox than those of many Protestant ministers. The Cardinal received Dr. Peck very kindly, as he always receives visitors, and could not do otherwise. But he gave no endorsement of Billy Sunday's doctrines or methods. "His Eminence, while not condemning all of Billy Sunday's utterances and doctrines, or while not giving any explicit approval, could not, and cannot approve the blasphemous utterances, the coarse epithets, the theatrical antics of Mr. Sunday. The Cardinal's words were not intended to give any sanction to any certain great truths which Mr. Sunday might preach."

Here the matter may rest; but it seems too bad that a venerable and kindly prelate, whose lips drop naught but words of charity and benediction, should be misrepresented by those to whom he has been generous.—America.

RECONCILIATION

OF NOTED SPANISH MASON AND FREETHINKER

From time to time we read of some more than usually striking examples of the marvellous effects of God's grace in that most difficult of works in the sphere of religion—the conversion and reconciliation of an apostate. The Madrid correspondent of such a case that has just occurred in that city. He says:

"All Madrid was stirred when the well known Republican Deputy for the capital, Don Luis Talavera, Mason and Freethinker, published in a letter to the Bishop of Madrid the solemn retraction of his past errors and misdoings, and announced his return to the bosom of the Church and his resolution to devote the remainder of his life and energies to repairing the damage he had done both by his example, his writings, and his speeches. The document, in beautiful and moving language, describes his anti-religious past to 'imperfect knowledge, shallowness of learning, and unconfessed pride.' As well as a Freethinker, he had been a Freemason, and of this he sincerely repents, for although Masonry is not in Spain what it was in other epochs, the atmosphere of irreligion which he breathed therein, the philosophical rationalism and sceptical indifference of which it boasts, fully justify the excommunication which weighs upon it." He still continues Republican, as he sees no incompatibility between this form of government and the Catholic religion, but should such incompatibility exist or should he pass at any time, he would abandon his life-long cherished political convictions. Senator Talavera also published his profession of Faith in all the city papers, and announced that if his Republican constituents thought he could not logically and honorably continue to represent them through his return to the Catholic Church, he would place in their hands his seat in Parliament."

It would seem that there can be no doubt on this last point. It is true that the Catholic Church is not in compatible with Republicanism as a form of Government in itself, but in Spain, from what this correspondent says, Republicanism stands for Masonry, freethought, violent sectarian hatred of the Catholic Church in a political setting. Hence Senator Talavera will not have long to wait for an answer to his doubt; indeed, anti-Catholic journals have already attacked him, told him that he can no longer represent Republicans, and that he must go. This is quite as it should be; let the enemies of Catholicism be on one side, and its supporters on the other.—Edinburgh Catholic Herald.

CATHOLIC NOTES

There are about 50 Catholic convents and monasteries in the Holy Land.

It is reported that the German colleges in Rome are now vacant of pupils.

In the city of New York alone the Catholic Church is relieving the city and State of the necessity of schools and teachers for 145,123 children.

An English correspondent of America, states that all the Catholic weeklies of England are edited by laymen.

In Shanghai, China, the Little Sisters of the Poor have a home for the aged. They established it there in 1904.

Press despatches announce the selection of Pope Benedict XV. as arbitrator of the question of delimiting the frontiers of Peru and Bolivia.

The Catholic Truth Society book shelves at Westminster Cathedral, London, were responsible during the past year for the sale of 40,000 pamphlets.

Engenia, deposed Empress of France, who is in England, visits a Catholic Church daily to pray for her son and husband. She is aged eighty-nine, but retains all her faculties.

In a village of the Argon Forest, France, just now, is an aged priest, ninety-two years old, the only priest for the immediate country around him. He must attend to the sick calls.

On his last birthday, George V., King of England, decorated Rev. Mother St. Lucie, provincial of the Sisters of Jesus and Mary, with the imperial medal of honor.

Rev. Henry Moeller, S. J., former president of St. Xavier's College, Cincinnati, died on Sunday, December 19, at Detroit University, after an illness of some length.

In Peking, China, the Church has had normal schools for the training of catechism teachers, and recently one has been established for the education of school teachers.

La Bengal the Jesuits have converted at least 100,000 natives in the last twenty-five years. In China and Africa there are fully 1,000,000 persons under instruction for Catholic baptism.

Dec. 21, the Archbishop of St. Paul, the Most Rev. John Ireland, D. D., rounded out fifty-four years of labor in the sacred ministry of the priesthood. Archbishop Ireland is now in the seventy-eighth year of his age.

Bishop Patrick J. Donohue, of the Diocese of Wheeling, lately concluded a deal for the purchase of a tract of land on Thirteenth Avenue, Huntington, W. Va., on which to erect a hospital, which will be conducted by a Sisterhood.

Under the late Bishop Conaty the Catholic population of the Los Angeles diocese is estimated to have risen from 65,000 to 145,555; but more gratifying than all else, the attendance at the Catholic schools has risen from under 3,000 to over 10,000.

The Irish citizens of Chicago, represented by the United States Societies, have made plans for a \$500,000 Irish temple of music, arts and literature. The recipient of the Manchester Martyrs demonstration and John Mitchell centenary will form the nucleus of this fund.

Mr. James J. Hill, of St. Paul, has pledged \$10,000 towards a \$50,000 club house to be erected by the Seton Guild of Minneapolis. The gift is contingent upon the raising of an additional \$40,000 required to finance the undertaking. The Seton Guild is an organization of Catholic working girls.

News has just reached this country of the death of Rt. Rev. John Starha in Leoben, Austria, where he has lived in retirement since he resigned the bishopric of Lead, S. D., in April, 1909. His death, due to an acute attack of heart disease from which he suffered for many years, took place on Nov. 28.

Since the year 1894 the territory of Alaska has been a Prefecture Apostolic. It is three times the size of France. Its population is about 70,000 of whom 15,000 are Catholics, and 10,000 Russian schismatics. There are 28 Catholic centres served by 20 Jesuit priests. Brothers of Ploerant and Sisters of Providence of St. Anne and St. Ursula are in charge of the few parish schools, which have an attendance of about 1,000 children.

Albert Barnes Boardman, one of the prominent lawyers of New York and until a month or two ago a vestryman of St. Thomas' Protestant Episcopal Church, Fifth Avenue and Fifty-Third Street, was baptized a Catholic on Christmas eve in Cardinal Farley's private chapel in St. Patrick's Cathedral. Cardinal Farley performed the ceremony and former Justice Morgan J. O'Brien, Mr. Boardman's law partner in the firm of O'Brien, Boardman & Platt acted as sponsor.

A FAIR EMIGRANT

BY ROSA MULLHOLLAND

AUTHOR OF "MARCELLA GRACE: A NOVEL"

CHAPTER VII

ACQUAINTANCES

When lying awake in her berth that night, Bawn, reflecting on the swiftness and pleasantness with which her day had flown by in the society of the person in the blue cap, acknowledged to herself that she had very foolishly departed from her original plan of making acquaintance with no one on board, allowing no one to intrude upon her privacy. She was running a great risk in permitting herself a friendly intercourse with this individual. True, she had been very careful, had given him no clue to her identity. He did not know her name—not even the name she had chosen to bear during her stay in Ireland—and she now made a firm resolve that she would not betray it to him.

"Well," she thought, "the only way to avert this danger is to keep him at a distance. It will be but a matter of a few days. To-morrow I must begin by staying away from deck all day."

And, having settled the affair in this way, she slept profoundly.

When the morn arrived it was hard to keep to so unpleasant a line of conduct as that on which she had decided. The sun shone, the breeze was pleasant, and the sea was blue. She was in the cabin, and at a table in her place beside the captain, and at lunch her friend of the blue cap hoped she had not been ill, and told her how delightful it was on deck to-day. Her friend looked surprised.

"You are not ill now," he said. "I never saw any one look more healthy, more radiant, than you. But if you begin to stay downstairs you will make yourself ill."

"I hope not," said Bawn, serenely, and passed into the cabin to which she had been banished. The day passed wearily. All the unpleasantnesses of the sea now forced themselves upon her. Her companions were sick, or unmanageable children who could not be trusted long on deck, and a few of those women who, no matter how good the passage, are always grievously ill on a voyage. She tried to pass the time by making herself useful and agreeable, but when evening came she felt jaded and depressed for want of the abundance of fresh air to which she had been always accustomed. As soon as it was quite dusk, she concluded that she must breathe freely for a little while before settling to rest for the night, and went boldly up on deck.

"It is too late for 'Hiawatha,'" at any rate, she thought, as she leaned over the ship's side and rejoiced in her freedom. The stars were out, one by one, the phosphor tracks gleamed on the water, the breeze was wild and fresh, and the watery world boundless around her. Her heart widened within her, and her nervous little fears took to themselves wings and fled away into the night. How foolish she had been to feel afraid of any creature! A certain power within her—that power of heart and brain which gave her temper its buoyancy and strength—had been suffering cramp all day, and now recovered its vigour, so that she was able to turn with a quiet smile on hearing the now well known and important voice at her side.

"I ask your pardon," said the Blue Cap, "for trying to interfere with your good resolves this morning. I had no idea you were sacrificing yourself for the benefit of others. I heard one lady singing your praises to another just now, telling how you had been active as a sister of mercy all day."

"I did not stay for the sake of others, I am sorry to say," she answered quickly; "I was thinking only of myself."

"I fear I bored you yesterday with 'Hiawatha.'" His tone was penitent, but Bawn's quick ear detected a something which suggested that there was a gleam of humour in his eyes as he spoke. It seemed that he was making matters worse. Not having been clever enough to pretend to be ill, nor yet to allow it to be supposed that charity towards the sick had altogether influenced her, she had led him to suspect the truth, and to imagine himself formidable enough to frighten her out of his presence.

"No," she answered, "you did not bore me," thinking how very much pleasanter yesterday had been than today, and how ungrateful she certainly was.

"Thank you. After that I may venture to ask you to take a turn up and down the deck. A little exercise before sleeping will be quite as good as a little air."

"I dare say it will," said Bawn readily, and, feeling as if she was making some amends for her bad treatment of a friend, she accepted his arm, and threaded with him the groups of other passengers, feeling unaccountably at home with this stranger in the crowd.

"How clear the stars are to-night!" he said. "That is one of the best things about being at sea, one gets such a fine view of them all round; and if one only had a powerful telescope—"

"Yes," said Bawn, gladly, "how I wish we had!" And by the sound of her voice her companion knew that his choice of a subject of conversation was a lucky one. It had not been made without deliberation, and had been selected among others that occurred to his mind as being furthest off from this world of cares and dangers, secrets and sorrows, and less likely to scare away his reticent fellow-traveller from his side. That this lonely girl, with the frank, true eyes, had some good reason for wishing to keep her own counsel and to pass unknown through the crowd was evident to him; and though he wished to cultivate her acquaintance, and, if possible, make her voyage more pleasant for her, he was anxious also that she should not feel embarrassed by his companionship. Therefore he did not ask her where she had been and whether she was going, how much she had seen of this beautiful and interesting world, and what particular part of it she was now expecting to see, but suddenly placed a ladder of escape from such questioning at her feet, and mounted boldly with her to the stars.

"I suppose you understand something of astronomy," he said. "I used to know a little, but I confess I am beginning to forget it."

"I don't know much more than the names of the planets. I am a farmer's daughter, and astronomy can hardly be expected of me. Some of the constellations seem like old friends when I look at them."

The Blue Cap here overcame a temptation to draw out the farmer's daughter a little, even to the extent of ascertaining what portion of this wide earth her father farmed, and he felt that he had gained a victory over her distrust of him when he heard her make even so vague a statement as to her circumstances. "When I was a youth," he said, "I used to think I would like to have a star of my own, a country house among the cool fields above, and a sort of celestial estate, which I could manage in my own way, without so much trouble as one is obliged to take thanklessly enough here."

"Rather a solitary state of grandeur to live in."

"Oh! I did not mean to be there alone, I knew a little, but I confess I am beginning to forget it."

"You are not so romantic now," said Bawn, smiling. "No," he was thinking a little while ago, just before I saw your head appear above the stair yonder, that those dreams of mine were a long way off, and that it made me very old to remember them; and also," he added, as if half to himself, "that I am now able to be content to make myself among the daughters of men."

Bawn said nothing, but the query naturally arose in her mind, had some charming daughter of men already taken possession of his heart, and, while speaking like this, was she thinking of her? And for the first time it occurred to Bawn to think of him as a person with a story of his own, with a home, with pursuits, occupations, loves, and friendships. He was no longer only a troublesome shadow haunting her to her sore annoyance and perplexity, but an individual who interested her, and had the power to make her forget herself and her own affairs. On the instant she felt that she would have liked to ask him some questions, but, being so resolutely uncommunicative herself, upon what pretext could she look for anything approaching to confidence from him? She remained silent with the surprise of these new thoughts.

"They continued their walk mutely, each wrapped in reflection. The stars waxed brighter overhead, the night breeze blew freshly against them. Most of the passengers had gone down to rest; a few sat clustered in dark groups, or tramped up and down deck like themselves. The watery world lay dark, restless, and mysterious around, and Bawn experienced the pleasant feeling of comradeship—a feeling which gradually grew on her.

"I have been thinking," said the Blue Cap, "how very wide apart our thoughts have probably flown while we have been walking the last three lengths of the deck. Your hand was on my arm, but who shall say where you were carried in this spirit?"

"You have guessed rightly; I should look for some return. But then a very small fragment of your thought would purchase a large proportion of mine."

"Well then," said Bawn, "part of my thought—not the whole nor even a large share of it—was this: I wondered to perceive how two utter strangers like you and me could become so friendly, enjoy each other's company, exchange thoughts, and all the while remain perfectly ignorant of each other's lives, past and future, and content to be so; and that, having made acquaintance, we should immediately afterwards pass out of sight of each other and be thought of no more. You see I have not met many strangers, or I suppose such a thought could not have dwelt on my mind."

"Life has often been compared to a journey," said the Blue Cap, "for the reason that people meet and part thus at all points, exactly like fellow travellers. Now, my thought was simpler than yours; for I was trying to—merely trying to—think of you as a farmer's daughter, and, for the life of me, I could not do it."

"I told you the truth," said Bawn, quickly.

"The truth, the whole truth, and nothing but the truth?"

"Not the whole truth. My statement was correct, and that is all."

"What an extraordinarily beautiful radiance has that phosphorescence upon the water!"

"Yes; but I am tired. It is time for me to go below."

He turned at once, and led her slowly to the top of the stair. As Bawn stood on the steps and looked up to bid him good-night, her face appeared fairer than ever in the fresh twilight of the starry night.

"By what you said just now," he said looking at her attentively, "did you mean to hint that perfect oblivion of each other must necessarily descend upon us once we touch our mother earth again? Why should the sea be so kind and the land so harsh? Is there any reason why we should not continue to be friends?"

"Every reason," said Bawn, decidedly, as she disappeared out of the starlight into the well of shadow gaping for her.

CHAPTER VIII

FRIENDS

The next morning Bawn made up her mind that she would not be a coward any longer. She fancied she had given the gentleman to understand that she wished to remain unknown, and therefore might feel herself secure. After what had passed he could never press her for information about herself. Upon these terms she was willing to be friendly and might accept the pleasure of his companionship occasionally.

Going on deck, she found that he had already prepared a comfortable seat for her, and he soon installed himself at her feet.

"Shall we return to the Indians?" he said, looking about for 'Hiawatha.'

"No," said Bawn, fearing that this might lead to more personal talk concerning her home and native State.

