The Catholic Record

LONDON, SATURDAY, JULY 1, 1916

GETTING TOGETHER

We hear much talk of getting together. We believe in it, but we must have something more stable than a platform of "hot air." Unity self the while on his liberty and must be compacted of principles, clear sight of our just rights and of realize that he is in bondage. Cathenthusiastic resolve to secure them olics, however, do not obey blindly. by reasonable means. It means a They use their reason and see for realization of our duties as members | themselves that any sect disclaiming of the Christian family and what infallibility cannot demand the these duties entail. Unity of action assent of any rational man. And we is not born of desultory talk. It wonder why divines, learned perhaps, orderly fashion by intelligent and subscribe to a creed which may in a persevering endeavors and by sub- year or two be relegated to the mergence of selfishness with its domain of absurdity. An exhibition train of cliques.

SOMETIMES

We see occasionally in the newspapers references to the increase of the drug habit. Young and old purchase sur-cease of pain in a dole of pleasurable sensations with a drug. We are of the opinion that some get an acquaintance with this habit through the medium of physicians, who succumb too easily to patients pleading for delivery from suffering, and when they recover they remember the key that opened for them the land of dreams. The results are often moral and physical degrada-

SOMETHING TO CRUSH

Some broad - minded people have a condescending pity for those who deplore the circulation of magazines which find their market among the morbidly curious and slaves of the flesh. Because they have no standards of digrity and worthiness and because they can neither see nor smell corruption, they wonder why decent people protest against this plague of printed pollution. Not believing that moral bonds regulate and perfect human freedom, they can claim partnership with the fool 'who is lifted up into pride and thinketh himself born free like a wild ass's colt."

These sex-problem novels, dirty stories, unclean maunderings of scribblers are for the many who deny that the flesh should be subject to the spirit. They eat of the flesh of the tree cultivated by Luther. His reformation was amply styled the "Emancipation of the Flesh." The logical sequence of his principles and system was that the Flesh should throttle the spirit and walk in contradiction to right, reason and God's law. However, most of us will agree that purity is a national asset. Why, then, not endanger it? Our legislators who encourage fly-swatting in the cause of public health, and our up-lifters, male and female, who counsel and tion should take. guide us from the cradle to the grave, should inspect some of our book-stores and then disinfect them. Let them start a crusade against the agencies that make for moral gery," continued the archbishop, deterioration. Fighting against social evil that lurks in the streets and shows its hideous face in places of amusement, they should combat the recruiting grounds of this evil.

OUR OBEDIENCE

It is bewildering to hear some people condemning us for our obedience to spiritual authority. Being ignorant they term it timid and slavish, and they refuse to listen to they follow any self-constituted authority. They crook the knee at the behest of patent-medicine vendors, or of professors who have dug out of over-heated imaginations a new way of going heavenwards. A short while ago we glanced over nominate a candidate for the presidency of the United States. The speeches were lengthy and saturated heavily with piffle and puerility. Liberty and independence were served piping hot to the delegates, but the delegates were controlled by the "bosses." They thought and spoke as the party bade them. They were merely phonographs to play the favorite tunes of the organization.

We can understand why our obedience is called into question. Outside the Church everyone can follow his own private judgment. It may lead him into the desert and leave him there; it may lure him into the chaos and uncertainty of wrangling sects. With himself as guide he stumbles into quagmires, congratulating himindependence. He never seems to not haphazardly, but in blandly command their followers to of credulity indeed to obey men who can only guess the way to the stars.

THE WHY

We, however, know why we obey. Brownson—and we quote him because he knew every brand of Protestantism and is the greatest philosopher America has yet produced - says : "It is not the Church that established spiritual despotism; it is she who saves us from it. Spiritual despotism is that which subjects us in spiritual matters to human authority whether had occurred. It could hardly fail, our own or that of others - for our own is as human as another's-and the only redemption is having in spiritual matters a divine authority. The Church teaches by divine authority; in submitting to her we submit to God and are freed from all human authority. She teaches infallibly; therefore, in believing what she teaches we believe the truth which frees us from falsehood and error to which all men without an infallible guide are subject, and submission to which is the elemental principle of all spiritual despotism.

DR. JOHN B. MURPHY

MADE KNIGHT OF ST. GREGORY THE GREAT Chicago Tribune, June 16

Dr. John B. Murphy, Chicago surgeon, became Sir John B. Murphy

last night. Knighthood in the Order of St. Gregory the Great, one of the highest honors that can be bestowed by the Holy See on any layman of the Catholic church, was conferred on him by Pope Benedict through Archbishop Mundelein. The ceremony took place during the opening of a new hospital building at Mercy hospital, of which Dr. Murphy is chief of staff. Archbishop Mundelein, who wore his robes of office, spoke as follows:

abolish anything that can possibly I have been impressed by the loyalty truths of the Church to the knowl desirous of showing recognition of it, but for some time was somewhat in doubt as to the form this recogni-

"I have come here as an uninvited

"But long before I came here I had heard of Dr. John B. Murphy.'

The mention of the doctor's name untiring energy in humanity's cause. I know also of his deeds of charity, his inspiration to younger men, and his vivid devotion to his faith and the Church.

"And so I concluded that I could find no more fitting way to express earth. The Catholic prays for it recognition to those of the faith in every day of his life. In a spirit of Chicago than to honor this man, who had brought such honor and distinction to the Church. I wrote all this to the Holy Father, asking for a signal proof of his paternal favor upon this

"The Holy Father at once bestowed the reasons of our obedience. But one of the highest honors that can be conferred upon a layman. It is so much greater because it was asked for without the knowledge of his friends—the first time that it has been asked by an archbishop for a recourse to the theory of fundamenlayman in Chicago, and the first tals, and finding the footing extra

"The Holy Father has made Dr. reports of the conventions held to Murphy a Knight Commander of the Order of St. Gregory the Great, and so I, therefore, invest him in the collar and cross of the order. I express my most heartfelt congratu-

Chancellor Hoban of the Chicago archdiocese then stepped forward and read a papal brief in Latin conferring knighthood in the order on Dr. Murphy. It was signed by Cardinal Gasparri, the Papal Secretary of State. The parchment, together with Christ wished and prayed that His the crosses and silver star, were sent Neither their opinions nor their to Chicago by special envoy from and His Heavenly Father are one,

Dr. Murphy knelt before Archbishop Mundelein, who placed the red and gold ribbon of the order, from which was suspended the major cross, about his neck. Dr. Murphy then kissed the Archbishop's ring, and the ceremony was completed.

In making his address of appreciathe church union must have existed for the last nineteen hundred years. To say the contrary would be to deny words brought tears to her eyes and to those of many of his heavest. to those of many of his hearers. Many distinguished prelates of the

BLESSINGS IN DISGUISE

Church witnessed the ceremony.

Religious bigotry not seldom overreaches itself. Such apparently was the case when recently it culminated, at St. Augustine, Florida, in the imprisonment of three Catholic Sisters under the heinous charge of having taught colored children, in their Catholic school, the knowledge and love of God. The act of violence, perpetrated under cover of the law, in a city where three and a half centuries ago, in 1565, the first Mass was said, can hardly fail to be without its good effects. The bitter intolerance which stretched out its hands against virgins consecrated to God and the service of their neighbor inevitably led to a decision of the Circuit Court freeing the Sisters and declaring unconstitutional the law under which such an abominatio moreover, to arouse intelligent interest in the Catholic Church. The words of the Bishop of St. Augustine, quoted in the New Orleans Morning Star, tell of an experience that does not surprise

"During my two years as Bishop I have given confirmation in many places, in fact, all over the State, and your readers will be glad to know that I have never yet administered the Sacrament without having converts to the Faith in the class. Here's a paradox for you: some of those converts trace the occasion of their first turning to the Church to the campaign of vilification now going on. They started to inquire; they read Catholic books; they discovered the truth of the Church and the falsity of the tramp spouters, and today those searchers after truth are Catholics. I have told the bigots already and I tell today. She worries as much about

the barking puppy on the porch. during their brief day by antipatriotic cliques of the Guardians of politicians such as the Governor of Florida who enforced unconstitulaw against defenseless tional women who are revered by angels and men. Yet by God's power these evils can often be turned into blessings. They can help to unite Cathedge of many who are groping toward the light.—America.

HOPE FOR UNITY

Many of our Protestant brothers brought forth a prolonged ovation.

"I had heard of his skill in surgery," continued the archbishop, "his action of the Methodist and Presbymany discoveries in science, and his antiring energy in humanity's cause. denominations have declared, through their highest ruling body, in favor of a union of two diverging branches Every genuine Christian heart

longs and prays for a return to unity among the Christian peoples of the love for unity and respect for the sincerity of our separated brethren we would point to one thing they must bear in mind if they would make any move towards a Christian unity. That Jesus Christ intended His Church to be marked by unity is a truth so clear that even the sects from under whose feet it cuts the ground have made the most favor I have asked of the Holy See since I came to Chicago.

rotten they have fallen back on the equally treacherous "branch theory." Both these theories contradict Scriptures, common sense and the very practice of those who frame them. Here is a point which must be honestly faced by the advocates of Church union if their efforts are to

lations and good wishes to the new Sir John B. Murphy."

Charter allow it their eners are to be constructive.

They must seek a church union that is not built on a branch theory on mere utilitarian lines then the supernatural is eliminated from religion. If union is urged because church should be one even as He

dogmatic.

prayed for His Church was to be the marvelous manifestation of its character of the Christian Church, then church union must have existed was not to wait for nineteen centuries for the unity that was to show the Divinity of His mission. The sign must have been given from the beginning and must have continued through all the ages, otherwise there would have been a time when the world could not have recognized the Divine character of Christ and Chris-

tianity. Our Protestant brethren can get back to unity in about two minutes if they are in earnest. A little prayer and thought will bring the realization that the one Shepherd of the flock still lives, if Christ's promise meant anything. Under the Shepherd there was Christian unity for fifteen hundred years and there can be unity again if Protestantism will only put away pride and prejudice and submit like little children. God speed the day when the wish of Christ will be fulfilled and there shall be one fold and one Shepherd. -Intermountain Catholic

THE GALLANT 69TH

CROWDS CHEER IRISH-AMERICAN REGIMENT

FIRST TO RESPOND TO COUNTRY'S CALL-RECEIVES BLESSING FROM BISHOP HAYES

New York Evening Post, June 21 New York said good-bye today to the Sixty-ninth Infantry of the National Guard, the first complete regimental unit to leave for the mobilization camp at Beekman. Crowds lined Fifth Avenue and the streets through which column passed on the way from the armory, at Lexington Avenue and 26th Street, to the New York Central yards at 60th Street and the North River, and the hand-clapping and cheering were continuous. Here and there along the curb, stood a woman reeping openly. Before the men left the armory they were blessed by Bishop Hayes, and as they passed by St. Patrick's Mgr. Lavelle stood on

the steps and reviewed them. them again, that we Catholics know no fear. When they are all dead and gone and absolutely forgotten can an underlying note of seriousness and restraint. The applause ness and restraint. The applause It was as if people knew that the them as does the silvery moon about the barking puppy on the porch." Doubtless much harm can be done Cathedral steps summed it up when she said:

"God send it won't be war, but if Liberty stamp and by weather-vane it is there's many of them poor lads will not be coming back again, and what will their mothers do ?"

The men of the regiment slept in the armory last night, and when the bugles blew "assembly" at 7 o'clock this morning, the ranks of the com filled. Later came guest, and for a purpose.

"Ever since my arrival in Chicago the interest created, to bring the friends and relatives who succeeded the chicago the interest created, to bring the friends and relatives who succeeded in passing the two corporals who stood at the great gates on Lexing ton Avenue with menacing, bayonet tipped rifles. Then the bugles blew again and the regiment was the regiment mustered for inspection. Final instructions were given, and the battalion drew up in a hollow square. Bishop Hayes stepped forward in the centre and raised his hand in the brief Apostolic blessing.

THEN THE BAND STRUCK UP Outside somewhere a clock struck The drum-major raised his baton, the band struck up, the adjutant bellowed an order, and the regiment was off. The advance-guard that filed through the gates between the rigid sentinels was a little group of officers' wives and daughters, who were crying and wringing their Then came Col. Louis D. Conley and his staff. The band was playing "The Girl I Left Behind Me" of applause went up from the dense crowds that jammed the sidewalks and the roofs and windows of every nearby building, in greeting to the olive-drab column that poured through the gateway and formed by platoons in the road.

"We're with you, Sixty-ninth!"
"You're the boys!" "Oh, you Irishmen!" "Ah, there, Danny, an' how does your rifle feel?" "Hey, Morris, don't ye know a feller?" "That will be Pat—the tall guy with the marks on his sleeve. Oh, you Pat! Give us a fist !" "Hats off to Father Duffy ! These were a few of the greetings shouted from the sidewalk. All along the line of march in the lower section traversed, members were obliged to grin acknowledgment to the hails of friends, who had no

respect for military discipline. As the regiment tramped along behind the band many a young rookie in the ranks cast an eye up at the huge granite slabs inset at either end in Quebec. Indeed, it was not until boys" that she must become a mem-

At the conclusion of the reading, supreme moment both historic and graven deep, and found inspiration ogmatic.

The unity that Christ wished and Oaks, Malvern Hill, Antietam, Fredericksburg, Chancellorsville, Gettys-Wilderness, Cold Harbor. Divine character. If this unity was And the sidewalk crowds looked to manifest to the world the Divine curiously at the staff of the national colors as they were borne past. The wood was completely covered by dozens of little silver rings, upon each of which was inscribed the name of a battle, siege, or campaign in which the regiment had served. It is a proud boast of the Sixty-ninth that it has never lost a flag.

IN DAYS OF OLD Inevitably the mind harked back to that other day, now eighteen years past, when the Sixty-ninth marched from the drab old building on Cooper Square-whence had marched the Seventh thirty-seven years before that, in response to Lincoln's first call for Volunteers in 1861-then used as its armory, to service in the war with Spain. People knew less about war in 1898 than they do today. The crowds that shouted themselves hoarse in '98, along the same route that the Sixty-ninth same route that the Sixty-ninth traversed this morning, had not received the terrible object-lesson vouchsafed the world in the last two years. And in '98, instead of a group of black-garbed clergy there stood on the steps of the Cathedral a woman who sang with arms outstretched, as

the contrast is not a bad sign. The attitude of the bystanders on upper Fifth Avenue was no less cordial than that of the crowds around the armory and on the first stage of the route uptown, but there was not so much of the personal element in the applause. People clapped their hands and cheered occasionally, com-menting approvingly on the appearance of the brawny young men who strode by with bayonets fixed and blanket-rolls slung across their shoulders to the "Wearing of the Green," "Killarney," and other Irish airs. Yet here again the note struck

the regiment went by. There was

more laughter than weeping; more boasting than forethought. Perhaps

was one of seriousness. The largest crowd was grouped about the cathedral. An open space was kept by the police on the steps immediately in front of the great doors, which were thrown open, and here stood the clerical reviewing party. As the companies passed, the order was given, "Eyes right," and the soldiers looked up at the clergy and over their heads into the dim interior of the church, where the white mass of the altar could be seen indistinctly in the light that filtered through the stained glass windows. Just before the regiment embarked Col. Conley said that he was taking about 1,000 men with him. He explained that the 400 recruits who have been enlisted since the mobilization order was issued would be kept at the armory until they were drilled and equipped, and the remaining number necessary to bring the regiment up to full service strength had been secured. He said that at the rate maintained so far all the recruits required to supply a plete quota of 1,836 men would be sworn in by the end of the week. There was a long file of applicants waiting to interview the recruiting officer at the armory when the Sixty ninth left, and the blare of martial music brought many others.

THE ISOLATION OF THE HABITANT

The peculiar isolation of the habit ant of Quebec, who has no ties with modern France, and none other than official with Great Britain, was made clear in a speech by Hon. Rodolphe Lemieux at Ottawa recently. It explains, to some extent, why he remains indifferent in the present world crisis:

master-General pointed out, belonged for many generations—for centuries—to Canada, He has no connection except, so to speak intellectually, and that in a qualified degree, with France. His estrangement from France is manifold. First, he was ceded, as I have stated, in 1763 by the Treaty of Paris. Then, as it marched up Lexington Avenue and turned into 26th Street. A roar marked difference between the habitant, the Canadian, of whom Montcalm speaks in his letter, and the military class, the soldiers, the officers, the bureaucracy, lording it over him. The correspondence between Vaudreuil and Montcalm is conclusive evidence of my statement. Moreover, the French Revolution, which destroyed Monarchy, reorgan ized the Church, centralized the government, codified the laws and customs, has created an abyss, a gulf between the habitant and modern France, and for more than half a century after 1789 there were no relations the old mother country. Sir past few days, the Countess Markie-wilfrid Laurier will bear me out if I say that when he began to study law in the 'sixties there was but one ing in Ireland. The countess is bookseller in Montreal, and another under instruction in her cell, and bookseller in Montreal, and another in Quebec, who made direct importations of books from France. It was the old firm of Fabre & Gravel in the the franks case at eye up at the huge granite slabs inset at either end of the medieval facade, where the of the medieval facade, where the then are involved questions of Sixty-ninth's battle honors are Canadians took some interest in the such characters.—The Monitor.

affairs of France. The alliance of England and France on the battle fields of the Crimea aroused the enthusiasm of the people, just as does the present Entente Cordiale. For the first time since 1760 a French warship, "La Capricieuse," anchored in the waters of the St. Lawrence. For the first time also, the Tri-color, hitherto unknown in Quebec, imported by English merchants, who distributed it amongst their custom-ers to decorate their houses after Balaclava, Alma, and Sebastopol.

"The habitant has therefore worked out alone his destinies in the new world. He has won his civil and religious liberty under the regime which followed the cession. All his traditions are therefore Canadian. On the contrary, British settlement in Canada is of a more recent period, and especially during the last half century an unceasing tide of immigration has poured in from the United Kingdom. Nearly all Englishspeaking Canadians, mostly all of you gentlemen of the Canadian Club, have many relations on the other side of the water, and when cross the ocean you are still going home.' Hence, blood, which is thicker than water, will quite nature ally stir your feelings in all matters, be they political, social, or intellectual, which affect Great Britain and Greater Britain."—Saturday Night.

SOME COMMON SENSE

They have the right idea of the training of youth in Germany. A score of boys and girls between the ages of thirteen and six een were arrested recently in Colonge for being on the street late in the evening. Some of them were arrested in a picture show.

When the case was called before the court of correction, the parents of the children contended that the boys were young men and the girls young ladies and should not be treated like children. The court held that the accused were children and that in respectable communities children should be home after dark Some of the parents contended that the children had gone to the picture show with their permission and therefore had a perfect right to be there. The court answered that children had no right to be alone on the streets in the late evening and warned the parents to take better care of their children in the future.

The court said : 'Children are inclined nowadays no more to be children but assume the prerogatives of grown folks as soon as they can waddle and before they are competent to carry the responsibilities of the adult. Time was when life was a mystery to them. Now a tot of twelve often can tell his elders what even they have never learned. This precocity is harmful as the children are not able to discriminate and simply have their curiosity whetted before they are physically competent, which fact will lead them into unnatural sensanot be forced to witness the intricacies of adult life before he is mentally competent to judge the sickly from the healthy, the weed from the wholesome plant. Such things only excite unhealthy imagery without furthering mental growth.

sense in this warning to parents. There is not a large city in our country that is not confronted with the problem of keeping children off the streets at night.

If parents had the proper sense of their duty to their children the problem would be solved. In manyhomes the parents have little knowledge of the way their children are occupied during the day. In vacation time the boy gets his breakfast and disappears till noon time when he comes home for lunch. He is gone The habitant," the former Post-ster-General pointed out, "has onged for many generations—for mother does not know where he is during the intervening hours. may save the mother lots of trouble but in later life she will pay for her neglect.—Intermountain Catholic.

CONVERTED TO THE FAITH

REV. J. E. DYSON AND THE COUNTESS MARKIEVICS RECEIVED INTO THE

CHURCH Two recent conversions to the Church are reported. The first is the Rev. J. E. Dyson, B. A., who was received into the Church at Birming ton, England. He was formerly attached to St. John's College, Oxford. Being married, and therefore debarred from the priesthood, he has taken up the teaching profession, and has received an appointment at the Oratory School, Edgbaston. The second is a lady whos between the old French colony and name has become famous during the one of the leaders in the recent upris-

CATHOLIC NOTES

Of the 270,000 Indians in the United States, about 100,000 Catholics.

There are thirteen vacancies in the College of Cardinals, twelve of whom have died since the accession of Pope Benedict XV.

Bernard Holland, a British writer, son of a Canon of Canterbury, and contributor to some of our leading reviews, has embraced the Catholic

To be a princess, a Catholic and a centenarian is not given to every one. Princess Leonville de Sayn-Wittgenstein, born May 9, 1816, has just celebrated her one hundreth birthday.

There are many Tertiaries of St. Francis in Holland, The Friars Minor have 160 fraternities numbering about 23,000 under their direction and the Capuchins have 65, with about 16,000 members.

Father Askew, a frequent contributor to the London Catholic Universe, has recently completed a Shakespeare War Calendar, which has received favorable commendation both from the War Office and the Minister of Munitions.

Rev. Lawrence H. Soest, pastor of the new Immaculate Conception Church at Milan, Mich., has received two beautiful statues, one of St. Joseph and one of the Blessed Virgin. They were the gifts of Dr. E. S. Pyle

of Milan, a Protestant. The President of the French Republic has been pleased to confer Republic has been pleased to confer the Officer's Cross of the Legion of Honor on Monsignor William Keatinge, C. M. G., senior Catholic chaplain with the British Army in France.

