LONDON, SATURDAY, NOVEMBER 28, 1914

THE SICK MAN

Turkey, defeated two years ago by three Balkan states, has thrown down the gage of battle to the allied powers. The diplomats vary as to the motives of this misdirected energy but they all agree that the Sick Man of Europe's doom is guaranteed by his alliance with Germany. For many years he has been in a precarious state of health and has been kept alive mainly by the nations for reasons which could not be called diginterested.

Toward Turkey England adopted a policy which Lord Salisbury described as "backing the wrong horse." She fought for Turkey in the Crimean war, and bolstered up on other occasions because the downfall of Turkey would affect the Mohammedan subjects of England in India who regarded the Sultan as their religious chief. For some time past, however, Turkey has been cultivating the friendship of Germany. Bismarck used to say that the whole Eastern question was not worth the bones of one Pomeranian grenadier, but the Emperor of Germany, guided by diplomats who had neither the foresight nor the subtlety of the man of blood and iron, thought otherwise. And so Germany is the Sick Man's physician. It doctored his army in 1912, and, nevertheless, it was soundly thrashed. Just now it is propell. ing Turkey down the way to destruc tion. It smoothed the way by predictions of a " Holy War," but there are no gatherings in the halls, no sound of clamorous marching squadrons to justify the doctor and prophet. And the reason is plain. The Mohammedans are averse to parting with British rule for the sake of placing themselves in the possession of a power which has governed, and for many years by brute-force, terror and assassination. And Germany's methods, writ in fire, outrage and desolation, are not unknows to them. And so the Sick Man whose power had once smitten the Balkans, taken Constantinople, held sway for the greater part of the Meditteranean and surged northward and westward, is dying. After his death Russia may obtain a direct route to the ocean through the Dardanelles and the Bosphorous. This we know not, but Christendom will not grieve over the passing of

THE TEMPORAL POWER

the Sick Man.

We have a suspicion that the Italians would rejoice to have the unifrom any menace of the secular state. We do not refer to the Italians who chant the praises of the apostate Bruno but to those who are aware of the duties of the Papacy and of its services to Italy. They know that the Popes created and safeguarded Italian nationality. They protected her from Goth and Vandal: from Bysantine despotism. They know that Rome is an international centre and belongs much more to Christendom at large than to Italy. Its very monument is an eloquent His influence is not only felt in acadetestimony to the fostering care of the Papacy that has been the heart is a factor in nearly every departand shield of Italy from the day the seat of empire was transferred to Constantinople. "We shall win," says Bishop Hedley, "in the fight over the Vicar of Christ. We shall win back his independence. No Catholic should be half hearted in this. Nothing but the temporal independence of the Pope, under the him-he reads men and things by the either the Holy Father himself or the wishes and intentions of Catholics. As soon as the Catholics take the matter up it will be done. There will be no fighting, no disturbance. It will be done by the votes of the millions as soon as the millions learn a little more explicitly the lesson of their faith."

THE OLD GAME

Across the border there is at pres ent a recrudescence of shameless bigotry. Because a man is a Catholic he must not, whatsoever his qualifications, be given any public office. Because of this he must be vilified,

The Catholic Record dark, preening themselves the while n their devotion to liberty. Canada also has some knowledge of gentry of that type who are dominated by politicians. They too are very vociferous on the subject of liberty and yet all the while they are subservient to every whim of the Lodge and to every caprice of the politician who plays upon their ignorance and uses it for his own ends. Some day they may discover what an asset their inexhaustible credulity is to some preachers and politicians.

LEST WE FORGET

Once more let us say that we must not forget the dependents of those who are at the front or on duty throughout Canada. It is not a matter of charity but of justice. It is a solemn duty of which we are aware, but we are prone to forget those who are playing a noble part in the Empire's defence and their wives and children who are already on the firing line of suspense, anxiety and fear. Wise administration of funds is necessary, but this can be had without undus red-tape formali. had without undue red-tape formali-

THE WAR

Preaching at Southwark cathedral, England, recently, Bishop Amigo said "that God permitted a nation to be scourged and defeated in battle for the sins that had been committed. The war might prove a blessing in disguise, and as a result of the proclamation of freedom of religion to the Poles the Catholic Church would be able to make progress amongst the people of that country. France had persecuted the Church. There might in punishment be many sufferings brought upon the people of France, and this war might be a scourge upon that country which is the eldest daughter of the Catholic Church. In England also a considerable amount of irreligion existed not only amongst the rich but amongst the poor. He urged his people to pray, to do acts of penance, to fortify themselves so as to bring down God's blessing upon them and not his

AD MULTOS ANNOS

Catholics everywhere will rejoice

at Monsignor Shahan's elevation to the episcopate. For many years he has been a tireless worker in the field of higher education and he has the satisfaction, denied to many workers, of seeing the result of his labours. It is not for us to review them: suffice it to say that the Catholic University of Washington is his monument. It is a testimony to his administrative ability, to his splendid stilly enough to ascert that it was de-and acknowledged scholarship, to his feated would have been bashed on invincible determination. Time was when the outlook was dark and pessimism grew apace, but Monsignor Shahan conquered difficulties, reassured the doubting, infused into those about him his high courage and enthusiasm and placed upon solid foundation the Great University which is now a centre of light, truth and inspiration. It is no exaggeration to say that his place among great churchmen is secure. His pen is ever at the service of the Church. mic circles but it is far reaching and ment of Catholic activity. He arrays truth in garment of splendid diction and is insistent in telling us that we custodians of immortal principles and inheritors of the wisdom of the ages have a mighty work to do in America. Like all the truly greatlike the Cardinal who consecrate guarantee of Europe, can satisfy light of a kindly heart and sees good in all.

GENEROSITY OF THE GERMANS

That the Catholics of Germany are doing what is possible for their co-religionists, even among their antag-onists, is shown by the news that Cardinal von Hartmann, a personal friend of the Kaiser, has interceded with him to obtain special privileges for French priest soldiers taken pris-

These he has obtained. All priests serving as soldiers in the French army who may be so unfor-tunate as to be taken prisoners will be treated as officers; no matter what rank they hold in the army and will not only be allowed better food and greater freedom than would attacked by political braves who ply otherwise be theirs, but will also be their dirty trade for pay and in the permitted to practice their religion—

their fellow prisoners.

These facts have been communicated through the Prussian ambassador to the Holy See, with an assurance that Catholics will receive sympathetic treatment as regards the practice of their faith.—Church Pro-

PUBLIC VS. CENSOR

DANGERS OF A "PEPTONIZED DIET ON WAR NEWS"

Arnold Bennet in the Daily News and Leader warns English readers of the effects of censorship. As we are in the same predicament his reflexions may be useful to us also.

The public in doing its share in the war, is under the disadvantage of working in the dark. The Allied Governments are engaged in a conspiracy among themselves to deceive the enemy as to what their armies are

But the Allied Governments are also busy with a further enterprise, that of misleading and keeping in ignorance their own publics, not for the undoing of the enemy, but for for the stability of themselves. Of

enjoy the most . . At the same time, I am convinced, and so are most folks, that the British censorship is still badly organised and administered, and that it might, without offending the other censorship, be considerably less foolish than as a fact it is. I am further convinced that all the Allied censorships are running the same danger which we so clearly and so disdainfully see the enemy censorships to be running in Berlin and Vienna.

Still, the censorship exists, and it is not going to be appreciably altered. We are forced to accept it. The duty of Governments is to govern, especially in war time; and the responsibility of their acts is theirs. The duty of the public is to submit with cheerfulness to the re straint of being governed more than usual. And to submit with wisdom and cunning also. But above all, the duty of the public is to decline to live in a world of illusions, for illusions magnify crises and weaken the power to meet them. Now, as regards the censorship, it rests with each member of the public to render it ineffective so far as he himself is the enemy! Indeed by rendering the censorship essentially ineffective so far as he himself is concerned a man harms the enemy because he in-

creases the strength of the Government by one undeluded.

In the first place, the wise reader should remember that the official newsman, just like ourselves, employe two different vocabularies to describe similar events. Thus, the German army may suffer a detest. The Allied Armies may only suffer a re-verse. We feel this in ourselves. Who among us would dare to say that the British Army was ever de-feated? Nobody. Even in the worst days of the Boer War the British Army was not defeated, and anyone head for a Pro. Boer. Reverse yes. Defeat, no. Only an enemy can be defeated. The thing is natural; it is inevitable. Nevertheless, the wise reader of war news will remember that defeat and reverse are absolutely interchangeable terms, denoting precisely the same phenomenon. If in the privacy of his mind he constantly interchanges them he will constantly produce within himself an effect which is de-

structive of illusion.

In the same way, the enemy re treats, but we retire; the enemy is routed, but we retire rapidly; and the enemy flies, but we retreat fight. ing obstinate rear guard actions. Again, there are those remarkable words "successful" and "unsuccess-Who would suppose that tw such such opposites could ever mean exactly the same thing? But they often do. A good example of their interchange-ability may be seen in their connection with the word "sortie." All depends upon the nanner in which you regard a sortie. A sortie is always successful in that a party comes out; it is always un-successful in that the party re-enters. A German sortie is not and cannot be successful; the Allied sortie must

Beware, also, of vagueness in official reports. A grain of s detail is usually more important than a ton of generality in any official report. If you read that "the Germans have advanced somewhat at B---; our forces have made good progress else. where," you may assume that the German advance was more important than the Allies' progress. And seriously beware of one-sided statements as to losses. "The German losses exceeded 8,000 killed and

to celebrate Mass and to minister to cause they have not been brought to cause they have not been brought to our notice. Yet the very fact that they have not been brought to our notice (as they often are not) should make us pause. The Allies' losses may have been only 1,000, but they may have been 5,000; the chances are that they are round about 3,000. There cannot now be much differ ence in the wastage of the opposing forces, but while reading the news this fact is extraordinarily difficult to keep in mind. The picture of a German army continually ravaged by death, disease, and demoralization, and an Allied army always miracu-lously at full strength and full of lously at full strength and full of courage simply cannot be permanently destroyed. It reconstructs itself each morning at breakfast by a magic process of its own. Intensely ridiculous, it still imposes itself even on the sagacious. It is one of the very worst psychological effects of the official bulletin. It can only be a pulified by pressitent mental be nullified by persistent mental effort, and by persistent reading of the Berlin wireless reports.

We peruse the latter always with convinced and scornful scepticism. But despite our just resentment of German semi-official lying, we have to admit that officially Berlin is sel-dom fatuous enough to depart from fact in its Marconi communications.
The evident partiality of its summaries, together with their brilliant omissions, should help us to be critical of the bulletins which form our

own daily bread.
In other words, all official bulletins are deliberately intended to give an impression different from the im pression of an impartial spectator. This has always been so. It may be right, for there are weaklings in all lands. But whether it is right or wrong, we should remember it and allow for it in our conclusions.

And nearly all that I have said about official news applies to unofficial news. I have remarked that Governments are engaged in the enterprise of misleading us. But we ourselves are an active part of that conspiracy. We want to be de-ceived; we do not want the whole truth unless it is of a certain com-plexion; and all the unofficial newsmen must pander to this longing as far as they dare. You cen see the result in the headliness of every newspaper in the world without ex ception. Unconsciously we are all co-operating with the censorship that we detest. The newspaper that printed even the censored news with the scientific detachment of a historian would no doubt soon get its windows smashed, or at least find itself the target of a rumour that it was being financed by the enemy.

The man who dares look the facts in the face is stronger than the man

to be treated with caution just now. The fault is not altogether theirs; indeed, it is very little theirs. The censor has them in his grip. He allows them to moralise and to prophesy, and that is about all. But even when they moralise sternly they and with a note of sentimental good cheer which nullifies all that precedes it. As to prophecy, the prophecies are usually quite wrong. Up to within a week of the fall of Antwerp the most prominent military experts were convinced that that which has happened would not ha pen some of them were even con-vinced that it was the German force, and not the Belgian, that was being contained. Practically all military experts have assured us daily for many weeks past that we were with in a day or two of a decisive event, though on the surface there was nothing to suggest the imminence of a The crisis is at hand. decision. and the Allies have no reason to fear,"
etc. You see, they wanted a decision.
So did we readers. The prophecies were conceivably excusable. What is less excusable is the apparent determination of some experts to see The appearance of a German army corps at—proves that Von Kluck is seriously alarmed for his safety in that region." Possibly the recent appearance of a German army corps in Antwerp proved that the German were seriously alarmed for their safety in Antwerp. The influence of such comment upon the mind of the reader is insidious and terrible, and it should be fought with might and

main.

Let it not be supposed that the sole danger of the well meaning honest citizen in estimating the progress of the war, despite the efforts be successful. Beware, therefore of grees of the war, despite the efforts being influenced by these deluding of the censorship to prevent him, is the danger of undue optimism. It is almost inevitable that undue pessimism will at intervals take the place of undue optimism. Events theatri-cal in their swiftness and in their immediate effects—such as the fall of Namur, the sinking of cruisers, and of Namur, the sinking of crusers, and the fall of Antwerp—are bound to shake him unduly, because the pep-tonised diet of news served by the censorship has inevitably impaired the health of his organs and enteebled his power of resistance to the un-usual. At times facts are too much wounded." They may have; the for the censorship. When Antwerp figure may not be exaggerated. In our minds we accordingly write off with glee 3,000 from the effective strength of the German arms. with glee 3,000 from the effective the crudity of the affair. And when strength of the German army, and British forces, of which the British that is the end of the transaction for us. We forget the Allies' losses, be-

therefore, the Germans, knew a lot) are involved in the fall, either that unpleasing detail, too, must emerge or the German official wireless bulletins must be mutilated for us to save our stomachs. The censorship having shorn its lambs, is obliged to push them out into the icy wind, and the consequences are instantly manifest throughout a darkened London That is an inevitable sequel of censorship. Each citizen must guard against it for himself, and each citizen, by the daily practice of scientific detachment in his heart, is capable of so doing.

STORIES OF THE TOMMIES

From the letters published in English papers T. P. culls these stories: There is a story of an Irish boy in the famous Irish regiment—the Connaught Rangers, who, unable to bear the moans of his thirsty comrades any longer, crawled out to pick some apples; he was killed as he was returning with his booty; another soldier who followed on the same quest was wounded. A Highlande sees a cow: he rushes out to milk it while there is a hailstorm of bullets all around; he is wounded; but he brings back some milk to his thirsty

comrades.

There is another story which I give with pleasure—for anything is welcome which relieves the ferocity of the battlefield. A Highlander is discovered by his comrades wearing a Germau helmet, and is asked for an explanation. This is the explanation; he was lying with a wounded leg which was bleeding freely, and close to him was a German soldier also severely wounded and also bleeding freely. "I managed to crawl up to him and bound his as best I could," said the Highlander. "He did the same for me. A' this, of course, was nae German, an' the ither mon no' a word o' English. When he'd done, not seein' how else to thank him I just smiled, an' by way o' token handed him my Glen-garry, an' he smiled back and gave me his hel-

met.'
The story leaves a sweet taste in the mouth. These soldiers' letters are creating an extraordinary wave of enthusiasm and affection for our Tommies; and every one in these countries feels prouder and fonder of him every day. It is probably one of the reasons why recruiting is going on at such a desperate rate; and that the war fever in England, instead of abating, becomes daily otter and hotter.

MEXICO IS NOW IN WILDEST CHAOS

Referring editorially to the split between Carranza and Villa and to the choice of Gutierrez as provisional president of Mexico, the Washington Post, the most widely read and influential daily paper at the national capital, says:
"The immediate result is chaos in

Mexico. There cannot be two supreme governments. With the two factions struggling, outside authority. Claims for indemnity for the robberies and murders now in prospect will have to be made against military chieftains, who are here to day and gone to morrow.
"What will the United States

government do when the murder of Americans is resumed? tinue its policy of watchful waiting for a solution that never arrives? Will it merely receive and record claims against Mexico, without making any effort to settle them? Will it still act as a dog in the manger toward other nations, refusing to permit them to protect their own eople in Mexico, and refusing itself

The people of this country do not care who becomes president of Mexico. They have no interest in Carranza or Villa or Zapata. But they will not rest easily if another season of terror and bloodshed brings about the pillage of Americans. They will not be content to see Gen. Funston's troops standing idly at Vera Cruz while Americans in other parts of Mexico are being robbed and murdered."

THE ARCHBISHOP OF LEMBERG

The state department has been asked to learn the whereabouts of the Archbishop of Lemberg, in Galcia, who is said to have been made prisoner by Russia and to have een transported to Siberia. He is a subject of Austria. The state department made inquiry from the Russian embassy here, but got no in-

HIGH TRIBUTE TO NUNS AND

In the August number of Brann's Iconoclast, Editor Windle pays the following tribute to the Catholic iest and nun:
"Death and duty often go hand in

hand. This is frequently the case in the lives of priests and Sisters of Charity. In Memphis and many other cities visited by plagues you Stevenson.

find monuments erected to the mem ory of priests and nuns who died that others might live. When friends fled, when blood relations left victims to die, these strange priests and Sisters came with medicine in their hands and a message of love on their lips. They came to suffer, to serve, to die, yet these are the men and women whose lives are blackened by character assassins like Watson, Walker, Boles, Spurgeon and Seguin. Though a non-Catholic, I permit no person on earth to go beyond me in my admiration for these martyred to duty. While I live they shall have a defender."

HOLY FATHER AND PRISONERS OF WAR

TEXT OF LETTER OF POPE BENEDICT TO CARDINAL VON HARTMANN

Holy Father's letter to Cardinal Von Hartmann, Archbishop of Cologne, a summary of which was given in recent press dispatches:

To our beloved son, health and the

Following is a translation of the

Apostolic Benediction.

We have received from you the good news that His Majesty the Emperor of Germany, acceding to your petition, has decided that the priests of God belonging to the French armies, who are prisoners in Germany, shall receive the same

Assuredly in this time of great hit. terness, when all Europe devastated by fire and sword, is red with the blood of Christians, and when our oul is afflicted with inexpressible sadness, your words have been a great comfort to us. We have understood from that news how deep is your love towards all those who are bound to you by the sacerdotal ties.

We are convinced that your charity will be extended not only to the Frenth priests, but as far as possible to the other prisoners, without distinction of religion or country, who are detained in your country. Let your charity be exercised especially towards all the sick and the wounded so that their sufferings may be alleviated and that provision can be made for their spiritual welfare. If this work of charity is obligatory on all men, it belongs in a special way to the province of the ministers of God and all others who are devoted to religion. We are confident, therefore that your example will be imitated by all who glory in Christianity, and in particular by the Catholic bishops and priests, and that this will be the case not only in Germany, but whereever prisoners arrive especially if they are sick or wounded.—Philadel-phia Standard and Times.

A DEPLORABLE SPEECH

London Daily Chronicle, Oct. 26 Everywhere except in Ulster-and

there only among a few envenomed souls — the war has extinguished party feeling, subdued old animosities, and united men and women of all classes and creeds. One of the classed compensations of this war has been its unifying influence, not merely in Great Britain and Ireland, but all over the British Empire. Very seldom, if ever, in our history have our people exhibited so much unity, of spirit and purpose, so much enthusiasm, so stern and resolute determination, so universal a readi ness for service and sacrifice as have Vet it is at such a time that Sin George Richardson, generalissimo of the Carsonite Volunteers, has thought it seemingly to strike the harshest chords of party prejudice Speaking a few days ago at a re-cruiting meeting in Ulster Sir George

If any man found himself wavering, let him try and recollect the events of last March and what the Army and Navy did for Ulster. They came to Ulster's help in the day of trouble, and they would come again. It was now the Volunteers' opportunity to show them their gratitude. When the war was over and itude. When the war was over and their ranks were reinforced by some twelve thousand men thoroughly well-trained and with vast field experience, they would return to the attack and relegate Home Rule to the

We can take the measure of Sir George Richardson's calibre this mischievous utterance, of which the Larkinites and the Sinn Feiners who are yelping at Mr. Redmond's heels are certain to take advantage How different in spirit and in sub stance are the recruiting speeches of the Nationalist Leader, with their emphasis on Irish unity and their stirring appeal to a large patriotism. really helpful to the Empire in the grave crisis through which it is pass-

Kindness is catching, and if yo go around with a thoroughly developed case your neighbors will be sure to get it. Be kind.

Give us to go blithely about our business. Help us to play the man;

CATHOLIC NOTES

In recognition of his generous gift of a well equipped gymnasium to St. Mary's Seminary, La Porte, Texas, Louis A. Adoue, a non Catholic of Galveston, was presented with a gold medallion, the gift of the late Pope Pius X. on November 7.