"You dislike the Indians?"

"I have known much about them that is noble," she answered evasively, and then closed her lips and fastened her eyes upon her work.

"I suppose you have been to Paris?" said Bawn, suddenly, raising her head and looking at him calmly. She had made up her mind to dash into any subject that would lead far from her own future and past. Paris would do. A man would be sure to have plenty to say about Paris.

"She is going there, perhaps," thought the Blue Cap, "and I wonder in what capacity? American women sometimes make the Grand Tour alone, and I have heard that even charming young creatures will do so in case they have no male relations to travel with. Perhaps she is going to be a governess there; but no, in that case she would have professed more knowledge of astronomy. She may be a princess in disguise travelling to meet her friends, who will bring her out in Paris to the delight of their world. She has been warned to avoid all young men as dangerous, and therein lies her mystery. Yes," he said, pushing back his blue cap and showing that broad forehead, the uncovering of which increased the look of strength and reliability which belonged to his face—"yes, I do know Paris as well as most foreigners of my age. And for one who has friends there, what a charming place it is! You will find it a delightful entrance to the European world."

Bawn bit her lips to prevent words of explanation crossing them. Why should she tell him that she was not likely to see Paris or to mix with any gay world? If he persisted in disbelieving that she was a farmer's daughter, and chose to think of her as a young lady debutante on her way to Paris, why, let him do so, and it would be all for the best. That he should be himself a frequenter of gay cities seemed to lessen the chances of their meeting again.

"I wonder how I hit the mark?" thought the Blue Cap, watching furtively the humorous smile that gleamed in Bawn's eyes as she solved to mislead him. "What affair is it of mine that I should trouble myself about it? If I were only sure that her circumstances were safe and happy, and that a pleasant future lay before her, I certainly should not let curiosity disturb the serenity of my mind."

The breeze was fluttering round Bawn, ruffling the hair about her temples and ears, bringing a rosy

colour to her face, and sometimes carrying her cheeks of silk a little way out of reach, to be captured and returned to her hand by her watchful companion. It happened that a small white handkerchief also fluttered forth from her lap and was whirled into the Blue Cap's face. He caught it as it made a sudden wheel round and he was about to return it to its owner when a very distinct word of four letters caught his eye, embroidered in the corner. "Bawn" was faintly and flowerly stitched on the delicate bit of cambric in the place where ladies mark their names.

"Is it your Christian name?" he asked eagerly. "Come, there is no confidence in that. I will forget it for my few moments. What a curious, uncommon name is Bawn! Perhaps the famous Molly Bawn was your ancestress?"

"Yes," said Bawn placidly. Yesterday she would have been distressed at this slight accident, but, having accepted the rôle of a debutante on her way to Paris, she was rather pleased than otherwise at having been detected as the owner of a lady's pocket-handkerchief. It was testimony to the fact that she was a wealthy and socially travelling (unavoidably) alone to France, where her friends waited to receive her, and behaving with proper reserve towards chaperon acquaintances by the way. This was precisely the impression which the sight of the bit of embroidered cambric produced on the Blue Cap's mind, and as Bawn, after a stolen glance at his reflecting face, assured herself of the fact, a sense of the humour of the situation grew on her, and a sly, repressed smile curved her lips.

Her companion saw it and fancied it told him she was not sorry to be found out, after all; that she had been willing to tease him. And now he felt willing to tease her. "Now that I know your Christian name," he said, "I am bound to tell you mine. It is Somerled—almost as strange a one as yours. After this we shall be more comfortable. It is a great advantage to have a name to call one's friend by."

"Strangers do not call one another by their Christian names, especially when one is a man and the other a woman."

"But we are hardly strangers, are we? On board ship friendships spring up so rapidly. And then you and I, being each solitary, are thrown upon one another more than in an ordinary case. However, this is, of course, subject to your approval. I will not pronounce that pretty name of yours without your leave, not even with a 'Miss' before it—for you see I have come to the conclusion that you are not married."

"No, I am not married," said Bawn, with a look of extreme surprise that the question could have occurred to any one.

"I thought so by your fingers," said Somerled, smiling with great satisfaction. "It is always pleasant to know that one has guessed aright. I do not like to think of how I should have felt had I been told that I must address you as 'Miss Bawn.'"

"What difference could it have made, after all?" said Bawn demurely.

"Ah! who knows? What difference could it have made? It is impossible to answer such a question. Somehow I should like to think that when I meet you again in Paris there will be no devoted husband hovering round you. I would like that our open-air, breezy friendship might continue undisturbed by any new element."

"Why do you think we shall meet in Paris?"

"Because I have friends there, and I sometimes visit them. I know I shall find you out, radiant in satins and laces, perhaps with your head already turned by flattery. Indeed, I shall then perhaps have only the past to live upon. For I shall find so many newer friends gathered round you that I shall scarce get a word."

Bawn was silent, suddenly carried back to the evening when Dr. Ackroyd had concluded that she was bent on coming out in Paris as an American heiress. "What do you want to do with your fortune?" he had said. "Trip away to Paris, and all the rest of it?"—declining the French capital to be the gayest and prettiest place for her. Suppose she had been able to put all memory of her father's wrongs out of her mind, and to do as the good doctor and his wife had thought but natural she should do? She might have been now really on her way to the pleasant city in the world, under suitable protection, and likely to meet this young man, as he expected, in those brilliant salons of which she had so often heard tell. And suppose that after months and years he were to prove that he really valued her friendship as much as he now appeared, perhaps pretended to do, and suppose, and suppose! For a few moments she saw herself surrounded with these fair circumstances, and thought that, had they been realised, she could have been glad at the prospect of meeting this blue-capped Somerled again. Such a position, which had been so possible to her and was now so impossible, appeared to her for a minute summed up by such happiness as she had never yet imagined. But it was only for an instant. The dark forests of her old home rose sombre and forbidding in the well-known leaf-strewn hollow which they shaded she saw the lonely grave that held all that had been dear to her in life, and which appealed from its solitude and silence

to the fidelity of her nature. Those dazzling scenes which were so familiar to her new friend, and which she could imagine so well, were not for her; that gay and brilliant Bawn whom she had seen just now moving light hearted through the crowd was only a phantom of herself, an impersonation of the most volatile side of her nature. No, the world of Paris must live on without her, as it had always done, and, alas! it was but too well able to do. She had bound herself to live on the shady side of life, under the gloom of mountains, in the shadow of concealment, with the sorrow and wrong-doing of the past always present to her mind.

"Do not look so grave," said Somerled. "Have I been too familiar in my manner of talking to you? If you are displeased, tell me, and I will vanish for the day."

"No," said Bawn, brightening. "You need not go. I fear I should now feel lonely if altogether left to myself."

This speech was the result of her reflections, which had just proved to her how completely apart their future paths must lie, and how utterly unlikely it was that they should ever meet again in this world.

He glanced at her gratefully, with that bright smile which always looked so good as well as gay.

"And what about the cross children and the sick ladies?" he asked. "With them you could not have been lonely."

"It is far pleasanter here."

"Even with me as a drawback?"

"Even with you as a drawback."

"For the life of me I cannot bring myself to be sorry I missed the boat I ought to have sailed by, though for your sake I ought to regret it. I have seen several charming persons gazing at you with benevolence, and looking daggers at me. That old gentleman with the flowing beard, for instance, is dying to oust me from my position as your night and to step into my shoes. Had I not been here he would have spread your rug and carried your camp stool."

"That pretty old gentleman who worries the captain with questions all dinner-time?"

"The very man. I see you might have found him almost as much a nuisance as myself."

And so the day wore away, and the Blue Cap, as he walked up and down deck that evening at dusk, told himself that the gold-haired young woman with the broad brow and firm mouth, whose peculiar look of strength, humour, and sweetness had fascinated him, was really surrounded by no unpleasant mystery, but was only as reticent and dignified as maidens ought to be.

He wished he could ask her plainly to tell him her name antecedents, and real position in the world. At first he had fancied that she had a downright fear of his acquiring any such information concerning her, but now it seemed to him that she only took a sly delight in withholding it. He concluded that it did not matter to him at present how silent she might be, but resolved that before they left the steamer he would persuade her to be more communicative. He remembered with a little vexation that she had shown an utter want of interest in his affairs and no curiosity even to learn his name. That they should part in this state of ignorance and indifference was not to be thought of. Three days of almost hourly companionship with this girl had done him more good than he had not wanted to lose sight of her matter to him at present how silent she might be, but resolved that before they left the steamer he would persuade her to be more communicative. 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VERSION OF LORD'S PRAYER

In the King James version of the Bible—the one used by English-speaking Protestants for nearly four hundred years—the conclusion of the Lord's Prayer (Matt. vi, 13) reads as follows: "Lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory for ever. Amen."

The Catholic Bible omits the words "For Thine is the kingdom," etc., and every now and then some Catholic editor is asked which is the correct version, the Catholic or the Protestant, says the Catholic Fortnightly Review.

The stereotyped answer to this query is: Evidently, the Protestant translators of the authorized version were guilty of interpolating the words "For Thine is the kingdom," etc., because the learned compilers of the revised version, which was published in 1885, omitted the words from Matt. vi, 13, leaving the text just as it stands in the Catholic version, thus showing their conviction that the words added in the King James Bible are an interpolation.

Even the late Father Lambert of the Freeman's Journal was satisfied with this superficial answer to a real difficulty. The difficulty is real because the words "quoniam tuum est regnum et virtus et gloria" are found in many ancient codices, both Greek and Latin, of St. Matthew's Gospel, in the writings of St. John Chrysostom and in those of St. Gregory of Nyssa. Hence, if there is an interpolation it cannot be charged against the editors of the King James or any other Protestant version, because the interpolated passage antedates Protestantism by more than a thousand years.

The origin of what is clearly a "doxology" in the Protestant version of Matt. vi, 13, is not yet, we believe, fully cleared up; but our best authorities hold that the phrase is a later addition, which at an early period slipped into the sacred text through some copyist's error. Such doxologies were recited in the early days after every prayer and sermon. Father Knabenbauer (Comment. in Matt. Vol. I, ed. 1876, p. 280, Paris, 1903) traces this custom to St. Paul.

A CONVERT'S VIEWS

DOCTRINE OF THE REAL PRESENCE CORRELATIVE WITH CHRISTIANITY

Wilmott A. Farmer, in the Catholic Convert. (Mr. Farmer is one of the most noted of recent converts. Formerly Methodist minister and foreign missionary, he was received at the Cathedral in Savannah, Ga., May 8, 1915.)

During the period in which the writer of this article was so convincingly persuaded of the truthfulness of the claims of the Catholic Church, nothing made a deeper impression upon him as he studied the records and doctrines of Christianity than the overwhelming amount of testimony from the Scriptures, and the writings of the Fathers and Doctors of the Church, beginning with the subapostolic age and extending to the present day, for the doctrine of the Real Presence of the Lord in that most sacred of all rites of the Christian religion, the Holy Eucharist or the Lord's Supper.

What student, or even casual reader of ecclesiastical history and observer of the prominent beliefs and practices of the Christian religion does not know that the vast majority of the followers of Christ today believe and teach the real Presence of Jesus Christ in that august rite? It is no insignificant fact that the most ancient of the sects now out of communion with the Catholic Church devoutly hold this doctrine and thereby show that they have derived it from the teaching of the very earliest days of Christianity.

What reader of Church history does not know that after passing from the clear witness to this doctrine by our Lord and His Apostles we come to no less certain and definite testimony to the same by the early Christian apologists, Church Fathers and Doctors? Other sacred and important doctrines involving mystery were once disputed by heretics, but so clear and so definite was the teaching in reference to this one that we find no real opposition until the year 1050 A. D. by Berengarius. It was bound to be disputed and attacked as everything else belonging to the Christian creed has been, which differentiates Christianity from mere human philosophy and speculation. That it came in so late for its share of attack and opposition shows how firmly it had held its own throughout the preceding centuries.

It is not unusual for Protestant writers to take isolated passages from the writings of some of the Fathers and attempt to make them tell against a particular doctrine which, as every informed person knows, was held most tenaciously by that Father and in full accord with the teaching and practice of the Church. Who in reading such writ-

ings by ill-informed or prejudiced Protestants, has not seen the sad and unfair treatment to which so illustrious a saint and theologian as the Bishop of Hippo has been subjected?

To rid themselves of the clear, concise testimony of the Fathers, men have resorted to many subterfuges and have attempted to rewrite the history of Christianity to suit the tenets of Protestantism. The declarations of belief and practices of the Protestant world are accordingly out of time with that glorious symmetry whose introduction and theme have filled the world with the heavenly music of revealed truth. Well does Cardinal Newman state the case when he says: "And this one thing, at least, is certain: whatever history teaches, whatever it omits, whatever its exaggerations, whatever it says and unsays, at least the Christianity of history is not Protestantism. If ever there was a safe truth it is this."

And Protestantism has ever felt it to be so. It does not mean that every writer on the Protestant side has felt it; for it was the fashion at first at least as a rhetorical argument against Rome to appeal to past ages, or to some of them; but Protestantism as a whole feels it and has felt it. This is shown in the determination already referred to of dispensing with historical Christianity altogether and forming a Christianity from the Bible alone; man never would have put it aside, unless they had despaired of it. It is shown by the long neglect of ecclesiastical history in England, which prevails even in the English Church. Our popular religion scarcely recognizes the fact of the twelve long ages which lie between the Councils of Nicea and Trent, except as affording one or two passages to illustrate its wild interpretation of certain prophecies of St. Paul and St. John. It is melancholy to say it, but the chief, perhaps the only, English writer who has any claim to be considered an ecclesiastical historian is the unbeliever Gibbon. To be deep in history is to cease to be a Protestant.

If Newman could say the above words as he viewed the teaching body of the Anglican Church, what might he not have said if he had looked beyond that to heterogeneous and contradictory world of dissent which with a self-opinionated mind and ruthless hand has never hesitated to interpret the Holy Scriptures and overthrow antiquity to suit its own bias! Apply such laws and unauthoritative interpretations to the holy doctrine of which we are writing, is it any wonder that many are deceived as to the original and true meaning of the Lord's Supper? If the Real Presence was once the truth proclaimed everywhere by the Christian Church for sixteen hundred years, and is still held by the majority of Christendom, how can the opposite belief suddenly become true without discrediting the message of sixteen centuries, and there by annulling the promise of Christ to be with His Church and abide with it to all time? And if the ancient one which held its place by every His and testimony deserving of belief and confidence was thus carelessly and hastily put aside, what proof conclusive, authoritative and trust worthy, could the new interpreters offer to mankind which would make them more certain and upon which faith could more securely rest? None whatever, for time has proven their utter folly.

Even Martin Luther, with all of his wild assumptions and perversions of the doctrines of Christianity, could never bring himself to deny the Real Presence of the Lord in the bread and wine. Scripture and the witness of the Church of all ages. This was the rock upon which the so-called reformers made shipwreck and went to pieces.

O reader, truth is an unchanging God Himself! For hath He not said, "I am the truth?" If the Real Presence was once the truth (and it most assuredly was) from the very nature of Revelation, it can never be changed, no matter how expedient and desirable to a certain class of people. Philosophical and scientific hypothesis of men may change; one generation may deny and overturn all that was believed and taught in a former; but the truth of the Christian Revelation shall remain forever the same. We be unto the man who attempts to overthrow its great truths and dogmas by his puny near sighted conclusions derived from research into science!