When the Most Rev. Dr. Bilsborrow is invested with the Pallium as Archbishop of Cardiff, he will create a record, for it will be the first time in history that the Pallium has been received in Wales. The see of Cardiff has two Cathedrals.

The will of the late John Deery, pioneer Dubuque attorney, who died recently, shows that the estate is valued at \$85,000. Half of this sum is bequeathed to Very Rev. Dr. Gor-man, president of Dubuque College, for the support and education of aspirants to the priesthood.

As a substitute for Mgr. Locatelli, Titular Archbishop of Thessalonica and Internuncio Apostolic in the Argentine Republic, who has been recalled to Rome to fill another position, the Holy Father has nominated the Most Rev. Alberto Vassalo, Titular Archbishop of Emesa.

The big barracks formerly occupied the British soldier garrison in Navan, County Meath, Ireland, will shortly be used for a holier and more useful purpose than housing the British red coats. The barracks has been purchased by the De La Salle Brothers who will convert it into

Sister Loretta Vaughan, formerly of St. Mary's Hospital, Milwaukee, Wis., died recently in Utica, N. She was a relative of the late Cardinal Vaughan, and of Father Bernard Vaughan, S. J., of London, and a nell. She celebrated her fiftieth anniversary in the Sisterhood of Charity two years ago. She was in charge of St. Mary's hospital for twelve years.

The Most Reverend Enos Nuttal, Archbishop of the West Indies, died June 1 at the episcopal residence at Kingston, Jamaica. The whole island is in mourning, for the Archbishop took a leading part in its educa-tional affairs and it was mainly through his instrumentality that the British government made a large loan to rebuild Kingston after the earthquake.

On May 15, 1891, Pope Leo XIII. published the encyclical which more than any other marks his place in the world movements of his time. The nations of the world have taken his doctrine to heart, more or less fully, sooner or later, with and without cknowledgement. The encyclical, after twenty-five years, has not by any means spent its force. It con-tinues to be the inspiration of Christian democracy.

The Rev. J. J. O'Reardon, a member of the faculty of Mount Angel College Mount Angel, Oregon, and one of the most brilliant priests in the state died recently. He was sixty-five years old. Father O'Reardon was a native of Ireland. He was a graduate of Maynooth, attaining many honors through his scholarship in many branches. At one time he was a missionary in Australia, and was editor of the Catholic Sentinel for several years.

The Rev. John B. de Ville, who, as the Chicago Herald's envoy, brought three hundred and twenty Belgian refugees to American relations, left this country.

MOONDYNE JOE

THE GOLD MINE OF THE VASSE

CHAPTER VII

THE IRON-STONE MOUNTAINS Moondyne took a straight line for the Koagulup Swamp, which after a couple of hours' ride. They dismounted near the of the capture, and Moondyne pulled from some bushes near the edge a short raft of logs bound together with withes of bark. The sergeant hesitated, and looked on

suspiciously. You must trust me," said Moondyne quietly; "unless we break the triver that wound its mysterious way track we shall have that sleuth-dog among the hills. Hour after hour tracker after us when he gets loose The sergeant got on the raft, holding the bridles of the horses. Moondyne, with a pole, pushed from the bank, and entered the gloomy arches

of the wooded swamp. the arches were filled with gloomy shadows. dense roof, now pierced by a few thin pencils of moonlight.

Straight toward the centre Moondyne steered, for several hundred yards, the horses swimming behind. Then he turned at right angles, and pushed along from tree to tree in a line with the shore they had left. After a while the horses found bottom, and waded.

No more trouble now," said Moon-They're on the sand. must keep along till morning, and then strike toward the hills.'

and by daylight were a long distance A wide but shallow river with a bright sand bottom emptied into the securely to a fallen tree, hidden in

They mounted their horses, and they did not leave till near noon-time. At last, when Moondyne mations at the feet of Moondyne. deemed the track thoroughly broken, he turned toward the higher bank, and struck into the bush, the land beginning to rise toward the mountains when they had travelled a few

It was late in the afternoon when they halted for the day's first meal. which he had selected from certain hole in the trunk pulled out two silver-tailed 'possums as large as rabbits. The sergeant lighted a fire on the loose sand, and piled it high with dry wood. When the 'possums were ready for cooking, the sand beneath the fire was heated a foot deep, and making a hole in this, the game was buried, and the fire continued above. After a time the embers were thrown off and the meat dug out. It looked burnt and black : but when the crust was broken the flesh within was tender and juicy. This, with clear water from the ironstone hills, made a rare meal for hungry men; after which they con-

tinued their travel.

Before nightfall they had entered the first circle of hills at the foot of the mountains. With a springing hope in his heart, Moondyne led the way into the tortuous passes of the hills; and in a valley as silent as the grave, and as lonely, they made their camp for the night.

sunrise, and travelling in a strange and wild country, which no white man, except Moondyne, had ever before entered. The scene was amazing to the sergeant, who was used to the endless sameness of the gum forests on the plains of the condark metallic stone were heaped in like great pale serpents or cables, were twisted the white roots of tuad trees. So wild was the scene with forest, that the sergeant, old bushhad not studied the lay of the land, to travel here without a guide. However, he had a deep game to play, for might assist his memory by-and-by.

In the afternoon they rode through winding passes in the hills, and toward sunset came on the border of a lake in the basin of the mountains.

Now" said Moondyne, dismountloose his horse to crop the rich grass, "now we may rest. We are inside the guard of the hills."

The sergeant's manner strangely altered during the long ride. He was trembling on the verge of a great discovery; but he was, to a certain extent, in the power of Moondyne. He could not help feeling that the man was acting truly to his word; but his own purpose was so dark and deceitful, it was impossible for him to trust another.

The punishment of falsehood is to suspect all truth. The mean of soul cannot conceive nobility. The vicious cannot believe in virtue. The artificial dignity imparted by the sergeant's himself; and in its place returned the caitiff aspect that had marked him when he was a convict and a settler. Standing on an equality with Moondyne, their places had changed, and the prisoner was the master.

On the sandy shore of the beautiful lake they found turtles' eggs, and these, with baked bandicoot, made supper and breakfast.

On resuming their ride, next morn-Moondyne said: "To-night we shall reach the gold mine."

The way was no longer broken; they rode in the beds of grassy valleys, walled by precipitous mountains. Palms, bearing large scarlet nuts, brilliant flowers and birds, and trees and shrubs of unnamed species-all these, with delicious streams from the mountains, made a scene wonderful beauty. The face of Moondyne was lighted up with appreciation; and even the sergeant, coarse, cunning, and brutish, felt its

The purifying influence.
d on It was a long day's ride, broken only by a brief halt at noon, when they ate a hearty meal beside a deep passed, and the jaded horses lagged on the way; but still the valleys opened before the riders, and Moondyne advanced as confidently as if the road were familiar.

Toward sunset he rode slowly, and It was a weird scene. At noon-day the flood was black as ink and sun had gone down behind the mountains, and the narrow valley was deep Overhead the foliage of in shadow. Before them, standing trees and creepers was matted into a in the centre of the valley, rose a tall white tuad tree, within fifty paces of the underwood of the mountain on either side.

When Moondyne, who led the way, had come within a horse's length of the tree, a spear whirred from the dark wood on the right, across his path, and struck deep into the tuad There was not a sound in the tree. bush to indicate the presence of an enemy. The gloom of evening had silenced even the insect life, and the silence of the valley was profound. Yet there was startling evidence of They went ahead rapidly, thanks life and hostility in the whirr of the Moondyne's amazing strength; spear, that had sunk into the tree before their eyes with such terrific from the point at which they entered. force that it quivered like a living thing as it stood out from the tuad.

Moondyne sprang from his horse swamp before them, and into this and, running to the tree, laid his hand Moondyne poled the raft and tied it on the shivered spear, and shouted a few words in the language of the aborigines. A cry from the bush answered, and the next moment a glistened in the torchlight. up the bed of the river, which tall savage sprang from the cover

Tall, lithe, and powerful was the young bushman. He arose and leant on his handful of slender spears, speaking rapidly to Moondyne. Once he glanced at the sergeant, and smiling, pointed to the still quivering ar in the tuad. Then he turned and led them up the valley, which Moondyne climbed a mahogany tree, soon narrowed to the dimensions of a ravine, like the bed of a torrent, fresh marks on its bark, and from a running its perplexed way between overhanging walls of iron stone.

The sun had gone down, and the gloom of the passage became dark as midnight. The horses advanced slowly over the rugged way. A dozen determined men could hold such a pass against an army. Above their heads the travellers saw a narrow slit of sky, sprinkled with stars. The air was damp and chill between the precipitous walls. The dismal pass was many miles in length; but at last the glare of a fire lit up the rocks ahead.

The young bushman went forward alone, returning in a few minutes. Then Moondyne and the sergeant, proceeding with him to the end of the pass, found themselves in the opening of a small valley or basin over which the sky, like a splendid domed roof, was clearly rounded by the tops of the mountains.

A few paces from the entrance stood a group of natives, who had though in truth above them rose a They were in the saddle before started from their rest at the approach of the party.

CHAPTER VIII THE KING OF THE VASSE

Beside the bright fire of mahog wood, and slowly advancing to meet ct settlement. Here, masses of the strangers, was a venerable man -an aborigine, tall, white-haired, and savage confusion, and around these, of great dignity. It was Te-mana-roa the long-lived), the King of the Vasse.

Graver than the sedateness of civilrock and torrent, underbrush and ization was the dignified bearing of this powerful and famous barbarian man as he was, began to feel that it His erect stature was touched by his would be dangerous for a man who great age, which outran, it was said, all the generations then living. His fame as a ruler was known through out the whole Western country, and a great stake. He said nothing, but among the aborigines even of the far watched Moondyne closely, and Eastern slope, two thousand miles observed everything around that away, his existence was vaguely rumored, as in former times the European people heard reports mysterious oriental potentate called

Prester John. Behind the aged king, in the full light of the fire, stood two young ing by the lake-side, and turning girls, dark and skin-clad like their elders but of surpassing symmetry of body and beauty of feature. They were Koro and Tapairu, the grandchildren of Te-mana-roa. Startled, timid, won-dering, they stood together in the intense light, their soft fur bokas thrown back, showing to rare effect their rounded limbs and exquisitely curved bodies.

The old chief welcomed Moondyne with few words, but with many signs of pleasure and deep respect; but he looked with severe displeasure at his

companion. A long and earnest conversation followed; while the cunning eyes of on every side, from wall to wall, were the sergeant, and the inquiring ones office had disappeared, in spite of followed every expression of the old gold. chief and Moondyne.

It was evident that Moondyne was telling the reason of the stranger's presence-telling the story just as it had happened—that there was no other hope for life—and he had promised to show this man the gold mine.

Te-mana-roa heard the story with a troubled brow, and when it had come to an end, he bowed his white to abandon all to Him with a quiet head in deep thought. After some and childlike indifference.

moments, he raised his face, and looked long and severely at the sergeant, who grew restless under the

piercing scrutiny. Still keeping his eyes on the trooper's face he said in his own tongue, half in soliloquy, and half in query

This man cannot be trusted ? Every eye in the group was now entered on the sergeant's face. After a pause, Moondyne simply repeated the words of the chief;

He cannot be trusted."
Had he come blindfolded from the Koagulup," continued the chief, we might lead him through the passes in the night, and set him free. He has seen the hills and noted the sun and stars as he came : he must not leave this valley.' The old chief uttered the last sen-

tence as one giving judgment "Ngaru," he said, still gazing intently on the trooper's face. The young bushman arose from the fire.

He must not leave the pass Without a word the young and powerful bushman took his spears and wammara, and disappeared in

the mouth of the gloomy pass. Te-mana-roa then arose slowly, and lighting a resinous torch, motioned the sergeant to follow him toward a dark entrance in the iron-stone cliff that loomed above them. The sergeant obeyed, followed by Moondyne. The men stooped to enter the face of the cliff, but once inside, the roof rose high, and the way grew spacious.

The walls were black as coal, and dripping with dampness. Not cut by the hands of man, but worn perhaps in ages past by a stream that worked its way, as patient as Fate, through the weaker parts of the rock. The roof soon rose so high that the torchlight was lost in the overhanging gloom. The passage grew wide and vider, until it seemed as if the whole interior of the mountain were hollow. There were no visible walls; but at intervals there came from the dark ness above a ghostly white stalactite pillar of vast dimensions, down which in utter silence streamed water that

A terror crept through the sergeant's heart, that was only strong with evil intent. He glanced sus piciously at Moondyne. But he could not read the faces of the two men beside him. They symbolized something unknown to such as he. On them at that moment lay the great but acceptable burden of manhoodthe overmastering but sweet allegiance that a true man owes to the

It does not need culture and fine association to develop in some men this highest quality. Those who live by externals, though steeped in their parrot learning, are not men, but shells of men. When one turns within his own heart, and finds there the motive and the master, he approaches nobility. There is nothing of a man but the word, that is kept or broken-sacred as life, or unstable as water. By this we judge each other, in philosophy and prac tice; and by this test shall be ruled the ultimate judgment.

Moondyne had solemnly promised

to lead to the mine a man he knew to be a villain. The native chief examined the bond of his friend, and

acknowledged its force.

The word of Moondyne must be kept to-night. To-morrow the fate of the stranger would be decided.

They proceeded far into the interior of the mountain, until they seemed to stand in the midst of a great plain, with open sky overhead, mountain. The light was reflected from myriad points of spar or crystal, shone above like stars in the blackness. The air of the place was Torrance.

At last the old chief, who led the ligion! way, stood beside a stone trough or basin, filled with long pieces of wood standing on end. To these he standing on end. applied the torch, and a flame of res- was a debate in which the ye inous brightness swept instantly over the pile and licked at the dark

ness above in long, flery tongues. The gloom seemed to struggle with the light, like opposing spirits, and a minute passed before the eye took in "There's so the surrounding objects.

Now," said Moondyne to the sergeant, raising his hand and sweeping around-"Now, you are within the gold mine of the vasse,"

The stupendous dimensions of the vault or chamber in which they stood oppressed and terrified the Hundreds of feet above sergeant. his head spread the shadow of the tremendous roof. Hundreds of feet from where he stood loomed the awful blackness of the cyclopean walls. From these he scarce could turn his eyes. Their immensity fascinated and stupefied him. Nor was it strange that such a scene should inspire awe. The vastest work of humanity dwindled into insignificance beside the immeasurable dimensions of this mysterious cavern.

It was long before consciousness of his purpose returned to the sergeant; but at length, withdrawing his eyes from the gloomy stretch of iron-stone that rooted the mine, his glance fell upon the wide floor, and there, heaps and masses of yellow metalof the young bushman and his sisters of dust and bars and solid rocks of

TO BE CONTINUED

Affective love of our dear Lord leads us to pour out our whole souls in confidence before Him, to complain of our coldness and imperfections, to put before Him our pains,

THE PUBLICAN

"And-and the worst of it is I don't believe the man has a bit of religion in his heart!" ejaculated Father ejaculated Father Maguire, suddenly

He looked up from a second perusal of the crisp, almost curt, letter, glancing with a little sharp-

ness at his superior.
"What! After giving us such a splendid donation?" asked Father Torrance. Behind his glasses, his eyes were twinkling with amuse-

Father Maguire shrugged his "I'll take good Mrs. Ruddy's dollar

and her blessing," he said.
"Um!" Father Torrace swung around in his chair. "What's the matter, man? Something's gone tray.

'Nothing," said Father Maguire. Father Torrance. ner there Thursday?"

"I was—a good dinner; and he has first-class cigars-very best I ever smoked.'

'You must have made an impression on him, hence this check. Were you speaking of endowing a bed at St. Gregory's ?"
"Oh, I talked about it!" Father

Maguire dismissed the subject. "You know I've been interested right from the start. Ever since I met the boy, Murray." Father Maguire smiled at the remembrance. never forget my surprise when Murray introduced his father. But I pulled myself up short for that. Then I went to the other extreme. I thought I'd try-try hard. I did."

"I found nothing."

"Nothing?" 'Absolutely nothing. He has no feeling, no sympathy."

"I'm surprised at you," said Father Torrance. "It isn't likely that a man of his type would wear his heart "It isn't likely that a on his sleeve. He won't let you know what he is thinking of. One has to take time—to get beneath." Father Torrance spoke slowly, thoughtfully. "He's a distant man. So are you, Pat."

Father Maguire's Irish-blue eyes widened to their fullest extent. You're the first one I've ever heard

a spiritual aloofness, if you can get the exact shade of my meaning. He may be trying to get underneath, button that summoned his stenog-

Father Maguire threw back his

head and laughed heartily.

"Sure a baby can see through Pat Maguire," he said, with a broader assumption of his natural brogue. 'An it's many the time you've said However" (he stretched himself), "I'm going back—not this odd way that hospital bed kept Thursday (I have confessions), but intruding itself before his mental We'll see." the next.

cutter between his fingers. "Sometimes one sees so very much that one thinks he sees nothing," he remarked, "especially when he's a

Father Torrance twirled a paper-

searcher of souls." 'And perhaps now you'll explain that ?

"The man has feeling and heart, and religion, too, such as it is. I can't tell you whether it's for his iltimate good."

Father Maguire was puzzled. "How many times have you met him ? Three. But I knew it right away.

I wasn't looking for it." Father Maguire laughed again. "Either I'm very stupid or you're trying to be plain funny," he said. "I refuse to answer," smiled Father

Father Maguire had met the man three years before, when Murray O'Mara was just eighteen. There man took the negative side, and lost -losing, however, with such good grace and such charming humor that a feeling of warm interest stirred the

"There's something else beside an orator in that chap," thought Father Maguire. And, watching him, he added: "I must know him better."

He learned all there was to know during the ensuing week. Then one afternoon Murray plunged into the rectory parlor, followed by a more sedate figure-thin-featured, grayhaired, sharp eyed-whom he intro duced to the astonished priest as my father, John O'Mara, O'Mara, the iron man," his associates called him—John O'Mara, shrewd, clever, cold, self-possessed, who could count his wealth into the millions, and yet who lived more quietly and simply than any of his own superin-

They surveyed each other. Then they shook hands. No one could tell what was in O'Mara's mind. Father Maguire looked from merry, la ing, happy-go-lucky Murray O'Mara to John O'Mara, the man who never smiled—and wondered. That was still strangers.

The iron man had been going over the stubs in his check-book, and his fingers stopped when he came to the one which recorded his donation to the hospital. Five hundred dollars! He stared at it thoughtfully. Five hundred dollars! Murray has spoken of that endowment in his last letter. It would take five thousand to endow the bed in perpetuity. Five thousand! He not prepared to give that much—not yet, he thought cautiously. Five hundred would do for the present.

personal checks, made a note or two nature. But you never failed me, on the back of an envelope, and laid and you'll never fail the treasure of the book aside, turning to the pile of my heart." letters at his elbow. At the first one his eyes kindled. That chap out West was making good; he must increase his salary. Wouldn't do to let him get away. Here was an

order, now-A slight noise interrupted his line of thought. He swung around in the swivel chair, his glance resting voice, her eyes were red. on a slight form-the form of an old woman, attired in a rusty black garment which was partially covered by a gingham apron. She had gray smoothed back from a wrinkled forehead; and as the iron a glass of water to her lips from the

John O'Mara stared at her grimly. "You will kindly take that glass 'Something — I said," persisted ther Torrance. "You were to din r there Thursday?"

"I was—a good dinner; and he has "round will kindly take that glass with you when you are going out," he said icily. "And tell Mr. Perry to replace it with a new one. In future remember that the drinking water r the employees is provided at the end of the corridor.

The woman picked up the glass. She had grown very pale.
"I beg your pardon!" she mur-

mured. It-was the heat-I felt so John O'Mara dismissed her by turning his back. Holding the glass she went to the door. Two minutes ater an office boy tapped lightly and entered. He bore in his hand an empty glass, which he placed on the at the water-tank. Then instead of leaving, he approached

John O'Mara. Mr. Perry thinks Mrs. Byrnes had better go home," he said timidly.
John O'Mara glanced up.

"And who is Mrs. Byrnes?" She cleans here, sir.

'So! She cleans here! Really! And did Mr. Perry authorize you to talk to me about it?" 'She isn't feeling well, sir."

"Well, then, the lady may go home. Tell Mr. Perry to give her her money and let her stay home!' "Yes, sir," said the office boy. He turned, dragging his feet a few steps.

Then he went back to his desk again, brave but frightened. "Mr. O'Mara," he began, "youyou don't mean—for good ?

discharged? With John O'Mara, I mean. It's awfully nice, Mrs. Byrnes is." John O'Mara muttered something under his breath as he pressed the

> You can get your money, too, and with her," he said over his

> shoulder. The boy left instantly. O'Mara had forgotten him before he reached the door. He was looking at his correspondence—but in some

"I could call it the Murray O'Mara Bed, if I gave the entire sum," he was thinking. "The Murray O'Mara Not bad at all, that. Perhaps I will. Sounds good. But Murray mightn't like it. I have it. I'll give it in his mother's name-the Anne Murray Bed. There—the very thing! That will please the boy. And it is what Anne herself would like to do if

she were alive." Anne Murray! How many years it had been since he heard that name, or had even thought it in his didn't marry afterward." Said Father Maguire. You're not an old man yet. It's surprising you own mind! It brought back memories, as the simplest things do occasionally. With one hand resting on the pile of correspondence, he stared before him, seeing other things. He was on the deck of a steamer—an outgoing steamer— watching the last faint outlines of here. She didn't live to see him baptremulous with a deep, rushing sound, like the sweep of a river; but the flood was invisible.