The Catholic Earl of Granard, Master of the Horse to King George of England, has been appointed to the command of the Fifth Battalion of the Royal Irish Regiment. A brother of Lord Granard was recently killed on the field of battle.

In Bruges, Belgium, the great buildings of the Xaverian Brothers comprising a whole block, especially the college buildings, have also been given over to the wounded and sick soldiers; the Brothers are nursing them to do this they have suspended their collegiate work.

The late Monsignor Benson had completed a three-act comedy, the rights of which are held by Mr. Hugh Robinson, says the London Catholic Times. Arrangements are being made for Monsignor Benson's play to be produced first in America, in accordance with his own wish.

Mr. James B. Connolly, the famous Catholic writer of fiction and sea stories, has just been declared the winner of the \$3,500 prize given by Collier's Magazine for the best short story submitted. Hundreds of the best writers of the United States competed, and Theodore Roosevelt was one of the judges.

The death is announced in Paris of Jean Faure, the old-time singer and composer, at the age of eighty four. In addition to singing at the Opera Comique he was the composer of world-famous melodies, the most celebrated of which is "Les Rameaux" (" The Palms ")

Recently a large concourse of prelates, priests and people was present at the inauguration of a commemorative tablet in the house in Rome, where Pope Benedict XV. used to live before he was appointed Archbishop of Bologna, and where for many years he was busily engaged in the pastoral activities of the parish.

Captain Lumsden, of the Gordons. who has fallen in action abroad, was a member of a well known Catholic family in Aberdeenshire, Scotland, which has given in its time dozens of officers to the British army. grand uncle of Captain Lumsden was Sir Harry Lumsden a famous Indian soldier, who had the distinction of having first introduced khaki as a uniform in the British Army.

The Holy Father has presented a rich gold chalice to the Church of Santa Maria Immacolata di Pegli in Genos. This is the church wherein the baptism of His Holiness is recorded. It is also a church of interest to Ireland, for in its register is recorded the death of the great O'Connell, who died in Genoa close to this building.

When the native Indian troops which have been called up by Great Britain landed at Marseilles, a few days ago, it was a pleasant surprise to many Frenchmen to find that thousands of them were Catholics, and very good Catholics, too. Another thing which greatly struck the people of the south was the fact that they were well supplied with Catholic chaplains.

Mgr. Bickerstaffe - Drew, "John Hyscough," with two other Catholic chaplains, has been "mentioned in the dispatches," by General French. The bravery and devotion of the clergy, chaplains, officers and privates, has been noted in every army now engaged at the front. A French colonel recently said the cheerfulness, ready obedience, and spirit of sacrifice, displayed by the priests in the ranks, more than doubled the strength of his command.

The Irish Guards were recently the heroes of an incident which has been the subject of enthusiastic comment from one end to the other of the British lines. The famous regiment were ordered to take an exposed German position, and before advanc-ing they knelt for a moment in silent prayer. Then, springing to their feet, they fixed bayonets and dashed in wide, open order across the expessed plateau swept by the enemy's machine guns. What remained of the regiment-for many fell-took the German position at the point of the bayonet. Eyewitnesses state that the men crossed the plain hurrahing and singing, while many of them had a look of absolute happiness and joy

on their faces.

Nearly all the students from the different countries of Europe who were in Rome preparing for the priesthood have been called home by heir governments to serve in the armies. It was sad to see the other day the departure of the students from the Austro Hungarian cellege, hese students whose bright vermillion soutanes made such a conspicuously brilliant color in the Roman landscape. They, and the French students from the Seminary of Santa Chaira, called home, as the others were, by the hard law of con-scription, which does not even spare the young Levite selected for the service of the altar, were by a strange fate travellers in the same train from Rome.

SO AS BY FIRE

BY JEAN CONNOB

CHAPTER XII THE WILD WEED'S BLOOM

The two years had passed. It was winter, and Allston Leigh's growing actice had drawn him to Washing-n where "the season," social and litical, was at its height.

Committees, conventions, night dances, functions of every kind, until the gay city seemed to scintillate with electric life, in which the brilliant young lawyer held place with the careless ease of one "to the

There were more than a dozen in vitations claiming his attention this morning as he lingered over a late breakfast at his club.

Dr. John Vance, rapidly gaining name and fame in the University Hospital over which he had been called to preside, and who had pulled Mr. Leigh through a spell of typhoid mr. Leigh through a spell of typholic six months ago, sat opposite him, having dropped in for a cup of the "club" coffee after a trying night. "If you're going to keep that up," he laughed, with a glance at the

"I'll have you on my hands again, Leigh."

danger," was the answer. "Most of these must go to the waste basket with regrets." But his eye suddenly brightened as he picked up an envelope from the heap. The careful elegance of the seal, the faint breath of sandalwood, the slight tremor of the old Italian handwrit ing, were tenderly familiar to him He broke open the envelope to read

"I am chaperoning a party to the Embassy Ball to-night. Be sure to look for us.
"ANNETTE VAN ARSDALE."

"The dear old mondaine," he said, "She will never give it up, i she lives to wind out her century."
"Aunt Van?" said the doctor

He had made the old dame's ac quaintance during her nephew's ill ness. "I'd like to get her anti-toxin for Time, Leigh. In some racket with the other young folks, is she?" "Yes, she will be down to night

with a crowd to the Embassy Ball. That means work for me, I know. A dozen girls to provide with partners and ices—and Southern girls at that. A Northern girl will accept three

dances with complacency, and spend the rest of the evening in happy wallflowerhood—but for a Souther ner to sit out a dance partnerless is tragedy indeed. Vance, you will have to bring over some of your young medicos, and help me out.

can't promise for the medicos but I'll drop in, if possible, myself," said the doctor, rising. "Miss Mil-dred told me she would be there

'Ah. she did !" Mr. Leigh lifted his eyebrows significantly. "It seems to me she keeps you pretty well in-formed as to her whereabouts, Vance. You were at the Rosecrofte house party Christmas and at her dinner dance two weeks ago, and, really, I think I ought to be made a party of the third part and allowed to felici-tate. Milly has been like a sister to me, you know, all her life."

sister ?" echoed Vance, face brightening cordially as he leaned over the other's chair. "Only a sister, Leigh? I am so glad to hear that. I was afraid that perhaps— perhaps you were cutting the ground

from under me, old chap."
"Not at all, not at all! Go in and Frankly I could not wish

"Thanks," said the young doctor, his fine face flushing. how I stand I can't say—yet—but well— There has been no other woman in the world for me since we met at her cousin's bedside nearly three years ago, at Bixby Creek. It was the hope of being somewhere near her that drew me to Washing-

Yes. I know something of that sort of magnet," said Leigh, dryly. It defies all scientific investigation Vance. I was drawn over to Paris myself about six months ago to find polar star glittering in a strange sky billions of miles beyond reach."

"Was it the Undine of your fever-dream, Leigh?" asked the other

Undine! Did I talk about her when I was ill ?" asked Leigh.

"The night when you were at your worst," answered the doctor. "I never spoke of it—such things ought to be sacred to a physician, I think, That shadowy passageway between life and death is to me always holy ground. But it was the one thought that seemed clear to you when you were lost to all else, and I wondered a little who—what she was.'

' A dream," answered Leigh, with a forced laugh, "only a fever dream, Vance, nothing else."

"Let it go at that, then," said the doctor, as with a kindly, comprehending nod he turned away.

And Allston, lingering listlessly for a few moments longer over the dainty meal that seemed to have turned into apples of Sodon on his lips, arose too, and flinging a tip to the waiter who helped him on with his great coat passed out into the bright sunshine, that in this coquettish clime never quite loses its summer smile. The broad streets were already gay with well dressed crowds. Carriages, automobiles, light, graceful equipages of every were skimmering over the asphalt; but there was no

tell of the battle of life. The wide squares, green yet despite the advanced season, were filled with pretty children and their nursechildren and their nurse-that gave an added holiday air to the scene. As he took a short cut through one of these charming opens Leigh came across a band of these little tots dancing gleefully to the music of a street organ that was undoubtedly under generous and unusual pay, while leaning back against one of the stately old trees, "bossing" the al fresco ballet, was a stalwart young gentleman, who, though dressed in the very latest "cry" of sartorial art, had the unmistakable "rustic woodland air" of Woods-worth's immortal heroine.

"Don't stop, dago—give us another quarter's worth. That's right, kids —keep it up. I can stand it as long as you can; it's a dum sight better as you can; it's a dum sight better than that disrespectable high kicking I paid \$3.00 for last night. Why, Judge!" the speaker turned two honest, astonished eyes on Mr. Leigh, and held out a broad, horny hand. "Good morning good morning! You see I'm taking it

gay and easy here—like the rest."
"So it seems," said Mr. Leigh, recognizing with a cordiality not entirely professional, one of his most remunerative clients. "Fortunately for us both, you have every reason to

take it easy, Mr. Mills."
"I have, Judge, I have, thanks to you," was the emphatic answer. "If I hadn't had the goldarn good luck to put my business in your hands, them air confounded shysters would have smashed me and my machine finer than my Graystone Grinder can smash stone. But we did them up, didn't we? We came and fit, and conquered, as the schoolbooks used to read, though I ain't much on schoolbooks, I must say. I once turned a pretty gal dead agin me by talking schoolbooks to her instead of talking schoolbooks to her instead of plain nat'rel common sense. Yes, we made a good thing of it, you and me Judge, a good thing. The way the money is piling in fur that Graystone Grinder, I don't feel as if you had been paid enough."

"Oh," quite enough, Mr. Mills. My fee was all I could ask—a bargain is

a bargain, you know."
"Land, I hevn't kept store at s cross roads ten years without larning that," answered Mr. Mills showing his fine white teeth in a friendly smile. "But this here's different, Judge. This here business you did fur me tuk brains and book-larning. I'm close at a bargain as anybody you'd find in a day's hunt, as every one knows Daffy Mills will say, but I've got the double headed gold end to make you out a check for another

five thousand, Judge."
"Thank you," said Leigh, laughing. "That is real appreciation I know, Mills; but I've had my fee and that's enough. Luckily, I don't need to fleece my clients. Money coming in too fast for you, eh?"

"Oh, I ain't complaining of that,"
answered Daffy, with his genial
smile. "I know how to salt it down
to keep, Judge. I just want to do
the fair thing all around."

"You've done it," said Leigh, cor-

dially, "and you will continue to do it I am sure. So salt the rest down, my friend. There will be a Mrs. Mills, no doubt, some of these days,

for."
"I dunno 'bout that, Judge," was the answer, and a shadow fell on the speaker's smilin' face. "When you're lost the one girl you've cared for, like I did, somehow you don't hanker after double harness."

'You've been through that, eh?" said Leigh, a note of new sympathy in his voice. They had turned away sti from the dancing children, and were walking slowly down a path trimly

bordered with evergreens.
"Yes, I've been through it, Judge or I can't say that either. Seems as if I couldn't never get through it and come out clar the other side. Lord, if she were only here to get some of this loose cash! I wouldn't ask nothing from her that she didn't want to give—not a look, nor a smile, nor a promise. I'd just let her take For she, this poor little girl of mine never had nothing, Judge, nothing Father doing a life term in State' heart, grandmother as fierce an old catamount as ever had its claws in a young critter, half-clothed, half-starved. That's the way poor little Wessel had it from the time she was knee-high. But Lord, she was grit-

grit straight through. Stood up to her hard luck like a man."

"And she died, you say?"

"Yes, she died. It was worse than that, Judge. She was killed."
"Great heavens!" exclaimed

Leigh, in a shocked tone. "There don't talk talk any more about it, It's too—too tough on you."
"I can't talk about it, somehow Judge," Daffy seemed to swallow a big lump in his throat. "It was one of the—railroad wrecks," the speaker' diectives were too forcible to repeat "that some one ought to hang for. Poor little Weasel was just born for roor little Weasel was just born for hard luck straight through. No, I can't talk about it much, Judge—only you can see now why I am not hanker-ing after any Mrs. Mills—just—just yet."

"Yes, I can see," answered Leigh, gently. "I can see, and I am glad you told me this, Mills." The speaker's voice had the deep music in it that won and held his friends. "I would rather have had this morning' confidence than any check you could

sign. Will you be in Washington long?" ong?"
"I can't say, Judge," was the roar or rush of traffic, no struggle hesitating answer. "The fact is, I for passageway, no din or turmoil to am sort of hanging round on a fool's

errand, I guess. That poor little girl's father is pretty low down, and for her sake, Judge, knowing she'd ask it if she were here, I'd-like him to die free. He wasn't a bad lot at all—just fiery and quick, I've heard, and, like Weasel, didn't have no chance. I am trying to work things with our Congressman for a pardon. Our Governor won't meddle. You see they draw gues pretty quick out see they draw guns pretty quick out our way, and he says if he begun to let down the bars, they would draw them quicker. So I've come to head

quarters."
"Good," said Leigh, cordially. "It's not in my line, but if I can help you any, Mills, call on me at my office."

And shaking hands as they reached the end of the square the two men

Perhaps it was the pain, the rest less yearning, the stifled hope in his own heart that made his client's story haunt Allston Leigh so persistently. Such a poor, pitiful, painful little story as it was, without any touch of grace or charm except the simple love glowing through the humble pathos, a love that neither poverty nor disgrace nor even death could dim. A convict's daughter! Of course, such things did not count in the same way in the far West, still Mr. Allston Leigh's high-born, high-bord interestrates.

bred instincts recoiled.

Perhaps he found himself coldly reflecting that it was just as well for Mills, good, honest fellow, that this undesirable inamorata had been removed from his upward way. And with this conclusion, Mr. Leigh shook off the softening touch of Daffy's

humble romance that night, and pro-ceeded to the Embassy Ball.

It was to be one of the most brilli-ant functions of this brilliant season he knew, the regal atmosphere, diffused by centuries of stately pre-cedent met the guests at the wide open doors, where lackeys glittering in royal liveries stood on guard, and the great hall and staircase blazed with color and crest on a backgroun of tropic bloom. Through the gorge-ous rooms, with their rich draperies and glancing mirrors and coruscat-ing lights, surged a tide of life at its most sparkling, dazzling height. There was a glitter of brilliant uniforms and court costumes, the blaze of jewelled stars and orders, the flash of diamonds on snowy throats, the shimmer of splendid gowns, all that tells of human pride and power and beauty in its most triumphant hour.

Accustomed as he was to such scenes, Allston Leigh was conscious of an unusual thrill to night as he was caught on the sweep of this da zling wave of life and bore forward smiles and glances, grad words, friendly greetings, met him tide the brilliant young barrister had already made for himself name and

After due greeting to his hostes he felt it behooved him to remember Aunt Van's mandate and "look out" for her and her pretty flock-for Aunt Van never chaperoned anything else. The matches this charming old mon-daine had made during her forty odd years of matronly maneuvering would have filled a modest marriage register, but she knew her limitations. "Blood or beauty, my dears! I don't under-take any girl without them. Person-ally, I like clever women, but, as we all know, men don't."

And with philosophic submission

to the inevitable, Mr. Leigh passes on into the great ballroom, prepared to do his duty to Aunt Van's prote gees at any cost. The dance was on the wide stretch of polished floor wa a kaleidoscopic whirl of light and life and color that pulsed in rhythmic waves to the thrilling music of a stringed band. As Leigh skirted the swaying crowd looking out for the chaperones enthroned in palm bowers on either side, he became conscious of an eddy in this brilliant sea. Its glittering wave-crest seemed swaying, breaking, about a deep embrasured window, where some supreme queer of this gay hour was holding court.

"Wonderfully lovely, isn't she? An odd kind of beauty. And that gown in Parisian perfection." Her picture was in the salon last

year, you know. And they say the Duc do Lausanne is at her feet." Leigh started forward with quick drawn breath at the words.

There in the palm shaded reces with the imperial arms wrought in flowers above her, stood Aunt Van her gray hair piled high upon he stately old head, the Van Arsdal diamonds gleaming upon her rich lace draperies, a fine old dowager that would honor any court.

But this granddame of another generation paled into a mere shadow of the past in the light of the radian vision at her side. A girl whose aureole of red-gold hair seemed to fling its own glory upon the delicate ethereal beauty of her face, the sea shell bloom of her cheek, the wonder ful eyes that changed from light t shadow like the water under wind

swept clouds. Her gown, of some silvery, gauzy fabric, floated round her like an opalescent mist, its only ornament one flashing diamond star. A cluster of orchids swung by a pale green ribbon to her wrist, and trailing down the shimmering folds of her dress, seemed to hold her to earth, so light and graceful was her airy poise.

All round her men were pressing forward for the word, the glance, the sparkling, gracious smile, which she scattered lightly as the waterfall scatters its foam-spray, while she chatted in charming French with the much be starred diplomat at her side. The two years had done their work wild weed " of Rosecrofte was in full and perfect bloom.

SANDY

Mr. Maxwell looked up from his etter strewn desk when Brooks en "A boy to see you sir," said Brooks.
"I gave orders not to be disturbed."

Yes, sir; but he insists, says he's

sure you want to see him."
"What is his name?"

He won't give it."
Send him in."

Mr. Maxwell eyed the boy who en-tered with anything but friendly glances; any other boy would have lost confidence and faltered.

Well ?" "You want an errand boy, sir." It was a statement not a question

Who told you." "Bud Fisher, sir. He says you

have fired him." 'And you have come for his place?'

Yes, sir.' Mr. Maxwell with one quick glan took in the entire figure before him from the light reddish hair to the shoes noting particularly the clean fact and hands, freshly blackened boots and threadbare clothes.

"Are you honest?"
"Yes, sir."

"Where did you work last?"

No place, sir."
You have no reference, then?" As the boy knew not what this

neant he answered : No sir." "Bring me a reference to-morroy

from your teacher.

Mr. Maxwell turned to his desk The incident, in so far as he was concerned, was closed. When he looked up ten minutes later the boy's clear blue eyes were still upon him. Well?

"I can't bring you what you said for two years."

I must have a reference. Try me, sir, without that.' What are you worth?' If you mean wages. I don't know

Fifteen dollars a week ?"

Two ?" More than that, I think, sir." Huh! Four ?'

About that, sir." The boy went to work, and did this that and the other thing which s boy could do in and about the build. ings of the Maxwell Silk Mills. He was not idle. Each week he received \$4, and to his honor be it said that this entire amount came into his mother's hands. This greatly lightened her burden, for there were two more children besides the boy, and the father

A few months later one morning Maxwell found a boy putting on his

Who are you?"

Sandy? Huh! Sandy who?" MacPherson. You hired me, sir

in October." Sure enough. I remember you now. Why are you putting on your

Sandy colored deeply for a minute.
"They are the only ones I have,

'That's no reason why you should be putting them on here."
"I think, sir, these are the only ones I'll get this winter.'

" Huh !" "And Mr. Maxwell passed within but for all that a vision stared up from his desk. He saw a sandy. haired boy walking barefooted in the frosty morning, and thought of colds and pneumonia, and a little boy tossing on a sick bed, because the boy wished to save his shoes. Finally button. Brooks appeared in the

Send me young Sandy MacPher Sandy came a minute later.

"Here, boy; buy some shoes. You will become sick if you go barefooted these cold mornings."

Mr. Maxwell handed Sandy a \$2

I can't take this, sir, unless I work extra for it. Work extra if you want, but get

those shoes.' Soon after this Mr. Maxwell noted that his desk was cleaned each morning, also the chaise and floor of the office. When finally the office win-

dows glistened as they had not done in years, Mr. Maxwell called Brooks. "Who has been cleaning up here?" "Sandy. He says you gave him permission to work extra; he is putting it in on the office."

Huh! What sort of a boy is he. Brooks ?' The finest as steps, sir."

On Saturday Sandy's envelope contained \$5 in place of \$4.

Two weeks later, Mr. Maxwell, coming one morning earlier than usual, discovered Sandy putting on his shoes on the office steps. Perceiving that he was not seen by the boy, Mr. Maxwell waited until the lad was gone in before he himself entered the building. At the earliest opportunity he glanced at Sandy's eet and saw very much worn shoes, very much blackened. Brooks was sent for.

Brooks, young MacPherson walks here barefooted through the cold, and puts on his shoes at the office door. I want to know the reason."

Two hours later Brooks brought some startling information. MacPherson was sick; the doctor had ordered better food, and Sandy's new shoes had to go in order to obtain it.

"It was a long time before he'd tell me, sir. He said that he hoped Father Martin—the priest, sir—not his mother, nor you would ever find it out." " Huh !"

mobile stopped in front of the Mac-Pherson home. Father Martin was just descending the steps. Mr. Max-well looked much relieved, and called the priest aside.

"Here is some money," said Mr.

Maxwell when he finished telling Father Martin of what Sandy was Do for these people what d. By all means get Sandy doing. another pair of shoes, but don't let him know that the money came from me, or he'll work himself sick.'