In the days of our Lord it was the truth that except a man ate His flesh and drank His blood he had no life in him; and that He spoke the truth when He lifted up His eyes to heaven and said, "This is My body—this is My blood." It was the truth when St. Paul warned the Christian at Corinth against partaking an unworthy of the Lord's Supper: lest they should be "guilty of the body and of the blood of the Lord." And when St. Justin Martyr writing in the second century said, "We do not receive these things as common bread and drink; but as Jesus Christ our Saviour, was made flesh by the word of God, even so we have been taught that the Eucharist is both the flesh and the blood of the same incarnate Jesus." Origen, in the third century, writes: "If thou wilt go up with Christ to celebrate the Passover, He will give to thee that bread of benediction, His own body and will vouchsafe to thee His own blood." St. Cyril of the fourth century, "He Himself having declared, 'This is My body,' who shall dare to doubt henceforward? And He having said, 'This is My blood,' who shall ever doubt saying: 'This is not His blood?' He once at Cana turned water into wine, which is akin to blood; and is He

underserving of belief when He turned water into blood?"

St. John Chrysostom, who died in the beginning of the fifth century, says: "If thou were indeed incorporeal He would have delivered to thee those same incorporeal souls without covering. But since the gift is united to the body, He delivers to thee in things perceptible to the senses the things to be apprehended by the understanding. How many nowadays say: 'Would that they could look upon His Jesus form, His figure, His tament, His shoes.' Lo! thou seest Him, touchest Him, tasteest Him." Once more, was it not the truth when St. Augustine in address to the newly baptized, says: "I promised you a discourse wherein I would explain the sacrament of the Lord's table, which sacrament you even now behold, and of which you last night were made partakers. You ought to know what you have received. The bread which you see on the altar being sanctified by the word of God, is the body of Christ. That chalice, after being sanctified by the word of God, is the blood of Christ." Moreover let anyone read the history and text of the early Liturgies of the Church and see what, beyond all doubt, is the truth of the Real Presence taught there.

It was the admissions made by such men as Dr. Fisher of Yale, Dr. Schaff, and other reliable Protestant historians, which aroused deep suspicion in the mind of the writer as to the authority of the teaching of Protestantism, and moreover, helped materially to confirm the Catholic claims. In their effort to treat the question at issue fairly, they are compelled to concede to the Apologists and Fathers of the early Church the same interpretation as is accorded to them by the Catholic world. The same is true also of other doctrines considered particularly "Romish." What a wonderful and convincing testimony to the fact that the Catholic Church possesses no "unnaturally devised fables" and "blasphemous deceptions" upon her children, but conscious of her divine message and its contents, promulgates it with authority and power. Hence what an enigma she seems to the vacillating compromising and uncertain sects outside of her communion. They may change the Faith, she cannot; they may interpret their message to suit every passing scientific hypothesis of theory demanded by the unbelieving world, she cannot; they may deny the truth, she like her Master, cannot deny herself.

O glorious Church founded upon the Rock against whom the gates of hell shall never prevail; the stones of whose superstructure are cemented with the blood of martyrs and saints; whose cross-crowned battlements, rearing themselves above into the effulgence of God's love, beckon the weary wanderer in sin to return; who, led well by that unchanging Holy Spirit of Truth, promulgates to an unbelieving and perishing world the true and saving doctrine of Jesus Christ; and upon whose holy and blessed altars is daily offered the world around, that immaculate and Divine Victim whose Precious Blood atones for sin and opens the gates of Paradise: "O may I dwell in Thy courts all the days of my life and behold Thy glory and beauty!"

"Faith of our fathers living still In spite of dungeon, fire and sword, Oh how our hearts beat high with joy Whenever we hear that glorious word! Faith of our fathers! holy faith! We will be true to thee till death!"

EASY WRITING

"At the close of the nineteenth century, a new spirit had enveloped the earth. Men's minds were in a ferment; the inevitable reaction had set in. Scholars who had affirmed conclusions with dogmatic insistence now advanced their cautious theses with a reserve which argued fundamental doubt. The spell once exercised by the vitality of a symbol upon whole nations had been forever dissipated," and so on.

The amount of earnestness contained in the preceding lines is in inverse ratio to the number of words employed. Men's minds may have been in a ferment at the end of the nineteenth century, or they may have been as clear as crystal—a large term; a new spirit may have enveloped the earth at that time, or swamped it, or asphyxiated it or displaced it in the solar system; all that has lost interest for us. But the paragraph has an interest as an example of "easy writing"; the kind that is merely the task of slitting paper into a machine and working the keys in other words it is frothy, quite unreal, altogether out of joint with facts. This is the usual style of the author, Dr. Lyman Abbott, who ever he discourses about dogmatic religion. His rather solemn prepossession are mistaken for facts of the object vs order and his fancies are written down with an air of finality that would do credit to a youthful doc or devoid of a sense of humor, or an ecclesiastical council in full session.

In a recent article, the Doctor has fairly expressed his best efforts in the art of "easy writing." In the seveneenth century," he tells us, "to be religious was to retire from the world." It was not. The Doctor could have learned as much by consulting any penny catechism of the period. "To be religious," he continues, "was to leave one's home, one's industry, the common life, and

retire to a monastery and there practise the exercises of religion, fasting, prayer, meditation." Nothing could be farther from the truth. In Catholic teaching and practice, then as always, to be religious meant to love God above all things, and next, one's neighbor for the sake of God. People can do this in the world as in a cloister; have done it, and must do it, for only the chosen few are called to the cloister. Saint Isidore was a farmer, Blessed Thomas More a lawyer, Saint Maurice a soldier, Saint Margaret a queen, and Saint Monica, the busy mother of a family. Saint Louis of France was truly religious in a camp and in a palace, Blessed Joan of Arc in a hut as well as at the head of an army. Not one of these men and women ever lived in a cloister, or withdrew from the world; but because all of them exemplified the Catholic ideal of a religious life, the Catholic Church by canonizing them, has held them up as models. And, model, in the plain language of common sense and of ascetical writers, ancient and modern, is something to be imitated.

Butler's "Lives" is a fairly accessible book; Dr. Abbott will do well to consult it before he again dogmatizes on the Catholic ideal of a religious life. The man who can write with all gravity that "St. Francis Xavier was as truly a product of the Protestant Reformation as Luther or Wesley," stands in great need of some such elementary guide. "I can give a better lecture on Spain than Mr. Stoddard," a youthful lecturer once remarked, "because I have never been there, and hence am not bound by the facts in the case." In writing of the Catholic Church, Dr. Abbott has always trotted at the facts in the case. Why indeed should he trouble to go to Spain, when "easy writing" seems to satisfy his readers?—America.

HAVE YOU A "BOY PROBLEM?"

IT CAN'T BE SOLVED BY ARITHMETIC

IT'S A QUESTION OF FOOD AND EXERCISE AS WELL AS EDUCATION

The best boy in the world presents a serious problem. His proper development is a problem that must be met by parents who have a proper sense of their responsibilities. Boy problems are not confined to incorrigibles or to boys of bad tendencies. The brighter the boy the greater the problem.

And this problem cannot be solved by any mathematical theories. You can't build a sturdy, well balanced boy out of books or sermons. It is largely a question of food and proper direction of exercise. Faulty nutrition, or lack of nutrition, is responsible for many a boy problem and many a girl problem. Children are stuffed with foods that lack the elements needed to build bone, muscle and brain. A boy fed on pastiches, alone ready cooked it is so easy for the mother to prepare with shredded wheat a deliciously warm, nourishing meal in a few moments. The crispness of the shreds encourages thorough chewing which is the most important process in digestion, and this chewing develops sound teeth and healthy gums. A boy or girl fed largely on shredded wheat is ready for study or play. With this kind of food nature develops a healthy, perfect, well balanced body.

Probably the most perfectly balanced ration ever devised for growing children is shredded wheat biscuit. It supplies everything needed for building healthy tissue, good bone and good brain. It contains all the body building material in the whole world's grain made digestible by steam cooking, shredding and baking. Being ready cooked it is so easy for the mother to prepare with shredded wheat a deliciously warm, nourishing meal in a few moments. The crispness of the shreds encourages thorough chewing which is the most important process in digestion, and this chewing develops sound teeth and healthy gums. A boy or girl fed largely on shredded wheat is ready for study or play. With this kind of food nature develops a healthy, perfect, well balanced body.

THE GOLDENROD AND THE ROSARY

The deep devotion that the late Right Rev. Dr. Conaty, Bishop of Monterey and Los Angeles, bore to the Blessed Lady, was manifested on all occasions, and emphasized in his writings and discourses.

In the October opening number of the Los Angeles Tidings last year, under the caption, "October, Golden Rod," this devoted servant of Mary, who so lately passed away, wrote beautifully as follows:

"How beautiful is the autumn! How like a painter she touches leaf and tree with her gorgeous hues! How we love the turning of the leaf, when we are attracted to the woods to gather clusters of autumn leaves and weave garlands as beautiful as the flowers of summer! It seems as if the very heart of nature sheds its blood upon them to manifest its love for the Great Creator who has given her foliage and fragrance. And, there is the autumn flower, too, the simple but beautiful goldenrod, appearing by the roadside and in the meadow, telling us that October is near, and offering, as it were, to pay by its golden tribute to summer's goodness and summer have received their autumn tribute to God. May with its springtime bringing us Mary, God's sweetest May flower; June with its roses and the Sacred Heart, and the goldenrod in October with Our Lady's Rosary. How much alike these two are, the goldenrod and the rosary. See the roadside flower, its stalk is humble, but its crown is of golden grains, waving their heads in the morning breeze, as if to pay tribute to summer's goodness as it passes from nature to the Rosary, its stalk, too is humble, it is the simplest of all devotions, but it is crowned with beads which, when touched by the hand of piety, turn to grains of gold and, becoming heaven's own coin, purchase God's sweet love and mercy and thus pay tribute for the summer of our lives when a good Saviour filled our hearts with the fragrance of His gifts. The goldenrod is our

proffer them His love with infinite sweetness? And has He not so longed for their love that He has died to win it? How then, shall we not love them and labor for their salvation with charity that burns with their danger? Is it not here where we come short? Repelled by the bigotry, fanaticism, and hardheartedness of some, attracted by the sweetest affections and kind offices of others, are we not prone to look upon these countrymen of ours who are out at the Church, either as persons whose conversion is hopeless or as persons who need no conversion;—excusing ourselves from zealous labor to bring them to God by persuading ourselves that their conversion either is not possible or not necessary;—forgetful that in either case we sin against faith and charity and in both show ourselves wanting in true love of our neighbor and therefore of God? Is not here, in this double error, the reason why so few, comparatively, of our countrymen are brought into the one fold, under the One Shepherd?

There is nothing in modern heresies that should discourage us. The world, before this, has been afflicted with as deep, as wide spread, and as obstinate heresies as it is now. We must not suppose that we have fallen upon peculiarly evil times. Evils, indeed, are there, but our lot is cast in comparatively good times. What is the situation of Catholics now in comparison with what it was under the Arian successors of Constantine? or when the wild and destructive hordes of Northern barbarians over-whelmed the Western Empire? or when the yet more destructive Saracenic hosts, with the Koran in one hand and the scimitar in the other, shouting "There is one God and Mohammed is his prophet," overran the East, and, more than half the known world over the fairest provinces of even Europe herself, supplanted the Cross by the Crescent? But Arianism has been subdued, and is remembered only in the immortal records of its victors; the barbarians have been civilized; the Saracenic hosts have been checked, their power has been broken, and their once formidable empire retains a fitful existence only by the iniquitous policy of nominally Christian princes, who forget their God and the interests of civilization in a vain endeavor to hold over an ever varying balance of power, and to arrest march of Destiny. Protestantism itself, which swept away a third part of Europe, as the tail of the Apocalyptic dragon swept away a third part of the stars of heaven, has spent its force, has been driven back far within its original confines, and, for two hundred and fifty years, has made no progress in the Old World, but to the destruction, True, Unbelief, indifference, Socialism, Communism, Revolutionism, etc. or just now were, rife;—now, they held during the last year their annual, convulsed the greater part of Europe, exiled the Sovereign Pontiff, took possession of the Eternal City, and for a moment seemed on the point of rising to empire. But defeat follows on the heels of victory, their chiefs have fallen, are in exile or in prison, and they must soon be objects of ridicule and contempt, rather than of fear and dread. They are, in the nature of things, short lived. The human race loves order, and must be a believer. It must worship—must have a religion.—Our Sunday Visitor.

national flower and as Catholics we rejoice that it is so, for it reminds us of that devotion which is the golden-rod among devotions, found by the roadside and in the meadows of life, supplying us with power over the Heart of God and shedding into our lives the gold of God's sweet mercy. During October renew your devotion to Our Lady of the Rosary and offer to heaven every day a garland of Her goldenrods by the faithful reciting of the Rosary.

I beg, I implore you, with the deepest earnestness, to devote yourself to the honor and service of Jesus Christ in this most admirable Sacrament of the Eucharist.—St. Ignatius of Loyola.

Mary, as the pattern both of maidenhood and maternity, has exalted woman's state and nature, and made the Christian virgin and the Christian mother understand the sacredness of their duties in the sight of God.—Cardinal Newman.

What Is Auto-Intoxication-- And How to Prevent It

By C. G. Percival, M. D.

Perhaps the best definition I have ever noted of Auto Intoxication is "Self-Intoxication, or poisoning by compounds produced internally by oneself."

This definition is clearly intelligible because it puts Auto-Intoxication exactly where it belongs; fakes it away from the obscure and easily misunderstood, and brings it into the light as an enervating, virulent, poisonous ailment.

It is probably the most insidious of all complaints, because its first indications are that we feel a little below par, sluggish, depleted, etc., and we are apt to delude ourselves that it may be the weather, a little overwork or the need for a rest—

But once let it get a good hold through non attention to the real cause and a nervous condition is apt to develop, which it will take months to correct. Not alone that, but Auto Intoxication so weakens the foundation of the entire system to resist disease that if any is prevalent at the time or if any organ of the body is below par a more or less serious derangement is sure to follow—

The ailments which have been commonly, almost habitually, traced to Auto Intoxication are: Langour, Headache, Insomnia, Biliousness, Melancholia, Nervous Prostration, Digestive Troubles, Eruptions of the Skin, Rheumatism, Neuralgia, Kidney Disturbance, Liver Troubles.

There are several conditions which may produce Auto Intoxication, but by far the most common and prevalent one is the accumulation of waste in the colon, caused by insufficient exercise, improper food or more food than nature can take care of under our present mode of living.

I wonder if you realize how prevalent this most common cause of Auto-Intoxication really is—the clearest proof of it is that one would be entirely safe in stating that there are more drugs consumed in an effort to correct this complaint than for all other human ills combined—it is indeed universal, and it is ever once conquered. In the words of the famous medical scientist, Professor Eli Metchnikoff, "the length of our lives would be nearly doubled."

He has specifically stated that if our colons were removed in early infancy we would in all probability live to the age of one hundred and fifty years.

That is because the waste which accumulates in the colon is extremely poisonous, and the blood, as it flows through the walls of the colon, absorbs these poisons into its permeable walls. Have you ever when bilious, experienced a tingling sensation apparent even above the dormant sensation which biliousness creates? I have, and that is Auto-Intoxication, way above the danger point.

Now, if laxative drugs were thorough in removing this waste, there could be no arraignment against them—

But they are at best only partially effective and temporary in their re-

sults, and if persisted in soon cease to be effective at all. Their effect is, at best, the forcing of the system to throw off a noxious element, and they therefore "jolt" nature instead of assisting her.