The conversation came back again and again to the priest during the the flood was invisible.

The conversation came back again his native land disappear from view. He was young then, and had all the rest of that day to the priest during the the flood was invisible. strength of Ireland's youth in his throbbing veins. One arm was extended, rigid, the fingers clasping the rail. The other hand pressed to him, close to his side, the slender, sobbing, shrinking girl—a girl who

wept upon his shoulder as if her heart was broken. "Anne," he whispered, "I'll make you happy in the new land. Trust Look out, dear heart! 'Tis the last we'll see of Ireland for many and

many a day. She drew the veil from her face still sobbing, did as he had

bidden her. 'We'll look at it again, you and I," he said, and there was bold defiance

in his tones. "God prospering!" she whispered. He did not speak. The hard vein was in him even then. He could not come. echo the words and mean them. "God prospering!" Surely God would expect him to hew out his was drawn, even here in his own own fortunes. No answer came; but he tightened his arm about her, and the pressure satisfied.

Cold and calculating and unemotional he may have been, but Anne Maguire could have laughed at the Murray was sensible always of a protecting fondness. He did make her then he happened to glance at John happy. He had the strength of four O'Mara's face in his sinewy hands, and she had a home that few emigrant brides home that few emigrant brides
possess when they first come to
America's shore. But ere two years

To stront startay, he was saying,
and special delivery—from Murray,
His voice trembled. Father Maguire
was conscious of a distinct shock; a had fled he knelt beside her, and she peculiar sensation tingled along his three years before. The two were laid her frail hand for the last time

> dear Lord in heaven knows how hungry I am for a sight of it. He'll ated. They were quivering. dear Lord in heaven knows let the soul of me fly far across the waters. He'll let me look down at the wee village . . and the little cot . . and the church where we were shot at him, with hardly a glance in his direction.
>
> "I? Not at all—not at all!" let the soul of me fly far across the were married.

> He could say nothing. "I'm leaving you a bit of remembrance," she went on. "Be kind to countenance. He skipped a line, a paragraph, turned a page. He

He ran through the rest of his times, since you're not that by

How plainly John O'Mara could hear the words even now, sitting there with his letters before him

A voice at his elbow brought him back to the present. Miss Lansing was speaking in her usual business like way. He did not notice that, in

"Yes, I sent for you," he answered.
"Take these. Most of them you can attend to without bothering me. He hesitated, and tossed about until he found his check-book Write to Father Torrance again. turned, she was in the act of lifting he said. "I've changed my mind about that matter."

So the letter endowing the "Anne Murray Bed" in the new Hospital of St. Gregory was duly sent off, "enclosing check for the difference." Father Torrance showed it to Father Maguire the next morning. Father Maguire made no comment The dinner was over. As usual, it

had been a good dinner-a man's diuner, plain and sensible. The cigars followed. "My one extravagance," John O'Mara said, laughingly They sat down comfortably in John O'Mara's living-room-also a man' room, uncompromisingly furnished for use and not ornament. Sat comfortably and at first silently

"I was expecting a letter from the boy today," said John O'Mara. "I wrote to him—about the bed, you know. I thought 'twould please

him. "It will." replied Father Maguire. 'Murray is that sort-all heart.' 'What kind of a priest do you think he'll make?" asked the father,

diffidently "You know-"

"Oh, I know!" John O'Mara spoke impatiently. "But what kind—" "I don't think he'll resemble his father," said the priest.
"Um-m-m!" John O'Mara looked
at the solid ash of his cigar medita-

"More's the pity!" Father Maguire said nothing. O'Mara's gray eyes twinkled. "You don't agree with me? "Well," answered Father Maguire "if there's a choice between the

priest with the head and the with the heart, I'll take the latter. Murray may be a graceful combina tion of the two," he added. haven't noticed anything the matter with his brains, but he's got a heart big enough for twice his size.' 'Yes," said John O'Mara, "He's

more like the mother.' "The mother?" echoed Father Maguire. "She died when he was born," said John O'Mara. "A good little

voman. Murray gets his ways from her. Father Maguire raised his eyes quickly. Not a bit of feeling on that

"A good little woman," repeated John O'Mara. "We'd only been two years from Ireland; we were married in the old country and came away right after." He might have been speaking of

the weather or of one of his contracts-no: Father Maguire was positive he would have shown much more emotion over a contract. "You were a young man then," aid Father Maguire. "You're not

said Father Maguire. didn't marry afterward.' 'Oh!" John O'Mara shrugged his shoulders. "I might never have found another like her. I had Murray. I gave him her name. She was Anne Murray when we

"Poor little soul!" said Father Maguire. (There had been a similar tragedy in his own big brothers and sisters.) "It was hard on you. No man can bring up a

married. It was all I could do for

'I had no trouble," said John O'Mara. "When I hire people to do things, they do them."

Yes, thought Father Maguire; this was a man who could compel ob ence. Well, the world was built that way. He sighed unconsciously and straightened back in his chair.

There was a gentle tap at the door. "Come in !" said John O'Mara. "Pardon me! Special delivery, sir, for you. Will you sign?" The housekeeper stood at his

elbow-a dark-robed, quiet woman. soft of step and voice, She withdrew as quietly as she had Again a slight smile touched was drawn, even here in his own home! People feared that which they could not know. No one could know John O'Mara; therefore pe

"It's from Murray," he was saying spine. What was it Father Torrance had said? Eh? The man on his black hair.

"We'll never see Ireland together religion and heart and feeling—a

school-boyish syllogism. But just

now, my man!" she panted. "Maybe . . . I'll see it first—maybe . . . before I begin my purgatory. The nervous fingers break the seal of the nervous fingers break th The priest watched those long and

> John O'Mara looked at the written sheets. Then he began to read. A puzzled expression grew on his

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seemed startled-holding the letter away from him a moment, bringing it a little closer, rubbing his eyes. "I-I can't understand." he said. "I—I don't know what he is driving He read a few words more Then he thrust out one hand, hold ing the letter toward the priest. I'm—I'm shaking like a woman," he

"Will you read it?" looked at Father Maguire almost piteously. The priest took the letter from him, wondering. Then he read it.

'Dear Daddy-I don't know how to tell you what has happened. But all the town is talking of it, and I suppose it has already started the rounds of the news; so I must try to get it to you before you see it in public print, or have some fellow stop you on the street about it. I'm afraid it won't read half as big a thing in my poor words as it really is, but that will be my fault. So supply between the lines yourself.

'I've spoken several times of my friend Larry in my letters. He's a fine fellow half through now, and as kind to me as if he were my own big brother in starting me on my waybut I won't waste time speaking of that; you've heard it all before. begin right. He and I had a halfholiday vesterday (Wednesday), and had planned to spend the afternoon -with the rector's permission, of course—attending an illustrated lecture in town. Something happened to detain Larry, and he told me to go ahead, get a seat, and hold on to one for him. Off I went, got to the hall early, secured the best seats in the

"The lecture was on the Philippines a dandy!-and the slides were great. Man knew his business .- a good talker and thoroughly unbiased. I was simply lost, so much so that I failed to notice people beginning to restless and uncomfortable. Nor did I smell the smoke, either, that was responsible for the trouble. First thing I knew of it was when a spurt of flame shot out from behind the curtain.

"I'll never forget what happened then. They say there are only twenty dead; but there were seven hundred in the place, and it seemed to me as if there were seven thousand. It looked like that. I knew better than to join in the fight. There were three exits, and they jammed up so quick that none of them was any good. I tried to calm down the people in the rear, but they wouldn't listen. So I went back and sat there, trying to think what was best to be done, -it seemed so foolish to do nothing. But at least it would be better to die quietly in a chair than be pounded to death under the

feet of that crazy crowd. "I made an act of contrition—I had been to Holy Communion in the morning, thank God !- and I was mighty sure my last hour had come. The smoke was terrible. Some of the men rushed up towards the stage; but the whole back of that was in flames, and there was no I found every breath harder and harder to draw. I got down on his lips the floor, and for a time it was easier. But I could feel myself going. And the screams of those poor people! I'll never forget it.

"Some one grabbed a little totshe can't be more than four years old -and threw her back out of the jam. She fell between the seats, scared to death. I grabbed her, 'Get down here with me, baby,' I said. care of you. Poor little thing! Her father and mother are both missing.

Father Maguire rose, too, facing him. I could only think then that she and were going on a long journey. It d rather pleasant to start out in such white-souled company.

'But I'm wandering, really, I can't help it It is all so clear, so vivid, even yet. I haven't slept since it happened. The doctor talked "It is true," said I opiate ten minutes ago, but I begged him to let me finish this first. You know, dad, I don't want you to worry.

'I remember asking the baby if she knew her prayers, and she began the helpless. 'Hail Mary.' But she couldn't go on, she was too scared. Death was comfire bells, but they were very far support. away. I was choking, struggling for

breath—then I heard a voice.
"' Murray! Murray! Murray
O'Mara! Rouse up, boy! I've got you, lad, and I've got a way out! Come,

"It was Larry, I grabbed the baby, and Larry grabbed me, and pulled and hauled and dragged me to the side of the building. itself was of brick, but it seems that the extension in the back was of frame. When Larry saw the crowd in front he knew it was no use to try to do anything there. So he picked up an axe, and he and three other men chopped a hole through the frame siding. It wasn't on fire, but the smoke was so thick that no one else would venture in. He got me and the baby, and I'm living because he came looking for me. May God

"Dear dad, don't worry, please! And there's something I'd awfully like you to do for me. Larry's mother lives in the Immaculate Conception parish. She works, I think. Will you find out about her, think. Will you find out about the and congratulate her? You'll know how to do it right. I want her to how to do it right. I want her to when he heard the story.

"Well, Pat," he said, "the man had know how brave Larry is, and to hear it from you. He'll never tell a religion." Larry Byrnes isn't the chap to

praise his own deeds. "I'll write again tomorrow. There's lots more. I've given you only a few details, and I'm not sure they're quite straight. But the doctor's been in again. Sound as a dollar, only I've got to get sleep. Everything will be fine. Lots of love, dad. For the last time, Don't worry!

that's all they do,—just rhyme.
Good-night! See you in the morning.
"Your loving son.
"Your loving son. "Your loving son, MURRAY."

"Good Lord, good Lord!" The words came from John O'Mara's ashen lips. He was striking one closed fist into the open palm of the other hand. "Think of it! Yesterday afternoon! And I sat there at my desk and didn't know! O my God, didn't know,-I didn't know!

His religion! Father Maguire stared, realizing. This was a new John O'Mara,—this pallid-faced, John O'Mara,—this pallid-faced, shaken man,—a John O'Mara to be comforted, buoyed up with consoling

"Sit down," the priest said gently. "It's all over!"

"All over-"All over, and Murray is safe. What's to fret about? Let's go over the letter again. Sit down. We'll read-'

"No," said the father, covering his eves with his hand-"No, not yet. But the priest scolded as if he were scolding a child, talked of this and that incident, guessed at details surmised occurrences, discussed Larry; and finally had John O'Mara back in his chair, shaken, but comthen, as if to give another turn to the man's seething thoughts, Father Maguire alluded to the last clause in Murray's letter.

'I'll call up Father Lang (he's pastor of the Immaculate Conception parish), and see if he knows Larry's he suggested. "He can mother.' give her address, if nothing else."

"Do!" assented John O'Mara. So Father Maguire called up the ector of the Immaculate Conception parish. As it chanced, Father Lang was at home. John O'Mara sat staring straight before him, hearing little, tapping the arm of his chair with restless fingers. But Father Maguire, talking and listening, felt his own face grow pale. There was something like fear in his eyes when he at last hung up the receiver very, very slowly, and moved almost noise lessly to his place. There was silence, the quietness was intenseso intense that the priest could hear the loud thumping of his own heart. "Did you get the address?" asked

'Yes." said Father Maguire. His agitation was so marked that, in spite of his perturbation, O'Mara

"What's the matter?" he asked. "I—" Father Maguire@pushed his hair array from a forehead moist with perspiration. "You—you do believe in God, John O'Mara-not from the lips out, but right from the bottom of your heart? You do believe that, no matter how strong our will, how cast-iron our ambitions God has the giving or withholding of

John O'Mara bowed his head. "I do believe," he said—"I do believe in God's power and care. And, O my God, I thank Thee !"

The words issued brokenly from "There is another thing-no, look like that! Not Murray. It's the

woman-the mother. She is very ill. Was taken ill some days ago in her place of employment. employer sent her home, discharged her. There was some talk about a glass of water. She is Larry Byrnes' mother."

The two stared at each other. "A woman-a glass of water-ill-O'Mara uttered the words, them. He caught at Father Maguire's "No. no. no!" he shuddered wrist. Don't tell me that-don't tell me

"It is true," said Father Maguire. 'And it was-her son?"

'It is her son. "Her son?" John O'Mara released his wrist as suddenly as he had seized it, and sank down limp and helpless. "Now, may God be merciful to me, a sinner!" he murmured.

He wavered to his feet again, holding nearer and nearer. I could hear ing to the back of his chair for

There was once a pharisee—you remember him? And the publican who stood afar off?" (His lips wreathed in a smile that was a con "Five thousand dollars for a bed, this pharisee gave to a hospital to please Murray! And he discharged the mother of the boy who saved Murray's life! Discharged her -because she drank from his glass!

'Wait!" said Father Maguire But the man was bent on self-torture. Incoherent phrases fell from his lips. Father Maguire let him talk on until he had exhausted himself. At last the opportunity for interruption came.

"The mother is poor. Father Lang tells me that she would never let Larry know she had to work so hard. He thought she kept herself by sewing or lace-making or something of that sort. She needs everything, care and rest principally. You can

see that she gets them."
"The least—the very least:" whispered John O'Mara.

It was done. Father Torrance smiled a little at Father Maguire This means that Catholic flocks in

said Father Maguire, thoughtfully; "he had one, though I don't think Murray himself ever realized it. But the one he has now

is the best." He was right. In the very last erents is a return to a practical pew of the beautiful Church of St. knowledge of the doctrines of the Mary, John O'Mara was kneeling at Gospel. Dazzled by that moment. He had just heard pleasure, vast numbers of the human

and nacle, his heart sent up a prayer so was the prayer he was to make his own through all the long years of a useful, noble, charitable life; "May God be merciful to me. a sinner !"-Grace Keon, in the Ave Maria.

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

REMEDYING THE EVILS OF WAR

The Holy Father is taking time by the forelock; he is looking forward to the moment when peace will come back to earth; he foresees that the present war is bound to leave traces after it which will take a century to disappear; and he asks us to work, according to our means and our stations in life, to make this world spot worth living in after the cataclysm is over. This request is not a futile one; there are nany reasons why each one of us, in his own small way, should try to remedy the evils of war.

Even if peace were declared be fore these lines reach our readand there is little prospect of it-the rest of the lives of those now living on earth will never see old conditions recurring again. If we can believe censored despatches and newspapers, we are on the eve of international bankruptcy. Every international bankruptcy. Every passing month, we are told, increases the risk of public insolvency in the belligerent countries. This, from a temporal point of view, would be a calamity for the whole race; because it would dry up thousands of revenue producing sources and plunge millions of homes into poverty. At any rate, whether nations become insolvent or no, it is quite evident that life is going to be harder for us all in the near future; the poor will be poorer and more numerous after the war, and for the majority of them we fear that poverty will assume a new and unknown squalor. Add to this cost of reconstruction in devastated cities and countries, the reformation of civic and domestic life, the raising from their ruins of churches and institutions, and we can get some idea of what is in store for the world in the coming years. Even if public credit in warring be still something to count countries with, it has been greatly weakened, and the problem is, where will people get enough money to repair the wholesale damages of Surely the present conflagration is not a mere interlude in our lives, an

episode that will soon end, leaving the future better than the past. And yet, who can scan the future? Who knows but that a brighter era may open up for the world; and that. as a result of the war, those who live in succeeding ages may do things better than we have done? They will profit by our folly, and apply to the future the lesson that the pres ent teaches, namely that this world is big enough for everybody, that militarism, conscription, etc., are national curses; that small nations have a right to live as well as their powerful neighbors; that the tradiworship, language and national boundaries are privileges which should be held sacred and never become occasions for tyranny and oppression. The size of a nation or its influence in population and wealth does not give it any right to lord it over its poorer or less favored religious life going to be the outneighbors; in other words, the airs assumed by a bully are not legitimate. It seems to us that the most rational way of putting an end to disputes between nations is mutual arbitration. If the present war convinces kings and statesmen of the futility of recourse to arms to decide their differences, if it renews confidence in the mechanism of international law, something will have been gained for which future generations will thank us. But this is another story; we do not belong to a future generation, we live in the problems of the present whatever they may be. We have before us the spectacle of legions of widows and phans who must be provided for; thousands of soldiers in various ands, disabled, blinded, broken in various ways, unable to support have to bear their poverty and themselves, and destined for years to come to live out of the public treas-

We can only pray that the hand of God may not bear down too While the temporal evils incident on war are already touching us acutely, there are other evils, spirital ones, which we cannot look, and for which a remedy must be found, if the Church is to continue her action among men. It is the will God that human souls shall be saved by the ministry of men, and yet reports from Europe inform us that the very fountain heads of the Christian priesthood are being exhausted. Vocations have lessened to an alarming extent; diocesan seminaries and the novitiates of civilized centers will be left without shepherds for years to come, foreign harvests will lack reapers, sources of support will run dry, and the missions among the heathen will vegetate for years in penury and suffering.

The one great remedy for present evils among neutrals as well as bellig-With eyes fixed on the Taber- race turned away from the Gospel.

Will the war bring them back to Christianity? We hear a great deal ness; He does not seek to crush us, about the recognition of God in the but to show us that this world of trenches and the clamoring for the ministrations of religion among the eternal. Our prayers aiding, let us wounded and dying; but is not this a mere incident in the tragedy that learned from the maddest upheaval is being enacted in Europe, an evanes-cent something that dreams are made of? Time alone will tell. What is really wanted is a wave of fervor that will penetrate not only the trenches but millions of homes as vell, a renewal of the religious spirit throughout the world that enable men and women to stand not merely adversity but also a renewal of temporal prosperity.

Will the present upheaval effect this? Does war make people more religious? Undoubtedly, war brings out noble traits which we should be willing generously to acknowledge.
There is, for instance, the strong sense of justice which for a couple of life, in a cause they look upon as just. It would be hard to believe that the love of bloodshed for its own sake, or the prospect of gaining some minor At midnight it may speak; and, as glory on the battlefield, or the mere the sun rises the whole world round, sport of the thing, could account for the people shall listen. Before the the tremendous upheaval we have been witnessing during the past two years, when hundreds of thousands of men, citizens inured to peace, having no experience of war and with no desire for war, could give up their homes and families to undergo rude army discipline, cross oceans, submit to the inconveniences of life in the trenches, and possibly die, unless they were impelled by a cause they believe to be just. This whole chapter of our history shows that the desire for justice is still a dominating influence in men's lives,—and justice is a virtue. Too often it lies dormant in civic life, but it needs only to be roused by some national or from distant sources.—The Mission international interest to bring it into full play. And yet while giving brave and unselfish men credit for what they are doing, we must remember that love of country is not necessarily love of God; nor is the patriotic action which is justified merely by glorious exploits and noble necessarily meritorious before God.

While patriotism is praiseworthy as a Christian and civic virtue, something more is required for salva-tion. In their optimism, however, enthusiasts have since the war began seized on patriotism and treated it as if it were the only essential virtue that men should practise; they argue and generalize as if nothing more were required from soldiers to earn heaven than to fight for the integrity of an Empire. The armies of the Crusaders in the Middle Ages set out for the Orient to wrench the Holy Land from the hands of the Turks. Theirs was a mission undertaken from a religious motive, but their return to Europe does not seem to have made Europe more religious. In fact, some writers attribute to those vast movements of men and their absence from their homes for years, the beginning of that laxity in the practice of Catholicism which ended, a couple of centuries later, in the great revolt against the Church. And yet we know that at the time of the Crusades there was only one dominant religion; in our age there are hundreds clamoring for recogni tion and living only on the strength of their mutual recrimination. Amid this Bedlam of jarring sects may we after the war is over, look for greater harmony and unity which is one of the tests of true religion? Is greater come of the present war? We know not : we shall see what we shall see. Undoubtedly, a world humbled in blood and tears is more likely to turn to God; men who face death at close quarters hardly ever forget the experience; but the Prince of Darkness will be just as active after the war as he was before it, and it would ill a new and brighter era for the religious world. Let us hope that it will be so, but we feel convinced that all true friends of God shall still esent, and we must face the called on to fight as heretofore for the truth as He revealed it.

> To sum up, it seems to us that prudence and economy should be the watchwords for years to come if we would offset the temporal evils that are already dawning. The poor will wretchedness in all patience humility, while the wealthy will have the chance to understand, as they never understood before, that they are simply the stewards of God. The great remedy for both the temporal and the spiritual evils of the present war will be a return to the precepts of the Gospel and the application to our lives of the lessons they teach. In the words of a recent writer, socialism has failed, diplomacy has failed, peace conventions have failed, militarism is about to fail; why not give Christianity a fair chance to show what it can do? If the first principles of Christianity had been inherent common sense of the multi-tudes of every nation and on the practical application of the laws of they placed themselves on the pedescharity, equity and justice. This will be easier when a purified world worship." recognizes it ownhelplessness. Every trial, every sorrow, brings us nearer to revolt. He heard the Church to the Source of grace. God is not a maligned, and he began to read and

learned from E. J. Devine, S. J.