The priest smiled, and took the money, saying:
"Your story of Sandy sounds just

like the lad. God bless you, sir, for this kindness.

When Mr. Maxwell was gone

Father Martin said to himself: "And this is the man who the people say does no good, gives no charity."

A few years passed on. Sandy grew into a tall boy. He made him self more and more necessary to Mr.
Maxwell until, the employer, seeing
the possibilities in the boy, took him
into his office. Sandy objected. He
didn't like the confinement of the office. But Mr. Maxwell told him that it would be only for a time, and terior workings of the business. At about this time the large brick chim-ney, 90 feet high began to lean so far to one side at the top that there was grave danger lest it fall upon the surrounding buildings. Mr. Maxwell called the head carpenter and foreman together. All were of one opinion. The chimney would have to be taken down and rebuilt. Sandy was at this meeting, and listened with marked attention. He summed up in his mind the expense necessary to rebuild the chimney, taking into account at the same time how much the mill-bands would lose through the enforced idleness. The men were all poor, and he knew how keenly the loss of wages would be felt. Before he went to sleep that night he did what he had been accustomed to do for years, prayed to the Blessed Mother of God for help. Next day he examined the chimney,

and formed a plan. That evening he spoke to Mr. Maxwell. I don't think the chimney to be taken down," he said. If a row of bricks can be taken out on the longest side, and a wedge-shaped portion of bricks on two of the sides, and no bricks on the smallest side, then the chimney will regain its straightness."

"That sounds reasonable," said Mr. Maxwell. "I'll send for Burke." When Burke, the head carpenter, came, Sandy proposed his plan.
"It sounds reasonable, Mr. Sandy

but it can't be done." The matter was dropped by all but Sandy. He lay awake nights thinking of it, and praying. One

day he took Burke out to the chimney. "Mr. Burke, I still believe it is unnecessary to tear it down.

I can see no other way.' Can't you remove a row of bricks there," said Sandy, pointing up to the middle of the chimney, and fill in wood as you take out bricks? Can't you take out of these two sides, instead of a complete row, a wedge-shaped row, and fill in with wood?" "Easy enough, lad; but how get

the wood out." "Burn it out. But first suppor the chimney with scaffolding. As the wood burns away the chimney should become straight. If it can't be burned out, then take the wood out, putting in smaller pieces. Take out the smaller pieces, putting in still smaller ones. Each time you take Finally, there needed."

"Mr. Sandy," said Burke, "let me Next day work on the chimney be gan. Two days later the chimney was straight. When the last wood had been removed, Mr. Maxwell, amid the cheers of the mill hands,

Sandy, do you realize what you have done for me I'm only glad I could do it. sir."

took Sandy into the office, and ex-

"You have saved me at least \$5,000 The expense of a new chimney, and the loss of orders through the en forced idleness of the hands would have amounted to that."

I'm sorry I didn't really think so much of you, as of the men being thrown out of work." Which was better than thinking of me. Here, this is yours.

It was a check for \$1,000. 'I can't take this, sir; I haven't earned it. You have earned it, Sandy; and I

want you to take it.' "All right, sir; but I don't know what to do with it. Keep it for me." After a moment's thought Mr. Maxwell said :

"Suppose I invest this money in the Maxwell Silk Mills for you." Yes, sir, if you please. When the necessary papers were irawn up and signed, Mr. Maxwell

"Now, Sandy, you are part owner of all this," and he motioned over the extensive silk plant.

"Thank you, sir," is what Sandy answered. Days came and went until they

numbered a few more years. Mean time, Sandy left the office and became a foreman, loved by all the mill-hands because he was ever ready to hear and help all, and give justice to about Mr. Maxwell's heart as strong ly as the tendrils of the mountain fern imbed themselves in their fav-

times light, lofty and bright, like the mountainous ones that roll on the summer sky. One day in June Sandy came to Mr. Maxwell in the office.
"What's wrong?" said the latter,

"What's wrong?" said the latter, looking at the young man's face.
"There is something I must tell you, sir, and I dislike to, because I fear you will be offended."
"It is best to get disagreeable things off your mind as soon as possible.

"I'm afraid you will feel hurt, sir. I am going to leave you in Septe

Mr. Maxwell was silent some time "Sandy, this is unexpected. Have you thought well over this step?"

There was silence again. When Mr. Maxwell spoke the tremble of his voice showed that he was affected. "I don't believe that you will ever work for another man who will do more for you than I will, or who will

pay you better."
"I will never work for any man

but you, sir."
"You surely aren't going to quit working ?"

No, sir; but I am going to work for God. I am going to be a priest And throw away your chances of siness success? You are foolish. business success? Yo What of your mother?" "I have saved enough money t

support her, sir." Sandy, I have no sons. This business was to be yours some day.' "I had hoped as much one day, sir long ago; but now I must be a priest God calls me. But believe me, Mr Maxwell, that I am so thankful to you, I like you so much, it is hard for

me to leave.' I can't understand it, Sandy." "That's because you're not a Cath-olic, sir. To a Catholic a priest is the greatest man in all the world.

But there are others who can priests, others who need not leave ehind the chances that you leave. "I believe I must follow where God calls. For some years I have known that I must be a priest, and I have studied at night. I put off telling you until now, because I knew you would feel this way."

Mr. Maxwell used every plea, ever argument that he knew, without avail. He went to Father Martin; Father Martin explained to him what a dignity was to I Sandy's. Mr. Maxwell finally said:

"I looked upon him as a son, sir. The Maxwell Silk Mills were to be his some day. He is the finest young man I know, and I can't make you inderstand my feelings." "I believe I do understand you feeling," said the priest. for you. Sandy, truly, is a fine young man, but God wants fine

young men in His service.' Mr. Maxwell went to Mrs. MacPher son. She thanked him for all he had done for herself and Sandy, and was sorry that Sandy couldn't remain

"But, please God, my Sandy, my boy is to be a priest—my boy a priest!"

Mr. Maxwell said to himself over and over again, many, many times :
"I can't understand it!"

The day came, however, when did understand as fully as Sandy, as Father Martin, and Sandy's mother did. It was the day he became Catholic.-Pius Leo Staub, in the Messenger of the Sacred Heart.

PRAYER

Much thought has been given the consideration of the subject of prayer, its usefulness and purpose during the past few weeks. The proclamation of President Wilson setting aside Sunday October 4. as God should repair to their houses of worship to offer prayers that peace might soon end the European war called forth many editorials and sympathies in our daily press. Many were found to sneer at the efficacy of prayer; others ridiculed the spec tacle of Christianity here and abroad besieging the Throne of Mercy with petitions so much at variance with one another. To the reasonable mind the latter difficulty has no force prayer. It only bespeaks the disprejudices. National prejudice blindneither should prayer suffer asper sion because of this seeming incom sistency. Man did not understand Religion has appeared throughout the ages under different forms.

Grotesque, irrational those forme may have been, but there never yet has been a religion in which prayer of some kind has not been given an important place and admitted as an essential element. With Pagan and Christian, Jew and Gentile, it was all the same. A fact so universal, so constant, must be accounted for It cannot be attributed to the choice or caprice of individuals or peoples. We must go back farther and search for the reason of it in the nature of man. It will be found to be a want of our nature; a craving that comes out spontaneously from the soul; an office, that springs directly and at once from conscience, teaching man his duty to pray even when the re-vealed law is not known.

Prayer is petitioning God as it is commonly understood. moreover adoration and thanksgive the sublime, the beautiful and the true. The genius of an Aristotle or a Michel has disposed, but to ask that what Angelo, a Dante or a Shakespeare impells admiration and respect. One ly as the tendrils of the mountain fern imbed themselves in their favorite rocks. A cloud began to settle over Sandy now, at times dark, at

feel, but give spontaneous expression to our feeling of admiration and joy. And our intellect reasoning back from effect to cause concludes there is a God. It cannot comprehend him or fathom his nature, but it knows a first cause there must be. If there is such a being He must be infinitely perfect, infinitely powerful, infinitely wise, infinitely good, infinitely beautiful. It knows that itself and everything that is has come from God. Under this con-sciousness the intellect cannot resciousness the intellect cannot re-main unmoved. Having mounted up to God it bows down in adoration, does homage to the Creative Power from which everything springs—the source of all that is true, sublime and beautiful. This is the prayer of

adoration.

Now, the heart of man cannot remain unmoved. The intellect sees the goodness of God; it is manifested in the creation and preservation of everything that exists. And there is an innate persuasion in man that ingratitude should not find a place in the human heart. As the knowledge of God and His attributes calls prayer of adoration, so gratitude for the blessing of creation and preservation and the gifts dispensed by Divine Providence call forth from the heart the prayer of thanksgiving. The intellect knows that mercy is an attribute of God and we are naturally moved to ask pardon for our faults. We know that goodness is an attribute and we are moved to ask Him to manifest His providence in granting us spiritual or temporal favors, or in averting from us spirit-ual or temporal evils that we fear.

This is prayer of petition.

Those who repudiate prayer as a thing absurd or at least useless have in mind generally prayer of petition. Of course atheists and pantheists assert prayer of any kind is illogical and meaningless. The atheist, because he admits no God; the pantheist, because he asserts he is himself an essential part of a necessary whole which therefore it would be whole which therefore it would be folly to adore or praise, and useless to petition for good or against evil. It is not our purpose to answer the objections of those who do not admit

a personal God, but to justify Christians who practice prayer of petition. The objections raised against this notions of Divine Providence and the unchangeableness of the Divine nature. Prayer is incompatible with the unchangeableness of God, is the first objection. Disbelief in any interference on the part of God with the course and order of the world embodies the second objection.

"Do what you will," says the first class of objectors, "you cannot take away from God His attributes of unchangeableness and eternity. Prayer brings no other good than to bring us nearer to God by mediation and love. God is all-seeing. He knows our desires and our needs and if it be good for us He will satisfy our wishes and provide for our needs. The theory of prayer implies either that we may have wants God does not know, or knowing them His goodness may not provide for them without the impor

There are two phases to this objection. One regards God as an un-changeable being. "He cannot be influenced to change His will. That would be weakness." To this we may answer in the words of St. It is one thing Thomas Aquinas: to change the will, it is another thing to will a change in anything : for anyone, his will remaining un-changed, may will one thing now and its contrary afterwards." The now and the afterwards, it will be obwill directing the change. That prayer implies limited goodness on the part of God is equally refuted by the words of St. Thomas: "God gives us many things without our sking them. But it is for our good that He requires our asking some things, for we thus acquire a confidence in Him, and at the same time acknowledge Him as the Author of everything we have." We know from experience that we are apt to forget gifts and benefactors unless we feel that we may need them again. If our every want, spiritual and temporal, were supplied by God as a matter of course, and without asking we would soon forget to remember them as favors, and would come to look upon them as our due. We would forget our dependence on God ; the requirement of prayer is our best reminder of it. Absolution from the duty of prayer would lead eventually to the neglect of adora tion of God.

The second objection to prayer denies its propriety, because it implies divine interposition or interference with the fixed laws of the universe. This objection is merely specious The objection assumes The objection assumes that prayer had no place in the original design of the world in the conception of God. It implies that prayer takes portunes Him to disturb the prearranged harmony of things. implies that divine interposition does not enter into the govern-ment of the world, whereas it continually does. And God has decreed from eternity that this interposition would sometimes be in answer to prayers. He thus made prayer enter into and be one of the laws that govern the world. Hear St. Thomas again: "We pray not He has disposed would come to pass.

It may be further objected that

they not? If they would, then pray-er is after all useless; if they would not have happened, then the divine plan would have been frustrated by reason of defect of prayer. The free will of man and the eternal decrees of God seem to be in direct antagon-ism. If we refuse to pray for some-thing that God decreed is to be ob-tained by prayer, we frustrate the divine disposition; if we may not re-fuse, it must be because God has taken away our free will. What shall we reply to this objection? We answer that when certain things are to happen in answer to prayer, prayer will infallibly be offered for them. We say infallibly, not necessarily. St. Thomas explains the distinction: "God has prepared necessary causes for certain effects, that they would necessarily follow; for others He has prepared contingent causes, that they would follow contingently, according to the nature of the proximate causes; for, he says, all things happen accord ing to His provision, whether neces-sarily or contingently. If it be the provision of God that this or that would happen, it will happen, and according to His provision. If He provides that it would happen con tingently, it will, indeed, infallibly happen, but contingently, not neces sarily."—Intermountain Catholic.

NOBLE TRIBUTE TO THE CHURCH

Recently a Chicago Congregation alist Rector paid a warm tribute of defense and praise to the Catholic Church. The caption of his address was: "Why I Love the Roman Catholic Church." In view of the disgusting libels of "The Wener' and other publications, his comment was refreshing, and carried the form of an example that deserves to be imitated. This minister, Rev. Edwin F. Snell, did not mince matters when in the beginning of his discourse he said: "The bitter hatred of some Protestants for all that is Roman Catholic is one of the scandals of the present situation of Christianity." He enumerated the reasons why he loved the Catholic Church. The first was because of what she has been "Sae is the old mother Church. Our churches are all the offspring of that Church. A few ultra-Protest-ants will try to claim that they trace their genealogy through Apostles without touching the Church of Rome, but this is largely imaginary. were Protestants before pendents in many of the early and middle ages, but the spiritual succession has come through Rome to

Mr. Snell warmed up to the sub-ject when he continued: "To this Mother Church I owe the very exist-ence of that Bible which I love; to her I owe the sacraments which are symbols of our faith; to her I owe the lives of saints whose foot steps have pressed the earth, making it a holier and happier place because they have lived here. * * All our spiritual wealth as Protestants is an inherited wealth, inherited through the Roman Catholic Church."

His second reason for loving the Catholic Church was for what she is. He said: "We do not know what beautiful Christians there are among the Catholics, because we do not know them, and they do not know how sincerely Protestants are trying to be followers of the same Christ

whom they serve."
In regard to the Catholic clergy he took the position that "the best priests reveal a devotion and purity of life that are beyond praise." He expressed his disbelief of the common slander that the Catholic Church keens the masses in ignor ance. On the contrary, dealing with the common people, he was willing to admit, the Catholic Church admirably adapted her methods of teach ing to their capacity with wonderful

He became eloquent in speaking of the villainous slander broadcast that the Catholic Church in this country is un-American. He characterized it as a foul and hateful calumny; saying; "Every time the test occurs, when there is a call for men to go to the front and die for their country, the Catholic bears his full share of the loaf which patriot ism then assigns, and triumphantly and concretely vindicates his loyalty. We must get this miserable slander out of our minds. By every test which can be fairly applied, the Catholic citizen stands on a par with his Protestant brother.'

Finally, he said, he loved the Catholic Church for what she is to "If ever the world is to be won for Christ, there is need of a united Christendom. At present less than one-third of the population of the earth is even nominally Christian. In union there is strength. Is it not to come? Not at once indeed. We must all grow kinder and more generous in our spirit, but by God's

grace that is not impossible.

"Perhaps the better days are nearer than we think, and each of us can have some little part in bringing

May God multiply the number of fair minded and love embracing Pro-testants such as this Congregational minister. Surely as he does not be-long to the body, he has already ap-propriated the spirit of the Church—the spirit of love and desire for that would bring all Christians into the one fold with the one shepherd. May God speed the day for the consummation of the unity for which Christ prayed!-Intermountain Catholic.

"HOLY IRELAND"

"The Irish people are the most protoundly Christian and the most energetically Catholic people on the face of the earth," declared Cardinal Manning, when some one questioned the right of Ireland to the title " Holy Ireland." The words came to mind, on reading an article in the British Review in which the writer, Mr. Richard Fitzwalter, spoke of "the ugly menace that once found no mention in what is still called 'Holy Ireland.'" The menace is

no mention in what is still called 'Holy Ireland.'" The menace is drink. In the course of his arraignment of the evil, and of those who foster it, he pauses to ask:

Is it for all this that you thank God for the permanence in Ireland of the Catholic faith? But the Church, aided by a few devoted laymen, has waged constant warfare against drunkenness, from the dark days when there was little recreation for the Irishry save in drink. The evil has had a long start. People, in-deed, tell you that the drunkenness to day is as nothing compared with that of twenty years ago. If that is so, it is the Church's doing. What would it not amount to without her?

but the wide world over, wherever men drink and teach others to drink? Where would these victims be if the Church did not raise them from their degradation and sin? And how many nore places of temptation would be open to lure the young and the weak to destruction, if the Church had not poken against them?

Mr. Fitzwalter draws some sordid, wretched pictures of Irish life—possibly over-draws them—and he is needlessly severe on the dress and manners of returned "Americans" but he gives us one scene that helps to explain why Ireland is still "Holy It lights his gloomy

I wish thoughtful people in England could see, as I saw it, the scene n a parish church of a south of Ireland town a few weeks ago during the confirmation ceremony, by the Bishop of the diocese. The whole church—not one of those poor bleak little conventicles that still survive in many country districts, but a mag-nificent edifice of stone and marble, with every detail leading up to the glory of its sanctuary—was packed with men and women. The light of faith shone in their eyes, and they were there obviously in their straining, pushing Southern numbers to witness a supreme event in their

children's lives.

The nave of the church was reserved, indeed, for the children, but the aisles, and a portion of the very sanctuary, were crammed with grown up people of every class and condition. It seemed as though that throng must include everybody in the

THE MOST CATHOLIC NATION

Luxemburg is one of the smal neutral countries which found itself recently over-run with German troops even as happened to Belgium. We are told by a writer in the New Zealand Tablet that there is not a more devout race in Europe than the people of Luxemburg. "They go to Mass at 5 in the morning daily, and sunset Angelus finds serried ranks of them in Church saying their evening prayers. Neither German Protestantism nor French infidelity was able to make the slightest breach in their staunch adherence to the old faith. Even to this day, all other faiths added together total up only at one half per cent. But the glorious title, 'The Most Catholic proudly claim for themselves, rests ot so much on their numbers as on

the quality of their faith."

The Tablet's writer quotes from a elergyman of the Church of England, a graduate of Oxford University, the following tribute to the people of the

"If its effects upon conduct be any test of a religious system, Luxem bourgeois Catholicism comes out brightly, for in the matter of honesty and chastity the people are resplen dent. I know something of the drunkenness, the gambling and im-purity hidden snugly under the smiling beauty of many an English country side. But here bad conduct of any sort is held by public opinion to be beneath the dignity of ransomed human nature. Self-conscious and windy talk about religion there is none, nor any newspaper religiosity; yet the thing itself is carried as a guiding principle through all the commonest phases of daily life. Illegitimate births are at vanishing point, and a man who has to do with his neighbor's wife is a social pariah. Were not the ill natured calumny about the moral degeneracy of Cath olic races well nigh extinct among intelligent people, such lives would help towards its refutation."

And next to their religion comes love of country in the hearts of the people. It can almost be said to be an infallible rule (continues the Tablet's writer) that the smaller a nation the more intensely patriotic will its inhabitants be. It would certainly be hard to match the passionate attachment which the Luxemburger bears to his native land emburger bears to his native land and its beautiful young ruler. The Grand Duchess, a fair girl of twenty summers, is adored by her people. She is to them a living symbol of the two things, which, all through their history, they have loyally bassador and said: 'Your Excellency,' they have loyally these people are very cold and I have propose are very cold and I have the two things, which, all through their history, they have loyally striven to maintain—their national striven to maintain—their national liberty and their holy Catholic faith.

Thus they have lived for a thousand years, never greatly recking what striven to maintain—their national baseaucr and said : I qui accellency, they are very discovery they are very discovery they are very dirty, and I have got no

political thunder storms rolled over their heads, so that their faith and their land remained untouched. Let us hope that when the present storm has blown over and the map has once more been altered, there will still be a place in it for this little fairy land, the last of the world's 'Ruritanias.'"