There is, however, a method of eliminating this waste, which has been perfected recently after many years of practice and study, which might be aptly termed a nature remedy. This is the cleansing of the colon its entire length, at reasonable periods, by means of an internal bath, in which simple warm water and a harmless antiseptic are used.

This system already has over half a million enthusiastic users and advocates, who have found it the one effective and harmless preventive of Auto Intoxication, and a resulting means of consistently keeping them clear in brain, bright in spirits, enthusiastic in their work and most capable in its performance.

The one great merit about this method, aside from the fact that it is so effective, is that no one can quarrel with it, because it is so simple and natural. It is as it is called, nothing but a bath, scientifically applied. All physicians have for years commonly recommended old-fashioned Internal Baths, and the only distinction between them is that the newer method is infinitely more thorough, therefore it would seem that one could hardly fail to recommend it without stultifying himself, could he?

As a matter of fact, I know that many of the most enlightened and successful specialists are constantly prescribing it to their patients.

The physician who has been responsible for this perfected method of Internal Bathing was himself an invalid twenty-five years ago. Medicine had failed and he tried the old-fashioned Internal Bath. It benefited him, but was only a partially effective. Encouraged by this progress, however, he improved the manner of administering it, and as this improved so did his health.

Hence for twenty five years he has made this his life's study and practice until to-day this long experience is represented in the "J. B. L. Cascade." During all these years of specializing, as may be readily appreciated, most interesting and valuable knowledge was gleaned, and this practical knowledge is all summed up in a most interesting way, and will be sent to you on request, without cost or other obligations if you will simply address Chas. A. Tyrrell, M. D., Room 468, 257 College Street, Toronto, and mention having read this article in The Catholic Record.

The indication of this age is to keep as far away from medicine as possible, and still keep healthy and capable. Physicians agree that 95 per cent. of human ailments is caused by Auto-Intoxication.

These two facts should be sufficient to incline everyone to at least write for this little book and read what it has to say on the subject.

Western School H. L. O'ROURKE, B. A. (Also of Ontario Bar) BARRISTER, SOLICITOR, NOTARY Money to Loan Suite 5, Board of Trade Building, 351 Fifth Avenue West, CALGARY, ALBERTA

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field on in the ordinary course of nature.

"There were no young men present; they were all at the front. There were plenty of old men, old soldiers many of them looked, stamping bravely along with military stride and bearing; old women leaning on sticks; gray-haired matrons with weeping eyes; young widows carrying their babies or leading their little children by the hand; boys in their teens, some of them already in soldier's garb or what approximated thereto; girls, troops of them, with subdued and reverent mien.

"Most were kneeling before the dimly-lighted altar. Some of them, the veterans especially, stood erect, their lips silently moving in devoted ecstasy to the Holy Presence they believed to be there before their eyes. For it should not be forgotten that to these people, in the position of the Blessed Sacrament, is vouchsafed a visual revelation of the actual presence of the Lord Christ Himself. Who shall say they are wrong?"

"Since the war began I have realized in French churches as I never did before, the devotional value, the practical helpfulness, of the reservation of the sacrament of the altar. It makes all the difference between a dead building and a place that is a sanctuary indeed, wherein worshippers feel that they are in immediate contact with the supernatural and divine.

"What a picture it was! One wished an artist could have been present to seize and perpetuate it. It grew dark; there was a storm raging outside and had been all day, but it seemed to have made no difference to the numbers present. There was one candle, and one candle only, to light the gloom, and that was placed on the floor at the foot of the altar steps. The lamps glimmering in the chancel above it supplied the only additional illumination there was.

"Here and there one caught a quick breath, a murmur, a sob, a sigh as the feelings of the bereaved became wrought to a pitch of intensity.

"There was no other sound but that of feet passing softly to and fro as individuals entered or left the church. Now and then a faint gleam would fall upon a rapt, upturned face—for the worshippers were kneeling anywhere, not in serried ranks, but in the aisles, near the doors, on the ground close up to the altar itself—anywhere—all in black, all silent, all praying with one set purpose, one intention of love and faith.

"It was impossible to be there without being moved by it. There was a strange unearthly power in the very atmosphere.

"Would any one tell me that the exercise upon which these people were engaged was all in vain, that Heaven neither desired nor heeded it, and that the trust and affection that prompted it were utterly deluded as to the object they sought to achieve?"

"Be it remembered, this, after all is the faith of the majority of Christendom, the faith that the communion of saints still continues after the shock of death. It has antiquity on its side, and though greatly abused in pre-Reformation days, satisfies such a natural instinct and is such a solace to the bereaved, that it is a pity Protestants everywhere should not be encouraged to return to it forthwith.

"Our dead are not gone far; they have only begun on the other side where they left off here. If they needed us before they need us, now, and we need them.

"The body as the medium of communication is struck away, but that is all. Thought, feeling, memory, goodwill are all what they were before—perhaps even stronger, for the clog of the flesh is gone and the spiritual can go straighter to its mark.

"If we can help one another by prayer while we are still on the physical plane, there is no reason, either in logic or the nature of things, why we should not continue to do so even more effectually when some of us have done with the body and passed out of sight.

"Death is only a bend in the road of life.

There is nothing new here for the Catholic, no new light on that most beautiful of all the beautiful exercises of Christian charity—prayer for the dead; there is no widening of the Catholic vision opened up by the glorious privilege of the Communion of Saints.

Indeed Dr. Campbell's eloquent and heartfelt appreciation of the

beauty of Catholic practice will suggest to the Catholic the very words in which the Catechism simply and directly states the Catholic doctrine in question:

Q. Can the souls in Purgatory be relieved by our prayers and other good works?

A. Yes; being children of God, and still members of the Church, they share in the communion of saints; and the Scripture says, it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins. (II. Macc. xii, 46.)

And again,

Q. Is it lawful to recommend ourselves to the saints and to ask their prayers?

Yes; as it is a lawful and very pious practice to ask the prayers of our fellow-creatures on earth, and to pray for them. (I. Thess. v. 25; St. James v. 16; Zach. I. 12; 2. Macc. xv. 12; Apoc. I, 4.)

And Dr. Campbell:

"If we can help one another by prayer while we are still on the physical plane, there is no reason either in logic, or in the nature of things, why we should not continue to do so even more effectually when some of us have done with the body and passed out of sight."

There is a sense in which beauty and truth are convertible terms, and many are led through appreciation of the beauty of Catholic devotion to the truth on which that devotion is based. Though few have recognized the beauty and reasonableness of the Catholic interpretation of the Communion of Saints with the courage and sincerity of the great preacher whom we have quoted, yet there is abundant evidence that gentle and simple, learned and ignorant, have more or less dimly discerned the truth under the beauty of Catholic devotion during the pre-justice-destroying experiences of the Great War.

THE REVIVAL OF RELIGION IN FRANCE

Not once in a while, nor from those with whom the wish might be father to the thought, but continuously from all conceivable sources comes the steady stream of evidence of the wonderful and significant revival of religion in France.

Mr. C. F. Bertelli, in the London Free Press, in the third of a series of articles inspired by a tour of the French front, after saying that advanced Socialistic ideas have been badly hit by the war, writes thus of religion:

"On the other hand, Roman Catholicism, which previous to the war was almost a dead letter in France, has made wonderful strides. The same may be said of other religions, though the change in this case is of minimum importance apart from the small percentage of worshippers outside of the Catholic pale.

"Such are the absolute facts sustained by all the evidence of my tour. They are confirmed and supplemented, not only by priests and Catholic officers, but also by officers of the fighting forces and intellectual soldiers serving in the ranks who cannot be suspected of bias."

While accepting Mr. Bertelli's evidence on the actual conditions as they came under his observation during his tour, we may discount his opinion as to the religious condition before the war.

Ever since the separation of Church and State the revival of religion has been attested by a hundred competent witnesses. Let us quote again the Head Master of Eton who was on Nov. 23, 1913, preaching in Westminster Abbey, that the Catholic revival in France, if it continues, is "the most momentous event occurring in Europe for at least a century."

The War has given a marvellous impetus to that revival, and perhaps it still remains the most momentous event of the century in European history, in spite of the fact, that the War which has since supervened is in itself of tremendous moment.

Again Mr. Bertelli:

"So far as religious principles are concerned, the wonderful behavior of the priests on the battlefield has done away entirely with that contempt which the masses were wont to have for the ministers of churches. Everywhere these Catholic chaplains, armed only with their faith and animated by a wonderful spirit of sacrifice, have provoked the admiration of unbelievers as well as of the soldiers of all creeds."

Two things are of immeasurable consolation to Catholics. The separation of Church and State was designed to kill the influence of the Church in France. It was to be the coup de grace. It was in reality the immediate occasion of renewed life and increased influence of the

Church throughout every stratum of the French national life.

Some years previously the abrogation of the exemption of clerics from military service was confidently expected to kill sacerdotal vocations. The curé sac au dos was the special object of sneering anti-clerical ridicule.

Now when the great sham-destroying War sees over 20,000 priests in every rank and in every service sublimely patriotic, sublimely heroic and sublimely self-sacrificing, anticlericalism realizes that it has with absolute effectiveness defeated its own ends. The last authentic records show 1,875 deaths among the liberty-loving priests of France. "Greater love than this no man hath." Never again will anticlericalism be able to raise its head in France. It is hoist with its own petard. It is dead. Jam foetet.

And so out of evil comes good. It is one reason why we may hope that out of the great evil of the great War great good may come.

THE HOLY SHE AND PEACE

It is, perhaps, worth while to warn our readers against the absurd and often contradictory rumors regarding peace overtures by the Holy See. To many of these no well informed Catholic would give a moment's credence.

There is not a doubt in the world that the Vatican is infinitely better informed as to the possibility, the advisability and the opportuneness of peace negotiations than the authors of the despatches which find their way into our papers.

Those papers which discuss the "temporal power" in this connection can hardly realize how supremely silly they make themselves. Though the War, by demonstrating its necessity, has brought measurably nearer the solution of the vital question of the independence of the Holy See, and that without any regard to the issue of the War.

THE REV. DR. O'GORMAN

We publish again this week a patriotic sermon by Dr. O'Gorman of Ottawa who has been for some years a valued if occasional contributor to our columns. The sermons published last week and this week were should like our readers to preserve. It was a somewhat singular coincidence that our own editorial treatment of the matter of enlistment not so much as a patriotic duty as an obligation of conscience for Catholics, and Father O'Gorman's first sermon should, without a word written or spoken between us, treat of the same subject in the same sense.

Father John O'Gorman is an ideal young Canadian priest. His parents were in easy circumstances and Father John was free to pursue his studies in preparation for the priesthood in more favorable circumstances than has been the case generally with priests of the older generation. He has what is best in the culture of Germany. He is a Gaelic scholar, reading, writing and speaking the language of our cultured ancestors.

An enthusiastic Gaelic Leaguer he spent many vacations in the Irish speaking districts of Ireland. He studied also in Rome and there acquired the language of Italy. We should not, perhaps, risk this outspoken praise of his scholarly attainments, his thoroughly Irish affiliations, and his typical Canadian patriotism, had we not read in the daily press that he is going to the front. May he come back. We need a whole lot of Father John O'Gorman's in Canada. And we have so few.

God be with you, Father John, and bring you safely back to us enriched with the experiences of the Great War.

NOTES AND COMMENTS

THE PRESBYTERIAN brackets John Knox with Savonarola in some vapid reflections upon religion and the nations. It would be hard to imagine a grosser insult to the memory of the great Florentine reformer.

THEY HAVE, IT seems, been erecting a tablet in a Montreal Presbyterian church to the memory of the apostate Chiniquy, and several loquacious preachers utilized the occasion to boost that unfortunate and unavory individual into a top-most place in the Presbyterian Hall of Fame. One speaker likened him to "the great apostle," and another said that he was "one of the greatest Canadians who has lived." None of them, however, had a word to say

about the last end of the unhappy man who is said to have made night hideous with his cries for the priest whom his "friends" would not allow him to see. Poor Chiniquy, the least kindness such friends could now do to him, or to themselves, would be to allow his name and his memory to lapse into oblivion.

MR. HILAIRE Belloc believes that there is a growing tendency in the modern industrial world towards the re-introduction of forced labour, which he designates as a sort of attenuated slavery. The only abiding check to such a movement he holds to be the Catholic Church. The Church has fought the battle of the workingman in every age and in every crisis through which the industrial world has passed, and she may be depended upon not to relax her vigilance in the contests of the future. Justice as between man and man, and class and class is imperishably ennobled upon her standard.

THAT THE ineradicable barbarity of the Turk as exemplified by his age-long treatment of the Armenians and other subject races has not failed to profit by the example of the German reign of terror in Belgium and Poland, is evidenced by the stories told by Armenian refugees and prisoners of War. For example: The Bishop of Sivas, as related by a Reuter's correspondent, was exiled to a distant place. "He is an old man," said the Vall, "and the head of the Armenians of this district. So as a mark of honor and out of respect for his years and his office, we must see that he does not go barefooted."

Accordingly, he gave instructions to shod the old man with iron shoes like a horse, which was done. "I was an eye witness," said the narrator, "of this cruel deed." May it bring muchunction to the soul of the German War lord!

AN INCIDENT of priestly "revenge" was told some time ago by a writer in the Catholic Standard. An old priest in a mountain village in the Vosges, who had nothing but charity for the whole world, was nevertheless inexorable in denouncing and suppressing abuses. Consequently he made some enemies, one of whom waylaid and shot him, inflicting a wound from which he died in a few days. In the meantime, however, he had made a will, leaving everything he owned to the children of his murderer, who were practically orphaned by their father's death. For he was condemned to imprisonment for life.

THE RECTOR of Trinity Church, New York, the Rev. W. T. Manning, writes in the current number of the Constructive Quarterly an article on the much vexed question of Christian Unity. The article though described as uncompromising from the High Anglican standpoint, is accepted by the denominational journals as being an equitable statement of the case and "fairly repelling the charge of inconsistency," and tending to "clear the air."

DR. MANNING definitely repudiates Protestantism as an attribute of the Episcopal Church. She includes in her fold, he says, many who have strong Protestant tendencies, and she has many interests and aims in common with Protestantism, but "her own faith and order . . . are fundamentally and definitely Catholic." "Her distinctive beliefs," he further avers, "are those which have been held and taught by the Catholic Church throughout the world since the apostles' days." Likewise, the Apostolic Succession, and the doctrine of the Priesthood involved therein, is not a mere view or opinion of the High Church party, but, "is a matter of the Church's most distinct and essential teaching as appears in her authoritative formularies."

THESE "VIEWS" of Dr. Manning's (for, in spite of him, they are classed as mere "views" by his non-episcopal critics), are accepted as a "frank" and "consistent" statement of the Anglican position, though, at the same time he is reminded that there "is another school within the Episcopal Church whose views are not so extreme." In view of them, however, The Presbyterian, for one, agrees with Dr. Manning that it is hopeless at the present time to think of including its Anglican friends in any practical movement towards union.

BUT WHY, after all, so hopeless? Dr. Manning, confessedly, represents

but a section of Anglican or Episcopal churchmen, and despite his avowal to the contrary the Church of England is historically, constitutionally, essentially and hopelessly Protestant. To assert otherwise, as advanced ritualists are so fond of doing in our day, is to fly in the teeth of both history and common sense, and when High churchmen as a body are tired of playing with antiquity they will be quite willing to accept the inevitable and take their place in the ranks with their Protestant brethren of other sects.