THE CHURCH OF ROME HAS A VOICE

The Rev. Newman Smythe, D. D. is pastor of one of the leading Congregationalist churches of New Haven, Conn., and is a preacher of wide-although very modernisticinfluence among the non-Catholic denominations. In a late discourse delivered before a gathering of sectarian divines in Hartford, Conn. speaking of the Catholic Church, he years has been moving multitudes of men to sacrifice leisure, and even turies it has led its own following."

"At any time of need it has not to In the morning its voice may wait. powers of the world it can appeal to millions of people, and in every tongue. It retains no temporal soy ereignty; it can not command the war to stop; yet its appeal has gone for the love of Christ's sake in behalf of the sufferers and the prisoners. The Church of Rome voice, and it can make it heard even amid the storm of war. The Pro testant churches can not. voice of the Roman Church is one, voice, as the voice of many waters there is none to declare the mind of the Protestant churches, though all would hear it spoken. Its voice is as the murmurs of running brooks

HOW THE TRUTH CAME

In a recent lecture delivered at Georgetown Visitation Convent, on Why I Became a Catholic," Mr. Louis H. Wetmore, of New York, proved how varied are the paths on which God leads earnest souls to the Truth. From the exceptional circumstances of his intellectual and religious life, even from childhood, Mr. Wetmore's conversion to Catholicity, in its remote and proximate details, presents a view of providential guardianship and awakening, that excites intense and absorbing interest, with more than the usual sympathy one feels for the doubts and struggles and heart agonies of every convert to the faith.

Brought up as a Presbyterian, as early as his fifth year he was a little philosopher. St. Thomas Aquinas troubled his Benedictine preceptors at that early age with the ever recurring question: "What is God?" But ring question: "What is God?" But this little fellow used his nascent energies in trying to locate God. many shattered experiments the infant theologian finally him in the organ-loft; but that too failed at last; and his puzzle growbeyond hope of solution, he startled his mother one Sunday morning as the family was preparing to attend 11 a. m. service by exclaim-"Mother, I can't go to church; I don't believe in God any longer. Needless to say authority was used, made as to religion. and he was present at the morning devotions; but during the two hour preacher and his pious audience, Master Louis began to whistle news was asked were alive dead or Yankee Doodle!"

for this juvenile offence. Mr. Wetmore divided into five mind in regard to religious problems | for prisoners under their charge who before he eventually found rest to his soul in the Church of the ages. From five to nine years of age he was an atheist! From nine to twelve he was an Anglican against his will; later he joined the Church and so remained for several years. One day in a hotel in London he picked up a torn book which lay on the table and read it for three hours; when he arose his faith in Christian-

ity was utterly gone. Mr. Wetmore possesses an unusual share of intellectual and oratorical gifts. He is a forceful and convincing speaker, and while conveying his thoughts in the best English, he uses simple language intelligible to all, even when discoursing of the so called philosophy of Hæckel, Bernard Shaw and Company, and its almost fatal influence over his life. Now he looks back upon that period with its social theories as insanity. These men while inventing and arranging their hypotheses of the universe and its creation, of man's nature with its perplexities of moral evil, threw the great questions they could not solve into a scrap-basket called the Unknowable, and so set them aside. "When we preached atheism to crowds in a London hall, and told them there was no Hereafter, they applied, there would have been no applauded us! Think of it-cheerwar in Europe. War or no war, ing us for giving them the very whether we belong to this nation or worst instead of the best. . . All to that, we are all members of one men must have a shrine at which to human family and we should submit to the laws which our Common nature; and these men erected a Father has given us. With His grace, which will never fail us, we should rely for a final solution of the which they called Universal Influx. difficulties of the present time on the Fancy praying to this invention of folly O Universal Influx! When this idol fell, as it had to fall,

The young man's whole soul began

reflect. The period of mediæval had always con-Christianity he sidered the Dark Ages of ignorance and lo! he found it all illuminated with the glorious intellect and art and sanctity of the Catholic Church The contradictions he had heard uttered in regard to the Person of Jesus Christ, now set him to study earnestly the divine story New Testament: the Spirit of God enlightened him, and the conviction grew that this was no human philos opher, no ordinary Jew, as the Hæckel and Shaw tribe asserted; only a God-Man could have uttered such new and sublime doctrines, so difficult yet so consonant to heart of humanity, could h have wrought such wonders, could have been the victim of the awful tragedy of Calvary for the salvation of the

race. And so the day came when, albeit in anguish of soul at the ordeal before him, he said decisively must enter the Roman Catholic Church or become a lunatic." obeyed the voice of God which at the age of four had seemed to come to him from the organ-loft, but which in truth is everywhere, and entered the bark of Peter, whither some few of that large group of forty or more who with him had been mis led by modern fallacies, followed while the rest, alas! float him: wandering wrecks on the troubled sea of doubt and unbelief -New York Freeman's Journal.

A GREAT FATHER

Never have we realized so well as now the meaning of the loving title "Holy Father," which is the immemorial name of the Vicar of Christ. Father is he of all men. Neutrality has been thrown to the winds in every other quarter; he alone has been true to his first pronouncement that to him all nations are the same that they are all his children, and that the interests of one are as dear to him as the interests of the other.

Nothing emphasizes this better than a recent article in the York Sun showing the care which the Holy Father has of all prisoners no matter what their nationality. It said that during the period from October 24, 1914, to March 31, 1916. as a result of his efforts for the repatriation of non-combatants interned in belligerent countries, 96,753 French who were interned in Germany, Austria and occupied territories have been allowed to return home, while 10,581 Germans and 3,105 Austrians interned by the Allies have been released.

Besides this there are the perma nently disabled prisoners of war released by the belligerent countries, nently and the prisoners of war hospitalized in Switzerland, statistics regarding which are now being collected. This is being done by the special Inquiry Office for Prisoners of War, established at the Vatican, formerly in charge of Mr. Bellamy Storer and now attached to the Secretariate of State and managed by the College of

Penitentiaries. It is interesting to read the process of this office. All the letters of inquiry about prisoners of war are sorted according to nationality, and lists are then compiled and sent to the different prison camps where the chaplains collect data and send them the Vatican. No distinction is

At first all letters were addressed to the Pope, who insisted on opening sermon, to the consternation of the them personally and ascertaining whether the prisoners about whom The speaker did missing. Once a prisoner is found not refer to any codign punishment every effort is made to get him into communication with his family, and by order of the Pope all Catholic phrases his successive attitudes of chaplains are bound to write letters do not know how or who are unable to write. Many prisoners who were supposed to have been killed have been traced to hospitals or prison camps, sometimes in Serbia, Bulgaria or Turkey, and their families, thanks to the intervention of the Pope, have been enabled to get direct news from them

If we put ourselves in the place of those poor soldiers and their families we can begin to understand what a work of mercy has been quietly carried on by the Pope. Is it surprising? Hardly. Children look to their father for help and pity. And the Pope is father of us all. What he is doing for those engaged in warfare he would do as readily for us We know that. For that reason, if he holds himself as father to us, we should hold ourselves as children to These days he wants our

prayers, our unswerving loyalty. If will be ours in the time to come to rejoice that we have had a share in the work he has done for peace. the Pope of Peace that glory shall be reflected upon all his loyal children who have strengthened him by their prayers.-Boston Pilot.

THE THREE BEST BOOKS

A pious old man, who lived in a poor, solitars cottage, had such a store of knowledge and understand-ing, that he was able to give good advice and salutary instruction every one who applied to him.

A learned man who visited him was astonished at the wisdom of his conversation, and said to Where have you acquired this wisdom? I see in your cottage no collection of books from which you could have drawn so much good and beautiful learning.'

"And yet," replied the old man, "I have the three best books in existence, and I read them daily books are the Works of God above me and around me; Conscience within me; and the Holy Scripture.

'The Works of God, the heavens and earth, are like a great book opened before us; they proclaim to us the omnipotence, wisdom and goodness of our Heavenly Father.

"My conscience tells me what I must do, and what I must avoid. "But the Holy Scripture, that Book of all books, informs us how God manifested Himself to man from the creation of the world : how the Son of God, Our Lord and Saviour Jesus Christ, came into this world: and what He has commanded and promised, what He has done and suffered, in order to make us holy and happy."—The Monitor.

THE LAST WORDS

How often have we taken a farewell glance at a friend without having been aware of it at the time. Had we known that our eyes were meeting for the last time on earth they woulde have said far sweeter words. Not until we know all that God knows can we estimate the full power and the sacredness of one life which may seem the humblest in the world.—John Ruskin.

FAMILY DOCTOR'S GOOD ADVICE

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Thomas Coffey, LL, D.

Associate Editors { Rev. F. J. O'Sullivan. Advertisements for teachers, situations wante-ite. 50 cents each insertion. Remittance ecompany the order.

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Approved and recommended by Archbish Falconio and Sbaretti, late Apostolic Delegates Canada, the Archbishops of Toronto. Kingst Ottawa and St. Boniface, the Bishops of Lond Hamilton, Peterborough, and Ogdensburg, N. and the clergy throughout the Dominion.

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LONDON, SATURDAY, JULY 1, 1916

"OUR MANY EDUCATIONAL FADS AND FANCIES"

Professor Trumbell Ladd, of Yale University, under the above title has is well worth serious consideration: an article criticising the " methods ' of modern teaching. It is, perhaps, only fair to say at the outset that in Canada things have not gone quite so far as they have across the line; but the tendency is the same and what the Professor has to say of American schools has sufficient application to our own to make it well worth our while to give it some consideration.

While he admits that before the training of teachers for their work they were, as a rule, taskmasters who drove their pupils through unwelcome tasks, he holds that this affords absolutely no warrant for present methods which lose the end of education " in devices for making the path to that end an unnaturally pleasant one." Interest in their work is desirable; but many teachers lose sight of everything else. Discipline finds no place in the modern class-room. What university teacher, asks the writer, does not share the wish of a popular teacher that he might be able to handle his men in the classroom with a fraction of the severity of discipline with which they were handled by the coach of the 'Varsity' crew and teams.

" Barring the language employed, why should not those who have in charge the discipline necessary for playing well the difficult game of life have all the authority to enforce work until interest follows the attainment of skill that is freely accorded in the athletic field? But at the present time in this country any genuine and severe discipline in work is to be found, for the most part, only in a few medical schools and a few of the best preparatory

The reversal of the relations between interest and mental discipline is found, Professor Ladd maintains, in every grade of education from the kindergarten to the university, and he brands it as a psychological fallacy.

"Excesses of this kind of make out of six-vear-old make play into educative work is, should invest the universe. And even for the very young, quite a different thing from trying to convert into mere the work of education play. But the child who by his own efforts, stimulated and guided just enough and no more by the teacher, finds out for himself, may experience something of the joy which a great them entirely out of the account." scientist experiences, on making notable discovery."

Professor Ladd, some years ago, made inquiry of the Faculty of Oxford as to the standing of the Rhodes scholars and was informed that they were enterprising, likable fellows, some of them even gifted; but almost without exception they proved to have received in this country no thorough training in the very elements of the subjects in which they wished to specialize, and what was more to their discredit, they resented all attempts to put them under the discipline of the univers-

Could there be a more scathing indictment of the whole educational system than this?

"Who that knows the American public today can doubt that one of the chief causes of our public shame and of fear for the public security is the prevailing lack of discipline our young, and that this lack of discipline pervades the educational institutions, lower and higher, and, as well, the homes of the country?'

"Interest" in the subject of study as a fundamental principle of pedagogy, excludes the discipline, mental and moral, of mastering uninteresting, even disagreeable, subjects.

"How this same psychological fallacy has operated to degrade our educational system by encouraging the fad of exaggerated option, and its result in overcrowded 'snap courses,' there is scarcely need to In both the undergraduate and the graduate courses of our leading universities its baleful influence has made itself powerfully felt."

of modern education:

"To try to secure the results of discipline through exciting the sensation of interest rather than to secure a permanent and intelligent interest by requiring the discipline which must precede and support it, is a fallacy which infects even our prothe schools — especially fessional schools of divinity."

Professor Ladd traces to this defective training the loss of respect for ministers which he points out in plain terms of harsh truth :

"This spirit, encouraged in the school for professional training, is carried over into the pulpits of the land, which, in their futile and not infrequently uncouth efforts to interest their hearers in a sensational way, are robbed of confidence and respect as teachers of religion."

all limited in its application to our American cousins. It retains its full force as applied to Canadians and it

"There is another fallacy which, although more subtle, is not deceptive and injurious in its effects upon the culture of the American public. It is the assumption that the improvement of the public morals can be secured by passing laws, offering resolutions in public meetings, spreading information as to the consequences of wrong-doing, while neglecting the cultivation of the conscience of the individual-especially of the young, under the power of definitely moral and religious principles and emotions. That law and learning can make good men and women is not true; but it is the ethical fad and fancy of a large proportion of the American people specially if enough associations and societies are formed, enough clerks employed, and circulars sent out, &c. For everything must bear the aspect of being socialistic, and there must be much talk about 'social service,' and 'social uplift,' and other engaging terms.

If we apply the divine text "By their fruits you shall know them ' purely secular education stands condemned: Bassas 3

"Meanwhile our schools and colleges and universities are not turn ing out a proper crop of strong and sturdily upright men and women. The vices of cheating, lying, stealing, and sexual immorality are becoming appallingly frequent among the children in our Public schools. Some of the doctors are advocating eugenics are beginning to consider the passage of laws which, if rigidly enforced. would condemn some of their own number to prison or to sterility. Textbooks are being introduced into the Public schools, the effect of which is as likely to be the excitement of a prurient curiosity as the deterrent of wrong-doing; or the exaggerations of which too often react, when the truth of fact becomes known, to the increase of the very evil they are

That moral training may go hand in hand with the teaching of even physical science is recognized by the distinguished educator whom we are quoting:

intended to repress.'

physical and chemical sciences which intellectual roues tends to deepen the reverence and shallowness and frivolity. But particularly detrimental to th we are now considering is that form of treating the sciences of economics sociology, and history which mini-

> Professor Ladd concludes with insisting on moral training as the great desideratum of education:

"Our need is also for a discipline — however kindly and sympathetic—over the children and outh of the nation; and, above all, return to the task of breeding individual men and women whose value can be estimated on the basis of their moral character and their moral conduct in the life of citizen and member of society. This alone will realize the end of a truly 'practical'

It is not only interesting but highly useful to consider how intimately this thoughtful and observant educationist confirms every contention of the Catholic Church in the matter of education. Except, perhaps, in the recognition of the patent fact that Religion is the sole and indispensable basis of morality. He makes very plain, also, that Catholic education which stops at the primary or even the secondary school is fatally defective.

HYPHENS

Hyphens are really useful little things even for indicating the racial origin of citizens of that welter of nationalities which we call America. answer the call of duty and sacrifice. The 69th is not hyphenated Scotch-Irish either.

that time it was a true indictment. Catholics—and Protestants also— Separate schools over Public schools. to abolish this erstwhile supreme test of efficiency.

Ottawa, Toronto and Hamilton The following paragraph is not at for "examination." The rest of the province is a bit shy of the new substitute for the old Entrance.

> Of all the reasons for the change, that of the awful strain to which this little written examination subjects the pupils is the silliest.

forget at this time of the year the nerve-racking nature of the Entrance examination, which when the Public schools shamed the Separate schools was the one adequate test of efficiency. Now when the tables are costly. turned it becomes a thing to be abolished in the name of humanity.

is a sample brick :

" This is the time when some tens of thousands of Canadian children are passing through a clargely unnecessary, and in many cases a most trying, ordeal in the annual or semi-annual examinations in Public and High schools. There is small need of nature of the ordeal and the preparation immediately preceding them, as ost parents have in their own children only too much evidence of the nerve strain which the examinations

Now what is that nerve-racking, dangerous and unnecessary ordeal? Simply a few straightforward

questions on the work of the school which are to be answered in writing. defects and limitations; but no better give the child an impetus in the substitute has been discovered as a performance of his daily tasks that test of knowledge from the time a others know not of. with a vengeance. Our legislatures pupil has learned to think and write until he leaves the university or enters on his professional career.

school population.

CAN'T STAND COMPETITION

One often wonders why there is such bitter opposition to the charitable and educational institutions of "There is a way of teaching the the Church. As they relieve the State of much financial responsibility and as Catholics are well satisfied with them, one would naturally there is another way which leads to expect that the authorities would be glad to see them prosper. As a matter of fact, however, they are being continually discriminated against, hampered by adverse legismizes the moral forces or leaves lation, and falsely represented by unfriendly inspectors. The Catholic Charities of New York, that have been much in the limelight of late, offer an illustration of this. Mgr. Dunn declares that it is an open secret, that at the back of the attack upon the New York institutions, is a charity trust, supported by the Standard Oil, the Rockfeller Institute, and the Sage Foundation, that has for its object the secularization of all charitable institutions, the divorcing of them altogether from religion. Is it because they are not doing good work that this movement is set on foot? By no means. It is because they are doing too good work. It is because their efficiency has made the State institutions appear in a less favorable light in self-sacrifice. They are the manimight be led to examine the beauty of their source.

Cardinal Newman, with his wonder-

He thus indicates the radical defect THE ENTRANCE EXAMINATION the genuine. So it is with religion. throughout the whole English-speakthe several thousand Waldensians, tactics. The enemy are getting world. And everywhere these the boasted conquests of Methodism We must be getting old. At any The living Church is the test and the ing world. And everywhere these the boasted conquests of Methodism rate we have a very distinct remem. confutation of all false churches; devoted men have carried with them with its prodigious expenditure of brance of the time when our leading therefore get rid of her at all hazards; the same noble ideals, always display- American dollars melts into the thindailies led the chorus of condemna- tread her down, gag her, dress her as a ling the same whole-hearted devotion tion of Separate schools because fellow, starve her, bruise her features. to duty, united with "sweet speech they failed to hold up their end in By no manner of means give her fair and stainless ways." the Entrance examination. And at play; you dare not." How significant are these words, viewed in the But for a long time, a whole lot of light of present occurrences. It is true that in this country, our charithave been so accustomed to the able institutions are, for the most rather monotonous superiority of part, justly dealt with by the State; though they are subjected to many as evidenced by these same Entrance | petty annoyances, through the bigotry examinations. So that we are not of local officials. The same can not very much surprised at the agitation be said of our educational institutions. They have to withstand the attacks of wickedness in high places. It is not necessary for our purpose to have substituted "recommendation" be more explicit on this point. Without attributing to the opponents of our Catholic schools any direct animosity to religion itself such as we have evidence of in other countries, we find sufficient reason for their opposition in the uniform high standing taken by our pupils at the Nevertheless we are not allowed to examinations. Though our schools in most places are, to a great extent, dependent upon the voluntary aid of our Catholic people, they measure up in results with those whose educa-

tional machinery is much more This from the Christian Guardian the question any comparison as to devotion to duty on the part of teachers, the Catholic child, other proficient in acquiring even secular Written examinations have their comes from a fervent Communion, Schools."

Then again the Catholic child or Ireland, but that in no way nullifies or youth sees the different departments diminishes the value of his testimony of the territory of Bukowina as the of knowledge in their right perspectas to a matter of fact. Nor does he cutting of the Austrian railway com-Whatever other reasons there may tive. His faith has given him a stand alone in this regard. Another be-and there are serious teachers bird's eye view of the whole range of Protestant clergyman, the Rev. Dr. who hold that they exist— being, from God in Heaven down to Tristram, at a Conference in Derry, the written Entrance should not the smallest plant that grows, yea gave voice to similar testimony. Exbe abolished for the sake of a few down to the grain of sand on the sea- pressing regret that Protestants in neurotic exceptions amongst the shore. If a student were to under- Ireland had no organization at all take a special study of one of the analogous to the great Catholic psalms of David, without having teaching Orders, he added: "The beforehand acquired any knowledge example set us by a body of men people, mostly agriculturists. They of the history of the Bible or of the whose lives are spent with self-denymeaning of inspiration, he would ing devotion to the young has an certainly be at a disadvantage, if immense moral and spiritual effect competing with one who knew the on most minds. Take, for example, Hungary that Roumania had expected place of the psalms in the economy the Schools of the Christian of the Revealed Word, and who had Brothers. In many of them we have a comprehensive though rudimen- a perfect solution of the question of the doubtful part of the war to obtain tary knowledge of the entire Scrip- co-ordination. The splendid results much consi tures. In like manner the Catholic which these schools, notably in phant Russia. boy or girl having a more or less Dublin and Cork, have achieved adequate conception of the relative affords ample justification of the value of each subject and of its wisdom and foresight with which it relationship to the whole of acquired | has been designed." knowledge, is in a position to become more proficient in that subject than the one whose outlook upon life is

more confused and restricted. THE GLEANER.