"GOD'S ANSWER TO MAN'S FOLLY "

* * * Our Saviour said that He did not come to bring peace, but the sword, and our Our Lord Jesus Christ never intended that peace should come to every man, but to those who do God's will. It would be absurd to imagine that peace should be the portion of those who violate God's law. Conscience cries out against all such, and man cannot escape his conscience, for conscience is the voice of God. As with individuals, so with nations. God never intended that the nation that violates His law shall enjoy that peace which is to be the reward of those nations who recognize and bow to Divine authority.
The envious nation, the concupiscent nation is as guilty in the sight of God as the individual afflicted with these moral leoprosies, and God will punish both.

local paper we read an article from a Socialist that contains the intimation that Christianity is bankrupt that prevail outside of the American continent, and when a Socialist attacks Christianity, you may be sure that the particular brand of Christi-anity he has in mind is Catholicism. Did Christ say that there would be no war? Our Lord came to bring dis-sensions between those who were to live according to the laws that He gave and those who did not. Civilization provides a code that governs man in relation to his fellows, and the man who violates this code is cast into jail. The laws that govern civilization are founded on the laws which Christ gave and war is God's answer to man's folly. Christ pre-dicted war. Christ said that nations would hate, would make war upon His disciples, and from the first to the twentieth century we have seen the Church persecuted. - Bishop

THE PEASANT POPE

Writing in the "Illustrated London News," Mr. G. K. Chesterton thus notes a "conclusion" regarding the

'Among the many true and touching expressions of respect for the tragedy of the Vatican, most have ted on the fact that the late Pope was by birth a peasant. Yet few or none, I think, traced that truth to its most interesting and even tremendous conclusion. For the truth is that the old Papacy is practically the only authority in modern Europe in which it could have hap-pened. It is the oldest, immeasurably the oldest, throne in Europe; and it is the only one that a peasant could climb. This is the only real lective monarchy left in the world; and any peasant can still be elected to it. Even in high and heroic republics, like those of France and of Switzerland, can one say that the ruler is really the plain man in power? Now all the evidence, from foes as much as friends, attests that this was really true of the great priest, who lately gave back to God, the most tremendous power in the world. Those who admired him most admired the simplicity and sanity of a peasant. Those who murmured against him most, complained of the obstinacy and reluctance of a peasant But for that very reason it was clear that the oldest representative institution of Europe is working, when all the new ones have broken down.'

LORD NAPIER AND THE SISTERS OF MERCY

In a speech in Edinburgh in 1881 the well-known non Catholic diplomatist and official, Lord Napier, paid the following tribute to the selfsacrificing devotedness of the Sisters of Mercy. His testimony to the power and ability the members of the religious orders have shown as the instrument of public philanthropy will, it may be hoped, have a salu-tary effect on those outside the Church who so often misunderstand the work and the spirit of the religious

"At an earlier period in my life held a diplomatic position in Con-stantinople, under Lord Stratford de Redol ffe. During the distress and the vicissitudes of the Crimean war, the Ambassador called me one morning and said, 'go down to the port. You will find a ship there loaded with Jewish exiles, Russian rehiests from the Crimea. It is subjects from the Crimea. It is your duty to disembark them. The Turks will give you a house in which they may be placed. I turn them over entirely to your charge.'
I and Ettrick went down to the shore and received about 200, the most miserable objects that could be witnessed, most of them old men, women and children, sunk in the

sosp; their hair is in an indescribable condition, and I have no combs— what am I to do with these people?

Mother Superior and explained the case, I asked for two Sisters. She ordered two Sisters in her presence, and told them to follow me. These persons were ladies of refinement and intellect, cultured French women and Roman Catholics. I was a stranger, s voked their assistance for the benefit of the Jews. Yet these two women made up their bundles, followed me through the rain without a look, a whisper, or a sign of hesitation. From that moment these poor fugi-tives were saved. No one saw the abor of these Sisters for months but myself, and they never endeavored to make a single convert. And yet they did make one convert. It is true, they did not persuade me of the truth of their religion, but they taught me to be-lieve in the Sisters of Mercy. That was the way the Sisters of Mercy acted, and they always acted alike. They had all taken the holy cross in the war against misery and sin They were signed with the same twenty-five years ago on the shores of the Bosphorus they would work to morrow in the cloisters of the Canongate."-St. Paul Bulletin.

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LONDON, SATURDAY, NOVEMBER, 28,1914

"K. OF C. RITUAL APPROVED BY THE FREEMASONS"

The Fortnightly Review (St. Louis) Nov. 15, contains the following article which though somewhat lengthy we think worth reproducing here in

We notice from The Tidings, the official organ of the diocese of Los Angeles (edition of Oct. 16,) that the Knights of Columbus have obtained the formal approbation of a com-mittee of California Freemasons for work, ceremonies, and pledges," which, if we understand the phrase rightly, means their famous ritual that has hitherto been kept so secret. It is not quite clear from The Tidings' account why the ritual was divulged to the Masons; but the official appro bation of the Masonic committee speaks for itself and is such an interesting document that we give

"We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instruc-tions from the Supreme Officer of the Order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the Order, and that we care fully read, discussed and examined the same. We found that while the Order is in a sense a secret association, it is not an oath-bound organization and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free state. Our examination these ceremonials and obligations was made primarily for the purpose of ascertaining whether or not a cer-tain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the Order and whether if it was not used, any oath, obligation or pledge was used which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of culiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurcilons, wicked and libelous and must be the invention of an implous and venomous mind. We find that the Order of Knights of Columbus, as shown by its ritual, is dedicated to the Catholic religion, charity and n, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or in-directly in the ceremonials and pledges. The ceremonial of the Order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the Constitution of our country as the richest and most precious possession of a Knight of the Order. We can find nothing in the

entire ceremonials of the Order that to our minds could be objected to by MOTLEY HEWES FLINT, 23rd degree. Past Grand Master of Masons of

DANA REID WELLER, 82nd degree Past Grand Master of Masons of California.

WM. RHODES HERVEY, 33rd degree. Past Master and Master Scottish Rite Lodge. SAMUEL E. BURKE, 32nd degree. Past Master and Inspector of

Masonic District." "We have held back this remarkable document in order to see how the Catholic press would comment on it. But the Catholic press as a has been strangely silent The only comment we have noticed is this by the Sacred Heart Review

(Vol. 52, No. 21): Of course Catholics did not require at the hands of Freemasons any testimony as to the innocence of the Knights of Columbus of the foul charge leveled against them; and so the republication of this incident and the reproduction of these find ings in a Catholic paper will seem rather superfluous. But the Sacred Heart Review, in common with most Catholic papers goes into the officer of Protestant newspapers and mag-azines, and it is with the hope that this striking refutation of the bogus oath (which so many of our Protest-

ant contemporaries have reterred to, and in the genuineness of which several of them have expressed their belief) may be seen and possibly copied, that we reproduce it here."

Everyone is familiar with the

malignant forgery which received such wide circulation and which imposed itself upon the easy credulity of anti-Catholic prejudice as the Knights of Columbus Oath. It was but a part of a continent-wide cam paign of unscrupulous slander of the Catholic Church and of every thing Catholic.

In a controversy with the editor of the American Freemason, Father Kenny, S. J., in America-whose nasterly arrangement of facts and cogent reasoning loses nothing by the dignified, courteous and straightforward tone of the controversycites from his opponent thus:

He again repudiates "the scurrilous papers, that have prated much of Masonry" in the hope of leading "the ignorant ones among Masons in their dirty train" and thus defends himself for not denouncing those

Masonic claimants by name We have held that any alliance. real or implied, between American Freemasonry and these vendors of filth cannot but work harm to our institution. We have refused give these reeking sheets the direct advertisement that might come from use of their titles in these pages. Our quarrel with Catholicism is one of principle; we can not allow the waters of legitimate controversy to be thickened and befouled those who have no more in view by those who have no increase than the arousing of ignorant pasions and prejudices.'

We quote this because it is here admitted that Masons have actively participated in the campaign of anti-Catholic slander.

What course more natural and direct could the K. of C. take to set those misguided Masons right if in good faith, to curtail their power for evil if dishonest, than the one actually taken?

In the impossible supposition that a harmless Protestant fraternal association were so maligned and slandered by Catholics that its members in consequence suffered in business in politics, and in many other ways et us suppose that leading members of the association submitted say to Cardinal Gibbons and Archbishop Ireland their constitution, their work, ceremonies and pledges," their 'famous secret ritual," in order to secure from these eminent . Catholics who enjoyed the confidence and respect of their co-religionists a refutation of the aforesaid calumnies; then if Cardinal Gibbons and Archbishop Ireland stated the facts as they found them it is reasonable to believe that their statement would go far to set the calumnies at rest so far as Catholics were concerned.

It would be what the straightforward and Catholic Sacred Heart Review might call "a striking refutation"; but doubtless there would be ound some Protestant sheet unfriendly to the supposed association that would call it "the formal and official approbation of the Catholic Church."

The following is not a supposititious the Maukato Journal, printed an article in which E. M. Lawless of the Waterville Sentinel (Minn.) was charged with having taken a treasonable oath when he was given the fourth degree in the order of the Knights of Columbus. The fourth degree obligations of the Society were submitted in full to the district court and the Morrisons were found guilty of criminal libel.

"The famous ritual that has hitherto been kept so secret," has also been submitted to Bishops, Cardinals and Papal Delegates. Good easy men they all approved of it! Will they sleep less easy when they find that it has been "divulged to the Masons" and that " a striking refutation of the bogus oath" is also" the official approbation of the Masonic committee ?"

> A USEFUL LESSON KINDLY TAUGHT

We venture to take the liberty of publishing this extract from the letter of an esteemed subscriber who is at the same time a Presbyterian minister :

" I suppose my opinion is a matter of almost complete indifference to you but I would like to express my appreciation of the general courteousness and dignity of your paper. Even when flaying most mercilessly what is to you the utter illogicalness of Protestants and Protestantism there has been as a rule an absence of sneering and a self-restraint that is not always too much in evidence in some other papers that I see occasionally."

We desire to assure our friendly and evidently honest Presbyterian reader that his generous appreciation

is very far from being a matter of indifference to us. We value it very highly; and we are glad that he yielded to the kindly impulse of Christian charity which prompted him to express it. He will be glad to learn that one of the chief reasons why the CATHOLIC RECORD is growing in the affection and esteem of the Catholics of Canada is precisely that indicated in his letter. There are other reasons-but that is another story.

Primarily and chiefly the CATHOLIC RECORD is for Catholic readers; we know that they will be better Catholics as well as better citizens if from religious conviction all trace and taint of bitterness and religious prejudice be removed.

Then in so far as a Catholic paper may hope to give Protestants a better understanding of the Catholic position there is no possible excuse for the boorish tone or language which in personal intercourse Protestants as well as Catholics or agnostics would very properly resent.

Catholics will be no worse Catho lics if they bear in mind the fact that Catholic Theology teaches that their Protestant fellow-Christians and fellow countrymen in good faith are included in the soul even though separated from the visible body of the Church of Christ, Only God, the Searcher of hearts, knows who is and who is not in good faith; whether Catholic or Protestant who is and who is not living in all sincerity according to the light and grace vouchsafed him. It is not for us to judge. -

Precisely because we Catholics hold the Faith above all earthly considerations, because we glory in the divine pledges that fill our hearts with Hope, we should remember in all humility that "the greatest of these is Charity."

Newman somewhere says that it is the mark of an educated mind to be able to discuss subjects on which we may hold the most widely divergent views without personal considerations obtruding themselves. The more untrained the mind the more personal — the more egotistically personal-will be the point of view Such persons are apt to prove their doctrine orthodox by apostolic blows and knocks; but they make no con-

Our Presbyterian friend has, in cidentally and indirectly perhaps, but none the less effectively, preached sermon if not on the virtue of Christian charity at least on Christian courtesy and the amenities of discussion, a sermon that we ourselves and useful and encouraging. If under the influence of a transient emotion or in the stress of work in difficult circumstances we have merited the qualifying phrase " as a rule " we hope that we may yet deserve to word "invariably." We have taken the liberty of giving a wider audience to his kind words of appreciation than the writer intended because we believe they have a message for everybody who may read them.

NIETZSCHE AND THE NEWS-

PAPERS Though references to Nietzsche are frequent enough in the newspapers our readers will have ac quired very little knowledge of him or his philosophy from that source. We find in the Christian Guardian a good article by Dr. Workman on the subject from which we clip this paragraph :

He describes Christlanity as "the greatest of all conceivable corrup-tions," partly because he thinks it counteracts the law of natural selection and partly because he considers it a religion of dogma, but principally cause it has been called the religion of pity; for, much as he disliked dogma, he disliked pity or sympathy more, regarding it as a waste of feeling and as the greatest impediment ing and as the greatest impediment to a full development of life. "Pity thwarts the law of development which is the law of selection," he says, referring to natural selection," he says, referring to natural selection, or the theory of the survival of the fittest. He says also, "A man loses power when he pities," and he goes so far as to declare that "the weak and the botched shall perish," and that "they ought even to be helped to perish." Such sentiments are revolting, and indicate a disordered Perhaps the man who exmind. pressed them should be pitied rather than blamed, as he went hopelessly mad at the age of forty five, and con tinued insane for the remainder of

his days. Nevertheless while he did not create the anti-Christian philosophy which pervades non · Christian thought, this lunatic-genius did carry 'evolutionary principles in ethics to their logical conclusion." The Rev. H. H. Williams in the Encyclopædia Britannica while finding Nietzsche "extraordinarily chaotic" says : "Yet

it has been a true instinct which has led popular opinion as testified to in current literature to find in Nietzsche the most orthodox exponent of Darwinian ideals in their application to ethics."

"Science" prepared the way; the disintegration of Christian faith outside of the Catholic Church called for a system of ethics to replace Christian standards. Nietzsche simply gave form and expression to what was generally held by those who had discarded Christianity. English writers and thinkers, even those who retained Christian forms and terms, were deeply tainted with what we now call Neitzscheism. But we stand aghast at Germany's more virile even if more brutal trans-

lation of it into action. The occasion of this brief intro duction to the famous mad philosopher is this. At a recent clerical gathering in this city a serious and scholarly Anglican clergyman read a paper giving the results of his study of Nietzsche. Next morning the news papers briefly mentioned this fact without giving any inkling as to how the subject was treated. Not for lack of space however. For they recorded "a mild sensation" created by brother Anglican clergyman who announced himself as a disciple of Nietzsche. " They also recorded some sonorous sentences of the reverend mild sensationalist. "Christianity is too much afraid of the rich results of science" for instance. The bearing of this obserwation lies in the application on it, we presume, as another profound thinker has observed. Again, "perhaps if Christianity was without taint Nietzsche would not have been lost to it." "The individual has a right to pursue the best as the individual sees the best." And this: "Men of to-day need something more virile than old-fashioned Christian sentiment." And so oh through half a column.

It is only fair to add that the disciple was curtly and bluntly told by a level headed brother clergyman that his master's writings were blasphemous nonsense.

But the point. The reporters gave a bare sentence to the same and scholarly gentleman's paper on a subject of great present interest, and a half column to the vague and irrelevant inanities of the mild sensationalist.

The mind of the great reading public, uncontaminated by Christian obscurantism, is thus left open to the rich results of science.

Later the disciple of Nietzsche saved the Christian minister's face by writing a brief note to the papers explaining that "his super men were all in Christ." While this may not be easily understood it is quite as have substituted for it the single clear as most of the other sayings attributed to him in the newspaper report of the paper on Nietzsche.

> RELIGIOUS INSTRUCTION IN SCHOOLS

"The idea is gaining ground in far in eliminating all religious teaching from our schools. It has been lone in this country and in others in order to meet the objection of the Roman Catholic authorities that their children must not be taught even the Lord's Prayer or the Ten Commandments, for fear they would be indoctrinated with the virus of Protestantism. But when all relig-ious teaching has been eliminated, the same persons coolly turn around less.' And it is becoming apparent to many that we have listened with too great deference to our Roman Catholic friends, and efforts are being made to introduce religious teaching in some form."—The Chrisian Guardian.

The Catholic Church has always and everywhere stood for religion as a vital and indispensable element of education. Where a system of purely secular schools from which all religion is eliminated has been imposed by the State, Catholics have borne the burden of a double school tax when necessary that their children might receive a religious education. And here we are coolly denounced as the cause of that state of things against which we have always protested, and which wherever possible we have taken effective means to remedy. Neutral schools from which all religion is eliminated are not our ideal; but where they are imposed by the State and citizens of all religions and of no religion are compelled to support them, then we object to Protestants, Jews, agnostics, Mohammedans or others foisting on us their particular brand of religion and thus violating the fundamental principle and only justifica-

tion of the neutral public school. We Catholics have not the slight-

est objection to Protestants teaching all the religion they like to Protestant children; we think they do too little of it to counteract the effect of the atmosphere of religious indifferance surrounding the neutral school. But the attempt to graft Protestant ism on the public school system is not only radically unjust to all other forms of religion but subversive of the principle on which such system

The Bible in the schools? What Bible? The Protestant version? How long would Protestants tolerate the attempt to impose the Catholic version of the whole Bible on public schools? or any part of it? Would they consent to have the Ten Commandments even numbered as Catholics number them?

The Guardian continues

"In Austin, Texas, the school board as inaugurated a plan which provides that credit be granted toward high school graduation to all regularly en rolled students who pass an examination upon a course of study which is practically the same as that of the Graded Lessons for the Intermediate Department published by the International Sunday-school Association."

Oh, quite so: eminently fair. Now if Catholic authorities prescribed the course for Protestant children it would be quite a different thing

altogether. "The Churches are to do the teach ing, and they can teach what they like; but the examination will only deal with the historical, geographical or biographical features sons. The examiners will be perities. Something like this was proposed for Ontario schools, but so far we do not think definite action has been taken on it. The plan is worth considering, and a good deal of interest will be taken in its outworking."

Starting out with the regrettable elimination of religion from the schools by those unreasonable Catholics, we come by way of Texas back to Ontario schools. Had these ob stinately unreasonable Roman Catholics anything to do with postponing definite action on Dr. Seath's plan to encourage Scripture study by school children? It was a fair prop osition, fair to Protestants, Catholics. Jews and to those who objected to the Bible altogether; nor was it limited to the "historical, geographical or biographical features of the lessons.' We recall that the Superintendent of Education referred to the " phenomenal ignorance of Holy Scriptures in this province; a Protestant inspector amended the expression by substituting "appalling" for "phenomanal."

Are we Catholics also responsible

for this state of affairs ? If definite action has not been taken on Dr. Seath's plan does not the condition to which he referred suggest the reason? It might take more moral courage and greater effort if our Methodist contemporary were to face the facts of the situa tion and endeavor to move its read. ers to action in the premises without having recourse to the weak suggestion that the Roman Catholics won't let us do anything. But would it more manly, more straightforward and more Christian?

IRELAND, THE EMPIRE, AND THE CHURCH

The student of Irish history finds ompelling evidence of the guiding hand of God writ large across its every page. And never is the mysterious design of an All seeing Providence so manifest as during the long night of Ireland's penal suffering. As during the noon-day splendor of her golden age she was God's instrument for the evangelization of Europe, so through her many and bitter chapters of sorrows He elected her to be His messenger to new races and climes. It is only by recognizing this design of God that new civilization? A separate and in-Irish history can be understood at dependent Ireland might, and prob-

Had Ireland never passed under the yoke Irish ideals could never have had such influence English thought. Had the Irish people not felt the full weight of oppression they would never have gone forth to the ends of the world. and without the children of Ireland where would there be found apostles to lay broad and deep the founds. tions of the Church in the English. speaking world of to-day? Truly God moulded for His own wise ends

the destiny of Ireland. An independent Ireland would have remained an Irish speaking Ireland. And much as we love the Irish language, and sincerely as we sympathize with the efforts for its revival, we cannot blind ourselves to the fact that an Irish speaking Ireland could How

never have gathered for the Church the same rich harvest garnered by her English speaking children. As the great military roads of the Roman Empire were utilized by the missionaries who went forth in the name of the Prince of Peace, so the English language, reaching out to the ends of the earth, had to be made serve God's purpose by the identifying of Ireland with the British Empire. Ireland suffered materially. But Ireland and the Church gained abundantly from her subjugation by Britain. And which of us, realizing that man does not live by bread alone, would re-write her history otherwise even if we could?

There are those who will question this reading of Irish history. Let them consult the diary of a man whom popular opinion has long canonized as a pure souled Irish patriot When, towards the close of 1796. Hoche's expedition, with Wolfe Tone on board, lay off the Irish coast, this so-called deliverer of a nation in chains recorded in his journal his plans for the Irish republic that was to be. And he determined not only to root up and destroy English rule in Ireland, but decided that the Church, the enemy of popular liberty, should receive attention at his hands. Had Tone succeeded the history of the Church in Ireland and through. out the English-speaking world might have been different.

From the Catholic point of view the conquest of Ireland by England has had its compensations, to say the least. It made possible the penetrating of the great mass of the British Empire by the leaven of Irish Catholicism. How can we but see the design of God in this? Surely He Who regards the birds of the air and the lillies of the field regarded also His faithful Irish children, and if He allowed them to suffer and be tried it was only because all this was necessary for the vocation to which He had called them. Persecution was the fire that tested their fidelity and made their faith fruitful towards others.