THE SAVING remnant—that is, those who, like Newman, Allen, Rivington and a host of others who were not afraid to look anti-quietly in the face frankly and abide by the consequences—will find their way into the one Catholic Church where alone unity can be realized. Let us hope that Dr. Manning is one of these, and that when he can sufficiently penetrate the veil which deludes him into the idea that the Church of England has any "authoritative formularies," or that there is anything "distinctive" or "definite" about her; or that she has by any conceivable test any part in the Catholic Church of the ages, he will not hesitate to range himself on the right side. "The Catholic Church," he says, "is one and indivisible; there ought not to be and there cannot be separate churches of men's making." Is there any institution in the world more essentially man-made than the Church of England?

THE gallant little army of the mountain Kingdom of Montenegro has at length succumbed to the Austrian forces. The possession of Mount Lovcen not only makes the magnificent harbor of Cattaro a safe Austrian naval base but goes far to give a predominant position in the Adriatic.

The Syrian campaign which at one time placed Bagdad almost in the grasp of the British forces has become clouded. We know that the British were driven back to Kut-el-Amara and there for a time were in a dangerous position. Then we were told that the British relief column were driving before them the Turks who were sent to intercept them and had reached a point within twenty-five miles of Kut-el-Amara. Since that time there has been an ominous silence with regard to operations in this sphere.

ON THE BATTLE LINE

M. GEORGES CLEMENCEAU M. Georges Clemenceau has been at the French front in company with two members of the Senatorial Army Commission. His message to the world on his return is "confidence, and still more confidence." M. Clemenceau found at the front, "from the highest chief, bending over his maps, to the humblest soldier at his listening post in a sea of mud, a magnificent unanimity of resolution, superior to all weakening influences." This message is all the more welcome because Clemenceau is not a word painter. He deals plain y with friend and foe. France is going to stick it out just as Britain is with dogged endurance.

THE CZAR OF RUSSIA

The Czar of Russia, too, has been declaring the intention of his people to see the job through. In a New Year's message to his troops he says: "Our beloved Russia can not be assured of her independence and her rights, cannot enjoy the fruits of her labors or develop her resources unless a decisive victory is gained over the enemy. Let it, therefore, be impressed on your minds and consciences that there can be no peace without victory. However great the suffering, and however numerous the victims the struggle may cost us, we must bring victory to our mother country."

IF ITALY IS INDIFFERENT

If Italy is indifferent to the fate of Montenegro France is still on the job. An official report was issued at Paris last night, on the strength of a statement from the Italian Naval Ministry, announcing that the French submarine Foucault had attacked and sunk an Austrian cruiser near Cattaro on Thursday. The vessel was of the Novara type of 1904, of which there are four. These vessels have a displacement of 3,384 tons and carry nine 8.9 inch guns. If the crew went down the loss of life would be about 850 men. The Austrian fleet on the Dalmatian coast has been materially strengthened of late, with the intention of hindering the transport of men and materials by the Allies to the Albanian theatre of operations.

SEMI-OFFICIAL ANNOUNCEMENT

The semi-official announcement of a tightening of the British blockade of Germany through the holding up of cargoes of food and supplies destined, in the first place, for Dutch, Danish and Swedish ports, has led to

much discussion as to the probable attitude of the United States Government in view of the fact that most of the shipments to these countries are from United States ports. The Spectator, one of the most powerful of British journals of opinion, puts the case very plainly when it says: "Germany is a besieged nation, and we are the besiegers. That is the long and the short of the matter. To imagine that we are going to raise a bloodstained sham because of the geographical differences of which we have spoken is utterly to misread the character of the British people. They are no more going to surrender to a punctilio of this kind than the Government of the North would have surrendered to it during the civil war." When the large volume of supplies now reaching Germany through neutral ports cut off there will be a wild clamor from the German agents in the United States and doubtless much talk of reprisals, but if Germany wants food-stuffs and supplies from abroad she will have to send her fleet to make the ocean highway safe for them.—The Toronto Globe, Jan. 15.

T. P. O'CONNOR'S LETTER

SLOWLY BUT STEADILY THE ALLIES GAIN THE BALANCE OF ADVANTAGES

LORD DERBY'S AMBITIONS

Special Cable to THE CATHOLIC RECORD (Copyright 1916, Central News)

London, Jan. 15.—Steadily if slowly, the balance of military advantages continues to swing to the side of the Allies, the long stalemate on the Eastern front is now definitely ended. The Kaiser's, thanks to the supplies of munitions flowing in from Japan and America, are pushing forward vigorously in East Prussia.

The Austro-Germans have gathered in great forces to repel the advance but are steadily being pushed back. The fighting is extremely fierce, as is to be expected considering the great stakes involved in these conflicts.

If the drive ends successfully for Russia, Roumania will probably at last take side with the Allies, which in turn would profoundly affect Greece. The fear of this finds expression in the German press and is also evidenced by the frantic activity of the German agents.

There has also been severe fighting in the Champagne district and in Alsace where German attacks have been defeated with heavy losses to the enemy.

On the other side of the account stands the Austrian capture of the Adriatic fortress of Lovchen from the little army of the Montenegrin government. This is purely a local success which the Austrians must quickly surrender as a main front.

Even the tactful Gen. Joffre this week allows himself to voice the daily increasing confidence of the Allies in an interview wherein he declares that he has indisputable evidence that Germany's exhaustion has already begun.

The domestic situation in England is developing as we prophesied last week. There is no more conclusive evidence of the unity and the iron determination of the nation than the way in which the compulsory bill, so abhorrent to all British traditions, has been received.

Mr. Asquith's personal assurance of its necessity and the extraordinary clever handling of the situation, has reduced Parliamentary opposition to insignificant proportions. The Irish constituted the majority of the opponents at the first reading but, having regard for the smallness of the opposition of the British members, have decided not to interfere further in a purely British matter since Ireland has been excluded from the scope of the measure.

Some important labor organizations are still hostile to the passage of the act but it is expected that most of them will be appeased by the assurances that nothing in the nature of industrial compulsion is contemplated. The readiness where-with the differences on this hitherto burning question have been sunk so as to strengthen the Government's hands and present a united front to the enemy is indeed astonishing and has already produced a remarkable impression on both the Allies and their enemies.

It is impossible to say whether his tremendous success as Organizer of the new Recruiting movement will take Lord Derby. He himself, with his characteristic bluntness, long ago proclaimed to the public what his ambitions were; one was to win the Derby, the other to be Lord Mayor of Liverpool and the third to be Prime Minister. He did not, in announcing these ambitions, contemplate being the first recruiting sergeant of his country, as the war was still a remote and apparently impossible event. If his final ambition has a chance of realization at any time, the chance is perhaps greatest at this particular epoch. The reason I make this statement is not merely because of his recent triumph, but because of the singular and complicated condition of our Parliamentary position. We have now got to the point when it is very difficult to say what will happen from week to week, or it may be said, from day to day even. Though the certainty of the final victory remains as strong as ever among the British people, there are of course moods of pessimism

when things go as wrong as they have done in the Balkans and elsewhere. And during these moods anything may happen and any man may be rushed to the front.

Lord Derby, like all his family, comes from Lancashire. The family have been great land-owners all through their career, and the evolution of England from an agricultural to a manufacturing country has added value every year to their position. A notable example of this is the growth of the town of Bootle. Some years ago it was merely a wet shore to the tumultuous river Mersey; then the growth of manufactures of shipping and docks transformed the Mersey into a great industrial centre; and the Derby family, instead of possessing a valueless piece of land, became the ground landlords of a flourishing town. Similar things have happened in other cities of Lancashire. Bury, for example,—with the result that the present Lord Derby is now one of the richest men of the country.

He retains, however, in spite of his great wealth, that hearty, popular, even democratic kind of temperament and demeanour, which are characteristic of everybody in Lancashire; for Lancashire is the place where, up to quite recently at least, the workmen were accustomed to address their wealthy employers as "thou" and by their Christian names. Of good height, of stout, well proportioned figure, with a full round face, rosy cheeks, bright eyes and winning smile, Lord Derby was met every man in Lancashire from the humblest to the highest with same ease, and speak to each in his own tongue.

Lord Derby has followed the usual course of the great aristocrat in England by being a keen sportsman, and his horses appear in every great race; and although he is not a betting man, he can always tell the odds and is always ready to convey the useful information to his friends. We have a few sporting members in the Irish Party, and they were always among the intimates of Lord Derby and always ready, and often very profitably, to follow his well informed tips. Thus Lord Derby is that peculiar combination, an aristocrat proud of his descent for generations from the historic families that have given a Premier and all the highest officials to the country, yet at the same time a thorough Democrat, at home with everybody.

Lancashire has a large number of seats, and to a large extent is a pivotal county in General Elections, for its political allegiance is in most of the towns quite uncertain—unlike the other great county Yorkshire, where the trend is steady—and the result of it is that Lord Derby is now the greatest voice in Lancashire, and has more to say than perhaps any man in the result of a General Election and as a result of a new House of Commons. Lord Derby is businesslike and intelligent rather than intellectual; can make a blunt rather than a discreet sentence. What with health, good health, keen ambition and his essentially half fellow-well met manner, it cannot yet be declared that he will not be Prime Minister as was his grandfather, the greatest of the family in modern times.

RELIGIOUS MOTIVES FOR ENLISTING

Sermon preached in Blessed Sacrament Church, Ottawa, Sunday, Jan. 9, 1916, by Rev. Dr. J. J. O'Grady, P. P.

The duty of enlisting in defence of one's country like any other natural duty is sanctified and reinforced by religion. The Christian citizen has the same civil duties as the non-Christian. In addition to all the worldly natural motives based on patriotism and ethics common to men of every belief, the Christian has higher motives to urge him to perform his duty. These motives are religious or supernatural. Let us study these supernatural motives which urge a man to enlist.

We consider that it has already been abundantly proved that the present war undertaken by the British Empire is a just one; that Canada is rightly and necessarily with the rest of the Empire in this war; that the Canadian Parliament has authority to send Canadian citizens of military fitness overseas to fight for the defence of Canada and the Empire and for the rights of our Allies.

Now the Canadian Government, by calling for 500,000 soldiers has imposed what is morally equivalent to a command upon every unmarred, able bodied Canadian, not detained by a more pressing duty, the man born in an enemy country alone being exempted, to volunteer for Overseas Service. Consequently such a Canadian citizen is bound in conscience under pain of sin to volunteer. This obligation is all the greater when one is a Christian.

Let us examine these theses in the light of Catholic theology; for the question is too vital for loose reasoning or inaccurate speaking. Catholic theology distinguishes between counsels of perfection which it is meritorious but not necessary to follow, and commands, which must be obeyed under pain of sin. To which class does enlisting belong? Is it merely a counsel for those who would be heroic? Or is it a command for those who would be just? It appears to me, that I am interpreting and applying Catholic principles properly, by answering this question in the following manner. When the Canadian Government in August, 1914, called for 20,000 volunteers for

the Expeditionary Force, enlisting was a counsel, not a command, for the ordinary citizen who had not been a soldier. It was clear that the first men who should and would enlist were those who were or had been soldiers and those who had a special liking for that profession. It was evident also that since Britain's danger was more immediate, that there would be a rush of British and Irish born Canadians to the colors. As events proved, these two classes of men supplied in a month the required number of soldiers. Now, however, in this year of Our Lord 1916 the call for recruits comes to the Canadian who is able and free to be a soldier not as a counsel, but as a command.

For on the first of January of this year the Canadian Government increased the number of recruits required to half a million. Now the total number of men in Canada of twenty one years of age and over, excluding those born in enemy countries, is shown by the census of 1911 to be two millions. Of these a million and a third are married. That leaves two thirds of a million of unmarried men of twenty one years of age and over. To ascertain the number of unmarried men of enlisting age in Canada, one must add to the already mentioned two-thirds of a million those between eighteen and twenty one years of age; and one must subtract therefrom bachelors of over forty five years of age. The weak, the infirm and the unfit must be left out of the count. Hence it would appear that the total number of Canadian bachelors, physically fit to be soldiers, is not more than two-thirds of a million, if indeed it be that high. Now it is evident that these cannot enlist. Very many of them are serving their country better by remaining at their occupations at home. If we deduct from the total list those farmers, skilled mechanics, physicians, clergymen and others who are absolutely required in this country, it will be seen that there are scarcely half a million bachelors in Canada available for military service.

What does that mean? It means two things. First that some married men must go to war, even though the call comes to them more frequently as a counsel than as a command. Needless to say, many of them volunteered from the very beginning of the war. It means, secondly, that every able bodied unmarred Canadian citizen, always excluding those of enemy birth who is not certain that he is required at home, is in duty bound to volunteer for Overseas Service. For it is absolutely clear that the men who are governing Canada would not expose half a million of the flower of our manhood to disease, wounds, and death, unless that were necessary. Since it is necessary, it means that the half-million men must be procured. Just as the Government has a right to call half a million men to the colors by conscription so the Government has a right to oblige in conscience able bodied men who are free to do so to enlist voluntarily. It is a mistake to suppose that there are no obligations save those which rest upon formal commands. The voluntary system in the Dominion to day binds every able bodied Canadian whose duties permit him to enlist, just as conscription would. It is the noblest of all forms of conscription—the conscribing force being the moral law.

Let me sum up the argument as follows. The Canadian Government has undoubtedly a right to call as it did for half a million soldiers. This call obliges primarily the unmarried men. The total number of unmarried men, who are free to go, is less than half a million. Therefore, every able bodied Canadian bachelor, who is not detained by a more urgent duty, is in conscience bound to enlist. What the Bishop of Nova Scotia said of England last April is equally true of Canada to day. "The voluntary system," said the Catholic Bishop in a sermon recorded in the Tablet of May 1 last, "is no less obligatory in conscience than the system of conscription." For had even one man the right to shirk his duty, then half a million men had that same right. That the State in this world crisis be not at the mercy of the shirker, the Government intends to bind and has bound in conscience all able bodied, unmarried men, not already fulfilling a more urgent duty, to enlist for the Canadian Expeditionary Force. The duty of obeying any just command of our rulers, not only for fear of wrath, but also for conscience's sake, is known to every Christian. For the Apostle has said: "Let every soul be subject to the higher powers: for there is no power but from God; and those that be are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God: and they that resist purchase to themselves damnation." (Rom. xiii. 1, 2)

Enlisting for Overseas Service means a sacrifice, a very great sacrifice. This very fact should be an additional motive to urge us on; for there is nothing so essential to a Christian as sacrifice. Every man who is about to enlist should count the cost of the sacrifice and see whether he have wherewith to complete it. Not with the intention of sitting down and asking for outfit terms of peace, but that he may begin by a complete renouncement of all that he hath. He will thus be prepared for any sacrifice he may be called upon to make once he is a soldier. The man who enlists must separate himself from his family and his friends. He inevitably risks his future business prospects. He must

be ready for wet, cold, hunger, excessive fatigue and an iron discipline. He must be prepared to face courageously sickness, wounds and death. No citizens of no faith at all have courageously begun and completed this sacrifice. Men whose past life had been anything but religious have transformed themselves by this sacrifice into heroes. Shall, then, the practicing Christian hang back, when the predial son is enjoying the feast of sacrifice? It were a disgrace to Christianity if those who are considered as model Christians were to shirk the first real sacrifices they were ever called upon to make. Only he is obedient, who is obedient unto death. Only he loves his neighbour, who is willing when necessary to lay down his life for him. Without obedience and without love, there is no Christianity. "For the definition of Christianity is the imitation of Christ."