NOTES AND COMMENTS Irish question following upon the visit to Dublin and other parts of Christian Brothers have had in the Protestant minds. moral and intellectual regeneration of the nation since the sun of freedom began first to smile upon it-and for many decades before.

the public eye. Back of the former the opening of the first Christian cess of their so-called missions in is the Catholic Church with her Brothers' School in Cork, since when that country the figures are very means of grace and her ideals of it has had an unbroken record of progress in primary, secondary and the whole kingdom is 35,600,000, in festations of her supernatural life technical education. For a long round figures. Of these 80,000 are and vigor. Hence they must be time it labored under the restrictions entered as "foreigners," scattered blackened and disfigured, lest men of hostile legislation, inspired by for the most part over the three what seemed to be an absolutely northern provinces, Piedmont, Lombut within the past quarter century ful insight into human nature and these restrictions being largely themselves to be Catholics, while almost prophetic vision of the future, removed—the Brothers have demonpenned these remarkable words in strated to reluctant observers that children down as "atheists," and his essay on "The Protestant View of | the very first places in these grades In another column we reproduce the Catholic Church:" "This," said he, belong to them by right of honest classification as to religious belief. "is the weak point of Protestantism conquest. From Cork the work article which tells of the hyphenated in this country. It is jealous of extended to Dublin, then to other unaccounted for in the tables we Irish-American 69th Regiment being being questioned; it resents arguparts of Ireland, and finally to the have seen, and these are probably the first national guard unit to ment; it flies to State protection; it continents beyond seas, until to-day mostly Jews. Protestantism throughis afraid of the sun; it for the mustard seed of the Cork establout the whole country can make no is afraid of the sun; it for-bids competition. You detect the lishment has grown into that mighty better showing than 123,000, "includ-the Souville lines will be followed by lishment has grown who have been in counterfeit coin by ringing it with tree which extends its branches ing the foreigners," and deducting

As To the practical results of the Christian Brothers work in Ireland we are reminded that between 1847 and 1877—the most trying years out of 1,445 Exhibitions 1,145 were carried off by their pupils; that in Limerick within recent years their pupils carried off the first Exhibitions in the Experimental Science Course (Intermediate); and that out of 339 pupils who obtained prize Exhibitions in Paris, in International competition, 242 belonged to the Christian Brothers. We have had the same tangible demonstration of thoroughness on this Continent, where, dating from the World's Fair at Chicago, in 1893, the Brothers have on every occasion borne off more than their share of honors and awards.

IT IS no occasion for wonder therefore, that in the presence of so continuous a demonstration of efficiency even prejudice has in Ireland, as beyond it, doffed its hat to the Nor is it surprising that this Brothers of the Christian Schools. should be the case. Leaving out of Thus the Protestant Bishop of Killaloe lately paid this tribute (with somewhat of a grudge, it is true, but still he did it): "The Roman Cathothings being equal, should be more lic Church," he said, "is making these monastic institutions to be most knowledge than one that has not the successful teachers of primary and faith. There are at least two good secondary education. This was very reasons for this. First of all, he is easily done by multiplying teachers emphasizing the trying fortified by the Sacraments. The without any real cost, as they live in primary effect of the sacraments, it communities. They are giving cheap is true, is to remove sin, to enlighten education, yes, a free education to the mind to the things of eternity, to | Protestant children. . . . If the strengthen the will against evil and Protestant farmer, or laborer, or man to increase sanctifying grace. But of business wants to have his son they have a reflex action upon the educated for any of those positions whole nature of the child. The which people of the middle class happy, joyful, care free spirit, that is desire for their children, they have witz a week ago and has been fleeing begotten of freedom from sin, and nothing in the world to do but send the exuberance of spiritual joy that them to the Christian Brothers'

this a menace to Protestantism in

THESE TESTIMONIES to the efficiency of the Catholic system of harmonious them, continued to pour a fire of spiritual and intellectual training, unprecedented violence and to the ineptitude of the opposite system are worth taking notice of and of preserving. They are as applicable to Canada as to IN THE renewed discussion of the Ireland, and with the ever-present menace of the Godless system which recent uprising, and PremierAsquith's a certain element would force upon us if it could, we cannot be too often Ireland, attention has been drawn reminded of the impression made by once more to the notable share the Catholic devotion upon thoughtful

in Italy have just been given to the world, and in view of the oft-repeated boast of American Protestants-espec-It is almost a century now since | ially the Methodists-as to the sucinstructive. The total population of hopeless spirit of religious bigotry, bardy, and Liguria. Of the 35,600,000 total population 33,000,000 declared 874,000 wrote themselves and their another 654,000 refused to give any This leaves a little over one million

nest kind of thin air. In Rome, "right under the walls of the Vatican," as they proudly proclaim, they are 'storming the very heart of Romanism," but it is quite evident that their "converts" are confined to the handful of undesirables whose faith (such as it is) is exchangeable always for food, or clothing, or a little handy change.

THE RESULT of this Census seems to indicate that the heart of Italy is sound. The 874,000 who entered themselves as "atheists" are to be found principally in a few of the northern cities: in Bologna (Emilia,) Florence (Tuscany,) Milan (Lombardy,) Turin (Piedmont,) and Genoa (Liguria.) These are the cities in which Freemasonry and Socialism centre, and this furnishes one more proof, if any were needed, that both are entirely incompatible with Christian faith. On this continent, Socialists, in an insidious endeavor to make converts, have attempted to prove themselves as not hostile to Christianity, but in Italy they do not deem it politic to shelter under any such pretence. There, as elsewhere in Europe, they are frankly Atheists, and stop at no extreme to insult and vilify the only Christian organization which stands in their way. And while we may lament the havoc they have wrought in some sections, and the numerous weak individuals they have led astray, it must at least be counted a gain that they do not take shelter, as in this country, behind pretensions of religion.

ON THE BATTLE LINE

The conquest of Bukowina by the Russians proceeds without serious hindrance from the demoralized Aus trian army which evacuated Czernoever since. Petrograd reports the occupation of Viznitz, just across the Bialy River from Kuty, and of several villages west and south of Radautz, the occupation of which was reported THE BISHOP, it may be, saw in all yesterday. The general direction of the Russian advance is still west, and it becomes apparent that the object is not so much the occupation munications in the Carpathians. There are but two lines of railway connecting Hungary with Eastern Mr. Devlin has been the chief agent

Galicia across the Carpathians. Bukowina, the occupation of which almost completed, is not much bigger than some of Ontario's counties, having an area of but 4,000 square miles. It supports, however, on its flat lands no less than 814,000 are chiefly of Roumanian race, and are indifferent to the change of masters. Bukowina and Transylvania were the portions of Austriaas the price for her support of the cause of the Allies, but Roumania has been on the fence too long during | two thousand present. ration from a trium-

Verdun was in greater peril vesterday than at any time since the siege began on February 21. The Germans, who on Thursday night com menced to bombard the French posi tions upon the prolongation of the Douaumont and Vaux ridges and in the wooded ravine lying between French works throughout the night. In the early morning, bringing up great bodies of infantry, the enemy attempted to storm the French lines along a front of over 5,000 yards between Hill 321 and the Damloup battery. The first assaults were beaten back, but the midnight Paris report states that "attacks with heavy effectives followed each other with extreme stubbornness, notwithstanding the enormous losses which our curtain of fire and machine guns entailed on the enemy. Between Hill 321 and Hill 320 the THE RESULTS of the Census of 1911 first line trenches and the Thiauattack which had reached as far as the village of Fleury was repulsed by counter-attack Attacks directed on the woods of Vaux, Chapitre, Fumin and Chenois and on the Damloup battery were broken by our fire and completely repulsed.

In this furious assault both the the French Republic. Germans and the French must have suffered serious losses. The French counter-attack an absolute which is less than half a mile from Fort Souville, they would have had a Verdun's defences. Had they broken | can re-establish itself. through along the valley between Souville and Froideterre Forts they would still have had to face the fire from the French positions on the Hill of Belleville, but they would have turned the second line of the appointed in obtaining a seat in defence and rendered the continued occupation of Pepper Hill impossible.

It is not unlikely that yesterday's that his particular group will emerge a change in the French defensive sympathy with the Sinn Fein move-

June 24.

T. P. O'CONNOR'S LETTER

TORY MINISTERS MAKING TROUBLE

IRISH FACTIONISTS PLAYING THE STORY GAME - " THE WHOLESALE AND INSANE ERA OF REPRESSION"-POLITICAL INSTINCT OF THE IRISH ESSENTIALLY SANE

Special Cable to the CATHOLIC RECORD

(Copyright 1916, Central News) London, June 24.—As many times before the Irish problem changes with cinema variety and rapidity Up to the beginning of this week all the difficulties of the Lloyd George settlement were concentrated ? in Ireland, but this week the scene suddenly changed to Downing street For some days a vehement struggle has been going on between Mr. Lloyd George and some of his Tory colleagues, the latter seeking to disavow the terms proposed by Mr. Lloyd George. Necessarily any such disavowal would involve Mr. Lloyd George's immediate resignation, while on the other hand the resigna-George's tion of some Tory members of the

cabinet also is possible. This transformation from appar ently complete English and minister ial unanimity in favour of a settle ment is due to the long delay in the manifesta negotiations, to the tions of continual unrest in Ireland. and to the fierce, unscrupulous cam of certain factionist organs in Ireland against a settlement, to the revival thus of the hope that. Home Rule may be killed after all. But even on this point there is no firm cohesion among tory ministers. Some are backing up Mr. Lloyd George as the representative of the Cabinet. The final arbiter of the action of the Tory ministers is Sir Edward Carson who, if he sticks firmly to his position, can force them into acceptance or deprive them of anything like large support among the English Tories.

Thus we may have a curious combination of Mr. Redmond, Mr. Dillon, Mr. Devlin, Sir Edward Carson, Mr. Craig, Mr. Asquith and Mr. Lloyd George in favour of a settlement against both the English and irreconcilables of the Irish faction

Meantime in Ireland the tide has shown many signs of turning. While bitter resentment against militarist rule and executions still makes the country restless, the sound sense of the majority sees through the Independent's dishonest campaign to refuse liberty and thereby perpetuate militarism, and is rallying to Mr. Redmond and the Irish in producing this turn in the tide, facing all concentrated enemies of the party and a settlement with a series of brilliant, courageous speeches. A meeting of six hundred Hibernians in Dublin, most of them against him when he started, gave him triumphant acclamations at the end. A similar scene occurred at a crowded meeting in Belfast where eighteen priests were on the plat form. One of the most respected priests proposed a resolution accepting the settlement and when the vote came not twenty protests out of mond, Mr. Dillon and every member sh party are Mr. Devlin and all are resolved to

stand or fall by the settlement. There never was a moment in the history of Ireland when it was so difficult to form anything like accurate or confident survey of her psychology. Revolutions, like war or an earthquake, produce such upconditions heavals from ordinary that it is inevitable that the ordinary outlines of even the most familia landscape should become blurred if not obliterated. Up to about a year ago there was no firmer political fabric in the world than the Irish Party It had justified its existence for fort years by producing a more wide spread and more beneficent revolution in conditions than has ever occurred in so short a country or any time. It had behind it the backing of nine-tenths of the intelligent Nationalists of Ireland Mr. Redmond was in powerful a position as Parnell before his downfall, and had more than Germans succeeded in carrying our justified his position by his states manship, courage and mont work. A powerful German Then came the various factors that eventuated in the rebellion; and from the period when the Sinn Fein movement became powerful and menacing, the situation, of course, was transformed. I have written, I should say, hundreds of times that the Irish Parliamentary Party is like normal times nine-tenths of the sane men of the country, just as the French Republic has, but, also, like able to hold the village of Fleury, not combination of untold circum stances might shake it strong vantage point from which to begin an attack on the inner line of and now let us see how far the fabric and now let us see how far the fabric

In the first place, the Sinn Fein movement, like every other move-ment of revolt in Ireland, gathered to itself all the discontented elements in the country. The politician, dis Parliament; the factionist,

Toronto

ment-all these elements are hostile now and may remain hostile, though I do not think it is likely. To all conflicting forces must added the vast number of people who have been estranged and exasperated by the wholesale and insane era of repression which immediately lowed the putting down of the rebellion.

While stating these difficulties very frankly, I must go back to the fact that nine out of ten of the sane men of Ireland are still on the side of the party. If it were not so one would to despair of the sanity of the Irish people; and though now and then a section of them do lose their senses under special conditions, the Irish people are as a nation essentially sane. Indeed they are in this respect more like the French than any other people; underneath the foam and fury that sometimes are on the surface there lies that deep sea of sane and clear political instinct. The new Ireland, indeed, is not merely new in the development of new aspirations and ideals, of which the Sinn Fein movement was in part the child; but also in the vast increase of men with an interest in the tranquility and the material prosperity of country. There are now, everybody knows, 300,000 heads of families in Ireland who own every hit of their lands free from rent, from landlords, from bailiffs and all the old accessories of the rent office. These have turned to the soil in that spirit of hope which was impossible when they were all liable to rack rent and eviction. They are working with the same indefatigable industry as the peasant proprietors of France They are advancing visibly every hour in self-respect, self-control, as well as in material improvement. They wear better clothes, eat better food, they have all better houses; there are few of them who have not now their deposit in the banks. The war of course has added to the material prosperity of the agricultural population of Ireland. There has been no country, indeed, which in comparison, has in this respect been more contributory to the food and other resources of the armies of the Allies. Thus the Irish Party will still have at their side this great huge majority of people, and I cannot but think that when a new Irish national Government begins its work it will be able to confront and defeat all these destructive forces of which I have spoken.

Another cause for taking an optimistic view of the future of the Irish Government is that there has been, spite of appearances to the contrary, a steady process of appease ment of party feeling even between the North and the South. There is single Ulsterman, however bitter his political traditions before the war were, who does not believe and in private openly asserts, that any division between the North and the South of Ireland must be temporary indeed the mere fact of Ulster's pride being considered in a temporary exclusion of Ulster would be cient to dissipate some of the virul ence that exists, though not in as many quarters as before. Belfast is ruled by its business men. and the Belfast business men recog nize more than anybody else in Ire land the economic dependence of the

North upon the South of Ireland. As to the South, Unionists exist in a few of the leisured class, who learn nothing and forget nothing; and there is a strong current in favor of exploiting Home Rule, honestly workto win this side of Irish opinion I should hope. I should not be surprised to find that in any new government that was formed in Ireland and in any new Legislature, care will be taken to include in the ranks and the rulers in Ireland men who were Protestants in religion and Unionist in sentiment, but who by their distinction as men of business had every reason to take their share in recreating Ireland. That I can say from personal knowledge is the temper men like Mr. Redmond, Mr. Dillon and Mr. Devlin. The two latter are supposed to be more extreme than Mr. Redmond, but as on previous occasions, men like Mr. Dillon and Mr. Devlin are very much misunderstood by political opponents. While ardent fighters, they both have cold political judgment and a large and broad spirit, and instead of opposing, would strongly back Mr. Redmond in a broad policy of toleration and of religious and political appeasement.

PARENTAL RESPONSIBILITY

Fathers and mothers who have young daughters would do well to give a little consideration to Archbishop Messmer's pastoral letter decrying immodest styles in feminine dress. In the last analysis it is the parents who say whether girls shall dress modestly and becomingly or whether they shall be allowed to wear anything that fashion dictates. no matter how ridiculous or indecent it may be. For every girl who appears on the street improperly clothed there is pretty sure to be one or perhaps two parents at fault. every parent saw to it that during teens his or her daughters dressed as young girls should, there would be no occasion for such letters as the one sent out by the archbishop. Training and discipline during girlhood would give us women with too much sense and selfrespect to dress in a way which attracts unfavorable attention. Every parent who neglects to see to it that his daughters dress sensibly and modestly is failing to do his

CATHOLIC WEEK

TWENTY THOUSAND DELEGATES WILL GATHER IN NEW YORK

A tentative program for the annual convention of the American Federa tion of Catholic Societies to be held in New York in August has been de public. Delegates from practievery society of Greater New cally York allied with the federation were in attendance at a recent meeting and were welcomed on behalf of Cardinal Farley by Msgr. M. J.

The convention is to be the greatest gathering of Catholic clergy and laymen ever undertaken in the coun-More than twenty thousand delegates and visitors are to be for. Boston, Philadelphia Baltimore and Chicago will send more than five thousand persons, according to reports, and societies in Canada and Mexico are to contribute to delegations from every state in the

No program for the entertainment of the army of delegates will formulated, Msgr. Lavelle said, as the conventions are too big for that. Visitors are to be allowed to find their own entertainment and pleasure. Two attractions of common interest will be the Solemn Pontifical Mass in St. Patrick's Cathedral on Sunday, Aug. 20th, and a mass meeting in the Hippodrome the same evening.

For the first time since Cardinal Farley was vested with his robes a few years ago, Cardinal O'Connell of Boston and Cardinal Gibbons of Baltimore will assist at a Mass in the Cathedral. Archbishop Bonzano of Washington, Apostolic Delegate, will also be in attendance, as well as many of the foremost Catholic prelates of the country. These prelates will also assist in the Hippodrome mass meeting.

Sessions of the federation's convention will be held in Cathedral College and the other meetings in halls outside.—Union and Times.

LITTLE THINGS AND

HEALTH By Dr. J. J. Walsh in America

The fly is not our only insect enemy. For the mosquito is a vehicle, probably the only vehicle, for the transmission of these most serious diseases, yellow fever and malaria. It is very probable that no case of either disease has ever occurred without a mosquito as the intermediary. As flies breed in garbage and other waste material, the mosquito breeds in stagnant water. In both cases man by his carelessness helps these pests into existence. Not infrequently the question is asked, why Providence allows such diseases and such pests, but a little inquiry usually shows that danger to man from these low forms of life is due to man's negligence, not to God's direct design.

In a recent bulletin of the United

States Public Health Service, attention is called to certain beetles which serve to reduce materially the number of mosquitoes. The whirligig beetles Dineutes consume the larvæ of anopheles mosquitoes in large numbers. The anopheles mosquito is the special carrier of malaria. One distinguished entomolo gist, quoted by the "Public Health Reports," says that "no anopheles ing it for the best. Any new Irish water inhabited by these whirligig government will certainly do its best beetles. Their surface-feeding habit larvæ have a chance in any bit of and their tendency to get near the edges of ponds and slow-flowing streams make them especially dan gerous to anopheles which fail absolutely to maintain themselves within range of these beetles." Government investigation has shown that the beetles are only successful when conditions are reasonably favorable. The whirligig beetles are rather familiar to most people of observant habits, for they are the small dark oval flattened beetles which float lightly on the surface of woodland pools and sluggish streams, "usually congregated in considerable numbers either resting quietly or performing graceful complex curves around each other, at times darting around and around and yet seemingly never colliding.

Over and over again in the study insects and their relation to disease, it has been found that an overwhelming outbreak of sickness is usually due to some disturbance of the natural relations of insects to each other. For instance it has been found that certain scaly diseases of the fruit trees can be best overcome by the deliberate introduction of an insect from one of the Eastern countries which, in the particular home of this scaly disease, keeps it under control. When the scale was introduced into this country, however, that particular insect not being here to prevent its growth, it ran

wild with serious results to the trees. In a word, disease has proved to be largely a matter of extremely little things, and prevention a matter of what may appear almost meticulous precautions. Some of the great epidemics of the world have not been due, as was so often thought, to a great cataclysm in the heavens. disorder in the stars or planets, nor to rotation of the earth in its course through a particularly noxious space, but to minute insects here with us, whose influence was scarcely even suspected. The age-long tradition of beings has proved to be utterly false in the original meaning of the dence, from listening to slanders, expression, in spite of a certain and from joining with them, from

great sanitarian once said, the only pure air is the night air and as far as possible every person should breathe The only noxious creature in night air is the mosquito, who knows enough not to go wandering about during the heat of the day when the sun might injure her, but who takes her flights by preference in the evening. The only foundation for the term *malaria*, as it were bad-*airia*, is that the mosquito travels in the night air, and that is

HOW PETER COLLINS CALLED THE BLUFF

Mr. Peter Collins, the gifted Catholic orator and debater, who is touring the United States under the auspices of the Knights of Columbus. recently spoke in a Southern city. address, a member of the Guardians of Liberty arose and proceeded to the stage, where, in a dramatic mandebate within one year on the subject "Resolved. That the Catholic Church is a Menace to American Institutions." After the gentleman had concluded his challenge, Mr. Collins arose and stated "I accept the gentleman's challenge, the debate to take place now, and I yield the floor to him to make his opening

The suddenness of the acceptance dumbfounded the challenger, and he was unable to proceed. The aged eighteen years, had had eye audience gave Mr. Collins a great hand and jeered the gentleman who epilepsy for about seven years. issued the challenge. He then arose and accused Collins of having the house packed with Catholics. Collins replied by asking those in the audience who were not Catholics to arise, and more than half stood up. The incident illustrates Collins ability to meet any emergency on the platform.—The Monitor.

VALUE OF RELIGIOUS EDUCATION

THE GREAT EXPLORER STANLEY TESTIFIES TO THIS

A few weeks from now is schoolclosing time. The parochial schools of the country, along with the other educational institutions, will complete their courses for the present The great benefit of these places of religious as well as secular education is not recognized as it should be. Much is said in praise of the Public school systems of our commonwealths. Their modern buildtheir social activities, ever ings, widening as they are, their curricula, are lauded to the skies. Government bureaus not alone commend them but use them, without any justification, as the exclusive agencies for their educational importance of religious training for the welfare of the community is unfortunately neglected or ignored

A man who has lived through all the experiences of a thrilling and adventurous life has written something on this subject which it would be well for the champions of our in the workhouse of St. Asaph, he

There are two things" he writes for which I feel grateful to this strange institution of St. Asaph. My fellow-man had denied to me the charm of affection and the bliss of a home, but through his charity I had learned to know God by faith, as the Father of the fatherless, and I had been taught to read. It would be impossible to reveal myself, according to the general promise involved in the title of this book, if I were to be silent regarding my religious convictions. Were I to remain silent the true key to the actions of my life would be missing, or, rather, let me try to put the matter more clearly; the secret influence which inspired what good I may have done in life, for the same reason prevented me from doing evil, curbed passion, guided me when the fires of youth, licentious company, irreverent mates, and a multitude of strange circumstances must have driven me into a

confirmed state of wickedness "I was therefore grateful," he continues, "after all, for the implanting of religious principles in me by Biblical education given me in the Biblical Union. The fear of doing wrong intentionally, the feeling of reverence, the impulse of charity, the possession of a conscience, are all due to this. Without this teaching I should have been little superior to the African savage. It been the driving power for good, the arrestor of evil. It has given me an acute and perceptive monitor, able by its own delicacy to perceive evil, no matter how deceptive its guise. It has formed a magnet by which to steer more straightly than I could otherwise have done." (The Autobiography of Sir Henry Morton Stanley, G. C. B. Edited by his wife.