If such was God's design for Ire and suffering, what of Ireland triumphant? Has her vocation passed with the nightmare of her sorrows No, the new era of freedom is even more pregnant with possibilities, and God has still a very special place in His plans for the Irish nation. Well from which they would not readily might the Bishop of Northampton speaking to the Irish Catholic Truth Conference, sound a trumpet call to the people. "To us," he says, "it hundred closely-printed octavo seems not so much an accident as a pages, of books written by Catholic Providence that this moment should have been held in reserve for the States down to the year 1820. So striking off of the last political fetters of your country, and that the first enterprise committed to emancipated Ireland should be to resume, with fresh courage and ampler opportunities, her ancient Apostolate on behalf of faith, morality, and Christian ideals." The time is ripe for a great forward movement of Catholicism. After the present European conflict things can never be again as they grapher. were. New horizons are being revealed, and politicians and socia philosophers are beginning to realise that the reconstruction of European society must be a reconstruction on a new and Christian basis. They are beginning to see that they must go to school to Pius X. and set themselves to learn the lesson he taught so consistently, that there is only one

It is the sensing of this new horizon that gives Ireland an opportunity to play a great part. In the reconstruction of society that must cataclysm the British Empire must necessarily he in the van. And what Catholic but rejoices that Catholic Ireland is to be identified with the Empire in this upbuilding of the ably would, be just as Catholic, but such an Ireland's potency for good in the present crisis would be very seriously impaired. God willed it our notice is the volume of impresotherwise, and by so willing left us a sions of a Danish physician, Josure hope that the new order of hannes Jorgenson, on Lourdes. things will be established on a truly Christian basis. "Lift up your eyes. then, O Erin, and in the fulness of your gratitude to God, Who has sustained you through your long martyrdom and brought you at length to the fruition of your hopes, look out Lady at the far famed shrine. Dr. upon these new horizons and gird yourself for future campaigns." And no less fervently than the Bishop Lourdes with an open mind, and of Northampton do we pray that the with the avowed intention of re-Isle of Saints may prove faithful to her mighty trust. COLUMBA.

remedy for the ills of society, and

that "to restore all things in Christ."

A popular notion of High Ideals

NOTES AND COMMENTS Of the publication of books there is no end. Month after month, week after week, the product of human brains and of the printing press flows with. out ceasing, and the flood seems ever on the increase. And it will probably go on increasing until that great cataclysm which, scientists tell us will one day overtake this planet and the civilization of which it boasts will become not even a memory Then, since man, so far as his terrestrial existence is concerned, will have ceased to be, the printed page will

> passed into the fossil state to see the light of day no more. BUT, TAKING the thing as it is, what of the Catholic share in it? It is a common complaint in some quarters that there are no Catholic books worth reading, and that, saving nothing of quality, such as there are, are entire, ly out of proportion in price and mechanical execution. This utter ance is of course evidence only of ignorance and prejudgment, but it goes down with the unthinking crowd, who are only too glad to avail themselves of an excuse for their own practical illiteracy. For the illiterate man is not necessarily he who cannot read or write, but rather he who, possessing these advantages, knows only how to use them to the perpetuation of his own ignorance as to everything that is elevating and refining, good and true. There have, on the other hand, been men who were illiterate in regard to letters, but who yet in practical wisdom, intelligence and true refinement have reached the

upper planes and become benefactors,

both intellectually and spiritually, of

the race. So much by way of sermon.

cease with him-the travails of the

author, the enterprise of the publis h-

er, the economies of the reviewer,

and the product of all three will have

A GENERATION or so ago the publication of Catholic books in English was of comparatively limited range and was mainly confined to the few Catholic publishers who put pecuniary advantage second to the interests of their Faith. Yet it would surprise most people to spend a half hour in the examination of any representative catalogue of Catholic books of recent years, and it would be a shock recover to look through Finotti's "Bibliographica Catholica Americana"—a list running into over three authors and published in the United that the English speaking pioneers of the Faith on this continent were not wholly of the illiterate, nor yet of the sordid, money grubbing class, which some of their so superior descendants would have us believe. If they were, Father Finotti would never have achieved the renown which is his among the initiated of being America's premier biblio-

WE HAVE in recent years into a rather better stage of things. Instead of being confined to isolated Catholic publishers or booksellers, the publication of Catholic books has become an important department of some of the larger publishing houses in both Great Britain and America. This is especially true of the great house of Longmans, Green & Co. The market must be there surely, or nublishers of this class would not cater to it. Longmans' "List of Works mainly by Roman Catholic Writers," is indeed one of the most necessarily follow the European striking tributes to Catholic intellectual activity that one could wish for. We would recommend any of our readers who may wish to look into the matter for themselves to write to Messrs. Longmans, Green & Co, New York, for this List. It will well repay their perusal.

> AMONG RECENT publications from this List which have come under This has been translated into English by Ingeborg Lund, and, with a preface by Hilaire Belloc, goes forth to spread abroad through the English speaking world further knowledge of the wonders worked by Our Jorgenson is an author of repute in his own country, and visited cording his impressions on the spot and of communicating the results to the world. This he has here done in two hundred pages of entertaining and instructive

prose which, so competently translated, cannot but deepen the impres sion upon the receptive if somewhat critical reader that there is pro ceeding at Lourdes what Mr. Belloc terms "an influence affecting mankind independently of mankind." The chief value attaching to the volume is the careful sifting of the evidence in proof of the supernatural manifestations which continually occur there, and of Dr. Jorgenson's own examination of persons thus favored whom he met with at the shrine. These comprised sufferers of various kinds whose faith had been rewarded by cures.

DR. JORGENSON also vigorously combats the hypothesis of "suggestion" in regard to the wonders of Lourdes, put forward by M. Zola, and other writers of his school, in the effort to explain away the evidence of their own senses. These proceed on the assumption that all the cures are of nervous affections, which, they contend, may be cured by "suggestion." Here is one of the Danish physician's experiences : "The next day eight or ten who had been cured reported themselves at the bureau (the medical bureau.) They were: a consumptive woman, a woman with spinal tuberculosis, s man suffering from the same disease; two patients with pulmonary tuberculosis one with chronic bronchitis and emphysema, finally three with nervous ailments. Three-and there were three hundred nerve patients lying at the shrine the evening before waiting to be cured. The hypothesis of suggestion could not have had a more forcible refutation."

OR, AS Mr. Belloc comments: " If what happens at Lourdes is the result of self-suggestion, why cannot men, though exceptionally, yet in similar great members, suggest themselves into health in Pimlico or the Isle of Man? For myself, I have come to a much nobler and to a much happier conclusion, and, from the year 1904, about Easter time, I have had no doubt that here the best influence there is for men, (I mean that of our Blessed Lady) is active." Or, again: "It is my advice especially to those who have no devotion or faith, but whose minds are none the less free, and who have the means and the leisure, to go to Lourdes and see what they shall see. It is much the greatest experience in travel they are likely to have in the modern world." It is perhaps unnecessary to remind our readers that Mr. Bello is one of the greatest writers and acutest observers of the present day. Dr. Jorgenson's book will be read with profit, therefore, not only for itself but for Mr. Belloc's luminous introduction. And we venture to predict that when the present disastrous war has drawn to a close the manhood of France will lay their victory as a tribute at Our Lady's shrine in the Pyrenees.

ANOTHER BOOK from the Longman's press which has greatly interested us "Through An Anglican Sisterhood to Rome." being the experiences of a young American lady, Miss A. H. Bennett, who, conceiving herself to have a vocation to the religious life as understood in High Church circles, entered an English Sisterhood and spent several years in the various works of her order. She withdrew at length on discovering after many trials that she had no such vocation but the experience she there gained and the knowledge of Catholic doctrine and practices which she there imbibed, led her eventually into the one secure harbor of refuge for all troubled souls, the Holy Catholic Church.

THE BOOK is interesting not only for its portrayal of a soul's struggle upward to the light, but for its delineation of the religious life as understood and practiced in the Church of incidentally, how freely such institutions have borrowed from Catholic experience and how automatically Catholic doctrine and ideas become an intrinsic part of the life as it approximates more closely to its model. Miss Bennett's experience is, we surmise, that of many of the inmates of such institutions who are deprived of the graces and consolations to be found only in the true Church, nevertheless live their lives in an earnest endeavor to conform to the Will of God, and who, by such earnest cooperation, find their way, as she did operation, find their way, as she did pion of the liberties of the Poles. of the 155,000 people in Cracow more

"THROUGH AN Anglican Sisterhood o Rome" is valuable also for the glimpses it affords us of the Benedictine movement in the Church of England as exemplified in the two communities of Caldey Island and Milford Haven, whose corporate re. ception into Catholic faith and comnunion little more than a year ago created so great a stir in England and in America. Miss Bennett never belonged to the Milford Haven community, but paid frequent and pro tracted visits there and was on terms of closest intimacy with its Abbess, Sister Scholastica M. Ewart, now Abbess of the transformed and genuinely Catholic and Benedictine Community which it has become. Sister Scholastica has a foreword to the volume in which she expresses the hope and prayer that, following the example of the Milford Haven body, many other communities "may be emboldened to take their courage in their hands, and leaving behind them the vexed question, 'Ecclesia Anglicana, for what does she stand?', may find themselves safely folded in the Catholic Church which alone stands for authority"-a prayer that will find an echo in many hearts. The attractiveness of Miss Bennett's volume is greatly increased by many

ON THE BATTLE LINE

excellent photographic illustrations

The situation in the East show that the Germans have not suffered so complete a rout, nor was their retreat from Warsaw so disastrous as we were led to believe. They are ow resuming a vigorous offensive.

Many who got their impressions from Petrograd despatches believed that the Austrians were completely routed, defeated and demoralized months ago. Even then we were

that Przemysl was sure to fall any day. This famous fortress seems to be as hard for the Russians to take as for us to pronounce. It still holds out. Military critics in England warned us many weeks ago that since the Austrians were still putting up organized resistance it was fool-ish to consider them so badly deeated and demoralized as was then the general impression. Now it appears that Servia's power

of resistance is pretty well broken No small feat of arms when we remember that Servia was fighting on her own territory and that her army was composed of veterans of the two Balkan wars. It may be well to remember that

during the whole Russo-Japanese war St. Petersburg despatches were glow ingly optimistic and reported an unbroken list of successful operations

The priest's description of Arras which is found below indicates the severe nature of the fighting and the navoc wrought on the French and Belgian front notwithstanding the fact that little change appears in the relative positions of the contending

Three weeks after the event it wa reported with all circumstantial de-tails that the British super-Dreadnaught Audacious, one of the greatest battleships afloat, was sunk by mine or submarine on Oct. 27th off the Irish coast. The report was generally believed but it has as yet received no official confirmation.

In another column will be found Arnold Bennett's article which may afford some help to the intelligent reading of war news, as well as indi intelligently read.

Globe Summary, Nov. 21.

The battle in Northern Polland has not caused any modification of the Russian offensive in Galicia. With the exception of Przemysl, the siege of which has been resumed with vigor, and which is believed to shelter a garrison decimated by cholers, all eastern and central Galicia is in the possession of Russia. The western sweep across the province is thorough. The Russians last night announced the occupation, among other points, of Wisnicz, which is only 28 miles east of Cracow. If, as has been stated, there are still 800,000 Austrians campaigning in Galicia and in southwestern Poland, they are making poor head-way against the invaders. In less than a week at the present rate of advance the Russians will have cut Cracow off from the support of the Austrain field army or forced that army to stand and accept battle on the plain to the east of the city.

The city of Cracow is more than a England. It furnishes us with a graphic picture of every day life in an Anglican community, and shows lining the banks of the Vistula, which runs through the city from west to east. It is the great railway junction between points in Galicia and Silesia, Bohemia, Moravia and lower Austria. Holding Cracow, the Russians would be able by the use of its ample terminals to organize for a campaign toward either Vienna or Breslau and Berlin. Its possession moreover, would give Russia great prestige among the Poles. Far more than Warsaw, Cracow is the centre of Polish thought and aspiration. In its cathedral the Kings of Poland were crowned, and there lie buried Sobeiski, who turned back the Moslem from the walls of Vienna, and Kosciuszko, the last great cham

than half are Poles, and the great majority of the remainder are Jews.

From Flanders and the battle line in France there is nothing to report. The French and British are waiting with calm confidence the next, and it is believed the final, attack on their lines. For two days now there has been no fighting of importance The weather has been extremely stormy and cold, and the men in the nes are so busy trying to keep warm that the enemy is of secondary importance. It is inconceivable that esent conditions can continue long armies will have to find higher

A despatch from San Diego, Lower California, indicates that war vessels of the Allies are again moving against the German squadron in South American waters. The Idzumo, a Japanese cruiser, which mounts four 8-inch and fourteen 6inch guns, and the Newscastle, a light British cruiser, mounting two 6 inch and ten 4-inch guns, were recognized, but two others farther out were not. These ships are not big enough to face the Scharnhorst Gneiseneau, but the Canopu and the Swiftsure, both battleships heavily armored and mounting 12-inch and 10-inch guns, are believed and should be more than a match for the Germans. An engagement is no likely to be long delayed.

The Russians, who have always peen notoriously poor sailors, seen to be getting their sea legs. A de spatch from St. Petersburg says that the German squadron which bom barded Libau on Tuesday was after wards attacked by a Russian squad ron, and in the action that followed German cruiser, name unknown, and two destroyers were sunk. As it to prove that this was not a happy acci dent. Petrograd reports also that in the Black Sea the Goeben, the fine German armored cruiser sold to Turkey, and the Breslau were en gaged to a Russian squadron. After some cannonading an explosion wa observed on the Goeben and she withdrew under cover of fog. speed is so much greater than that of any of Russia's Black Sea battleships that pursuit would be impossible unless her engines were crip pled. The Breslau did not close in but hovered around the horizon. One begins to wonder if the "techofficers recently loaned to nical Russia by Britain included some brack Royal Naval gunnery lieutenants.

The action in the Baltic should not lead anyone to suppose that Russia is in a position to dispute Germany's overwhelming superiority there. The Kiel Canal enables Germany at any time she pleases to pass all her warships in the North Sea through to the Baltic. Were it not for wholesome respect for the mines with which the approaches to Cronstadt are plentifully strewed there would be nothing to prevent a equadron of German throwing shells so near St. Petersburg as to make the inhabita wonder whether it was wise to offend German susceptibilities by calling it Petrograd. The German big.gun vessels are being saved for "The Day," or a serious endeavor would have been made long ago upon the Russian capital. fleet is not entirely insignificant, but the super-Dreadnoughts now in process of construction in Baltic yards by British firms are not nearly ready for service.

The De Wet Beyers-Maritz Rebelcating some reasons why it should be some treasons why it should be something like 2,000 rebels have already been rounded up, yet we hear of a single commando of 1,500 men being still at large. It would be no surprise to learn, when the details are available, that as many as 10,000 ourghers took up arms against the Union Government. Happily, the Premier of South Africa was himself of Dutch race. Botha has been able to do more in a few weeks to stamp out the rising than a man of British birth of equal ability could have done in as many months. There vill be no premature advance against the Germans of Southwest Africa Beneral Botha may find it advisable after the suppression of the rising to delay further operations until his force is in the main composed of Britons. The Boer clearly does not want to wage aggressive war against the Germans, who in Southwest Africa are now believed to have at guns. The British born population of Natal, the Rand and Rhodesia will have to tackle the Damaraland proposition.

Sharp fighting is in progress be-tween the Turks and the British Indian troops at the head of the Persian Gulf which separates Arabia and Persia. A British official report says that an entrenched body of the enemy, 4,500 strong, was driven out of a position on the Shat-el-Arab River, the British loss being 38 killed and 300 wounded. Two guns were taken. The Shat-el-Arab River is formed by the junction of the Euphrates, and Tigris rivers, and flows into the gulf at its northwestern extremity. If Turkey is broken to pieces a result of the war the piece Britain wants is the Euphrates Valley which with irrigation can be made as fer-tile as the Nile delta.

SERVIA

The statement from German sources that several thousand Rus-

sian soldiers have been sent to Servia to aid the hard-pressed Serbs to hold Belgrade seems absurd on the face twentieth century to inflict worse of it. That Russians as individuals might pass through Roumania, a neutral country, into Servia is not improbable, but long before the number mounted to thousands the Austrians would make protest, and Bucharest and Roumania would be under the necessity in common de-cency of shutting the door.

What is very much more likely is that Italy and Roumania would make it their business to see that Servia and Montenegro are not snuffed out. The Austrians in the Servian field of operations have fought with a tena-city not exhibited elsewhere, and have worn out the Servian army by sheer force of numbers. It is doubtful if in Servia and Montenegro to-day there are half as many men befive as there were when the first alkan war broke out in 1912.

WHAT TURKEY IS DOING

(Special Cable Despatch to The Globe) Paris, Nov. 20 .- (By German wire ess.)—The news that the Khedive has revolted against British control plans to return to Egypt with Turkish army is confirmed to-

The Temps correspondent at thodes says: "It is common knowl-Rhodes says: "It is common knowledge that following Britain's refusal to allow him to return to Roynt the prospect of re-entering Cairo with a victorious Ottoman army which pro-German Younk Turks hold forth to

He has organized caravans consisting of 200 horses, tents, and provisions for the campaign. The Turk-ish army is concentrated between s and Mahau, and is estimated at 200,000, but I believe only 0,000 are of effective fighting value. The Germans, therefore, induced the Shedive to march with them with the object of stirring the Arab popu-

(Special Cable Despatch to the Globe. By Frederick Bennett, Special Correspondent London Daily News)

Petrograd, Nov. 20.-An attempt to sassinate the Sultan of Turkey was made in Constantinople within

ast few days.

Reports have reached Bucharest that large numbers of arrests are being made daily in Constantinople in consequence of an attempt against the life of the Sultan. A group has been arrested belonging to an associa-tion organized by Burkham Edin. It s suspected that the Sultan's heir Yussaf Iseddin, participated in the

ARRAS SHELLED TO PIECES

(Special Cable Despatch to The Globe)

Boulogne, France, Nov. 18 .- A clergyman, who remained in Arras through every bombardment, has given me this description of the

town as it exists to day:
"I have stayed and I am going to continue to stay at my post in this ruined town. Yesterday the place had another bombardment, the fourth. Arras is now a grave. The churches and the cathedral are all gone. Four hundred houses have been burned. The roads are disappearing and leaving enormous cavities. Yesterday the civil and military hospital at St. Jean was shelled for the tenth time. The wounded and sick were placed in the cellars One of them was the Chief Magis trate, who was badly wounded by

The Hospice is also a victim of the explosion of shells, 30 people being killed and 17 injured. The dead and vounded are all huddled together in cellars. The only people still seen in the streets are priests and soldiers. For over a month we have heard a constant cannonade, and the enemy have been within two miles of our town for nearly four weeks.

OUTRAGES IN MEXICO

FATHER KELLY RETURNS WITH TALE OF RAPINE AND MURDER Chicago Tribune, Nov. 18

The Very Rev. Francis C. Kelley, editor of the Catholic Missionary paper Extension, gave to the Tribune ast night a startling statement of his investigations into the persecu-tion and exile of Catholic clergy refu-

gees in Mexico.

Dr. Kelly returned to Chicago last week with the Most Rev. James H. Blenk, Archbishop of New Orleans, and the Rt. Rev. Juan Herrera, bishop of the diocese of Tulacingo, Mexico an exiled prelate who is now a guest at the episcopal residence of Arch

bishop Quigley.

The ecclesiastical investigator re turned with portfolios stuffed with depositions, signed statements, photographs, and a mass of other mentary evidence which is being compiled in a report to the church authorities and also for the purpose of general circulation in pamphle

Dr. Kelly's statement follows : "I have the absolute proof, most of it by affidavits, of murders, im-prisonments, and exiles against priests and sisters, as well as Chris-tian brothers, and of the most unspeakable outrages against the virtue of women, many of them even sisters even of charity.

and sisters. It remained for the twentieth century to inflict worse

CALLS CARRANZISTAS WORST

"The principal outrages were committed by Carranzistas, but the troops of Villa were not far behind. With the clergy it was always first a demand for money which they did not have, then torture, exile, or

"A brother of a religious order caught taking something out of his own house. He was shot. His com-panions who saw his body were ex-

"I left Chicago a month ago and went straight to San Antonio, Tex., where I found 5 Archbishops, 4 bishops 40 priests and about 40 sisters exiled. At El Paso I found about 25 priests, about 25 more at Laredo, about 10 around Galveston and 25 more in smaller places along the Rio Grande. At Port Lavaca I found 50 teaching brothers, Marists, and in Louisana 10 or 12 more—all refugees, I did not go farther west, but there are 100 at least on the Pacific coast, priests and sisters.