Now there are three degrees in the imitation of Christ. The first degree consists in loving sacrifices sufficiently to accept them willingly when duty imposes them on us, even though they demand all that we have and are. This degree is obligatory on all Christians. "If then it is your duty to enlist, embrace the sacrifice with all your heart and soul, or you are no Christian."

The second degree consists in an entire indifference as regards pleasure or suffering, health or sickness, esteem or disdain, life or death, if the one or the other be equally conducive to a fulfillment of the will of God. When a man is so disposed, he does not wait till enlisting becomes for him a command. He does not wait till his country is tempted to resort to conscription to force him to do his duty. Even before the call to enlist can oblige him in conscience, he acts. As soon as he sees that he can conscientiously risk his life for his friends, he enlists. Such men are heroes.

The third degree is the most perfect. These are they who, in order to imitate more perfectly their Saviour, prefer the privations and sufferings of the soldier to the riches and pleasures of home and friends, who prefer the sacrifice of their own limbs and lives to the sacrifices of the limbs and lives of their friends, and who only rejoice if worldlings call them fools for having abandoned all out of love of God and their neighbour. To this class belong those French Jesuits and other religious expelled from their own country by the yet existing tyrannous laws of the Third Republic, who have returned at once to France at the call of arms to be required to serve not as priests, whose mission it is to save the sinner and tend the sick and dying, but as soldiers whose duty it is to kill, and who, when the War is over, will, not improbably, with the very crosses of the Legation of Honour on their breasts, be honoured once more out of their own country as if they were wolves. Such a soldier is a saint.

"This is he Whom every man in arms should wish to be."

Catholics of Canada, your Catholicity is now being tested by the white fire of sacrifice. Now is the time to act. When the duty is clear, it will be idle to relate what the Canadian did in the War of 1812. The question will be: What did Catholic Canadians do in the War of 1914? A census will be taken of the storkers of Canada. Every Catholic in that number will be a scandal to the Church. It will not suffice that we have done as well as our non-Catholic neighbors. We claim, and rightly so, to possess privileges not shared by them—as a faithful guide in faith and morals, as a source of inspiration and of the Mass. People will judge of the value of these things by the quality of our conduct. Even those who hate us, even the professional traducers of the Catholic Church, will demand, and with justice, that we shall have done more than others. And if we fail—but no, that cannot be. We, the successors of men whose heroism in the face of barbarous warriors first sanctified the soil of Ontario, we, the French sons of Canada, and we the Irish and Scottish sons of Penal Law, we, Catholics who are the heirs of nineteen centuries of Christian heroism—we cannot fail. Therefore enlist!

BIGOT'S LIE EXPOSED

PROMPT ACTION OF A CATHOLIC EDITOR BRINGS THE LIAR TO ACCOUNT

Last week the country was treated to an exposure of the reckless manner in which, often aided and abetted by great city dailies, lies are circulated and prejudice propagated against the Catholic Church. The Evening Telegraph of Philadelphia, in its issue of December 21 contained the following: "PRIEST ADDS TO CONSCIENCE FUND" Washington, Dec. 21.—A New Haven, Conn. priest to-day sent a contribution of \$125 to the Treasury Department's "conscience fund." In a letter accompanying the donation he said he wanted to ease his conscience for smuggling several years ago. As the professional is an institution in which restitution is advised and through which it is often made, the managing editor of the Catholic Standard and Times immediately corresponded with the nine Catholic rectors of New Haven, informing them of the alleged news and asking them to inquire if any of their priests sent the money for a penitent. The first to reply stated that no one in his house knew anything of the matter, but the second enclosed a clipping from the New Haven Courier of December 23 which read: "\$125 TO CONSCIENCE FUND" "The Treasury Department at Washington has received a draft for

to you as a command, volunteer at once, or you are neither Knights, Canadians nor Catholics. If owing to your position or duties, the call comes to you not as a command, but as a counsel, which it is permitted to follow, then, Sir Knight to arms! The Catholic men of Canada must not act to day, that in future generations their descendants may look back to their heroic sacrifices and exclaim: "Bliss was it in that dawn to be alive, But to be young was very heaven."

Surely for the soldier of Christ there is no truer heaven in this world than the glorious opportunity for a great sacrifice in a noble cause. I am not loquacious at the soldier's life from the sentimental standpoint of the dreamer. I know its dangers, both physical and moral. I am aware that all soldiers are not saints, that all are not even moderately good Christians. But if you wish to keep company only with the good, "You must needs," as St. Paul says, "go out of this world." (I Cor. v. 10) When Catholic soldiers are properly provided with Catholic chaplains, their religious interests are just as safe in the trenches of Flanders as in the streets of Ottawa. We all know, however, how the unreasonable delay of the British War Office in supplying Catholic soldiers with a sufficient number of Catholic chaplains delayed in the early months of the war recruiting in Ireland very considerably. It would appear that the Catholic Canadian soldiers who were in France last year were not adequately supplied with Catholic chaplains. As soon, however, as the attention of our Minister of Militia was called to the fact, a number of additional Catholic chaplains were appointed. Catholics have very real and very specific needs in this regard. Just as it is necessary for Catholic soldiers to wash, and to be fed, and be cared for when sick, so also it is necessary that they be given an opportunity of receiving the Sacraments of Penance, Holy Eucharist and Extreme Unction. A regiment of the most splendid non-Catholic chaplains in the world could not shrive, house or anoint a single Catholic soldier. Catholic soldiers, no matter where they are, need the Catholic chaplain, and no matter what the danger is, must have him. There is every reason to believe, however, that the Canadian Government is both willing and anxious to keep Catholic troops provided with a proper number of their own chaplains. As long as there be a sufficient number of Catholic chaplains, Catholics need not worry about the religious condition of their soldiers. Personally should the Minister of Militia see fit to make use of my services, I would be willing to be chaplain to a body of Catholic soldiers from the Ottawa Valley or from any other part of Canada, and be ready to vouch to the parents, wives and relations of those men, that since they had made the sacrifice of becoming soldiers they were all the better Christians.

When a man becomes a soldier from a conscientious desire to serve his country, Christ Himself vouches for him in these words: "Amen I say unto you, that whosoever shall leave his house, or parents, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting" (Luke xviii: 29, 30) To the shirker, Christ says: "Whoever would save his life shall lose it." To the true soldier Christ says: "Whoever shall lose his life for my sake shall find it." (Matt. xvi: 25) The motto of every Canadian, whether it be his glorious privilege to risk his life for his friends or whether he be compelled by duty to remain at home and help his country in some other but equally necessary way, should be that given by that immortal soldier, saint and Roman martyr, the Apostle Paul: "I take my part in suffering hardship, as a good soldier of Christ Jesus." (II Tim. ii: 3)

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\$125 from a priest in the city to add to the "conscience fund" in behalf of an unnamed penitent here."

To have official and disinterested confirmation of the truth, the United States Treasury Department was written to as to the conflicting newspaper statements, and the following reply was received:

Treasury Department, Office of Treasurer United States, December 29, 1915. Respectfully returned.

The remittance of \$125, within mentioned, was received from a priest in New Haven, on behalf of an unnamed penitent who wanted to ease his conscience on account of having evaded the law as to custom duties.

GEO. FORT, Assistant Treasurer United States.

Upon receipt of the above the Evening Telegraph's attention was called to the matter, and the proof of the error submitted to them and the publication of a correction suggested. In its issue of Thursday, December 30, the Evening Telegraph published this statement:

PRIEST WAS INTERMEDIARY Treasury Department Officials in Washington have corrected a statement made in a despatch from New Haven received by this newspaper a few days ago, in which it was said that a priest of the Connecticut city had sent \$125 to the "conscience fund" in order to relieve his mind because of his having smuggled some goods into the country. The fact of the matter, records of the Treasury Department show, was that the priest had acted as an intermediary for a penitent, and was not guilty himself.

On which the Standard and Times comments: "It is apparent that somebody somewhere should have suspected that first item and not have paved the way for another great scandal in the anti-Catholic sheets, which would have more than the usual semblance of truth when credited to a respectable journal."

THE TABLET FUND

Toronto, Jan. 13, 1916. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal:

- Previously acknowledged.....\$951 31
M. S. Nora Leigh, Toronto..... 2 50
Mrs. G. Coffey, Toronto..... 2 00
Mrs. P. Duffy, Oshawa, N. B. 1 00
J. A. McCormack, Leitchess Creek, C. B., N. S. 5 00
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If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful.

Respectfully yours, W. E. BLAKE, 98 Pembroke St.

THE "OLD CATHOLIC CHURCH" RETURNING TO MOTHER CHURCH

ARCHBISHOP OF "OLD CATHOLIC CHURCH" IN ENGLAND GIVES IN London, Dec. 30.—The "old Catholic Church" in Great Britain has been dissolved by Archbishop Mathew, who has announced his unconditional submission to the Pope. Five of his suffragans and several priests have taken the same step.

In a letter explaining his reasons for dissolving the Church, Archbishop Mathew says that he began the movement in the hope of restoring the nation to Roman Catholicism but that he is now convinced, after two months of solitude and prayer, "that the attitude we adopted of an interior union with the Primate of Christendom, unaccompanied by exterior submission, together with his Holiness' recognition, must prove futile. I regretfully acknowledge that I fell into the error of attaching secondary, instead of primary, importance to the Papal primacy."

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

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

Previously acknowledged... \$6,588 25
Friend, Fergus, Nfld. 1 00
Subscriber, Pt. Morlan, N.S. 50
Mrs. M. McGrath, Spanish. 5 00
Friend, Douglas..... 1 00

FATHER FRASER'S CHINESE MISSION

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Spiritual simplicity is defined to be intense truthfulness, together with self-forgetfulness for Christ's sake.

LAME BACK Spills Kidney Trouble

There's no use putting on liniments and plasters to cure that ache in your hips or back—the trouble is inside. Your kidneys are out of order. GIN PILLS go right to the cause of the backache and heal and regulate the kidney and bladder action. Then you get relief, permanent relief!

Many a man and woman who has been doubled up with shooting pains in the back having to stop work and lie down to get a little relief, has found new health and comfort in

GIN PILLS FOR THE KIDNEYS

Two boxes completely cured /mol McAsheil, of Lower Selma, N.S. "I have never had any trouble with my back since," he says. If you have a lame back—or any sign of kidney trouble—get GIN PILLS today and start the cure working. 50c. a box, six boxes for \$2.50—and every box guaranteed to give satisfaction or your money back. Trial treatment free if you write

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"SALADA" has the reputation of being the cleanest, and most perfect tea sold.

BLACK, GREEN OR MIXED. SEALED PACKETS ONLY.

Advertisement for PEDLARS PERFECT CEILINGS. Includes text: "How Easily Your Home Too Could be Made More Livable! How easily you could make its four dull walls reflect all the cheeriness and joy you love to bring it yourself! How easily those who make it home might enjoy the added distinction PEDLARS PERFECT CEILINGS AND WALLS will bring it. Only a little of your spare time these stay-in-days and your home can have the richness and charm of costly plaster or composition effects, without their excessive cost. The free plans we send you make erection simple and easy. Pedlar's Perfect Metal Ceilings and Walls are moulded sharp and clear on steel dies. The Pedlar machine cut beads on each panel make all joints fit tight and invisible—an added advantage peculiar to Pedlar's Perfect Metal Ceilings and Walls. Prime coated with special Mellow-tone paint which makes possible that desirable soft finish. Place them right on your plaster or wooden walls. They can be painted any tint or shade and will last as long as your house—dust proof, vermin proof, fire proof, sanitary and ornamental. Why not give your home—Now—the added charm and cheeriness the home-folks would love to have? Why not see what a difference a little of your spare time these long evenings would make in your home, in any room. Send us a rough plan of any rooms you wish—our experts will make you helpful suggestions free of charge. Shall we send you too, the one Wall and Ceiling Catalogue R. E. showing many of the 2,000 designs and Period styles you have to select from? Ask us today. Address nearest branch. THE PEDLAR PEOPLE. 1511 Broadway, New York, N.Y. Branches: Montreal, Toronto, Winnipeg." Includes illustration of a man in a suit and a woman in a dress looking at a large, ornate ceiling.

FIVE MINUTE SERMON

BY REV. F. PEPPER
THIRD SUNDAY AFTER EPIPHANY
Jesus saith: 'I will come and heal him' (Matt. vii. 7.)

Ever recurring separation governs all our life on earth. What time unites must also be separated by time, for we have not here a lasting city (Hebr. xiii, 14), and it is well for us that this is the case. The fact that we must necessarily be cut off from the things of this world makes us think of Him, from Whom we need never separate; and the remembrance of friends, lost to us by the circumstances of life or by death, and unable to console or help us, reminds us of One who is always near us and whose power to help never fails. Jesus is everywhere, always ready to assist us, and wherever He is, we find comfort, strength and blessing. He stood still beside the leper, stretched out His hand and healed him. To the centurion He said kindly: "I will come," although the Roman, being full of faith, knew that Jesus was really present with his sick servant, even if He did not actually come, and his faith was rewarded. Wherever Jesus is, we find comfort, strength and blessing, and He is always in every place; hence there can be no locality and no occasion when it is impossible for us to share His blessing. If we do not always receive it, it is because we do not remain in His presence; we do not remember that He is always with us, and so, though He is really present, He is not present for us, and by our own fault we lose the benefit of His constant and holy presence.

Of all the practices coming under the general heading of prayer, none is more important than a frequent remembrance of God's presence. During the day we ought often to call to mind with lively faith the fact that God sees us and is ready to help us. If we say our prayers in the morning, we consecrate our hearts to God, and throughout the day we ought to remember this consecration, until we say our evening prayers and go to sleep.

God commanded Abraham often to remember His presence, saying: "I am the Almighty God, walk before Me, and be perfect" (Gen. xvii, 1). The connection of the words here shows that to walk before God means continually to think that He is near us, and to let that thought lead us to true virtue and perfection. Call this divine precept often to mind: "Walk before Me." In the same way the Holy Ghost, speaking through the Psalmist, says: "Seek the Lord and be strengthened, seek His face evermore" (Ps. civ, 4). This means, "If you never forget that He is near you, you will be strong to do right; under all circumstances remember Him, looking as it were at His face, and then His grace will always be a glance of His eyes falling upon you, admonishing, warning, and encouraging you." We ought to be able to exclaim with David: "To Thee have I lifted up my eyes, Who dwellest in heaven. . . as the eyes of the handmaid are on the hands of her mistress, so are our eyes unto the Lord our God" (Ps. cxvii, 12). Just as the handmaid should be ready to obey her mistress, so ought we often to look up to God and remind our selves of His Will, saying, "I must do this or that, because He wills it."

This living thought is a necessary condition of unflinching obedience on our part. For this reason all the fathers of the Church impress upon us the duty of constantly remembering the presence of God. St. Gregory Nazianzen writes: "In order to derive strength the body must be united with the soul, the branches with the trunk of a tree, and the sun's rays with the sun, and in the same way our spirits must be united with God." "Come ye to Him and be enlightened, and your face shall not be confounded" (Ps. xxxiii, 6) that is to say: Think often of Him, and then His grace will enlighten you and show you under all circumstances what you ought to do, and your whole life will be such that you need not be ashamed before God, "for (adds St. Gregory) we ought to remember God more frequently than we draw breath."