Boston and New York, 1909, p. 27.)

"The same inward monitor," he says a little later on, "has restrained me from uttering idle words, from deceiving my fellow-creatures with "night air" being bad for human false promises, and from hastily con-

softened a nature that without its they are composed is changed once silent and gentle admonitions would, I am sure, be much worse than it is."

In various other places in this interesting volume does he express similar convictions. The many dangers of the life which he lived, give them added emphasis. Adrift at an early age, an immigrant from his native England to the Republic of the West, a soldier in the War of the Rebellion, a reporter in New York, wanderer through the great Dark Continent, member of Parliament, honored by scientific societies and and institutions all over the world; that is the gamut of Sir Henry Stan-

ley's experiences.

The importance of the parochial schools which in this country give this needed religious foundation for character, of which he speaks, must After he had completed his main the attention of their fellow-citiner, he challenged Mr. Collins to its future men and women.—C. B. of dren, love one another;"

NOW IN GOOD HEALTH

CANTON GIRL CURED AT SHRINE OF

ST. ANNE DE BEAUPRE One of the miraculous cures which have occurred at the shrine of St. Anne de Beaupre, Quebec, has a local interest. Miss Elizabeth M. Murphy, aged eighteen years, had had eye trouble all her life and attacks of was treated by a number of doctors, but they were unable to accomplish any lasting good.

She was making a novena at the Sunday Visitor. shrine when on the fifth day she was cured suddenly of both diseases. She is now strong and in excellent health and her evesight is wonder-

fully improved.

The story of her case is published in an issue of "The Annals of Good Saint Anne de Beaupre."—Boston

NEW YORK "JOURNAL" ON HELL

For some months an editorial writer on the staff of the New York Journal has devoted himself feverishly to the elucidation of two prop ositions. He almost proves the first which is that men and monkeys do not differ essentially. Man wears clothes, eschews the tree as a customary place of residence, uses a toothbrush in private instead of a toothpick in public, and occasionally writes smart editorials for the penny press. But apparently under proper conditions of environment and discipline any monkey can be trained to accomplish these feats. The case is therefore plain. Mr. Hearst's editorialwriter has demonstrated persona," that between himself and the ape there is a difference not of kind, but merely of culture.

Having placed himself so definitely, our editorial-writer does not carry his second thesis to so happy a conclusion. He is modern educational ideas " to take anxious to prove that hell does not to heart. It shows vividly and strongly the beneficial influence of nowhere defines what he means by religious training. Sir Henry Mor. hell. For this omission he may be ton Stanley, the great explorer of excused. Definition requires close the Dark Continent, who headed thinking, a process which may be expedition in search of made possible by another eon of evo-Evidently, however, he be-Livingstone, in more than one place in his "Autobiography," tes. lieves that God creates a certain lution. tifies to this fact. In the very first chapter, in writing of his early life soul purpose of gratifying "a cruelty more vile than that of the worst of that they have outgrown England's murderers," by casting them into a place where "they are burned alive There forever.

It is hardly necessary to say that hell, as the Journal conceives it, does not exist. Hell, as taught by Christ, however, does exist. The difference is obvious to all who in the language of the Journal "are capable of understanding anything grasp the distinction. On its own reiterated assertion, man, the editorial staff of the Journal included, is but a cultured ape, accidentally and slightly removed from the Simians in Central Park that chatter in wild excitement over an unexpected accession of perfectly good peanuts. How can such creatures grasp distinc tions ?-America.

NO INTERRUPTIONS IN CHURCH'S LIFE

The Catholic Church, as a body or corporation, the only sense in which it is alleged to have any teaching faculty at all, is not an aggregation of individuals who at any given time compose it—a body born and dying with them; but the contemporary of our Lord and His Apostles, in immediate communion with them, and thus annihilating all distance of time and place between them and us. She is, in the sense supposed, a corporation, and, like every corporation, a collective individual possessing the attribute of immortality. She knows no interruption, no succession of moments, no lapse of Like the eternal God, Who is ever with her, and Whose organ she is, she has duration, but no succession. She can never grow old, can never fall into the past. The individuals who compose the body may change, but she changes not; one by one they may pass off, and one by one be renewed, while she continues dence, and there is no recognized ever the same; as in our own authority to come to the rescue. one be renewed, while she continues bodies, old particles constantly escape, and new ones are assimilated element of truth that is in it. As a yielding to vindictiveness; it has so that the whole matter of which

in every six or seven years, and yet they remain always identically the same bodies. These changes as to individuals change nothing as to body. The Church to-day is identically that very body which saw our Lord when He tabernacled in the She who is our dear Mother, and on whose words we hand with so much delight, beheld with own eyes the stupendous miracles which were performed in Judea eighteen hundred years ago; assisted at the preaching of the Apostles on the day of Pentecost, when the Holy Ghost descended upon them in eleven tongues of fire; she heard St. Peter, the Prince of the Apostles relate how the Spirit descended upon Cornelius and his household, and declare how God had ever insisted upon. Catholics chosen that by His mouth the Gen must strive to bring their merits to tiles should hear the word of God the attention of their fellow-citi- and believe; she listened with zens. America can profit greatly by charmed ear and ravished heart to the learning the lesson of the urgent need for religion in the training of whom Jesus loved," "My dear chilcharmed ear and ravished heart to she saw the old temple razed to the ground, the legal rites of the old covenant abolished and the once chosen people driven out from the Holy Land, and cattered over all the earth; she be held pagan Rome in the pride and pomp of power, bled under her per secuting emperors, and finally planted the cross in triumph by her ruins. She has been the contempor ary of eighteen hundred years, which she has arrested in their flight and made present to us, and will make present to all generations as they rise. With one hand she receives the depositum of faith from the Lord and His commissioned apostles: with

> DON'T TRY TO GET AWAY FROM GOD

the other she imparts it to us .- Our

"The vacation season is at hand." remarks the Southern Messenger, "and many people are planning where they will go to spend it. In selecting a place, the first duty of a Catholic is to ascertain whether there is a church in the locality he has in mind. There can be no vacation from our duty to God."

UNCOMFORTABLE POSITION

OF THE CATHOLIC-MINDED ANGLICANS

If High Church Anglicans could only realize that the High Church Party is only a party, and that it will never be anything more than a party, there would be a great many more conversions to Catholicism. At any rate they would have to confess defeat where they are. Any unbiased onlooker can see that the Catholic Movement within the Church England is actually losing ground. A certain contributor to the Church Times (London) wrote thus, in 1911

"Ten years ago the end of the Catholic Movement seemed to be almost attained. . . . There was a general feeling of confidence and hope. Today the situation is very different. . The Catholic Movement sticks. It has come to a dead point.

These words are more true today. Catholic-minded Anglicans have about gone the limit. They can neither teach more nor believe more as Anglicans; nor can they have more. No wonder, then, that many 0.70 beginning to fee

There was a time when men of the advanced school were fond of quoting a certain passage of Scripture—"a little leaven leaveneth the whole lump"—and then following it up with a meditation on "The Future of the Catholic Movement within the Church of England." A time when they actually thought of themselves of importance;" but no one will as "the little leaven" that was event-expect the writers on that paper to ually to leaven the whole mass; and then England's Church would be Catholic once more. But, as a matter of fact, what real

progress has been made by the High Church Party during the past eighty years that will warrant them in look ing forward with any measure of hopefulness to the future? As one writer puts it: "For more than three-quarters of a century the High Church Party has piped, but the Church of England has obstinately refused to dance." And it is the truth.

Some time ago, the present writer decided that there was no future to the Catholic Movement that could justify him in giving his life to the cause. Newman decided the same thing many years before. But Pusey could not see it, neither could Keble. Many men, both learned and devout, have given their lives, as they were wont to put it "to save the Church." The pious Anglicans will ever be called upon to assume that attitude, at least as long as he remains an Anglican. How different it is with Catho lics! They know that their Church is founded on a rock, against which, according to the Master's promise, the gates of hell never can prevail. Catholic-minded Anglicans like to feel the same way, but they cannot. One has but to read the various organs of the High Church Party to convince oneself of the confused state of present-day Anglican-They are a divided house, and ism.

Modernism is everywhere in evi-Nor can there ever be any authority within the Church of England which will compel obedience. When High

Churchmen of the advanced school come to realize this fact, they will return to the rock whence they were hewn,-F. A. G. in the Lamp.

OPINIONS OF CATHOLIC SCHOOLS

Church which some would revile some would sneer at, some would mock some would call anti-Christ but which maintains religious schools for its children. In these schools is taught everything that our children get in the Public schools. But above all this they are taught the fundaamentals of the faith and doctrine of their religion, so that at eight years they can come out of those schools and tell why they are Christians and why they are members of that Church What have we done to duplicate this most necessary work ?-Rev. W. O. Fegley, a Lutheran minister.

The Catholic schools are far super-ior to the Public schools, because they teach the young the principles isn't the lack of education that makes criminals, nor too much education: it is the neglect of the teaching of morals in the Public schools.—Judge Gimmel of the Chicago Court of Domestic Relations.

THE RE-UNION OF CHRISTENDOM

Some among the promoters of re-union thrust aside as intolerable all idea of communion with the Catholic Church, said Cardinal Vaughan in 1894. A glance at the map of the Christian world will suffice to show them that any proposal for the re-union of Christendom which does not include the Apostolic See and the 240,000,000 of Christians in communion with it (1894), would be selfrefuted and meaningless. There could be no re-union of Christendom with more than half of the Christian world left out. A mutilated scheme of this kind would clearly be not the re-union of Christendom, but probably at most a re-union of Protestantism. For this reason all who truly and sincerely desire the re-union of Christendom, putting aside passion J. J. Carolan, Winnipeg.... and blind prejudice, must calmly A Friend, Deseronto....... and honestly take into account and A Friend, C. B. N. S.......

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examine the mind and attitude fof the Catholic Church on this momentous question.—The Missionary.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915. Dear Readers of CATHOLIC RECORD:

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

J. M. FRASER.

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FIVE MINUTE SERMON

BY REV. N. M. REDMOND THIRD SUNDAY AFTER PENTECOST

THE PHARISEES OF TODAY The Pharisees and the Scribes murmured, say:
"This man receiveth sinners and eateth
th them." (Luke xv. 2.)

In accordance with the thought we give to the gospel fact of the Phar-isees and Scribes setting themselves up as judges of the blessed conduct of our Lord, the impression grows on us how foolish pride can make men even of education and refinement. They consider themselves such paragons of perfection that even Perfection itself was imperfect in their judgment. They were their own gods to whom they constantly ministered, and offered incense, and for others they had naught above a withering contempt. With these interior dispositions systematically concealed by a high-toned, sancti monious air most ostentatiously dis-played, they succeeded in deceiving others who deemed them men of rare virtue. But whilst in their pride and self-delusion, they passed as perfect before men, they were accounted hypocrites and painted sepulchres by our blessed Lord, Who was God as well as man. Difficult indeed it cannot be to anvone who will take the trouble to trace their manner of conduct toward God and their fellow-man, to understand the striking appropriateness of these strong terms of our Lord. Where do we find it recorded that they ever showed the slightest semblance of true humility in their dealings with God or man? And yet without humility there can be no true virtue Nowhere can we find that they deported themselves before God in quality of criminals, and with humble sense of their own unworthi ness and misery, acknowledged their sins and sued for pardon. On the con-trary, we read of them in their pride and self-conceit planting themselves irreverently before God with an air of confidence and arrogance, which bespoke the conviction that God ld not be otherwise than deeply indebted to them for the signal serv ice which they ludicrously imagined they had rendered Him. How pitiable was their condition! So exces sive was the pride of their hearts, that they were entire strangers to the humble sentiments of working

sumptuous opinion they entertained of their own virtue and perfection, gave rise to another criminal dis-position little less odious in the sight of heaven. It was their constant, studied, Cato contempt of others. We find a well-known instance of this recorded in the eighteenth chapter of St. Luke. Here we are met with a most unpleasant and sacrilegious example of how foolish a proud man can be even in places and circumstances the most inconsistent by nature with aught of pride. Oh, who does not feel a shudder when he reads that chapter, and pictures to himself that proud Pharisee standing in the holy place of God-fearing prayer, with head erect, parading all the seeming good he had done, as if if he expected as his due the thanks of God, and disparaging his neighbor, especially the poor publican, who was at that time offering a heavenappreciable prayer in the temple! No mercy, no compassion for the weak-ness of others had place in their proud hearts, and because it was not thus with the Sacred Heart of Jesus, they murmured that Jesus was so easy of access to poor sinners.

out their salvation in fear and trem

The ridiculous extremes, nothing of real virtue, to which pride led the Pharisees, is a striking illustration of its pranks on people even Christian people of the present day. How excellent do some people appear in their own eyes! what aptitude do they deal in hyperboles regarding their own good qualities, and how they yearn to have others think and speak of them as they love to think and speak of themselves! What a marked contrast exists between their thoughts of themselves and the silly extravagances to which their pride of word and action leads them, and the apostolic utterance of St. Paul, when he said: "If any man thinks himself to be something, whereas he is nothing, he deceiveth himself." In their delusive fancy they esteem themselves monarchs of all they possess, whether of nature or of grace. They may, it is true, be too proud to be vain enough to venture to express such silly sentiments, yet in the latent pride of their hearts and in the whole tenor of their conduct, they seek the praise and esteem cause they are in possession, that ought to redound to God to whom all they have really belongs. How well the words of St. Paul strike at their proud presumption, when he says: "What hast thou that thou hast not received? and if thou hast received it, why dost thou glory as if thou hadst not received it?" In vain do we look for in such persons Christian dependence on God, and humble submission to the divine and ecclesiastical laws. On the contrary it is the teaching of experience that ently and constantly ignored. And when God and His laws fare so ill, it cannot well be expected that he hand, non-Catholics seem to take the whose incumbent duty it is to maintain God's honor and uphold His Sunday school lessons, tracts and laws is regarded very favorably by the offenders. Like the Pharisees of periodicals and books for distribution. Almost every Catholic home is observance of the law, they fail not criticise and misinterpret His best works and have aught but kind words for those who, in obedience to a constant the content of the words for those who, in obedience to a content of the word is proportionally the same as that of the United States which, having been read once, now lie unused on the book shelves.

honoring God and observing His them to a neighbor or friend? laws. In fine, whilst lacking the fictitious virtue of the Pharisees out to earnest non-Catholic readers, of old, they, like them, set them-selves up as judges of all but them-selves, and the consequence is, that all but themselves go down con-demned—they alone stand the selfuncondemned, devoted clients of Lucifer. God pity them, their lot is a sad one, which bids fair to termin ate in eternal ruin, for "God rejects the proud and gives His grace to the humble." What a sad plight this is for those who have made profession of following the humble Jesus! They are blind, they are afflicted with the most malignant disease and they know it not. Their very worst stage is when they think themselves in the best possible condition. They have not a thought outside of themselves except to disregard or contemn.
Thus wrapped up in themselves as
their own gods, and as if they
were their own beginning, their own preservation, their own last end, they journey on toward eternity to everlastingly as the slaves of Oh, dear people, let us not pride. forget that pride is a very subtle vice; let us not lose sight of the fact that it is innate in us all, and when we think ourselves the freest from it, perhaps it is rankest. Let us, therefore, constantly keep before us our absolute dependence upon God. It is the valuable volume which prescribes for us the rules of moral health which we should study all the days of our life. Ever be it from us likewise to forget the precept of our blessed Lord : Me, for I am humble of heart.'

TEMPERANCE

STOP DRINKING

To stand at a bar and buy alcohol ances is not a sign of thrift or a true manifestation of friendship. But the whole question of intemperance is a sodden drunkard has not been openhanded or generous. There stages of intoxication in which any victim is possessed by the desire to give away his money. This is also a recognizable symptom of forms of insanity. Much treating, to be sure, leads to intemperance. But with the treating habit wholly abolished, intemperance would still exist. Stop drinking, if you have the habit. If you have escaped the habit do not form it. That is the best advice to give the young man who goes out much in the world. It is getting to be the fashion now-a-days not to drink. Be fashionable.—St. Paul Bulletin.

HEALTH COMMISSIONER CON-DEMNS DRINK

In the city of Chicago, where the death rate is approximately one hundred a day, it is safe to say that at least 25% of these deaths are caused directly or indirectly by alcohol.

Sir William Osler, late of Johns Hopkins University, professor of medicine at Oxford, McGill and Pennsylvania Universities, and one world's greatest physicians, says of alcohol that it produces acute inflammation of the stomach, hemorrhage of the pancreas, heart the stomach cancer of Bright's disease, fatty liver, hardened liver, inflammation of the nerves, epilepsy, hardening of the arteries and a multitude of other afflictions of the body

Those are known medical facts. Alcohol is truly a po only the causative factor in the diseases and afflictions I have mentioned above, but it invades the mental man and produces insanity.

Alcoholic pneumonia is known to every practitioner. In the past twenty years in Chicago, the death rate from pneumonia was just twice what it was the preceding twenty years. Alcohol is without doubt to blame for a part of these deaths, for pneumonia the death in alcoholic rate is tremendous.

No one can estimate the large number of people whose death certificates are marked by a diagnosis which seems to have no connection with alcohol. Still, if the truth were known, whisky was the predisposing factor in the death of them.

When I said that 25% of the death

rate is directly or indirectly due to alcohol, I did not exaggerate. Twenty per cent of the mortality among infants is caused by their having alcoholic parents. Alcoholic poverty—and I believe this phrase needs no explanation—is one of the great indirect causes.

The United States government thought it wise to legislate against the sale of habit-forming Why ? Because it was felt that habit forming drugs endangered the moral mental and physical fabric of our civilization. And compared with the drug evil I would say that the whisky evil is the greater of the two. -Dr. John Dill Robertson, in Chicago Examiner.

MERE NON-CATHOLICS BEAT US

"When it comes to disseminating religious literature among their separated brethren many Catholics show total indifference," says the Catholic Tribune. "On the other Catholic Tribune. deepest interest in distributing It is not necessary to buy periodicals and books for distribu-

His voice, are faithful and zealous in Why not take these out and give tactfully passing Catholic literature one may arouse interest in the teachings of the Church and eventually make a convert. There is such a thing as the lay apostle and this is one of the ways of doing the work of the lav apostle.

FEAST OF THE SACRED HEART

SATURDAY JULY 1ST

Tomorrow, around the world's orbed greatness, good Catholics will be celebrating the Feast of the Most Sacred Heart of Jesus. In brief, it is but a way of honoring the love of our Dear Lord for mankind, the ancient and everlasting love of God that created for itself the vessel of the human heart, the adorable heart of Jesus, in which we were loved with a human and divine love.

The Feast is consequently a day of especial memory of our Lord's lov-ingness. From the bosom of God to the womb of Mary we shall follow the Divine Son; Bethlehem will be in our thoughts, and the exile in Egypt, and the holy home in Nazareth. And then what crowds and voices will begin to proclaim His Love! The voice of that widow of Naim will be heard, and the lepers made clean, and the Magdalene, the sinner, made a saint; little children and old men, all those who came into touch with His love that time He lived in Galilee and Judea Garden of Agony, a hall of false judgment, an upraised cross, will tell of how He loved us. And then, a whole world and its many ages since through which, as of old, He is "going about doing good." But, above all, we will kneel in silent adoration before the Tabernacle where His holiest love, which is

God made great human hearts. Of such was that Plantagenet King of England, known as the Lion-Hearted; such was his that has gone to dust in Mt. Vernon. Of such was that heart bequeathed to Rome by the great Liberator of his people, O'Connell. But, these were hearts that hold their great love for a little day, and then were dust and ashes. Our King lives, and forever our Divine King is loving as of old Jesus Christ, yesterday and today and the same forever," is still the Lover and the Liberator of His people.—Denver Register.

WHAT IS DOGMA?