REFUGEES IN CHICAGO

"Those on the coast were shipped out under most shominable circum stances in a filthy unseaworthy on which they were held up by the captain for \$6,000 for the passages. Without funds, they landed in San Francisco, dependent upon the charity of Americans to pay most of their passage. Some of these refugees are quartered here in Chicago.
"After supplying the immediate

needs of the refugees I saw, I went to Havana. On the island there are two archbishops and two bishops, refugees from Mexico. One, Bishop Herrera of Tulancingo, returned to

Chicago with me.
"He said Mass last Sunday at Wilmette. Bishop Herrera was in Rome when Tulancingo was captured by the Constitutionalists. An American priest, who was assigned in Bishop Herrera's diocese, told me the Constitutionalists took all the bishop owned in the world, including his episcopal palace, which was made the scene of an orgy, soldiers dancing with lewd women who arrayed then selves in the episcopal vestments.

ARCHBISHOP IN EXILE

"The highest prelate of Mexico-Archbishop Mora of Mexico City, a saintly old man, is in exile in With him is the archbishop of Yucatan, Mgr. Trischler, one of he ablest ecclesiastics of Mexico. He has in Havana over forty of his

priests, all expelled.
"The only bishop left in Mexico, out of jail or hiding, is in Zapata's territory. Zapata has not persecuted the clergy. His revolution is the most popular in Mexico. He holds two states—and even extends his territory to the suburbs of

Mexico City.
"The bishop of Tepic was sentenced to eight years in the penitentiary for having in his diocese the organ of a Catholic workingman's union. happened under the Constitutional. ist rule under Carranza. The paper was suppressed, the bishop is still in

NO FREEDOM OF PRESS

"The liberty of the press has been entirely done away with all over Mexico. There are no organs but government organs. Editors onger have opinions.

The governor of Nueva Leon issued the worst decree, suppressing religion and forbidding Catholics to receive the sacraments of penance of Communion under penalty of death. "By decree all coin must be put into circulation, whereupon it is take scrip. Bank scrip from Mexico is worth about 16 cents on the dollar Bank scrip from Mexico at San Antonio. People buy it to pay their debts in Mexico, where it must be taken by law. Of course much of the war currency cannot be got rid of at any price on this side of the line.

"An impost of some \$25,000,000 was levied in Yucatan, and in order that there might be no excuse for not paying it a moratorium was pro-claimed for six months on all other

"It is a hard day for the rich man. In Mexico City the officers selected the houses they wanted and drove out the tenant owners. A diplomat's automobile was taken by an officer at the very door of the national

"Refugees assured me that there is no law and no order. Anarchy is about the only word that describes conditions.

A reporter for The Tribune asked Dr. Kelly what opinion seemed to prevail regarding the future. He answered:

"All the refugees said that revolution would be impossible in Mexico if exports from the United States into the republic were stopped Mexico has no manufacturing that could supply them. For the future the refugees are hopeless. They are patriotic and look with alarm on American intervention, fearing to lose their country, which they love. "One old statesman I metsuggested

a new revolution by what he called the good people. I asked him if the troubles could not be cured by the

ballot. He laughed bitterly.
"'Except under Madero, we never
had anything like an election,' he said.

"The old man was right, for I heard of another case of an eminent "I know that there are over 25 nuns in hospitals, principally in Mexico City, as a result of these outrages. The sans culottes of the had to accept or go to jail."

CHURCH NOT IN POLITICS Some say, Dr. Kelly, that the

church was in politics in Mexico. Is that so?" asked the reporter.
"That would have been difficult," he answered. "The clergy have been barred from all counsels of the various governments in Mexico for the last fifty years. Diaz persecuted the church, but later permitted a little liberty. The church had not even the right to receive a The laws of reform of Benito Juarez took away religious liberty as the church, outside of the actual buildings used for worship and for priests' houses, was confiscated.

FEAR UNITED STATES

"What is the Church in the United

States doing about this?"
"Unfortunately," said Dr. Kelley, "we knew very little about it. Mexico was almost a terra incognito to us, and the Mexican clergy shared the fear of the people for what they called the Colossus of the north, meaning the United States. There was little interchange of information, and besides, Mexican refugees are terror stricken. They don't want

Working under this handicap, in formation has been gathered for the Church authorities by bishops and riests from the United States. that had not been done the barbari ties of Mexico would still be a sealed

Dozens of depositions have been taken. I have had translators workng on them since Saturday. I have the proofs of the murders, outrages against the sisters, extortions, tor-tures, and practically all the other crimes in the calendar of unbridled license.

DENIES BLOCKING U. S. AID

Recent Washington reports say that it had been decided by the state department to send the refugee riests and sisters who are at Vers Cruz and whose safety was no guaranteed by Carranza to the United States on the army transport San Marcos, but that the Catholic Church Extension society intervened and agreed to pay the cost of transportation.

Regarding this, the Rev. Dr. Kelley "The Catholic Church Extension

society is not interested in any phase of this situation but the charitable one. No requests were made of the Government by us as to the removal of these unfortunate teachers and clergymen from the danger of mur der, extortion, and worse, which had been the fate of others who fell into Constitutionalist hands, but certain tion of the Government to its obliga tion to save them by removing these refugees from Vera Cruz.
"On Tuesday, Nov. 10, a membe

of the committee of the American Federation of Catholic societies, who called on the president and the secretary of state on this very matter informed me that all appeals were still pending, and evidently would not be granted, though they been under consideration

When I arrived in Chicago I received the following telegram from United States army officer, who kindly interested himself in the refugees: Chief of staff directs church to furnish \$2,000 transportation, unless permission secured by you to ship on bimonthly transport San Marcos to

Knowing that other agencies which had appealed to the Govern-ment on behalf of these poor refugees had not succeeded I brought the matter to the attention of our board of governors at their annual meet ing last Thursday, at which Arch. bishop Quigley, the chancellor of this society, presided. They placed the money at my disposal. I immediately wired Vera Cruz the following telegram: 'Will pay transportation

WHY MONEY WAS GIVEN

"Why should I have asked for a permission which the secretary of state had been repeatedly urged to We are a charitable organization and have no desire to get out of our sphere. We have no means of bringing greater pressure to bear on the administration than had already been exercised. All we could do was to step in and furnish the money to save these poor people, in case the Government would not take care of them, and that is the thing we did.

"If the State Department already had decided to take the refugees away from Vera Cruz, the decision could only be justified by the fact that it believed an obligation rested upon it to do so, as it believed an obligation rested upon it formerly to Middle Cove, Nfld., in aid save Huertist refugees, and to send a warship with money to help the

THE Thornton-Smith Co are offering very special inducements to Church authorities who will dis-Church Decoration During the Winter Months They are anxious to keep their staff in full employment through the dull season.

Protestant missionaries in danger in Turkey.

Correspondence

Invited

Il King St. West, Toronto

NOT AMERICAN CITIZENS

"It is true that the Vera Cruz refugees are not American citizens, but the Huertists were not American citizens, and a great many Americans feel that our Government is responsible, in some measure at least, for Carranza. If it cannot restrain him from murder it could at least save

his intended victims. Our society has not yet paid out any money. A radio message received te day leads me to believe that the refugees are now on their way to Galveston. There is no reason in the world why the State Department cannot carry out its good intentions if it so desires, but I must emphatically state that it is unfair for the administration to suggest, as was done in its statement, that the Church Ex-

tension Society interfered." We had every reason to believe that the Government intended to desert these refugees. If it did not intend to do it, why did it not tell us before? There is still no obstacle to the administration's carrying out its excellent intentions and getting credit it desires. The Church Extension Society has simply said that if the State Department does not wish to do so private charity will."

A QUEEN'S GOOD EXAMPLE

QUEEN WILHELMINA OF HOLLAND REFUSES TO ALLOW LIBERAL PAPER IN PALACE

For many years it has been the ractice of the Court of Holland to receive fifteen copies weekly of the reat Liberal organ of the Low Countries, the Nieuwer Rotterdamer Consent. Queen Wilhelmina has now given orders that this journal is no longer to be allowed within the palace. The reason is that several times recently in its columns the Divinity of Christ has been attacked in a most cynical manner. The Queen has caused the editor of the paper to be informed that she will not tolerate at Court a journal which thus wounds the most sacred Christian sentiments. Her Majesty thus sets a very excellent example to all her subjects in regard to the anti-religious press

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, June 7, 1914.

here two years ago I only had five catechists, now I have twentyone. I owe this rapid progre principally to my dear friends of the CATHOLIC RECORD. God bless

them and your worthy paper! It takes about \$50 a year to support a catechist and for every such sum I receive I will place a man in a new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism. You will appreciate the value of my catechists when I tell that I baptized eighty five adults since the begin-ning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up

inancially. Previously acknowledged... \$4,550 43 T. J. Morrison, Durham A. J. McDougald, Judique 5 00

of suffering souls ..

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FIVE MINUTE SERMON

FIRST SUNDAY OF ADVENT

TAKING ACCOUNT "Brethran: Know that it is now the hour for us to rise from sleep." (Epistle of the day, Rom xiii,

There are certain times and sea sons in the religious year as well as in the business year that call for special action and attention, and the season of Advent that we enter upon to-day is one of them. Merchants as you all know, take an account of stock at regular intervals; business concerns of every kind count up their gains and losses at stated times and bankers and brokers strike their

This special time of accounting is regarded in commercial circles as essential not only to safety but to success. He were a sorry business man indeed who would let his affairs run on from year to year without an overhauling, and his business credit as well as his business capacity uld be rated very low. The truth is, there is no success attainable in any walk of life without the applica tion of this principle. And it must also be applied to the affairs of eter nity if we would make a success o the supreme business of life. Now, Lent and Advent are our seasons of religious accounting, and their im-portance as a help in working out our salvation cannot be questioned.
Our Divine Lord and Saviour Jesus Christ is the author of our redemp tion, and the source of all our profi and gain in the concerns of the soul.

And so Holy Church, guided by an instinct that is manifestly divine, has set apart the season before His coming and the season before His crucifixion as the special times for us to pause and consider what pro we are making in the way of

To day we are specially appealed to as loyal Christians to prepare for the coming of Our Lord. The voice of Advent is the voice of John the Baptist crying in the wilderness, "Prepare ye the way of the Lord, make straight His paths," and the spirit of repentance is the response that is sought for in every Christian soul. We cannot, therefore, be in harmony with this holy season, un less, as St. Paul puts it in to day's epistle, "we cast off the works of darkness and put on the armor of we walk honestly as light," unless " we walk honestly as in the day, not in rioting or drunken ness, not in chambering or impuri ties, not in envy and contention. our for us to arise make our special accounting, and put on the Lord Jesus Christ by putting off the defilements of sin. If Advent does not mean this much to us it means nothing. We can have no part in its spirit if we continue in a sinful course and refuse to hearken to the inspired voice crying out in the wilderness and demanding re-pentance. What meaning can this sacred season have to the besotted drunkard who goes right on in his minable dissipation? What meaning can it have to the foul creature t goes on wallowing in filthy lust? What meaning can it have to the evil tempered and the evil tongued who, in the clamor of their own passions, fail to hear the voice of cononce? What meaning can it have to any soul in the state of mortal sin that does not immediately resolve on repentance? If the spirit of Advent touches us at all, it should make the sinful pause in the career of sin, the lukewarm fervent and the fervent

more fervent still. People are accustomed to flock to People are accustomed to hota to the Advent services; they seem to take a special interest in their religion at this season; but where is the fruit? We see a throng around the fruit? We see a throng around the fruit? pit, but do we around the confessional? All real religion in the Catholic Church leads ctly to the sacraments, for the sacraments are the divine antidote against sin; religious observances that do not produce this result are of little practical value. Give proof, then, that you really enter into the spirit of Advent not only by going to church, but by going to the sacra ments. You know that it is a season consecrated in a particular manner to the service of the Lord and Saviour Jesus Christ, and you are in sympathy with it. Pat yourself in full harmony with it by a worthy reception of the sacraments. Let the crowds of men whom we see in the church new prove their faith and approach the Holy Table. Let the women show their love for Our Blessed Lord by drawing nigh to the Divine Banquet. Let every soul seek purification in the Blood of the Lamb, and thus be prepared to offer due homage to the Babe of Bethlehem. What Christmas joy can be ours if our Advent is misspent? Brethren, know that now is the hour for us to arise from sleep.

THE FLAG OF MEXICO

Mexico's flag is the mate of the Italian tricolor, although the green of Italy is paler than that of Mexico. The three colors are green, white and red. On the white in the Mexican flag is the seal of Mexico. It shows an eagle on a bush or a bran h of opal a common cactus, holding a serpent in its beak.

The interpretation is sometimes given that this is the serpent of despotism, but the legend of the seal goes further back than the govern-ment of the Spaniards. The story is that during the time of the Aztecs the people were looking for a place to found their city. They came to the borders of Lake Texcoco, and there they balted. They saw before them an immense golden eagle, some

say a small eagle, on cactus with a shop and struck him with an iron serpent in its talons and its wings bar. Thereupon the employer disspread to the rising sun. Forwith charged the engineer, and ever since spread to the rising sun. Forwith they laid there the foundation of the great city of Mexico of to-day. The date set for this, of course conjectural, is about 1325 .- Church Progress.

TEMPERANCE

THE RED GLASS

"A temperance advocate mounted a chair in strike head-quarters and

urged a boycott on the saloons.
"'To keep sober means to keep cool heads,' he said to the strikers, and to keep cool means to win in the fight of life, no matter what it is. Now,' he said, 'are there any real' good union men in this crowd?' Even the sleepy ones jumped to their feet and cheered. 'Well every man that is really interested in this fight, and is determined to win, will step forward and sign this. He produced a long sheet of paper. It was the pledge. Twenty four names were signed."

What this union man urged as use ful in the emergency of a strike, is, of course, equally wise in times of industrial peace. We believe the drinking hapits of men in the ranks of toil and commerce have greatly improved. But thousands are still kept with their noses to the grindbecause of the tribute they pay to the red glass and the black cigar. These things delay or prevent the habit of saving. And the habit of saving is the real road to emancipa-

tion f r the toiler. There is a good time coming, no doubt, for Labor. Perhaps a millenium. It not in this generation, then in 1960 or in 2020. But, while we are waiting for it, let us make our selves as comfortable and independ ent as we can under present conditions.-Catholic Citizen.

A DRUNKARD'S HOME

Dr. Frank O'Hara, writing in the Catholic World gives an incident in real life of the consequences of drink. It involves a sequence of suffering and sorrow that should not be toler ated amongst Christian people. He

Says:
The father of the family in ques tion is an engineer, who earns about \$75 or \$80 a month when he works. He drinks steadily, however, and finds it impossible to hold a position for any length of time. He lives with his wife and daughter. He has three married sons, drinkers like himself, who contribute nothing to the support of their parents and sister. When out of work, these sons and their wives live with their parents. The daughter adds \$8 a week to the family income by work ing in a department store. She might have been earning a little higher wages if her education had not been cut short at the sixtl grade. The mother and daughter are refined people and Christians. The daughter is good looking, and of much charm of manner. Three or four years ago she met a college stu dent at a church gathering, and in the course of time the two developed a considerable affection for each other. She invited him to one day, when, unluckily, the family skeleton was stalking around t house. It was too much for the young man, and there the romance

A couple of years ago the father was coming home one night on the street car, drunk, and in getting off the car he fell to the ground, and was unable to rise. A crowd gathered and a policeman came to the scene crowd gathered around she was moved by the usual curiosity, and wished to see what was going oa. She was startled to find that her drunken father was the cause of the com-motion, and he was about to be taken to the police station. She pleaded with the policeman to let ber take her father home, but to no avail. The officer insisted that, since he rung up the patrol wagon, he would have to keep the man until giving; no reverence in the worship; the wagon arrived; otherwise it no earnestness in the petition. It would go against his record at head-quarters. She renewed her en-treaties, and as a compromise he suggested that she might try to influence the officer in charge of the wagon when he came. And so this high strung, fine-natured girl waited, and furnished a target for the remarks of the crowd until the wagon arrived. Then she had to go all drunken father home.

A few months ago, the father had been drinking and got into a quarrel with a boy who worked in the same

Clean Sanitary free from Grease and Scum use d Dutch

that time the family has been living upon the \$8 a week earned by the department store girl. The furniture has been gradually disappearing from the home, and now the vital problem is: How long will the lendlerd allow the family to occurr landlord allow the family to occupy the house before he ejects them for non-payment of rent?

DELICACY OF CONSCIENCE

A good conscience is an inestim able treasure, a pearl without price It is easy to stain it and almost as easy to spoil it. For, deny it as we may, every faculty of the soul takes color from environment and deterior-

ates under abuse. These are the reasons that send men of letters back to ancient Greece and artists back to medieval Rome Those who love art and letters cross the centuries to sit at the feet of the masters; they will not take their standards from the little men about them, they will not drink except from the wells that are undefiled.

Why should it be otherwise with

Catholics in the matter of delicacy of conscience? Why should they be willing to accept their standard of morality from a godless world? Have they no Masters in Israel to whom they may have recourse in order to keep their judgment sound on mat ters that are vital for their super-natural life? Are they less con-cerned about moral principles than the painter about color schemes, perspective and light and shade? Or do they think that they are exempt from the tendency of all life to yield, to conform, to take with the ways that suit a particular environment and make life easy? Surely better is expected of them, It cost Christ so much to teach us the truth that we should be jealous of its purity. It cost our forebears so much to keep it intact, that we should be watchful lest we lose even the slightest portion of it. It is a precious heritage that has been vouchsafed us, this seeing the things that others have longed to see and have not seen Much has been revealed to us that has been hidden from the worldly wise. Are we viewing things in the white light of divine revelation, or are we forming our judgments according to the tenets of the world, the world, that is, in our Lord's sense of the word, whose teacher is the father of lies? Is our general Catholic conscience losing tone? Its purity is in the keeping of the individual Are we safeguarding it ?—America.

GIVING TIME TO DEVOTION

The Rosary may be recited in the ordinary manner within ten minutes.
Out of the entire twenty-four hours, levote fifteen minutes to prayer. Believing that all the good he ob-

tains comes from the beneficence of God, it is simple ingratitude to grudge this small fraction of the day o worship and devotion.

The number of Catholic families that join in the recitation of the Rosary daily throughout the year, is minority of the whole. Perhaps ten minutes a day would be an over estimation of the time given to prayer by the majority of Catholics.

Yet, in ten minutes, a great deal may be said. If there be thorough self recollection and no distracting thoughts, ten minutes of prayer are much inc a worse circumstance.

Not only is God, the Giver of all good, praised and worshipped less than ten minutes during the day, but this fragment of time even is indifferently given Him. Other thoughts engage the mind while the lips mechanically utter the words of

prayer.
There is no sincerity in the thanks. would seem a sin to venture to address God with no more sense of His majesty and goodness than such praying manifests. It would seem better not to pray at all; in the spirit of the rough fisherman, who, as the story goes, being caught in a storm at sea, was moved to pray for his life: "O Lord, Thou knowest," he said, "I have not asked Thee anythrough the process of expostulation again with the o her officer, and finally she was allowed to take her drunken father home.

Said, I have not asset the and the said, the sa

Shortening the time of prayer from ten to five minutes does not reach the essence of the evil; for the indevotion is not due to the length of the prayer, but to the fault of the Christian; to his want of piety; to his want of food for devout thought; to his moral shallowness and over-worldliness. He does not live in the presence of God. He does not feel that he is enjoying a welfare that nes from a beneficent Providence. He does not rely upon the aid that this kind Providence will bestow if its guidance is sincerely asked.

That in the recitation of a devo-tion like the Rosary, it is not needful to keep in mind the meaning of the words uttered, but that a contemplation of the mysteries, joyous, dolorous and glorious, is sufficient, all Catholics are aware. It is in like manner sufficient, in the recitation of other prayers, to have in mind some religious subject for meditation.

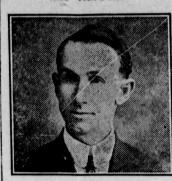
A crucifix, a picture or a statue, suggests such thoughts. So also does a frequent perusal of the lives

A crucifix, a picture or a statue, confidential. WPITE NOW.

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"Having been a great sufferer from Asthma for a period of fifteen years (sometimes having to sit up at night for weeks at a time) I began the use for weeks at a time) I began the use of "Fruit-a-tives". These wonderful tablets relieved me of Indigestion, and through the continued use of same, I am no longer distressed with that terrible disease, Asthma, thanks to "Fruit-a-tives" which are worth their weight in gold to anyone suffering as I did. I would heartily recommend them to all sufferers from Asthma, which I believe is caused or aggravated by Indigestion".