What is more likely to deter us from wrong doing than the thought whenever we fall into temptation, that He sees us and is with us, Who will one day judge strictly all that is evil? In His infinite goodness He is now still willing to give us strength to overcome. "Tell me, if you had to stand continually before your Ruler or your Judge, would you not stand in awe of Him? Therefore when you eat think of God as present; before you fall asleep, and when anger is stirring in your heart, and in the hour of joy and amusement, in short, whatever you are doing, remember that God is there."

What could do more to strengthen our love of God than this remembrance of having a true love of God in our hearts, we shall be strong enough to conquer all the attacks of the evil one; and when one man, through not thinking of God, loses courage and says: "I cannot do right, it is too hard for me," another, who is mindful of God, finds fresh energy to begin and accomplish the good work. Much that seems hard becomes easy, if we know that people whom we love and honor are watching us and delighting in our achievements. Even more than ought the thought of God strengthen us to do right.

Masters of the spiritual life suggest various methods of accustoming ourselves to remember God's presence. Some succeed in picturing our dear Saviour as present under the form that He had on certain occasions in His life on earth. We may think of Him as an infant in His manger, as a Child in His Mother's arms, or during His Passion, as crowned with thorns and fastened to the Cross, whilst He turns upon us a glance of loving warning. Or we may picture Him walking beside us, just as when He went about His own country teaching the way of Salvation, or as He accompanied the disciples on the road to Emmaus, or like the Good Shepherd, anxious to lose none of His sheep. It is a good plan to avail ourselves of these thoughts suggested by the various ecclesiastical seasons, and to picture Jesus as present under the form in which each festival, as it recurs, represents Him.

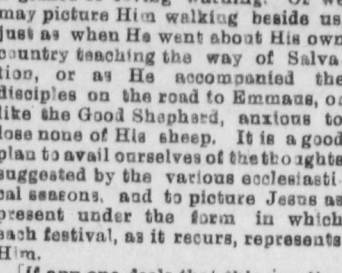
If any one feels that this practice involves too much strain, he had better give it up as in that case it might easily prove injurious. Another method is to make an act of faith in God's presence, without trying to call up any imaginary picture. We all believe in the truth expressed by the Apostle in the words: "God is not far from every one of us, for in Him we live and move and are" (Acts xvii, 28). Let us accustom ourselves gradually to make every thing about us, that we perceive by means of our senses, remind us of God's wisdom and goodness. An ordinary man, perceiving pleasant and useful things, thinks only of the pleasure and advantage that he derives from them, but a Christian remembers Him Who in His incomprehensible goodness has created all these things and bestowed them upon us in love. In this way everything about us may serve to make us think of God's universal presence.

The best way of all of thinking about God is to remind ourselves very often that He is dwelling in our innermost heart, as long as we possess sanctifying grace. St. Paul says: "Know ye not that you are the Temple of God, and that the Spirit of God dwelleth in you? (1 Cor. iii, 16). Let us resolve never to drive Him from our hearts even by a sinful thought, but to keep them always filled with His Holy Love. When we are engaged in business or in society, we can address a short but heartfelt prayer to Him quite secretly, so that He may counsel, uphold and strengthen us, and that, just as He now dwells in our hearts, we, too, may some day dwell in glory and perpetual happiness with Him. Amen.

THE QUESTION OF DRINK IN ENGLAND
We learn that every day the demand in London for a stricter regulation of the sale of liquor during the war becomes more insistent.

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LOUIS LABRIE
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Military authorities are disgusted with the drunkenness of soldiers brought about by the disposition of civilians to treat all men in uniform. Lord Kitchener has issued numerous protests against the treating of his soldiers, but without the desired results. Even the closing of public houses at 10 o'clock at night has not cured the evil, and stricter regulations seem inevitable.

The increase of drunkenness among women, especially among those whose husbands have entered the service, has fallen under the observation of the British Medical Association, and many delegations of prominent women have appeared before the licensing justices in an effort to check this practice by regulation.

In his last days Lord Roberts made this appeal to the public to cease tempting soldiers with liquor: "I feel it is my duty to point out to the civil population that putting temptations in the way of our soldiers by injudiciously treating them to drink is injurious to them and prejudicial to our chances of victory."

Sir James Crichton-Browne, the famous physician, in an interview on "Alcohol and War," said: "Tea has been one of the saviours of mankind. I verily believe that but for the introduction of tea and coffee Europe might have drunk itself to death. I am so uncompromising or fanatical opponent of alcohol. I believe it has played a part in human evolution, that it is an invaluable remedy in certain stages of unhealthy disease. It is probable, however, that its medicinal mission is fulfilled, and as regards its social use, it is becoming more and more circumscribed."

Sir James expressed the belief that alcohol would be found to play an important part in the issue of this war, both actively and negatively; that it had been responsible for atrocities and barbarities, and that the Russian prohibition of vodka strengthened her arm and helped her to victory. "The handling of a magazine rifle is a very delicate operation," he said, "and those men will perform it best who have had no alcohol."—St. Paul Bulletin.

THE CATHOLIC HABIT OF PRAYER

Nothing bespeaks the practical Catholic so much as the salutary habit of prayer. In temptation, in all surprise of danger, in fear, anguish, or grief, the well trained soul, like a confiding child running to the protecting arms of its mother, turns instinctively to God, and in so doing but follows the maxim of Our Lord to "Pray always."

Prayer for the Catholic is the armor of the soul which from constant use is kept clean and bright; it is the ever-present shield against which the fiery darts of enemies strike, but are powerless to harm. It is as natural for the good Catholic to pray as to breathe, and prayer will always spring spontaneously to his heart and lips with even the first intimation of danger. If he be victorious over temptation; if he be successful in overcoming an inclination to evil; if he is to accomplish any good whatsoever, it is traceable always to prayer. All good things must come to him through prayer.

NEED OF RELIGIOUS TRAINING

Not long ago Dr. Burton of the University of Minnesota bawled the declension of religious training in higher educational institutions and declared that the students are so "ethically insensitive" that they do not hesitate to lie when it suits them to do so.

This week Dr. Vincent, President of the same institution, attributes the low standards of honor in college athletics, petty stealing, profanity, peddling indecent stories, and other questionable practices of college and university students in part to the inertia of college Y. M. C. A.'s. "Too often Y. M. C. A. members, who are good, goody goody fellows who are courageous to have not the courage to be anything else. They have not the stamina to protest against the wrongdoing they know is going on about them all the time."

Laziness and moral indifference are a curse both of college morals and of our country generally, the price of which we are going to pay by the most painful discipline we ever have experienced.

These men, in touch with the conditions that prevail in our institutions of higher learning, cannot be accused of not knowing whereof they speak. They are courageous enough to give public expression to their convictions with a view, no doubt, of arousing the better class of citizens to a realization of the needs of the hour, in the hope that some step may be taken to apply the proper remedy.

The things they criticize are but symptoms of a disease which is not confined to the student body, but affects every stratum of society. Disregard for the moral law is frightfully prevalent at the present time. It leads almost insensibly from petty infractions, which mark the initial steps of the transgressor, to the great sins which shock the public and sicken the conscience of the moral lapse of youth, so diphthery characterized as "wild oats," are but the straw which indicates the direction in which the wind blows, the incipient flame, which unless stamped out will burst into a great conflagration. To save the coming generation these indiscretions, as they are too often called, must be checked in their very beginnings.

There is only one remedy for this deplorable moral condition—a practical and ever-present recognition of the Supreme Being, whose right to lay down laws for the moral guidance of the individual and of society is indisputable. Whose will must be obeyed in all things under pain of His eternal displeasure. This recognition of human dependence upon, and relationship to, God we call religion; and the inculcation of the same principles of morality of which it is the source must be made the basis and mainstay of every system of education worthy of the name.

It is unfortunate that the name of God has been banished from the educational institutions conducted by the state. That is a condition made necessary by the religious affiliations of the citizens of the Republic. It is a condition which right thinking men bewail and for which the better class of educators are striving to find a remedy that will prove acceptable to all.

They have come to the conclusion that nothing short of definite religious training in youth and early manhood will lay the foundation for that high and holy regard for God and "the things of God" which will lead into the arena of public and private life citizens whose norm of conduct is an enlightened conscience, whose standard of right and wrong is based on something more substantial than the whims and fancies of the individual.

Beauty Doctor Tells Secret

Detroit Beauty Doctor Gives Simple Recipe to Darken Gray Hair and Promote Its Growth
Miss Alice Whitney, a well-known beauty doctor of Detroit, Mich., recently gave out the following statement: "Anyone can prepare a simple mixture at home that will promote the growth and make it soft and glossy. To a half pint of water add 1 oz. of bay rum, a small box of Orlex Compound and 1/2 oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until the desired shade is obtained. This will make a gray-haired person look twenty years younger. It is also fine to promote the growth of the hair, relieve itching and scalp disease, and is excellent for dandruff and falling hair."

A thorough religious training is what the youths of this land need to fit them for the enjoyment of the blessings and opportunities it promises to all—a recognition of the presence of God everywhere encircling them with the atmosphere of the supernatural and an humble facility in obeying the laws He has laid down for the moral well-being of man and nations.

The children who are receiving such an education in Catholic schools are favored indeed. To them we look for the highest types of Christian culture and devoted citizenship.—St. Paul Bulletin.

For Breakfast Te-Morrow

serve Dr. Jackson's Roman Meal. You'll find this dark, nut-brown coarsely granulated food very delicious. It has a taste different from any other cereal. It is exceedingly nutritious. It prevents indigestion. It is guaranteed to relieve constipation or "money back." Ask your doctor about Dr. Jackson's Roman Meal. 10c. and 25c. at grocers. Follow directions closely and do NOT stir while cooking porridge. Try Roman Meal Nuggets, the ready-cooked form of Roman Meal. Serve with hot milk or soften with boiling water. Four off and add milk and sugar. Made by Roman Meal Co., Toronto.

THE WORLD SEEMS TO BE OUT OF JOINT

From a pastoral by the Right Rev. John F. Cunningham, D. D., Bishop of Concordia, Kansas, the following extract is taken: "The world of late seems to be out of joint. A terrible war is spreading its horrors and devastation over many a land flooded with blood, and the holocaust of thousands and tens of thousands of human lives. The inhabitants of these unfortunate regions, where the tidal wave of a mighty strife has rolled and mercilessly continues still to roll forward and backward, are wandering homeless in the midst of smoking ruins, or seek refuge in distant countries, there to endure the pangs of hunger and the rigors of wintry elements. The tremors of Mother earth, as if frightened by the titanic clash of contending armies, has added new terrors to a situation that casts an appalling gloom over the present, and is freighted with evils for the future."

In those parts of the world that have, as yet, from actual warfare, a restless feeling has taken possession of the masses, and from among the ranks of the rich and the file of the poor, arises a cry of discontent, of defiance, of hatred, threatening the very foundations of society. The Holy Father has pointed out in his first encyclical the principal causes of the moral disturbances, and sees salvation only in the return of the world to the teachings of Him, from Whom His sent to be the Saviour of mankind, Christ Jesus, Our Lord.

Holy Church, speaking through the voice of her consecrated ministers, never tires of insisting upon the necessity of a Catholic to be true to his Maker, to his fellow-being and to himself. Nations vainly tried to do away with God and His laws, and the results have been the saddest and most fatal. Facing this condition we would remind you, dearly beloved in Christ, of the elementary duty of prayer, of the sacramental obligation of hearing Mass on Sundays and holy days, of frequenting the Sacraments, for through them grace is conveyed to our souls that grace, which alone can enable us to live up to the full measure of high ideals and solid virtue.

You are members of that magnificent organization, the Church of Ages, founded by the Son of God, and justly proud to have the privilege conferred upon you. See to it, that you may not lose this glorious title, and like Esau of yore, exchange your birthright for a mess of pottage.

We will mention some means, that after prayer and the receiving of the Sacraments, are calculated to keep alive the blessed fire of Faith kindled by the Holy Ghost in your hearts. In the first place, we would like to see established in every parish of the Diocese, the Holy Name Society. Experience has demonstrated that it is a great factor for the fostering of devotion, while its simple rules and regulations have a tendency that makes for right living and Christian conduct.

We call again your attention to the strong prohibition proclaimed by the Church in regard to mixed marriages. The evils resulting therefrom form the history of everyday life. Whilst in some isolated cases the effects of disregarding this salutary law may not be plainly visible to all, misery, domestic and spiritual, is the lot of such unnatural unions. Christ, who knew well the human heart, raised marriage to the dignity of a sacrament, because without its grace, it is high impossible to attain the sublime end for which this institution was divinely established.

You were taught and believe, dearly beloved, that God created us to enjoy ultimately his beautiful vision in heaven; but a condition has been placed to this happy consummation. We must believe and we must do what God demands that we should believe and do. This implies the absolute necessity of instruction concerning the articles of Faith and the rule of conduct. This instruction to be lasting and abiding, must be imparted when the mind is as soft as wax to receive, and as hard as marble to retain. Instruction supposes a

teacher, and in the natural order of things the parent is the first instructor in the sanctuary of a Christian home till the time arrives for the delegation of his right to those who are called from above to continue the good work in the class room of a Catholic school. We most solemnly adjure parents to discharge their sacred obligation, affording their little ones the blessing of a Catholic education.

Be insistent in prayer; attend Holy Mass daily, if possible; frequent the sacraments, going to confession and receiving Communion often; be present at the religious services held every week in your parish church; open your hearts to the action of divine love and exemplify it always by deeds of charity, giving particularly now to the needy and the poor of God; put the sign of the Cross on your flesh and the sweet restraint of the gospel on your will; read pious edifying books, especially the Life of Our Blessed Lord so beautifully and simply portrayed by the pen of the evangelists.—The Guardian.

A RANCID STAGE

Nobody objects to a "thriller." Indeed into the drab monotony of our daily lives a thrilling play may inject new enthusiasm, new interest. Anything that helps us to forget for a moment the dreary of our daily routine is perfectly legitimate, if moral. In fact, it was in days when the stage did not know the morbid plays that have lately come into fashion that the art obtained for itself the title of "legitimate."

But a great many of the plays upon the stage to day are not legitimate, for the simple reason that they pander to the lowest passions in man. Anything that makes a man brutish, even by the most artistic means, is not a high or legitimate form of amusement, however we may seek to justify it by fine-sounding names. Anything that "leaves a bad taste in the mouth," as the popular saying goes, is not healthful for the mind or soul. And that is precisely what we can say of no small number of plays that have been highly advertised, artistically staged and cleverly acted in many of our great cities.

Take, for instance, "Marie Odile," which had a long run in New York last winter and is now being given in all the smaller cities and towns throughout the country. Although the play has been highly commended by the dramatic critics, it is one which should never have been produced, since the theme is the intelligence one of "war babies." And what renders its whole tenor and atmosphere more disgustingly unpalatable to Catholics is that the scene is laid in the convents of nuns, and the heroine is none other than an unrepentant aspirant for the holy veil of religion. It does not save the play from utter morbidity that the innocent victim looks upon her sorry plight as a miracle, and upon her pythical betrayer as St. Michael. Do you wish to know the impression produced upon an audience of painted, powdered women by the betrayed novice?

It was a titter!—The Rosary Magazine.

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CHATS WITH YOUNG MEN

MANNERS AND RELIGION

I think that a primary—shall I say the primary element—in manners is modesty, that virtue by which the great are great without being arrogant; by which the good are good without sounding their deeds on a trumpet.

Another element of good manners is the power of making yourself at home among all classes, and making all classes feel at home with you—but without loss of dignity on the one side or the other.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.

By all means begin your folks. Even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week.