Most writers of the day airily assume that a dogma is a philosophic al theory in no way connected with the facts of the Gospel. They tell you—scarcely keeping their patience the while—that Christian ity is a life, not a credal utterance or body of doctrine; and should you demur to this falsest of false con trasts now finding its way into print from unnumbered pens, you will promptly be told that history has settled the matter and not left it open to review. This dogmatic ssurance about the nature of dogma has the courage of ignorance betimes

The motley group now denouncing dogmatic religion should acquaint themselves with the subject of their criticism, and let the fact sink into their superficial consciousness, that dogmas are primarily concepts-not theories, not conclusions, not interons, not explanations at all. Take the statement, "The Word was made flesh and dwelt among us." You understand it on the utterance of the terms. It contains a certain amount of religious knowledge that has never increased a jot or tittle since the first Pentecost, when the Holy Spirit in tongues of fire des-cended upon the Apostles who were to preach it to the world. It is a knowledge about a fact, a definite fact, than which none more concerning exists since time began. The stles had as much knowledge of this fact as you, so far as powers of apprehending go. Your knowledge of it is no greater than theirs. If you start to reason about it, to draw conclusions from it, or to offer explanations of its nature—to do anything, in fact, but analyze its contents—it is no longer a dogma, it has become theology, which is quite another and distinct thing; for dogmas are revealed concepts, and theology consists of concepts that are reasoned-a difference that critics have failed to note, to their discredit be it said. No intelligent reader needs to be told twice that conclusions deduced by reason from some revealed premise or other stand on a different footing altogether from truths not inferred, but immediately apprehended. This most important

point will become clearer, we hope, as the subject unfolds. Technically speaking, a dogma is a truth revealed by God and, as such, proposed by the Church for the acceptance of the faithful. Its sources—the places where we find it are Scripture and tradition—the latter a living and continuous belief and teaching, no dull and lifeless record of the past. The Catholic does not exhume his faith merely out of documents, after the fashion of his dissenting brethren to whom the sole rule of faith is Holy Writ. The Church existed as a teaching body before the books recording her divine institution were composed. Her relation to these written embodi-

active, continuous relation of interpreter, custodian, upholder, defender and judge. She attests whether or no a dogma has been revealed. can make none, she has never made any; and you can see for yourself that this is really true if you have the correct idea of a dogma as a revealed concept. You will never see it, you will proclaim loudly that dogma after dogma has been invented, if you approach the study of history with the false idea in mind that a dogma is not an immediate apprehension, but a reasoned and constructed conclusion.—Edmund T. Shanahan, S. T. D., in the June Catholic World.

THE REUNION OF CHRISTENDOM

THE ONLY LOGICAL SOLUTION SET FORTH IN LECTURE TO NON-CATHOLICS

The Rev. W. J. Power in a lecture o non-Catholics in the Church of the and Times. Holy Name, Miami, Florida, ably set forth the Catholic attitude toward

Christian reunion:
While studying this great question of Christian reunion we must avoid a great logical blunder into which some well-meaning people have fallen —what is known as "taking big questions by their little ends." It is so much a question of one or other particular dogma as of the mutual attitudes of the different Christian bodies and the respective claims they have on our spiritual allegiance.

Speaking, then, for the Catholic Church, I will say that insofar as a kind, conciliating splrit is concerned a spirit of true Christian friendship and charity, she is willing to mee more than half way those who have been so long separated from her There is nothing in her attitute that sayors of haughtiness or arrogance no morbid love for domination, noth ing harsb ar narrow or selfish that could possibly rebel from her pale those who know her aright. She still has a mother's heart for all, and with a mother's love yearns and prays for their return to that fold from which their fathers departed. She draws a broad line of demarcation between those who originally revolted against her authority and their children who are simply the inheritors of a revolt for which they are in no way responsible. In presenting to them her claims she is like her Divine Founder, firm and yet reasonable and modest. She does not strive to thrust those claims upon them: she does not find fault with those who fall right off to realize their weight; she is ready to answer every honest question and to solve every difficulty; she allows and invites a rigorous examination.

ETERNAL PRINCIPLES

But now when we pass from the domain of charity and good will to the sphere of principle and dogma, we shall no doubt find her as she has ever been, unflinching and uncompromising indefining her position. Many find fault with her for this; as though it argued harshness and intolerance on her part, but in this they do her an injustice, for it is nothing else but strict fidelity to a most sacred charge intact the Divine deposit. "The faith once delivered to the saints." Had she been dissed, during the twenty centuries of er existence, to temporize and compromise with every man who arose to

men; it does not belong to men to change religion. She adds, however, ; "If you have any complaint to make of the position I assume, please carry your complaint to a higher court—to Christ Himself. I am not the author of my constitution, nor the author of my sacraments, nor the author of my creed, nor is it for me to determine my position before the world. Christ my Divine Founder, attended to all se matters. It is not I who have said, 'Let there be one Shepherd and one fold,' Nor is it I who snatched from His hands the keys of the kingdom of heaven or wrested from His grasp the crozier of universal juris. diction, when thrice over, He declared to the first of my supreme Pontiffs, 'Feed My lambs; feed My sheep.' Nor it it I who declared in solemn tones that the man who would not hear me would be no better in the eyes of God than the heathen and the Publican. All this is His doing, not mine. If, therefore, I assume an exclusive attitude before the world and refuse recognition to rival Christian denominations that have gone forth from my pale, it is not through any narrow, selfish spirit that I do so, but simply to conform to His Dlvine plan. Find, if you can, in the sacred pages or in the two great standard creeds any warrant whatever for a plurality of Gods or a plurality of Saviours, or a plurality of churches, for these three questions stand on exactly the same footing." He declares, "I am the Lord, thy God, Thou shalt not have strange gods before Me," and she repeats, "I am the Church of God. Thou shalt not have strange churches before me. It is not given to mortal man to duplicate the work of the immortal God. This has ever been my atti-

an act of spiritual suicide. THE ONLY SOLUTION

reunion. Four hundred years ago all Western Christendom was perfectly united in matters of faith. A twofold rebellion in Germany and England severed those two nations from Rome, the great centre of unity, and the work of disruption, once started, went on indefinitely till some 800 hostile banners are now to be seen waving over the camp of the Christian believ-Hence, as we see, disunion came through rebellion and reunion. therefore must come through submission. This is, indeed, the practithe best elements of those different

cal solution that vast numbers from denominations are giving to it every day when they apply to be received back into the Church from which their fathers, in an evil hour depart-It is the only true and genuine solution. If it is reunion that we want, then, in God's Name, let us have true and perfect reunion, not one that would be false and fictitious —much worse, to my mind, than dis-union itself.—Philadelphia Standard

TWO NOTIONS OF FAITH

Protestants hold that faith is theological expression; that we seldom find it elsewhere; that we forget that it has any other than a theological import. They affirm, however, that it is the commonest principle of man's daily life, called in that region prudence, enterprise or some such name. They say that it is in effect the principle on which alone any human superiority can be gained. Faith in religion, they claim, is the same principle as faith in worldly matters, differing only in its object; it rises through successive stages. When in reliance upon your promise, says one of their leading preachers, your child gives up the half-hour's idleness of today for the holiday of tomorrow, he lives by faith; a faith supersedes the present pleasure. When he abstains from over-indulgence of the appetite, in reliance upon your word that the result would be pain and sickness, sacrificing the present pleasure for fear of future punishment, he acts on faith: "I do not say," the preacher "that this is a high exercontinues, ise of faith."

Another exponent of Protestant doctrine has declared that "faith is that conviction upon the mind of the truth of the promises and threaten-ings of God made known in the Gospel; of the certain reality of the rewards and punishments of the life to come, which enable a man, in opposition to all the temptations of corrupt world, to obey God, in expectation of an invisible reward

The view which we now give exessed by Cardinal Newman, 'Difficulties of Anglicans," will, we are quite sure, be far more satisfac tory to our readers, as clearer in thought, more Scriptural in mean ing, more logical and rational: Protestants, . . . consider that

faith and love are inseparable;

where there is faith, there, they

think, are love and obedience; and

in proportion to the strength and degree of the former, are the strength and degree of the latter. They not think the inconsistency possible of really believing without obeying; promise with every man who arose to dispute her claims, how much, I would like to know, would remain to us of our original Christian heritage? ence of real faith. Catholics, on the other hand, hold that faith and love, Not a trace or vestige. "It belongs to religion," says she, "to change men; it does not belong to men to men to be the same to religion to the same to be th does not imply love, obedience, or works; that the firmest faith, so as to move mountains, may exist with out love-that is, real faith, as really faith in the strictest sense of the word as the faith of a martyr doctor. In other words, when Catholics speak of faith they are contem plating the existence of a gift which Protestantism does not even imagine Faith is a spiritual sight of the unseen; and since in matter of fact Protestantism does not impart this sight, does not see the unseen, has no experience of this habit, this act the mind—therefore, since retains the word "faith." it is obliged. to find some other meaning for it and its common, perhaps its common est, idea is, that faith is substantially the same as obedience; at least, that it is the impulse, the motive of obedience, or the fervor and heartiness which attend good works. In a word, faith is hope or it is love, or it is a mixture of the two. Protestants define or determine faith, not by its nature or essence, but by its effects. When it succeeds in producing good works, they call it real faith; when it does not, they call it counterfeit— as though we should say, a house is a house when it is inhabited; but that a house to let is not a house. If we so spoke, it would be plain that we confused between house and home, and had no correct image before our minds of a house per se And in like manner, when Protest-ants maintain that faith is not really faith, except it be fruitful, whether they are right or wrong in saying so. anyhow it is plain that the idea of faith, as a habit in itself, as a something substantive, is simply, from the nature of the case, foreign to their minds, and that is the particular point on which I am now insisting. tude during the twenty centuries of Now faith, in a Catholic's creed is my existence, and to depart from it by a hair's breadth would be simply

a certainty of things not seen but revealed; a certainty preceded indeed in many cases by particular exercises of the intellect, as condi-

in a position to solve the question of from above. Thuse it is a spiritual sight; and the nearest parallel by which it can be illustrated is moral sense. As nature impressed upon our mind a faculty of recognizing certain moral truths, when they are presented to us from without, so that we are quite sure that veracity, for instance, benevo lence and purity, are right and good. and that their contraries involve guilt, in a somewhat similar way grace impresses upon us inwardly that revelation which comes to us sen sibly by the ear or eyes; similarly yet more vividly and distinctly, be cause the moral perception consists in sentiments, but the grace of faith carries the mind on to objects. certainty, or spiritual sight, which is included in the idea of faith, is according to Catholic teaching, perfectly distinct in its own nature from the desire, intention, and power of acting agreeably to it. As men may know perfectly well that they ought not to steal, and yet may deliberately take and appropriate what is not theirs, so may they be gifted with a simple, undoubting, cloudless belief, that, for instance Christ is in the Blessed Sacrament. and yet commit the sacrilege of breaking open the tabernacle, and carrying off the consecrated particles for the sake of the precious vessel containing them. It is said in Scripture, that the evil spirits "believe and tremble;" and reckless men, in like manner, may, in the very sight of hell, deliberately sin for the sake of some temporary gratification.—The Missionary.

Signature of the question of the sake of some temporary gratification.—The Missionary.

Signature of fact one had broken), for more than seven years before she came acquainted with Absorbine, Jr., was faithfully applied for several weeks and, to quote from her letter, "The large knots in the veins left, it was all nicely healed, and has not bothered me since."

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EDUCATION BEFORE THE REFORMATION

'Certain people would have

believe," says the New Zealand Tablet, "that we owe the origin and progress of elementary schools to the Reformation. Yet it was after the Reformation that Martin Luther acknowledged their collapse, writing in 1524 to exhort the civil powers to help to improve them. From that time the State began to interfere and usurp the natural rights of parents and the Church, and in the end to arrogate to itself full power over education. To the Reformation the origin and progress of this injustice s no doubt due. In pagan times a few private schools existed, and a very small percentage of the people were educated. With the growth of the Catholic Church schools multi plied and education spread among the populace in an ever advancing wave. Primary schools were neces sary to the Church in the fulfilment of her mission. No sooner were the ages of persecution ended than schools were instituted by Bishops, priests, and especially by religious Orders. They were under ecclesias tical supervision and often taught by the clergy, who, however, were aided by the laity in many cases. In the Middle Ages the schools were known as parish schools. They were built close to the parish church, and though reading and writing and kindred subjects were taught, their chief end was the religious upbring ing of the young. The Middle Ages often miscalled the dark ages hardly ever did primary schools flourish as then. In 1124, the Abbot Guibert bears witness that there was scarcely a village in all France had its school. In 1576 Claudius. Bishop of York, states that before the Reformation every parish of importance in his diocese had its own schools. In 1378, there were in Paris forty-one teachers of elemen tary schools. Cologne had eight schools in 1400, and in the diocese of Prague at the same time there were said to be no less than 640 schools. Before the Reformation it is calcu lated that in all Germany there were many as 40,000 element sols."—Sacred Heart Review.

WRITING HOME TO MOTHER

A great many of the tragedies of life are pitiful because they might so easily be avoided. One of them is that of the old folks who are waiting at home for the letter that does not come. It is such a little thing to do —the dropping of a few lines each week to the mother to whom we owe, under God, every success that we have achieved; to whom, indeed, we owe life itself. But too often the duty that seems so trifling is neglected, and its mission lengthens out the longing in the mother's heart and brings a wistful look to eves that are

Up in Minneapolis twenty-seven young fellows have formed what they call the "Mothers-o'-Mine" club, and they have pledged themselves to write " at least one letter a week to More power to them, the loyal lads, and may their number rapidly increase! Membership in that club means more than one letter a week written home; it means the cultivation of a habit of thoughtful ness for all women because of thought for the one woman whose place upon earth can be filled by none other. And, too, the conviction will be borne in upon a man as he gazes, some day, at features that are quiet and com-posed in death, that the faithful per formance of at least one duty will lighten the burden of the years to come and shed its hallowed light over those that lie in the past.-New

We are men only on condition that we understand what we are doing and which way we must go.-Msgr



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Mrs. R. M. Remier, of Federal, Kansas, writes an interesting account of her success in reducing a severe case of enlarged veins that should be encouraging to others similarly afflicted. She suffered with badly swollen and in-flamed veins (in fact one had broken),

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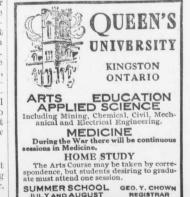
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CHATS WITH YOUNG

THOROUGHNESS

"We all want to travel on the road to prosperity," says the Rev. Bernard Vaughan, S. J. "Thoroughness is the only straight road to success. Our graduates who are going out into the world will do well to ponder They hear too much about making money — "bar-rels of it"—or getting "a snap" or "holding down a good job," with the least possible effort. Some young people — we nearly said many—know how to scamp work to perfection. Yet they " No thorough expect to succeed. fare" is written over the ways that the heedless and slack hope to follow quest of success. The beaten track that leads to prosperity thoroughness,' Father Vaughan insists, and he gives some illustrations

What is the secret of your success?" Sir Joshua Reynolds was one day asked by a rising artist. "Thor-oughness," was the reply. "I always paint my best." "Do you know what has led me to success in war?" asked the great Napoleon in a conversation with his staff. "Attention to details," was the answer. There is worth doing at all is worth doing That rule applies to every career and to every action that goes to build it up. Every brick in the building has its right place and right setting, and the perfect adjustment of the whole can result only from the perfect adjustment of its constituent parts. I have heard of a builder who one day found fault with a brick-setter for setting bricks too close to one another. "Jack," said close to one another. he. "that work will not suit me ; set 'em more free." "It's the only work that'll suit me," said Jack. The brick-layer found himself out of work at the end of the week. Now he and his employer have changed places. Today Jack is a well-to-do builder, but his former master is looking for a job

Thoroughness tells in the long run. That thought should be driven home. Children can not learn it too They should learn too that work which is not thorough is not honest work. All can not do equally good work but each one should strive to do his very best. Every honest, conscientious worker achieves smelled a rose which she held. The success even if he does not earn innocent little one-before her attracted and her extensions and the negative. pleasure and satisfaction to look at kindness of the sympathetic woman that is as perfect as it can be made.

Father Vaughan goes further than the consideration of thoroughness in relation to worldly success. points to the example of the Master of all workers:

Thoroughness is not merely the high road to prosperity in this life, but it is also the royal road to heaven. It is a motto borrowed from the saints. Thoroughness in the service of the Great Master was the characteristic quality in all the work they did for Him. Where did they learn it? It was in the school of Christ, from His sacred lips, and from 'His divine example. Jesus began to do and to teach; He did all things well. Accordingly He taught as one having authority. Our Lord's life of thirty-three years on earth is the very highest, and noblest, and holiest object lesson to which I can point as an example of thoroughness Whether we watch Him in His poverty at Bethlehem, or at the arpenter's bench at Nazareth, or at the marriage feast of Cana, or restoring sight at Jericho, or raising flitted across the face of the mother, the dead at Naim, or clearing the who leaned forward and whispered the dead at Naim, or clearing the Syna-Temple, or teaching in the Syna-just a word:
"My darling is blind! tain, or multiplying loaves and fishes, or agonizing at Gethsemani, or dying on Calvary, or rising from the dead, or ascending into heaventhe one comment upon it all was:
"He did all things well." "I have
given you an example," was His
command to each one of His followers, "that as I have done, so do you also."
All talents are His gifts. "And to one He gave five talents, and to another two, and to another one, to another two, and to another one, to every one according to his ability." According to each one's ability must committed to his industrious care till the Lord should come to reckon with him.—Sacred Heart Review.

OUR BOYS AND GIRLS

WHENCE THE OPAL'S BEAUTY

Very many years ago among the people of the eastern lands there was a little stone that was held to be very precious. It was thought by the people to bring good fortune to the one who possessed it. It was beautiful in itself, but was especially valued for its supposed power. valuable little treasure was the opal.

Even yet, in the same countries, a

valuable little treasure was the opal.

Even yet, in the same countries, a man who wears this stone is thought to be beloved of God and man, if only he believes sincerely in its

We have this same opal to-day among our precious stones, but we have it because of its beauty, and not been brought up with the idea that because of any belief in its power to bring us good fortune. bring us good fortune.

e these splendid colors come from and how are they made?

If you simply hold the opal up to the light a whitish yellow appears. As you change the position, turning it one way and another, all the

soft tints are brought out. This is the secret. In this little stone are the very finest fissures or cracks. You cannot see them at all with the naked eye, but they are there. A powerful glass would enable you to see them. These fis-sures are all filled with air and sures are all filled with air and moisture. As the light falls upon the munion with the Living God.—(From stone it strikes these many crevices and is cast from side to side and is broken up into the many tints of the rainbow. No doubt many of you know about the spectrum—how it holds and distributes light. Well, so THE PRECIOUS BLOOD the light is broken up by the fissures of the opal into many colors

So you see these beautiful tints of this pretty stone come to us through blemishes and flaws in the stone. The fissure that would seem to mar the stone is that which gives it its power to display wonderful color. Is not this wonderful? Do you not think God teaches us a real lesson in this fact?

There are all about us people whose lives are seamed by sickness, blindness, deafness, loss and even sin: but as God has come into their lives these misfortunes, even as the fissures in the opal, have caught the light of His goodness, and have shown back the most beautiful colors

of Christian character. Perhaps there will be some fissures in our lives. Let us pray much that God may give us the power of such transformation? May our blemish become the channel through which much beauty will fall upon men.-St. Paul Bulletin.

"MY DARLING'S BLIND

A lady entered a car on the Oak wood road one day the past week, leading a little girl perhaps four years old. The mother sat down and lifted the little one to the seat beside her. The child was nibbling at a bit of cake or sugar, now and then turn ing her face, full of childish love, up to her mother, and murmuring some unintelligible words of affection.

Opposite to mother and child sat another young lady, who often smelled a rose which she held. The wealth and fame. It is a great ed her attention, and the natural me work of our brain or hands heart prompted her to at once offer the fragrant flower to the little bud ding lily opposite. So she leaned a bit forward and spoke:

"Baby want the posey?" But the child seemed not to hear. Perhaps it was the noise of the moving car that prevented. Then she spoke a little louder, and held the

flower temptingly: "Baby may have the posey

The mother heard, for she looked toward the other lady, and smiled and oh! such alook of heartfelt gratitude, of motherly love, yet heavily saddened with such an expressive tinge of sorrow as is seldom seen, and still the lady of the rose pressed upon the little one acceptance of the

"Baby, take the rose," holding i almost to the child's hands. And now it seemed she was heard, for the blue eyes turned full upon her wouldbe patron, and then, in a moment she strangely drew back and turned her eyes appealingly toward her mother's The lady with the flower showed her bewilderment in her

Then the whole sunless, darkened life of the fair little being-fair as the flower which had been offered to her—came up before the mind. All beauty shut from her forever! For her no foliage-strewn, flower-studded scene to follow the bleakness of winter. No looking with 'awe into the mysterious depths of the night sky, sparkling with glittering, twink His designs, had hung the impenetrable veil. No expectant gaze toward the mother's face for the gentlest smile that ever soothes a childish trouble; only the blind passage of the little hand over and over those features, for one moment's sight of which that little one will often and often willingly offer years of exist ence. For her the birds will sing, the loveliness of form and feather are not. For her, while the babbling stream may make mysterious music, its dimpled waves and winding reaches and verdant banks do not exist.

How vividly bitter all this as the lady opened the little hand and shut within it the thornless stem of the rose, now bearing a tear on its petals.

CATHOLIC WORSHIP

It was in Belgium that I learnt Among all the precious stones there is no other that displays such splendid colors. All the beautiful tints you are accustomed to see in the representations are shown and the statements had never formed any part of my religious education. Indeed, we represent the representation and the statements had never formed any part of my religious education. the rainbow are shown, and they have an added beauty, for you seem to see them as through the finest silvery mist.

As you gaze at this wonderful was taught that the highest activity.