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For Asthma, for Hay Fever, for any trouble caused by excessive nervousness due to Impure Blood, faulty Digestion or Constipation, take 'Fruit-a-tives'

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of the saints; of the contemplation of saintly writers and of religious literature, generally. It is dearth of devotional culture that so largely accounts for the distraction people experience in prayer .- Catho-

SUNDAY ACTIVITIES

Mechanically going to church on Sunday, staying the services out—enduring during the sermon—and experienc-ing no access of devotion, does not touch or strengthen any moral faculty.

It may be a compliance with the precepts of the Church, but it lacks spirit required by the lawmaker. -with

Then the Sunday newspaperits plethoric pages, devoid of any-thing like the spirit of Sunday, brings the rush of the secular world in upon us. The rest of the day is it would seem that the average Chrisone of desultory, aimless idleness; tian ought to be liberal enough to if indeed it is not taken up with one of desultory, aimless idleness; thoughts of worldly concerns to be encountered during the ensuing

Has Sunday no moral duties of man to man, of parent to child, or the Christian to his own soul? There are good works to be discharged : there are good books suitable for Sunday reading; there are church associations whose meetings and missions are for Sunday attend-

It is a day of rest-the only day in the week when the average man does not have to work. It is also a day of devotion-the only day in the week when worldly concerns are not attention.

Let the mind of the soul be cultivated and enriched by Communion with the story of the saints or the

Drunkenness Can be Cured

It is a Disease, Not a Habit

"Some years ago I was a heavy dr ni er. emon drink had me in his grip. Demon drink had me in his samp. Friends, business, family, were slipping from me Ruis stared me in the face.
"But one frie d remained, a physician."

I WAS SAVED

"This man had made a scientific study of drunkenness as a disease. He had found a cure for it."

found a cure for it."

It was a case like this that made me realize how many others were in need of aid and determined me if possible, to off r Samaria Prescrition to the world.

The treatment is absolutely different from others. It can be given without the ratient's know edge if desired. Thousands of wives mothers, dangt ters, as sters, have saved their men-folk from the curse of alcohol through it.

IT CURES

in a few days. All craving for alcohol is gone and the patient is restored to health, hap iness, family and friends, and the respect of all. I am ready to tell you about it absolutely

FREE

SEND NO MONEY Just send me your name and address, saying :—
"Please tell me how I can cure drunkenness". That
is all you need to say. I will understand and will
write you at once and send you my free book, telling
you all about my wonderful cure for DR'IN KEN,
KESS, and will also send you a TRAL PACKAGE,
which will show you how the treatment can be
given without the patient's knowle ge. All this I
will send you ABSOLUTELY FREE in a plain
sealed package at once.

Do not delay; send me a post-card, or write me a
letter to day. Do not be afraid to send in your
name. I always treat correspondence as sacredly
confidential. WPITE NOW.

neditations of their serene lives left to us by a Kempis and many others. Let the spirit of the Church others. Let the spirit of the Church, its works and its aims, fill the place of the world and its struggles. Let the sense of good deeds done further invigorate for the week days following; and a perfect Sunday will be recorded. — Milwaukee Catholic Citi-

LOUVAIN ASSOCIATED WITH EMERALD ISLE

FAMOUS IRISHMEN FOLLOW THE COURSES OF ITS CELE. BRATED UNIVERSITY

The civilized world at large and the Catholic Church in particular, has suffered a loss which can never be made good by the destruction of the ancient Catholic University town of Louvain, which was razed to the

ground by German troops.

No outrage to compare with this has been known since the Vandals destroyed the great library of Alex-andria. The loss of Louvain is a disaster to the whole of humanity, but to Catholics the loss is immeasurably greater than to any other, for Lou-vain was, with Rome, the greatest of our seats of learning. It was at Louvain that all the finest work of Cath olic scholars in science, in philosophy, in the study of comparative religions and in sociology has been done of recent years.

Louvain and its Irish College—what did they mean for Ireland? Let us take a glance into the past. To Louvain in a large measure we owe it that, by the grace of God, Ireland has been preserved to the Catholic faith. In the dreadful Penal Law days Ireland would have been almost priest-less and her people without the min-istrations of religion but for Louvain. The illustrious Florence Conroy Archbishop of Tuam, a native of Gal way, who was born in the year 1560, was one of the first, if not the very first, who started the project of an Irish college on the continent. He successfully exerted his influence with King Philip of Spain for the accomplishment of this scheme, and t was arranged that Louvain should

be the site of the college, and that its patron should be St. Anthony of Padua. In 1616 the cornerstone was laid, the ceremonial being conducted with all the magnificent pomp so natural to Spain and to Catholicism. It was within the halls of the Irish College of Louvain that the future Emancipator of the Irish Catholic Daniel O'Connell, almost two cen

turies after the university was brought into existence, learned lessons which nade him the strenuous orator and debater which he afterwards became to O'Connell's student days Ward, Colgar, and O'Cleary, three of Donegal's "Four Masters," the com-piler's of the "annals" were familiar with the corridors and cloisters of St.

Anthony.

Rev. Professor Corcoran, S. J., D. Litt., National University of Ireland, who spent three years in the University of Louvain, said he was in hopes that from the detached position of the historical Irish Franciscan College it had escaped destruction.

"It was in this college," said ather Corcoran, "that kept the Father Corcoran, "that kept the faith alive in Ireland, and down through the centuries it has been closely associated with the Emerald Isle." The Church of St. Peter was one of the finest Gothic structures in the north of Europe. One of the nonuments in the sacred edifice commemorated Thomas Stapleton of Fethard, Tipperary, who was Profes sor of Canon Law, and who was elected rector for ten consecutive years. Father Stapleton provided a font of Irish ty circulation in Ireland, and left very wealthy foundations for scholarships which are now held by Maynooth having been transferred thirty years

ago by the late King of the Belgians.
The Library contained many rare
and historical Irish books, including a beautiful copy of John Colgan's work on the Irish saints. The University had five Irish

ectors—Fathers John Shinnick of Cork. Thomas Stapleton and Hugh Brady, Ballybay; and John O'Sullivan and Francis O'Sullivan, both of Kerry. Other famous Irish names connected with the university are Peter Lom bard, Archbishop of Armaugh; Der-mod O Hurley, the martyred Arch-bishop of Cashel; and Thomas Fiem-

ing, Archbishop of Dublin.
In the old Franciscan College,
there is buried Lady Rosa O'Doherty, grand daughter of Shane O'Neil, first wife of Coffar O'Donnell of Tryconnell and after his death wife of Ower Ros O Naill.

There are two living Irishmen on whom honorary degrees have been conferred by the Louvain University, Dr. Welsh, Archbishop of Dublin, and Prof. Mahaffy of Trinity College.-Northwest Review.

AN UNFAVORABLE VIEW

"Ask the average young Catholic what is the Catholic point of view on any one you may choose of the great social questions, so much discussed, and you will find," says the Casket, that he doesn't know there is a Catholic point of view—unless he happens to be one of the few who read a Catholic paper. He doesn't know that any principle of Catholic theology is involved in the matter at all unless he be such a reader or has had more than the usual amount of education. The point may be so broad of course, that his conscience or his catechism may supply the auswer. But frequently the point is not such; and then he gives you his

opinion from some article he has chanced to read—he is not sure where, by some author whose name he has forgotten."

Always Keep Them In The House

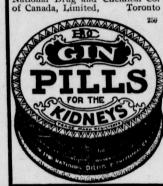
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GIN DIAS

If you are feeling badly, perhaps t is your Kidneys or Bladder that s causing the trouble. If there is ain over the Bladder—if the urine pain over the Bladder—It the urine is hot and scalding—too free or scanty—if the urine shows brick dust deposits or mucus—if there is constant pain in the back—restless sleep and loss of appetite—then you certainly need Gin Pills. Get them to-day and feel better to-morrow.

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TO THE **Wives and Mothers** of Canada

There are in our Dominion one hundred and eighty thousand widowed women, of whom doubtless, mary, on the death of their husbands, were left on their own resources.

And in addition there were, doubt-

less, in numerous cases chi dren left to be supported aid educa ed For-

tunate indeed were those women whose responsibilities were lightened by life insu ance.

The Mutual is strictly a Canadian Company, issuing ideal home protection policies. We would like to see a tion policies. We would like to see a

Mutual Life

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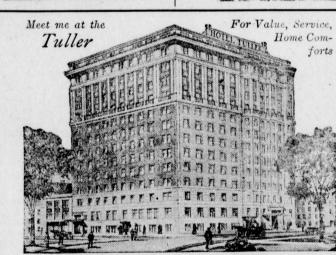
trouble.

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maintained a "pure" religion and resisted the authority of Rome for

many centuries, made overtures to the Waldenses, and in 1530 the deputies of the latter, Mason and

Morel, met the Reformers, Œcolam-

padius and Bucer, at Basle. These

last urged the deputies to renounce

some of the more extravagant of

their tenets—e. g., that a Christian might not lawfully take an oath, that

ministers might not lawfully hold

property, and that the ministrations

of wicked pastors were invalid; and on the other hand, to hold with the

Protestants, that the Body of Christ

was not in the Eucharist, and that

confession of sins was unnecessary. But the complete adoption by the

As to the "progress" of this little

body, it is hardly of the kind to be

elated about. After an existence of

seven centuries, the Waldensian body

numbers a beggarly 20,000, two-thirds

the earlier Waldensians." It is al-

ledged that the Waldensian Church

of Italy has within recent years re-ceived a score of Catholic priests into

its membership. The number is greatly exaggerated and so far as our

eading goes, the recent additions to the members of the Waldensians from

the ranks of the Catholic priesthood

have all been cases of priests who

were not permitted to remain in the

Church by reason of their Modernist

views. They did not leave the Church of their own motion—they They did not leave the

were forced out by the determined

measures taken by the Pope to pro-

a false faith. To such converts the

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RELIGIOUS WELFARE OF

BELGIANS IN ENGLAND

English Catholic papers are turn

ing their attention to a phase of the

war which is very important to Catholics, namely, the religious wel-

fare of the thousands of Catholic Belgians now in England, "The duty lies on Catholics here," says

guard the religion of their fellow

Catholics. A non-Catholic environ-

ment might well prove a danger to

ment might well prove a danger to simple peasants who have ever ex-perienced it, and Catholics, whether from town or country, ought to be placed within reach of facilities for

practising their religion. It is a work beyond the unaided power and vigilance of the clergy, and is one of

those duties which would fall natur

ally and automatically into the hands of an organized laity, which, however, unhappily does not exist.

But provision ought to be made by which the distributing agencies may

place Belgian Catholics more espec

ially where children are concerned,

in proximity to churches, and in dis-

tricts and with families congenial

to their previous mode of life. It is no part of the duty of the various

Flower Co., Brantford, Ont.

the Universe of London,

dozen, Chrysanthemums, America

Waldensians are very welcome. -

New Zealand Tablet.

ect his people against the poison

consist of descendants of

CHATS WITH YOUNG MEN

WISHING

Do you wish the world were better Let me tell you what to do : Set a watch upon your actio Set a watch upon your actions, Keep them always straight and true. Rid your mind of selfish motives, Let your thoughts be clean and high; You can make a little Eden Of the sphere you occupy.

Do you wish the world were wiser well, suppose, you make a start, By accumulating wisdom
In the scrapbook of your heart, Do not waste one page on folly; Live to learn and learn to live, You must get it ere you give.

Do you wish the world were happy Then remember day by day Just to scatter seeds of kindness, As you pass along the way. For the pleasures of the many May be ofttimes traced to one, As the hand that plants the acorn Shelters armies from the sun.

WHY HE FAILS

The man who lacks concentration is not apt to succeed, for he fritters away his energy on many things. He scatters his forces. He excels in

no one thing.
"No, he is not lazy. No one ever accused him of that. He is very active and bustling and energetic in whatever he undertakes. Yet he accomplishes much less than he ought, simply because he diffuses his efforts too much. If ever a young man needed to learn concentration, he is that one. He will be doing splendidly at something, when all at once be drops it and goes at some thing else. He does not change be-cause he thinks he will find easier -I said he was not lazy-but to see if he cannot do better at it. The hard at something, but never long enough at any one thing to make it

"Jack-at-all-trades"— usually there is some such good reason for the rest of it—" master of none." It may be well enough to know more than one kind of work, if they are all well learned, mastered, made ready for living-earners if need should arise so to use them. Carrying all of one's eggs in the same basket is said to be unwise. But dropping the basket in hand to take up another no better is

pure folly, and hard on the eggs.
So long as one thing holds good,
hold good to it. Change usually
means a certain amount of lost time and energy in getting adjusted to new conditions. If you have made a mistake in the choice of an occupation, then by all means change at the first opportunity. But make sure first that it is a real mistake, not simply a

desire for a change.

Remember the Russian proverb that says that he who goes after two wolves will not catch even one.

THE SERVICE OF WHAT WE HAVE NOT

If we would all do what we could do for our neighbors' benefit, how well off the world would be! There would be no one in need, no one out of employment, no one lacking in they could give towards the common weal, everybody would have enough and to spare. We could each give a pathy, some help towards relieving intellectual or moral destitution, etc. The doctor could give a bit of his medical knowledge, the lawyer his skill in the law, the teacher some use What is most needed is good will.

There is no more far-reaching be nevolence in the world than the good we do with the wealth and talents that are not ours—the good we do in imagination. We are all unselfish if conditions were different—though we laugh at the familiar story of the man who believed in an equal division of property. If he had two farms, he would give his friend one; if he had two cows he would give him one. But when the friend slyly asked, "if ye had two pigs would ye give me one?" there was an indig-nant answer, "Ye know well I have

What we have is ours and we need it. There are countless reasons why we cannot part with it; but the we cannot part with it; but the money we wish we had would be such a boon to the "poor, and the talents that we do not possess could be made such a blessing to mankind! Oddly enough our chief desire to serve the Lord seems to be with the things we have not instead of with those we have. We give dreams instead of realities to our fellow men.

But these possessions that we deem so insufficient are the means to which we are constantly sent back when we seek miracle of aid. "What hast thou in the house?" asked the prophet of the woman who sought help to meet her creditors. "Fill the water-pots with water," said our Lord when provision was needed for guests. The handful of meal already on hand was what sufficed for the man of God and lasted. It is the use of what we have that is to help ourselves and make us a blessing to our neighbor if it is ever done; the little that is in the house and not the pot of gold at the end of the rainbow.

AMBITION

(LETTER OF CHESTERFIELD TO HIS BON)

ambition; and the ambition of people of sense is a right and commendable one. The ambition of a silly young man would be to have fine clothes. and money to throw away in idle follies; which would be no proofs of parents, in dressing him out like a jackanapes and giving him money to play the fool with. The ambition of a silly fellow is to have a fine equipa silly fellow is to have a fine equipage, a fine house: things which anybody that has as much money may
have as well as he. They are all to
be bought. But the ambition of a
man of sense and honor is to be distinguished by a character and reputation of knowledge, truth and virtue
—things which are not to be bought,
and that can only be acquired by a and that can only be acquired by good head and a good heart.

ON THE INDIVIDUAL "The fate of nations depends in the last resort on individual charac-ter," said a distinguished statesmen in a recent address. "Everything in human government, like everything in individual conduct, depends in the end upon a sense of duty. Whatever safe guards may be established, however complicated or well adjusted the mechanism, you come to a place somewhere where safety depends upon somebody having the will to do right when it is in his power and may seem to his interest to do

We may think that, because the affairs of state are in the hands of representatives and officers, we are no longer responsible, but the training of the individual will to choose the right measures and the right men comes back to each one of us. in our homes and out of individuals that governments are made.

HIS HURT TURNED TO GOOD A French scientist went to London to talk as an authority on the newly discovered wonder, radium. He can ried a few specks of the powerful mineral in his pocket, incased in a tiny vial, and was unaware that the mysterious rays, working in the darkness, had penetrated glass and cloth ing and left a deep, red mark upon his person that soon revealed itself new study and investigation, for it particles of radium could so affect the human body, it was an agent that might be used for benefit and perhaps the healing of many diseases. Doubtless the scientist wondered why, on so useful a mission, he should be hindered and laid aside by so unfortunate an occurrence; but out of that seeming misfortune has arisen a new treatment that is said to be working marvels of healing. It is the story of many a disappointment, hurt and apparent blunder, if we could but understand them aright. -Catholic Columbian.

OUR BOYS AND GIRLS

A POOR BOY WHO BECAME A GREAT MAN

"Poverty is the mother of all arts," says an Italian proverb, and indeed this is true in the case of Michaelangelo, the greatest sculptor that the world has ever known.

Michaelangelo Buonnarroti was education, no one wanting instruction at Caprese in the valley of tion in religion, for if all gave what the upper Arno on March 6, 1475, and he died at Rome on the 18th of February, 1564. Although he was a poor boy he came from a noble Florlittle money, some time, much sym- entine family, but that fact did not mean much to this boy who needed funds to fulfill his ambition of becoming an artist. When thirteen years old he was apprenticed to excited the admiration of his master by the lifelike animation of his drawings, and upon the recommendation of the master, Ghirlandajo and at the wish of Lorenzo, the Magnificent, he received further training in the palace of the Medici. While a resident in the Medici palace, Michael angelo was a companion of Lorenzo's sons and was welcome in the fine society of the town. During that time he decorated the Brancacci chapel, and his patrons were well pleased with his work. In 1495 he left Florcence for Bologna and began to work as a sculptor, and the next year he went on to Rome, the, paces of art student. In 1505 Pope Julius II. called him to enter his service. After this, Michaelangelo was employed alternately in Rome and Florence by Pope Julius and his successors, Leo X. and Clement VII. Perhaps his statue of Moses may be counted as his greatest work, although he achieved many wonderful triumphs in the field of art.

One day a man was watching him working on his statue of Moses. The great work was nearly finished, but still Michaelaugelo, with that dissatisfaction a true artist feels, was not quite satisfied with it. He polished this bit and that bit, softened this muscle of marble, relaxed that one. The man was silent for a moment, then he remarked:

"How much time you waste over trifles.'

"Trifles!" echoed the great sculptor. "Trifles makes perfection and perfection is no trifle!" Michaelangelo knew the true meaning of art .- Church Progress.

THE BOY WHO TAKES PRIDE IN HIS WORK

"Doesn'tthatlook fine?" It was no vain conceit that made a certain boy say these words one day last summer. His blue eyes were shining with honest pride because of the perfect-

and grass. Some of the grass had been of the variety called "wire-grass,' and if you have ever tried to hoe out or pull up grass of this kind you know as well as that boy knew that it is mighty hard grass to tackle; but this boy had tackled it with his teeth set and a determina-tion to rid that garden of every spear of it, and it disappeared, root and French-Canadian parentage whom the farmer with whom he was spending some weeks had hired for the summer, and only that day the farmer had said to me: 'I never saw a boy had said to me: 'I never saw a boy take so much pride in his work as Louisdoes. That boy will get along all right in the world. He is not only so very industrious, but he is so do is done just as well as it is possible to do it. He never gives anything a lick and a promise.'

Give me a boy noted for being in-dustrious and who takes so much honest and manly pride in his work that nothing but perfection will suit him, and I shall feel that I am safe in prophecying a successful future for that boy.

There is something fine and manly in the boy who takes pride in his work, who feels that it is a reflection on his character to be lazy and who likes to put an "A-one" mark on all that he does that he does.

I remember that I once happened to be near two boys who had each been given a certain task to do, I do not know how long they had been working on it, but presently I heard one of them say to the other: There, Joe, that will do. It looks

good enough." No, it doesn't," the boy called Joe eplied. "I'm not going to leave nine until it looks a good deal better replied.

than it looks now. I'm no slouch."
Good for Joe! The boy who sets
out in life determined that he will not be a "slouch" is on the right track. Slouchy work will not pass slouchy tendencies, boys, you'd better ble. Let a man acquire the reputa-tion of being a "slouch" and he is a goner. No man wants a "slouch' around, and no man with a particle of honest, manly pride will be a person of that description. Pride in one's work, no matter what that work may be, is a tremendous help to success in life.—Selected.

GIVING HIM A CHANCE

One of the unfortunate facts of life is that the world in general regards business principles as some-thing entirely different from the code of morals which govern the other relations of human beings-a code into which love and charity freely enter. It took a ragged little newspaper boy to prove, the other day, that certain old fashioned Biblical precepts are not out of place in the practical, working world. A newspaper tells the story:

A gentleman hurrying down-town, stopped for a paper.
"Can't let you have one," said the

"Why not? I heard you crying them "Yes, but that was down the other

blocks where I hollered." What does that matter? Come I'm in a hurry; No fooling."

"Couldn't sell you a paper on this block, mister, 'cause it belongs to Limpy. He's up to the furdest end

just now. You'll meet him."
"Who is Limpy? And why does
he have this block?" 'Cause us other kids said we'd let him have it. You see, it's a good run 'count of the offices along, and

we agreed the first one caught selling on his beat should be thrashed. | heaven.-St. Paul Bulletin. Yes, I see. You have sort of s brotherhood among yourselves ?" Well, we're going to look out for

a little chap what's lame, anyhow. There comes Limpy now."