Elizabeth had not done anything wonderful, they said. Then, why was she the winner? The judges told why.

Elizabeth had showed courage, not only on one occasion, but on so many that they could not be reckoned. When her mother died Elizabeth became the head of the house, taking care of her blind father and seven brothers and sisters.

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OUR BOYS AND GIRLS

A SOLDIER OF OUR LADY

Is not that a beautiful title, dear children? Uncle Jack in Sacred Heart Review read about a very brave soldier who won it. His name was Captain Roger Bellingham.

It seems that he went on a pilgrimage from Ireland to Lourdes. Helped were badly needed to look after the blind, the sick, and the lame, and a call went out for volunteers.

Elizabeth had showed courage, not only on one occasion, but on so many that they could not be reckoned. When her mother died Elizabeth became the head of the house, taking care of her blind father and seven brothers and sisters.

WHY ELIZABETH GOT THE PRIZE

Every one thought for certain that the prize for showing courage under difficult circumstances, given every year in a Brooklyn school, would be won for 1915 by the boy who had saved a comrade from drowning, or by the girl who discovered a fire and put it out promptly.

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Don't you think that little Elizabeth deserved the prize? There must be times when her little body just aches with weariness, and she must feel like crying now and again when other girls go on a good mission while she is mixing bread or mending yawning tears.

AS TO SPIRITISM

Doctor Godefroy Raupert, a convert to the Church and a contributor to many Catholic publications abroad, has delivered many lectures on Spiritism, to audiences composed of Catholic priests, scientists and students.

At the close of the lecture Doctor Raupert delivered himself of the following advice to Catholics, namely, to keep away from the study of the spirit world—because it involved a great injury to the medium—that is to say the cerebral system.

Those who without investigation dismiss the phenomena which are admittedly as marvelous as they are inexplicable, are as much to be censured as those who rush in and accept the view that the growth of man's mental powers is gradually showing itself in the knowledge he is obtaining over the unknown in nature.

Let the good Catholic always remember that our Saviour Himself suffered the devil to tempt Him. And St. Paul says: "Put ye on the armor of God that you may be able to stand against the deceits of the devil, for our wrestling is not against flesh and blood but against the

Father Hugh Pope, a Dominican, tells us in the Ecclesiastical Review (Philadelphia), what constitutes the Catholic view on the subject of modern Spiritism.

To the Catholic theologian, he tells us, the answer is very easy, and an amply adequate cause for all these phenomena may with confidence be assigned. There is a spirit world as the Scriptures teach us and as the Church has defined. This spirit world is divided into two hosts which are marshalled respectively under the banners of good and of evil—the angels of God who stood firm in the conflict, Satan and his hosts who rebelled.

These latter are mighty intelligences, even though fallen; they are the instruments of God Who works His will and carries out the government of the universe through His good angels. In His all-wise Providence, permitting the powers of evil to strive for the mastery with Him over the souls of men.

"For God created man incorruptible and to the image of His own likeness He made him. But by the envy of the devil, death came into the world; and they follow him that are of his side."

But the Bible tells us sometimes of angels as appearing as to be seen by all alike. Thus the angels, who appeared to Abraham were seen by him and by his whole household; the angel who appeared to Tobias was seen by all.

In order to explain these apparitions St. Thomas suggests that probably these bodies were formed of air which, when condensed, is capable of being moulded into shape and also of receiving color, as is clear from the case of the clouds.

We may argue then, continues Father Pope that illusion will explain many so-called apparitions; that thought transference and telepathy will explain certain others; and that fraud undoubtedly plays an important part in many instances.

Nevertheless none of these causes is adequate to explain persistent phenomena visible to many at once.

If we once grant the existence of a body of evil spirits, so well known to St. Peter (I Peter, 5, 8), and if we recollect the craving of the human mind for contact with the world beyond the veil, a craving which insists on being satisfied whether by true or false religion, it is easy to go a step further and allow the possibility, nay, the probability that when man unduly craves such knowledge, the evil may know he is only too willing to help him. For he has marvelous power over the elements and the forces of nature, and why should he not use them for the seduction of foolish man, as he did of old in Pharaoh's court?

He may use those forces of nature at whose existence we have only recently begun to guess, and of which wireless telegraphy has afforded us such an astounding revelation; he may use telegraphy and thought-transference; he may know the secrets of brain-waves; he may know the conditions of the other and the sensitiveness of the brain cells to various impressions may be no mystery to him.

Treating of the question of Spiritism, Father Roure, S. J., in Etudes, (Paris), has the following pertinent remarks to make: "The revival of the spiritistic corresponds usually with unsettled periods in which society seeks some diversion from the monotony of its miseries or troubles."

It is certain that Spiritism becomes all the more acceptable as faith grows colder. Protestant or non-Catholic countries are invariably more affected than Catholic. As for the Church, while she is far from encouraging the use of magnetism by all sorts of persons, she by no means forbids it absolutely.

Let the good Catholic always remember that our Saviour Himself suffered the devil to tempt Him. And St. Paul says: "Put ye on the armor of God that you may be able to stand against the deceits of the devil, for our wrestling is not against flesh and blood but against the

principalties and powers, against the rulers of the world of darkness, against the spirit of wickedness in high places." Yet how does he work his marvels, this spirit of darkness? It is not for us to seek out his methods, but rather to be always ready to oppose him with Faith.—N. Y. Freeman's Journal.

POVERTY AND CHARACTER

The editor of a certain prosperous magazine who offers his readers excellent advice on the advantages of economy aroused, by so doing, the wrath of a woman who has to maintain a family on \$800 a year.

Apparently that was just the kind of letter the editor wanted, for it gave him the opportunity to show from his own life's story why he believes in poverty, and the article he wrote has lately been published in book form.

There is not a single step, not an inch, on the road of direct poverty that I do not know or have not experienced. And having experienced every thought, every feeling, and every hardship that come to those who travel that road, I say today that I rejoice with every boy who is going through the same experiences.

The foregoing testimony to the value of poverty, "always as a condition to work out of, not to stay in," will doubtless be corroborated by many a man and woman among our readers who realize that they would hardly be the steadfast characters they are today, if stern poverty had not attended their earlier years.

WHAT ANGLICANISM TOLERATES

"Alfonso" in Edinburgh Catholic Herald

It is amazing to read the kind of excuses and pretexts that Anglicans of a certain school are driven to make for the present chaotic condition of Anglicanism. The fact that as a common celebration of the Lord's Supper took place at Kikuyu, in the African mission field, between Anglicans and all sorts of Nonconformists; and that the Archbishop of Canterbury sanctions dissenting ministers preaching in Anglican pulpits, and dissenters receiving the Anglican communion; and that there are three distinct "schools of thought" in the Anglican Church, holding diametrically opposite doctrines on the most fundamental points of the Christian religion—these facts naturally have to be faced by those who hold that the Church of England is a part of the One Holy, Catholic and Apostolic Church.

Don't forget that the quality is here, too. This is one of the most remarkable features. In spite of the great confusion into which the war has thrown the raw material markets of the world, our buyers have succeeded, by placing orders far ahead, and by other means, in maintaining a high standard of quality that you will find most difficult to duplicate. This accounts for many of the astoundingly low prices that you will find in this Sensational Book of Bargains.

allowed to remain in peace and communion with the Pope, and the rest of the Catholic world, which had and taught the doctrine of Papal infallibility. The Kikuyu situation, therefore, he argues is no worse. But who does not see at a glance that the cases are not parallel at all? The Gallican clergy and people were not formal heretics, for Papal infallibility had not then been declared an article of faith. They were Catholics still, and they all knew and held at least that union with Rome was a necessary part of Catholicity, and that separation from the See of Peter involved schism; their opposition to the Pope's claim to infallibility was more political than theological. They were Catholics then; they had denied no defined article of the faith; and if the whole Catholic episcopate assembled in Council had decreed Papal infallibility (as happened in fact in 1870) the Gallicans would certainly have accepted it. Only after 1870 did the rejection of infallibility become formal heresy.

WHAT ANGLICANISM TOLERATES

But look at Anglicanism—its clergy and members holding joint communion with dissenters of all kinds, who are heretics and schismatics in the eyes of Father Puller, and yet are admitted to Anglican pulpits and altar rails; clergymen, not to mention lay people, denying point blank the Divinity of Our Lord, the Resurrection, His Miracles, His Birth of a Virgin, and we know not what other cardinal articles of the Catholic faith; yet all without excommunication or interference from their authorities, and peaceably enjoying communion in the Anglican Church along with High Churchmen and Low Churchmen, to whom their views are repugnant and un-Christian. Did ever one see or read or hear of such a thing in the Catholic Church? Such a phenomenon not only never happened, but it is absolutely unthinkable and impossible; for on the day that the Catholic Church tolerated, knowingly and deliberately such a state of belief she would forfeit her claim to be God's Church and to speak with Divine authority as the Teacher and Guardian of the Deposit of Revelation committed to her keeping. Only in Protestantism is it permitted to hold any opinion you like on any subject you like, and to let others do the same, within the same sect. There is no authority except one's own judgment. Now Anglicanism is Protestantism. Father Puller can defend it as such. But he must not confound it with its opposite.

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MACDONALD.—At Glen Norman, on Sunday, Nov. 28, 1915, Finlay A. MacDonald, aged seventy-seven years. May he rest in peace.
MCGEER.—At Mount Pleasant, Iowa, Aug. 23rd, 1915, Miss Mary A. McGeer. May her soul rest in peace.

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Suzette Ste Marie, want to adopt a young girl preferably an orphan, between ages twelve and sixteen, must be healthy, fairly good looking and refined in manner. Photograph desired. Apply Box L, CATHOLIC RECORD, London, Ont. 1958-47

The Empire's Call to Ontario: "ECONOMIZE"



Lloyd George

"We are fighting Germany, Austria, and drink, and so far as I can see, the greatest of these three deadly foes is drink."



Lord Kitchener

"The men who have recently joined the Colours are doing their utmost to prepare themselves for active service with the least possible delay. This result can only be achieved if by hard work and strict sobriety they keep themselves thoroughly fit and healthy."



Admiral Jellicoe

"In the Navy there are three qualities upon which efficiency mainly depends. They are discipline, straight shooting, and endurance; and 'temperance' unquestionably lends greatly to the promotion of these qualities."



Baron French

"There is no doubt that the work which the Royal Army Temperance Association carries on makes men infinitely better soldiers and better men. If men want to see regiments, battalions, squadrons, batteries, smart and efficient, they must practise these great qualities of self-control and self-sacrifice."

The existence of the British Empire depends upon the outcome of the War. All our resources must be thrown into the scale. The Empire's call is for men, munitions, food, clothing, and, above all things, MONEY. We are being called upon to give our millions to carry on the war. Sir Geo. E. Foster has stated that the Dominion Government might even ask for a Domestic Loan of \$300,000,000. It is only a few weeks ago that Canadians subscribed over \$100,000,000 to a War Loan. These facts bring right home to us that this is, as Premier Asquith stated, "A War of Money as well as Men." Sir Robert Borden, Sir Thomas White, Finance Minister, and other prominent men have emphasized the necessity of economy. Conserve our wealth. Cut down expenses. This is what we must do.

Something to Think About

Did you ever seriously think about the millions of dollars expended annually for alcoholic beverages in the Province of Ontario? As nearly as can be estimated from figures, based on Dominion Government returns, the consumption of alcoholic beverages in the Dominion in 1914 was \$103,049,129. Assuming that Ontario, whose population is one-third of the Dominion, consumes one-third of the alcoholic beverages, her share amounts to \$34,349,709.66. Let us say \$33,000,000. In other words, Ontario's Annual Consumption of Alcoholic Beverages represents the cost of—

- 1st. Rifles, Machine Guns and Field Guns for an army of 690,523 men on active service for a period of 12 months.
- 2nd. Or Accoutrements, Camp Equipment, Harness and Saddlery, Transport Vehicles, Signalling and Telephone Equipment, Tools and Miscellaneous Requirements for 1,269,231 men at the front.
- 3rd. Or one year's Clothing and Necessaries for 330,000 men.
- 4th. Or Rations, Subsistence or Money Allowances for 226,027 "boys" on active service for one year.
- 5th. Or the Canadian Government's Separation Allowance for 117,773 dependents for the entire year of 1916.

The foregoing figures are based on the war estimates of the Department of Militia and Defence for 1916-17, as published on December 31st, 1915, in The Toronto Globe.

Eliminate This Expenditure

The Citizens' Committee of One Hundred believes that as a war-time measure, if for no other reason, this colossal expenditure for alcoholic beverages in Ontario should be eliminated. The Committee also has every confidence that the Provincial Government will move in this important matter as rapidly as public opinion will support them. The function of the Citizens' Committee of One Hundred is to organize, crystallize and give expression to the present state of public opinion on the question of prohibition. The Committee believes that it can demonstrate to the Government that Ontario is overwhelmingly in favor of prohibition. The people will shortly be given the opportunity of signing a petition for presentation to the Government. The Citizens' Committee of One Hundred is the executive head of this big new prohibition movement. It represents the whole Province. It numbers men of both political parties—men who welcome this chance to work for prohibition now that it has been taken out of politics—earnest men who are working together for the common good. The public, and this includes those living in DRY municipalities, are urged to join hands with the Committee and insure the success of the movement. Doing so will show that you appreciate the benefits of prohibition in your own municipality and add great strength to the Committee's campaign. If you live in a Local Option municipality your signature to the petition is just as urgently wanted as it would be if you were under license. Province-wide prohibition would not only confer a benefit on people living where Local Option does not prevail, but would also help to enforce the law in Local Option municipalities.

Citizens' Committee of One Hundred

E. P. CLEMENT, Berlin, Chairman.
JAMES HALES, Toronto, Vice-Chairman.
G. A. Warburton, Chairman of Executive Committee
C. P. R. Building, Toronto. Telephone Main 2246
FRANK KENT, Meaford, Treasurer.
NEWTON WYLIE, Secretary.

Signs of the Times

England

The sale of liquor has been curtailed to five and one-half hours per day. WHY?

France

The French Government has prohibited the manufacture or sale of Absinthe, and provided heavy penalties for any person supplying any such liquors to soldiers. WHY?

Russia

The most outstanding example in the world's history of the prohibition of the liquor traffic is Russia. Our ally has enacted absolute prohibition with insupportable results—both economic and moral. Vice and poverty have given way to happier homes and enormously increased savings accounts. WHY?

Germany

On February 17th, 1915, the General Commander issued a proclamation that any saloonkeeper serving alcoholic drinks to any soldier would be sentenced to one year's imprisonment, and his business closed up. WHY?

United States

Seven more States voted "yes" on December 30th, for State-wide prohibition of the manufacture and sale of liquor. WHY?

Canada

Prince Edward Island is dry.
Nova Scotia is all under prohibition except the city of Halifax.

New Brunswick has prohibition in ten out of fifteen counties and in two of its three cities.
Quebec has 900 dry municipalities and only 237 wet.

Manitoba will vote on prohibition this year.
Saskatchewan—Every bar was closed on June 30th last.

Alberta—Declined for prohibition on July 21st last by 68,250 votes, as against 37,500.
British Columbia—The Government is pledged to take a plebiscite.

Ontario

573 municipalities are now dry and there are licenses in only 274. This counts as dry the municipalities voted dry on January 3rd. During the past five years only a single municipality in Ontario has gone back from prohibition to license. Local prohibition has proved an immense success. You are asked to join with the Committee of One Hundred in the demand for a chance to pronounce on Province-wide extinction of the traffic.