The gentleman bought two papers of him and went on his way down town wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in the field.

NECESSITY OF DAILY PRAYER

Don't hurry with your prayers Don't shorten or omit them on the pretext that duty calls you to some other task. The highest of all duties commands you to make ample pro-vision for this daily prayer to God. There will always be distractions. There will always be something to be done, if you permit such things to stand between you and God. There is no economy of time when there is a question of useless conversation amusement or recreation. Hour after hour is spent with our families friends and neighbors, but the time exceedingly brief. In the morning we are hurried; in the evening we are fatigued. The only one thing that can keep us close to God, that can keep alive the fear of sin the one thing that can procure for us the supernatural light, whereby we discern the true from the false in spiritual matters, is hurried, slurred over and gotten through mechanically. Some morning when we least expect it the sun rises on our last day of life The time is short and we make a hurried preparation. We pray then as we never prayed be-Riverybody has ambition of some kind or other, and is vexed when that ambition is disappointed, the difference is that the ambition of silly people is a silly and mistaken

Lost time! The time that could be devoted to prayer and good works. The time that has no importance in our eyes, while we are well and strong, the time that is spent in worldliness, in sin, in vain amuse ments, in the things that do not count, in everything but the one thing useful and profitable—prayer. The world binds us, the flesh draws us away from God; the devil always furnishes us a pretext, and we go along through life giving no thought to the wasted hours and never thinking of economizing time until there is a question of spending it in the things for which time was made—prayer and the love and service of God, which have their root in frequent and fervent daily prayer.

THE CELTIC CROSS

IN CATHOLIC CEMETERIES

The monuments we place over the graves of our dead ought to express and symbolize our Catholio faith and hope. The Celtic Cross is admirably fitted to do this. It is a re grettable fact, however, that we rare teries in some parts of this country. Instead, we too often see monuments that have but little power to suggest appropriate though s to the Catholic

who visits God's Acre.

The cross is the symbol of our redemption and of the divine love, goodness, power and wisdom displayed in that wonderful mystery. It is the standard beneath which we fight the battles of God against the enemies of our salvation. It gives us strength and courage to work and to suffer for Christ. By this sign we

shall conquer.

The cross over the Christian grave is the noblest of trophies. The flag above the soldier's grave tells of his loyalty unto death, and of the death-less memory of his heroism in the heart of his country. The cross above the Christian grave is the mute petition that Christ in His Kingdom remembers His fallen soldier. And as the flag of the dead warrior stirs the hearts of the survivors to heroic loyalty, so, too, the cross in the graveyard preaches to us the gospel of self-sacrifice for the love of Jesus Christ. It expresses our hope and our prayer for the and it tells us how to live in this world so that we, too, together with them, may one day rise from the grave unto life eternal in heaven.

Tho Celtic Cross has all these meanings, too. Entwined round its shaft and arms is the circle, the sym bol of eternity, of the perfect unend ing life which Christ's death on the cross won for mankind. It is usual ly adorned with sculptured represen-tations of scenes from sacred history or with the wonderfully beautiful tracery work of Celtic art, showing e cross is the synthesis of all sacred history, and that human genius is never so well employed as in the service of the cross.

The Celtic Cross has a simple gracefulness, a majesty and a solemnity that make it peculiarly appropri te as a monument o'er the dead. appeals to all refined and cultured souls. Its Christian symbolism gives depth of meaning to its artistic beauty and dignity. And around it there cling the memories and associations of a race whose devotion to the cross of Christ has been rewarded with the strength of an undying hope and

the vigor of immortal youth.

When we pay the last tribute of affection and of sorrow for those who have gone before us, surely it is Domenico Ghirlandajo, another great artist, and even at that early age he

OLDEST PROTESTANT CHURCH "

The London correspondent of the Otago Daily Times, in his last week's letter to that paper, turns aside from the beaten and familiar path of the regular, secular journalist to descant upon the history and progress—such as it is—on the tiny body of schis-matics known as the Waldensians, whom he describes as being Presby terian in Church government and as being "the oldest Protestant Church." The correspondent, who is doubtless well equipped on the matters which come within the ordinary range and scope of the secular journalist, is manifested out of his depth when he plunges into the unfamiliar region of theology and Church history. The suggestion that the Waldensian Church was the original Presbyterian Church, in the sense in which Presbyterianism is now professed, is com-pletely negative by authentic history. "The Waldenses," says the writer of the article on "Presbyterianism" in Chambers' Encyclopedia. were perhaps anti-episcopal. Presbyterianism as we know it first asserted itself at or after the Reformation." "The Presbyterian form of Church government," says Professor C. A. Briggs, D. D., (Article ' Presbyterianism' in Encycloyedia Britan-nica), "began at the Reformation, and attained development only in the churches commonly called formed." Re

Nor could the original Waldenses with any sort of truth or accuracy be called "a Protestant Church" in the sense in which the expression is ordinarily used. As a matter of fact, amongst the original doctrines held

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aught that a bad priest could not be a belated task imperfectly per absolve but a good layman could. They believed in the Real Presence formed to provide that information, but it is one requiring instant care in the Blessed Eucharist. They held that it was unlawful to take an oath; and organized vigilance more than have yet been manifest. There is no and condemned all princes and lack of good will on the part of all judges, being persuaded that it is not who are responsible for the adminislawful to punish malefactors." Any tration of the admirable relief works such connection as may now exist bewhich have been set afoot, and it tween the Waldensians and the Pro-testant bodies was purely an after-thought on the part of the Reformers and an after development. At the there is any shortcoming in the matter the responsibility will lie at the doors of Catholics themselves." Reformation some of the Protestant leaders, who perceived that use might be made in controvery of the alleged existence of a sect which had

BIRDS OF A FEATHER

BANDIT VILLA AND GUARDIANS OF LIBERTY EXCHANGE

FRIENDLY GREETINGS Another instance of the ideals and ims of the Guardians of Liberty, one of the numerous organizations engaged in the profitable business of inciting the ignorant and low minded to a bitter and superstitious hatred against the Catholic Church, is furnished in the October 22 issue of The Liberator, an anti-Catholic paper published in Magnolia, Ark. In that issue there is to be found a copy of a letter sent by Alamo Court, No. 1, of the Guardians of Liberty, to General Francisco Villa, the notorious Mexican bandit, praising him for the brutal acts of himself and his soldiery in destroying churches, killing Waldenses of Protestant doctrine did not take place till 1630 —more than a and driving forth priests and assault century after the Reformation had been fully launched. ing Sisters in his War on the Church of Mexico. The letter in part reads as follows :

Alamo Court, No. 1, Guardians of Liberty of Texas, a patriotic organi-zation of American citizens, with courts throughout the entire United States, which has for its purpose the maintaining of the United States Constitution and the complete separation of Church and State desires to express to you and other patrictic Mexicans our hearty approval of your actions and the great good and service you have and are rendering your

people and the country.
"We would especially commend
your actions in ridding your country the basest of human vultures, the

Catholic priesthood." In reply Villa expresses "his sincere thanks and very great pleasure'

to "the honorable society" and wishes that "this honorable society continue progressing every day for the welfare of humanity and of civili-Villa and "the honorable society

are in congenial company. They have found companions of a like mind; they are proving anew the old adage that "birds of a feather flock together."—C. B. of C. V.

MONSIGNOR BENSON'S CONVERSION

The story of the late Monsignor Benson's conversion is a remarkable recital. It shows the various states f mind of man of intelligence out side the Church who had begun to wonder whether or not he was right The way he was accustomed to epito mize the story is as follows:

"I studied the Gospels, and through them I was led to the conviction that the Roman Catholic Church was the Church of Christ. My studies resulted in the gathering of three impres sions:

First-The Catholic Church in. terprets the Bible more simply than any other Church, and surely the words of Christ on important points are clear, if words mean anything at all. I had heard that priests kept the Bible away from their people, but as I read I discovered that nothing could be more foolish, and I could not conceive of a priest so stupid as to do such a thing, for it is in the Gospels that I found the substantia-

tion of the Church.
"Second—I found that the Catholic Church believed the Bible more more than those who claimed that it was the sole rule of faith."

Third-I found that the Catholic Church fulfilled what Christ had said of His Church, that it would be unpopular, for it had ever been my experience that in questions of controversy all others generally agreed to

disagree with Rome.
"Finally—I came to the last argu ment that fixed my decision, and finished my struggle. Christ had spoken to St. Peter, telling him that He was the Door, the Foundation and the Shepherd. The Door had said to Peter, 'Knock, and it shall be opene unto you.' The Foundation has said. Thou art Peter, and upon this rock I shall build My Church.' The Shep herd had said, Feed My lambs, feed the regular price of these is \$10. My sheep. The Church of Christ You should not delay writing, as the by the Waldeness were a number which the Protestant Reformation was inaugurated for the express purpose of combating. They believed in the necessity of confession; and

FRANCE AND THE HOLY SEE

Talk of a renewal of diplomatic relations between the Holy See and France is again heard in Rome. To the new Cardinals who were in Rome for the Conclave the new Pope spoke with the most hopeful kindness of the future of the faith in the "Eldest Daughter;" with Cardinal Amette in particular, who told Pope Benedict XV. as he had told Pius X. only a month or two ago, of the churches he had built in Paris, and which were filled as soon as he built them. His Holiness talked at length of the real depth of the religious feeling which the scourge of war has aroused There are great hopes, both in Rome and Paris, that religious France will not after this sink back into apathy

Mention was, our Rome correspondent is informed, also made of the possibility of an approach from Paris to Rome later with regard to the renewal of the relations which were so madly broken off seven years ago; but of this it is obviously im-possible to speak beyond saying that Pope Benedict XV., evidently marked out by Providence as the ideal representative of Rome to meet such, if and when they come, with wisdom and charity.—Church Progress

MR. A. BERNSTEIN-JESUIT

Here is something real funny: The Menace, the anti-Catholic organ, has discovered a "cunning Jesuit scheme" in a resolution in-troduced in the city council of Cleveland to abolish the board of educa-tion and place the administration of

the schools under the control of the mayor and the council. Don't allow," the Menace says, "the ¿Pope's political meddlers to work any of their numerous schemes for minimizing and degrading public

education." Here is the joke : The "cunning Jesuit," the "Pope' political meddler," is Alex. Bernstein, Jewish member of the council from the Twelfth ward, the Jewish district, and a member in good standing of Rabbi Margolies' orthodox congregation on East Thirty-seventh

Is the Menace rightly named? Is the Menace really a menace or only stupid and careless? — Jewish Independent.

Vocations for Irish Brotherhood

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A GREAT TEMPERANCE RALLY IN MONTREAL

The need of temperance among all classes especially at this time when there is so much suffering to be relieved on account of the war, was emphasized at a rally held yesterday in St. Ann's parish. How the bar room evil can best be dealt with was also discussed and, it was argued that the distribution of licenses should be pro rata per ward. Club licenses also should be brought within the ordinary license law, it was stated.

The resolution adopted reads: "Whereas: The congestion of liquor licenses in certain districts, while conforming to the letter of the law, if contradictory to the spirit of the law; and the ratio of licenses per capita averages in certain dis-tricts five and six times the general ratio per capita of the city, and whereas, this condition is ruinous to the cause of temperance in these particular districts, be it "Resolved: That this meeting

"Resolved: That this meeting urge the redistribution of licenses pro rata, per ward, instead of pro

"Whereas: Club licenses are most often an artifice to escape general purpose of the License Law and particularly the decent observ-ance of the Sunday; be it "Resolved: That this meeting

make a public appeal to those in authority to bring club licenses within the law of common licenses."

"Resolved: That this meeting deem it urgent that the Government of our province and of our city should promote the cause of temperance by the distribution of educational liter-

ature, booklets, leaflets, etc." "Resolved: That we invite all societies to put these or similar resolutions before their members and before the members of the government of the city and province.

PEOPLE GIVE SUPPORT

The rally was attended by many dignitaries,—Archbishop Bruchesi and Bishop O'Brien, of Peterboro; Hon. C. J. Doherty, Minister of Jus tice; Sir Charles Fitzpatrick, Chief Justice of the Supreme Court; and Judge Lafontaine, among others.

Father Dalyexpressed his pride that so many distinguished citizens had given their assistance in the fight.

Hon. C. J. Doherty, who presided, said that the meeting was proof that the clergy, in their campaign for temperance, had the support of the people." They were doing in Quebec the work Father Matthew had done

Sir Charles Fitzpatrick said that if the Irish race had not prospered according to the measure of their gifts, it was largely because of in-

him—it is almost blasphemy to do nothing and quote the old saying that you are not your brother's keeper. It is your duty to do what you can to protect him from him-self. It is in such work that these temperance societies do great good, by aiding people to stand together and achieve results which individually they could not attain. As you know our people are very apt to take to the bottle, and it is your duty to yourself and your neighbors to help them against this evil."

EDUCATE CHILDREN

Archbishop Bruchesi dsclared that there should not be a bar in Mon-Referring to the early days of the

struggle against intemperance, His Grace said that ten years ago he had notified priests in his diocese that they were not to greet visitors with drink. Now, he was proud to be able to call his clergy one of the most sober in the world. "Let us profit by the laws," Archbishop Bruchesi added, "Let us work together for the progress of temperance, but let us especially take to heart the education of our children."

Dr. J. J. Guerin ridiculed the idea that any man was born incapable of tense any man was born incapacied of resisting drink, although the chil-dren of drunkards had a congenial tendency to give way. The first effect of intemperance was on the nervous system and was often fol-lowed by lingering liver diseases which caused suffering and eventually death.

J. Walsh, K. C., and the Rev. Father McShane also gave addresses. At High Mass in St. Ann's church yesterday, the Rev. Father Campbell made a strong plea for the temperance cause and, in the evening Bishop O'Brien spoke along similar lines.— Montreal Star.

DIOCESE OF PETERBOROUGH

His Lordship Bishop O'Brien has announced that Very Rev. Dean McColl has been appointed pastor of the new Immaculate Conception parish of the city with Rev. Father McCarthy, late of Trout Creek, as assistant Pare Fether Phelan will such Rev. Father Phelan will succeed Dean McColl as rector of the

Editorially the Evening Examiner

CONGRATULATIONS

The congratulations extended by The Examiner to Rev. Father Phelan, upon the occasion of his promotion to the office Rector of St Peter's Cathe-dral, will be shared by the citizens as factors of the world.—W. S. Landor.



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a whole, irrespective of religious affil iations. This promotion is significant for two or three reasons. It is a pleasure to see a Peterborough boy, born, reared and educated amongst us, made the recipient of a great dignity and responsibility. His appointment, appears to a layman, as no doubt it did to his ecclesiastical superior—by the way another Peter-borough boy—to be suggested, by faithful service as a priest and by high character of manhood. Congratulations will naturally come from those associated in former years with Rev. Father Phelan's pro ence in the field of lacrosse, where he displayed the qualities of thorough-ness and aim to excel, that in a different sphere in later life have paved the way to a promotion that may be regarded as the first step in the fulfilment of the Divine plaudit-"Thou has been faithful over a few things, I will make thee ruler over many things." Rev. Father Phelan, with no doubt, however, of his success, will not find it easy to follow Very Rev. Dean McColl, who, as rector of St.
Peter's, has accomplished a work in
the material as well as spiritual upbuilding of the parish, that will need energy and zeal to equal, and will find correspondingly effective expres-sion in a new field of priestly pion-eering—in the parish of the Immacu-late Conception, East City, of which he has been placed in charge.

MASS FOR THE SOLDIERS

INSPIRING SERMON TO RECRUITS BY HIS GRACE ARCHBISHOP MCNEIL

On Sunday morning His Grace Archbishop McNeil celebrated Mass at the Exhibition grounds for the young men who are preparing to leave for the front. About 300 of the present force are Catholics, and this number will be considerably increased during the coming week.
At the close of the Mass, His Grace addressed the soldiers, and thanked them for coming forward in the present emergency to defend the existtemperance.

"I have lived a fairly long life, and mixed with all classes and sorts of people," said the Chief Justice, "and the result of that experience is to convince me that there is no evil which has produced anything like the malign effects of intemperance. When you hear that a man has taken to drink it is your duty to try to help him—it is almost blasphemy to do moment when they would meet the enemy face to face, so that they enemy face to face, so that they would be at that time in the highest state of physical efficiency, similarly they should in the life of their souls be spiritually ready to meet death.
"You will not find priests backward in following you to the firing line.
One of the touching sights related lately in the war despatches is that of a priest saying Mass at the trenches amidst the din of battle. Much more will he be ready to minister to the dying. But it is not safe to depend on a last confession between the moment of the wound and that of death. Only a small number comparatively can have that privilege. The only safe way is to be prepared before the engagement by leading good lives and by repeating daily a sincere act of contrition. Jeaus Christ is always and every where a priest, and He will be there to absolve you even when His visible representative cannot reach you." Toronto Register Extension.

HEROIC DEATH OF FATHER NOLIN, S. J.

Following a fire early Saturday morning, Nov. 14th, in which the caretaker was burned to death and resulting in the destruction of his church, presbytery and hall, Rev. John B. Nolin, S. J., parish priest of Waubaushene, Ont., passed away Monday, Nov. 16th, at the residence of Rev. Father Barcelo, Midland, Ont., as a result of exposure in an endeavor to save the Blessed Sacrament from the burning church. Father Nolin widely known as President of the League of the Sacred Heart for Ontario and was instrumental in the locating and upbuilding of the "shrine of the Martyrs" at Martyr's Hill, about six miles from Waubauhene and of which he had charge The CATHOLIC RECORD extends its sincere sympathy to his parishioners in the loss which they have sustained.

DIED

RYAN.—Suddenly at Brantford, on Thursday, October 29, 1914, Cathar-ine Lannon, beloved wife of John Ryan. May her soul rest in peace! LOFTUS-In Phelpston, Ont., Oct. 16th, 1914, Dominick Loftus, aged eighty-one. May his soul rest in

Those who are quite satisfied sit still and do nothing; those who are

OBROTHERS Brothers, we are children of the sons

of man, Valiant, fearful, haughty, tearful, clinging close to class or clan, Split in sordid narrow nations, caught in creeds that bless or ban O brothers, are we brothers of the sons of man.

O brothers, we are children of the

O brothers, we are children of the sons of man,
With step elate the millions march upon the battle van;
They die like sheep in shambles (dear God, send peace again),
O brothers, we are brothers of the

The fleets of air that journey fair, on joyous mission bent, ling their death darts flaming

from the fiery firmament:
Where soft the ocean billows breathe,
or where the breakers swell, Squat on their hips, the battleships are baying hounds of hell.

O brothers, 'tis the mothers who are martyred at the guns, Europe's soul is stricken with the slaughter of her sons,

The great world heart is heavy (dear God, send peace again), brothers still be brothers of the

sons of men. ROBERT LOVEMAN in November Nautilus.

A BOOK BY "COLUMBA"

Our readers will be interested in the announcement that a book by "Columba" will shortly make its appearance from the press of the Wm. Briggs Co., Toronto. It will be in the form of a volume of verse, daintily bound in cloth and gold, with portrait of the author. We bespeak for it a very hearty welcome from the host of admirers of "Columba's" facile pen. Eminently Catholic in its contents it will make an ideal Christmas gift. Orders may now be placed with the author, Rev. D. A. Casey, Bracebridge, Ont., or THE CATHOLIC RECORD, London Ont. Post free, \$1.00.

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In offering a special edition of the Catholic Encyclopedia at a price that brings it within the means of every member of the Order, the Knights of Columbus are actuated by the motive which originally inspired the production of this work.

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The Editor-in Chief and the Managing Editor are laymen, as were fully soo of the contributors and also the 150 editorial assistants. With them the clerical editors and contributors have co-perated in full appreciation of the importance of producing a work which in content and style would satisfy the scholar in his study and yet interest the man in the street.

For this Encyclopedia is designed to be the starting-point of a movement among Catholics, a great educational movement in every Catholics home in the land, the source of a literature that will re-Catholicz be the English tongue. It is verily an educational and literary crusade, and as such it must appeal strongly to every member of an Crder whose members, in the words of Archbishop Ireland, and Interest the trusted auxiliaries of the Church, her organization of her banner leads. To the Catholic Louiversity of Arnerica the half-million scholarship foundation which is to enable Catholic young men from every part of the land to take the educat onal advantages of that great institution.

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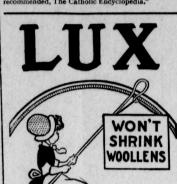
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