I stood one morning in the great vate interpretation form an amply sufficient justification before God and man. "Here I stand," and, in Antwerp Cathedral. A woman came in carrying a bundle on and man. her way to market. She was evidently in trouble, but taking no you going to do about it?" Practinotice of a stranger she knelt before an image of the Virgin Mary, and engaged for some time in prayer. When she rose from her knees her face was brighter and I have no doubt her heart was lighter, too. I had been taught to regard this as idolatry, now I saw it was a meet and lecture on Belgium by the Rev. D. Jamieson, Anglican minister, Aamaru

AND THE SACRED HEART

the devotion to the Sacred Heart, writes: symbol of the Precious Blood; yet can answer the question? "Why its restlessness and the glory of its close to the Cross. as a child assails his mother for Apostles divided. impulses. itself a living and adorable reality. The Sacred Heart is the heart of our unshared privilege, in which the grandeur of the Precious Blood resides, a grandeur which is also communicated to the devotion. If it episcopal orders. It cann were not for this, the devotion to the Church Government, for its tender characteristics, its profuse affections. One would have to do with operations, the other with significances. One would be occupied with processes, the other with con-sequences. The one would be the mentary upon the other. So close is of man's redemption, and that was only the Blood, and the Blood shed to death, which did actually redeem us, confers a distinctive disciples if ye have love one to majesty upon the Precious Blood in another." which our Lord's Body and His Soul together.—Intermountain Catholic.

THE UP-TO-DATE "CHRISTIANITY

mbers of the Ne 'admit to the ministry these young men who will not affirm the Virgin Birth, and who openly doubt the resuscitation of Lazarus and other Gospel miracles. Can we go much farther?" In common with the usual practice of the press, the correspondent utterly confounds the Virgin Birth with the Immaculate something of that sort, but never in something of that sort, but never in Conception; but he is surely correct suspecting that the limits of Jesus Christ died. orthodoxy have been fairly over stepped by this latest action of the always erratic New York Presbytery. Reduced to plain terms, the admission of these young men to the ministry means that, in the mind of the Presbytery, men who believe neither in the Divinity of Jesus Christ, nor in the inerrancy of the Scriptures, are fit persons to occupy the pulpits of the Presbyterian Church. John Calvin held many doctrines from which the Catholic turns with horror, but he never faltered in his belief that Jesus Christ was in all truth God, nor did he regard the Holy Scriptures as human, fallible documents. It would surely be tion. documents. It would state of a unjust to charge the apostasy of a unjust to charge the apostasy of a single Presbytery upon the whole body; yet if such authorities as may body; yet if such authorities as may body; the Presbyterian communion

As you gaze at this wonderful little object you catch glimpses of of the soul is worship, and the true of the soul is worship, and the true of the soul is worship, and the true of the soul is worship.

whitish yellow, beautiful azure, rich ruby and the deepest emerald.

What an exceptionally beautiful treasure this is! Where do you supcally this is the point of contention between the New York Presbytery and all Presbyterian official bodies which yet retain an unshaken belief in the Divinity of God's Son. They can do nothing but protest, and the protest can embody no obligation in conscience to submit. Only to the Church of Christ is it given to bind

THE CORRECT ANSWER

IS CENTER OF UNITY IS

The Christian Union Quarterly, Jan., 1914 In a recent letter from a physician The closest alliance of the devo-tion to the Precious Blood is with in the China Inland Mission, he "The heathens often say to says Father Faber. The Precious me, You all say it is the same Jesus, Blood is the wealth of the Sacred the same doctrine; then why are you The Sacred Heart is the so many different churches?' not its symbol only, but its palace, its home, its fountain. It is to the Sacred Heart that it owes the joy of impetuosity. It is to the Sacred away from the Cross that divisions Heart that it returns with moswiftness, and assails it, they would have looked had the fresh powers, for new vigor, and for right to division, if there be any right the continuance of its unwearied at all, as we have in this day, but The devotion of the Pre | their oneness gave power to Christiunveils the physical realities, dispositions, and genius of the Precious Blood—only that the figure is itself a living and adorable.

neart which redeemed us. It was precisely the Precious Blood, and nothing but the Precious Blood, which was the chosen instruction. Why is American Protestantism our redemption. It is this singular practice immersion. It cannot be the reality, this unmated office, this order of the ministry, for the nonepiscopal Churches, with their com ordination, are no closer together than those Churches of episcopal orders. It cannot be Precious Blood and the devotion to Churches that practice the congregathe Sacred Heart would be but one tional system are no closer together devotion, two aspects of the same than those that practice the presby-devotion. The one would honor the terial system. It is not the question workings of the human of creedal subscription, for some of nature of our dearest Lord, while those churches that have the same the other would magnify its inward creed are fartherst apart. These dispositions, its hidden sweetness, things are often mentioned as obstacles. If, then, they are not liberalities, and its magnificent obstacles, why are they mentioned as obstacles? To this the answer is very simple. They are convenient fortresses behind which sectarianism hides. Espousing any of these causes either pro or con, to many has neaning of the other, and a com- the ring of loyalty which is sometimes called religion. their alliance. But the mysterious fact that the Blood, and only the ments and under all kinds of banners Blood of Jesus, was the chosen price and kicked up a lot of fuss, without her companionship the having in religion of Him who said, "By this shall all men know that ye are My

What answer could the Bantists only participate concomitantly, and Disciples give a heathen Chinawe commonly see that a man why they are separate bodies? devotion to the Precious Blood and a What answer could the Presbyterian devotion to the Sacred Heart go devotion to the Sacred Heart go together.—Intermountain Catholic. and Disciples give why they are separate bodies? What answer uld the Northern and Southern Methodists give to a heathen Chinaman why they are separate bodies? Or what answer could the Northern and Southern Baptists give or the Northern and Southern Presbyterians "Sixty-four out of sixty-seven give? What answer really could any Protestant church give to a dying Sarto had become Pius X. world why we are divided and practitery," writes an indignant correspondent to a New York newspaper, cing an unbrotherliness that is seen around the world from Hong Kong to

London? To say that our Church governments differ or our ideas of ordina-tion differ or our conception of baptism differs would perhaps be satisfactory answer if we were paintthe face of a dying world for which Jesus Christ died. What communion is willing to face the answer to this question—"Why?"

The true answer is: The Protestant churches recognize no living mouth-piece of the Holy Spirit.—Our Sunday Visitor.

A TRIBUTE

FROM A PROTESTANT HISTORIAN "All that is loftiest, sturdiest, strongest and most uncompromising; all that is most truly sacred in the artistic development of our

precedes the days of the Reforma-

New York confrères, the reproach of denying Christ must be visited upon the whole organization. the whole organization.

Here precisely is the difficulty.

Logically no authority with power

cast aside their prejudices and to speak with finality exists within any Protestant communion. The Catholic Church and study her docany Protestant communion. The more orthodox brethren may grieve, deplore, and withdraw the good righthand of fellowship, but these are mere external actions to which no sanction binding in the innermost conscience corresponds. If my prayerful, earnest reading of the Scriptures leaves me with the convention of the con Scriptures leaves me with the conviction that Lazarus was not dead, thus casts a gauntlet before our said to the same extent of any other Church whatever. I yield this tribute of just and high commendations.

not yet been entirely blinded by the poverty and excessive emptiness of may divine simplest village church that not only faith, but the might and intellect of humanity are lifted there to a height our age could never have been able to attain of its own power. nor could any other century have reached to it unaided since the days of the separation from the Catholic

This tribute, so true, as quite every candid non-Catholic student of history knows, is in line, with an eloquent address lately delivered by Rev. Thomas Reilly, O. P., at a banquet given by the Knights of Columbus, in Providence, R. I.

The supreme tribute due in justice to the Church of God is this: she is none the better for our praises and no worse by the opprobrium and persecution with which she is at times enslaved. It is not we, who by teaching, skill or industry save the Church; it is, on the contrary, the Church that in the end must save us. The living voice of the Church is today converting thousands, for it speaks as can no other. One religious body tells its adherents, "You are of Luther;" another, "You are of Calvin;" and another, "You are of The Catholic Wesley." alone exercises the conscious Heaven born authority to declare to its children, "You are of God."

The grand and glorious mother of speak thus in the face of Christ's Fold since there is but one Shepherd — the institution that sprang from the very side of Christ on Calvary is comparable to the dome of heaven made beauteous by the silent, gentle glim mering of the milky-way-aerolites may come and go; stars may fall by thousands: comets from the vast unknown may dash upon the scene thrill and absorb the interest of mankind and vanish in a moment, but the firmament remains un-changed. The grand luminaries retain their perfect poise and move onwards to the music of the spheres. So, the Church. Within her shadow rise the nations, and they fall; religious sects would share her glory, but they fail. Her dignitaries and her priests may play the traitor's part; her children be perverted and rebellion spoil their peace, but the grand old Church lives on. only institution against which the Gates of Hell ne'er prevail.-The

PIUS X. AND THE POLICE OFFICER

The latest issue of Rome to reach us (January 8) relates a story about Pope Pius X. that we do not remember having seen before. "The fortunes of war have made prisoners of many priests and more than one bishop," says the narrator, "but it is not generally known that just fifty years ago they landed in goal no person than Pius X. The liberation of the Venetian province was a hand, but not actually accomplished. Many of the bolder spirits of the towns and villages brought out their Italian flags and flew them in the faces of the few Austrian officials left in the neighborhood. Among the Italian patriots was a priest, Don Guiseppe Sarto of Riese, but his flag had hardly begun to flutter in the breeze when the dis trict inspector of police, M. Geskz, ordered his arrest. A few days later Venetia passed into the hands of King Victor Emmanuel II.; Guiseppe was released, and again the Italian flag flew from his window.

Thirty-seven years passed. Father dignitaries of the Sovereign Order of the Knights of Malta were presented to the Pope by their Grand Master who performed his duty with the fine and solemn courtesy of a Viennese nobleman. He was about to leave, when Pius X. laid his hand on the Grand Master's shoulder in the informal way he often used, even on ceremonious occasions. The Pope's smiling eyes looked into the officer's, and the smile broadened as he asked the stranger: "Don't you remember We met a long time ago — and you had me arrested. But I bless you with all my heart, and may heaven send you every blessing." The Viennese bowed lower than ever but possibly he was a little proud of having arrested, without malice, a future Pope.—Sacred Heart Review.

THE CHURCH AND MORALITY

Sarah Myttan Maury pays this tribute in The "Statesmen of America, in 1846:" "I have high official authority for

saying that the ministers and mis-sionaries of the Roman Catholic Church are at this moment doing more good for the cause of virtue and morality throughout the whole continent of America than those of any other religious denomination whatever The hierarchy of the Catholic Church in the United States seek not endowment: they their independence; they seek not power; they prize their purity; they seek not sinecures; they value their high prerogative of usefulness. And thus as saintly men do they pursue their steady way, void of before God and man, approved on earth and registered in Heaven. These words cannot be said to the same extent of any other tion to the professors of this faith

"He whose intellect and spirit have with pleasure mingled with pain; his conversations, coupling it with for I owe them much excuse; I the idea of power, massive strength blush for my former weak and con- and ubiquitous influence. temptible intolerance." - St. Paul

GREAT MEN AND THE CHURCH

Canon Sheehan writes in "Under the Cedars and the Stars:" "It is strange how great minds invariably forever introducing the Church into dream at Bolton and Melrose."

would insist that his daughter Allegra should be educated in a convent, and brought up a Catholic and nothing else. And Ruskin, a though he did say some bitter things about us, tells us what a monks and monasteries; how he ians at St. Bernard : happily made towards this eternal miracle - the hay with Franciscans at Fiesole; Church. Carlyle admits in his extreme old age that the Mass is the most genuine relic of religious their litte garden south of Florence, belief left in the world. Gothe was and mourned through many a day-



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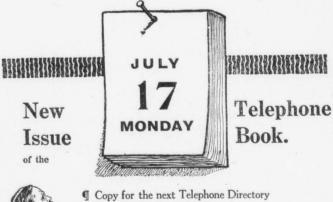


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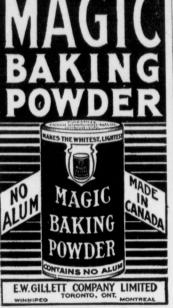
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CAMPBELLITE PASTOR BECOMES A CATHOLIC

MINISTER, HIS WIFE AND THREE CHILDREN RECEIVED-FOUR CONVERTS AMONG THEIR

SPONSORS

From the Denver Catholic Register In St. Francis de Sales' Church, Lamar, Col., on May 20, Walter W. De Witt, his wife and three children were received into the Church by the Rev. Father Bastien. From Dec., 1912, to Jan., 1915, Mr. De Witt had pastor of the Campbellite

church of Lamar. While at the university Mr. De Witt had specialized in the study of comparative religion, and as he admitted later to Father Bastien, two things had always struck him very forcibly at that time : First, the fundamental lack of authoritative teaching in the Protestant bodies, because of their permission of personal interpretation, and, second, the evident effort on the part of different schools in each Church to give to their opinions a kind of infallible value, without of course mentioning word itself. This infallible teaching, however, he noticed, was one of the great claims of the Catholic Church, and his interest was aroused. It was to be expected that with that clear view of the matter truth would sooner or later present itself in such a manner that compro-

mise would become impossible. As a result of some conversations with Father Bastien on this subject Mr. De Witt came to the inevitable conclusion that he could not remain any longer in the Protestant Church and still be true to his convictions.

A Catholic-born man or woman cannot realize the spirit of sacrifice and the moral courage required for one in Mr. De Witt's position to give up an occupation, not lucrative perhaps, but comfortable, to break off life long associations and friendships take a step that means a new life,

their oldest child, Geraldine, nine longed confinement—or on and Mrs. A. A. Bauer, Mr. and Mrs. J. are themselves converts to the faith.

TWO TYPES OF CATHOLIC

the Dublin Review, in his book, "Ten Personal Studies," deals philosophicitat length in his "Lectures on Going up to the mountain and openally with the conflict of opinion that produced strained relations between Cardinals Manning and Newman. The modern opposition between libintransigeance," says Mr. Ward, "is indeed, an opposition between temporary excesses on either side at a time of transition. So far as the underlying permanent anti-thesis is between elements reconciliable with Catholicism, it must resolve itself into that between types, that we have styled, Jesuit and pa-

the Church when she is promoting aceful civilization, giving to individual initiative free scope and encouraging original learning and thought as important factors inher well-being. The two types are largely those symbolized by the two English Cardinals. Manning belonged, unmistakably to the Jesuit type of Catholicism—and Newman, rather to the type preserved in the Benedictine Order, though he added an element more akin to his beloved Augustine.—The Monitor.

A CURIOUS CONVERSION

The leading paper in the June Catholic Convert is the first part of Mr. Shane Leslie's highly interesting lecture on Cardinal Manning. He has read all of this prelate's vast correspondence and is engaged in writing a biography that will be a corrective for many of the pages in Purcell's Life. Mr. Leslie remarks. apropros of his own conversion Nothing would induce me to say why I became a Catholic, because I hardly know myself." He then gives the following account of "the most conversion that ever occurred rowing supper had been given

a great many hilarious students met to break training—that is to say, to drink champagne for the first time after their period of training for the races. And with true tactfulness, they chose Ash Wednesday for the bumping supper, as it was called. It happened that one of the most promising oarsmen was a Catholic, and that he had that day attended the rites of the Church and had some mark of the ashes on his forehead, but he went on to the supper. When he entered the room, the president of the boat, requested him to withdraw and to take off the marks of his dirty religion out of the Whereupon being a solitary Catholic, there was only one course open for him, which he fulfilled. He took up the tureen of soup for thirty and he emptied it over the head of the president of the boat club. That is not the end of the story, because the president was so struck by this exhibition of religious fervor that he made inquiries and before the end of the term he had become a Catholic. You have probably often heard the "souper" used in Ireland, of those who were made to become Protestants in famine time by the gift of free soup. This is the only time I ever knew when the soup was on the

side of the Holy Roman Church. West estimates that in this country during 1915 more than 40,000 were received from other religious bodies into the Catholic Church .-

CARDINAL NEWMAN AND RELIGIOUS BANDILLEROS

During all the time that the Oxford Movement was unfolding itself as one of the greatest spiritual phenomena of any time the greatest of its standard-bearers, John Henry grown precious with years and to Newman, was the target for the darts of a swarm of petty enemies, alike in new conditions, possibly privations genius and intent to the tormenting and new adjustments totally different horsemen who are let loose to torhorsemen who are let loose to tor from anything foreseen. The Catholic Church had nothing to offer him arena. Scores of articles were but an humble place as a layman with no material advantage, and yet attention to the social conditions of one that gave him the certitude of Catholic countries and to challenge possessing the true faith. Mr. De him to meet the absurd contention Witt made his choice, and in the that the Catholic religion and the beginning of 1915 he resigned his Catholic Church were partners in the pastorate and engaged in secular responsibility for the social deca-work to make a living while he was dence and the physical ills of the preparing himself to enter the true population in every country in the world where the Catholic system had Mr. De Witt then began a regular found a footing. The great Oracourse of instructions with Father Bastien. With his thorough knowl- in the spirit in which Daniel Bastien. With his thorough knowledge of philosophy and Church history, it was not difficult for him to grasp the beauty and invincible evidence of Catholic dogma. A good He denied the competence of the jury life and sincerity of purpose made to return a verdict, under the extrathe work of divine grace prompt and ordinary conditions which surroundeffective. Mrs. De Witt had been ed their deliberations and the jury sharing his studies, together with men's physical exhaustion from pro years of age. On May 20 Mr. and
Mrs. De Witt made their solemn
abjuration, after which they were baptized together with their three children. The sponsors were Mr. relations with the Orange and Masonic lodges prevented them from returning an honest verdict, for the A. Rourke and Mr. and Mrs. James Gibson. It is interesting to know that of these Mrs. O'Donnell, Mrs. Rourke, Miss Sayler and Mr. Gibson cuted for doing harm to a Parist

> time. Difficulties felt by Anglicans in Catholic Teaching," in 1850. What he laid down is reproduced, under the title of "The Religious State of Catholic Countries No Prejudice to the Sanctity of the Church," in pamphlet shape by the Catholic Truth Society as a weapon of defense, but one with a boomerang action.

tristic respectively.

The former is the type which rejoices, especially in authority and discipline. It is properin a church in keeps the intellect under military discipline. The latter form of Cath
The former is the type which rejoices, especially in this country—is that the bad Catholic is bad and His words took deep root in their hearts.

He said to His Apostles: "Go and teach all nations whatsoever things I have commanded you and behold, I am with you always, even to the end discipline. The latter form of Cath
The former is the type which is that the bad Catholic is bad and His words took deep root in their hearts.

He said to His Apostles: "Go and teach all nations whatsoever things I have commanded you and behold, I am with you always, even to the end of argument followed may be understood. The foundation argument is

olicism is perhaps more general in that in the Catholic system Faith

"Just as in England, the whole community, whatever the moral state of the individuals, knows about rail-roads and electric telegraphs; and about the Court, and men in power, and proceedings in Parliament; and about religious controversies, and about foreign affairs, and about all the evil spirits, saints, angels, souls absolution, indulgences, the virtue of relics, of holy images, of holy water, and of other holy things, are of the nature of facts, which all men, good and bad, young and old, rich and poor, take for granted. They are facts brought home to them by faith; substantially the same to all, though colored by their respective minds, according as they are religious or not, and according to the degree of their religion. Religious men use them well, the irreligious use them ill, the inconsistent vary in their use of them, but all use them. As the idea of God is before the minds of all men in a community not Catholics, so, but more vividly, these revealed ideas after the university boat races, and confront the minds of a Catholic people, whatever be the moral state of that people, taken one by one. They are facts attested by each to all, and by all to each, common property, primary points of thought, territory of knowledge.

Now, it being considered that a vast number of sacred truths are taken for granted as facts by a Catholic nation, in the same sense as the sun in the heavens if a fact, you will see how many things take place of necessity which to Protestants seem shocking, and which could not be avoided, unless it had been promised that the Church should consist of but the predestinate; nay, unless it consisted of none but the educated and refined. It is the spectacle of supernatural faith acting upon the multitudinous mind of a ople; of a divine principle dwelling in that myriad of characters, good, bad, and intermediate, into which the old stock of Adam grafted into Christ has developed. If a man sins grossly in a Protestant country, he is at once exposed to the tempta-tion of unbelief; and he is irritated when he is threatened with judgment to come. He is threatened, not with what to him is a fact, but with what to him is at best an opinion. He has power over that opinion; he holds it today; whether he shall hold it tomorrow he cannot exactly say; it depends on circumstances. And, being an opinion, no one has a right to assume that it is anything more, or to thrust it upon him, and to threaten him with it. This is what is to him so provoking and irritating.

"A bad Catholic does not deny hell for it is to him an incontestible fact, brought home to him by that super natural faith with which he assents to the Divine Word speaking through Holy Church; he is not angry with others for holding it, for it is no private decision of their own. He may indeed despair, and then he blasphemes; but, generally speaking, he will retain hope as well as faith, when he has lost charity. Accord ingly, he neither complains of God nor of man. His thoughts will take a different turn; he seeks to evade the difficulty; he looks up to our Blessed Lady; he knows by supernatural faith her power and her goodness; he turns the truth to his own purpose, his bad purpose; and he makes her his patroness and protectress against the penalty of sins which he does not mean to abandon Such, I say, is the natural effect of having faith and hope without the saving grace of divine love."

This is rigid theology, some will But theology is not anything if it be not rigid.—Philadelphia Stand

THE CHURCH

ITS DIVINE AUTHORITY

The Church is our guide in matters of faith and principles of morals. Protestants rest their faith in a divinely inspired book of Sacred cuted for doing harm to a Papist—one of those who, under a statute of authority of the Church, we learn

Dr. Newman took up the allegation mouth on the seashore and mountain that the faults of the people are the side, in the villages and cities, in ing His mouth He taught them. He was by the seashore and went up into a boat and spoke to them. He went about their cities and villages preaching the word of the Kingdom of Heaven. Thus it was that by word of mouth He taught them His tion was introduced calling for the message of peace and glad tidings, of this city. We strongly advise our readers to secure copies of the work, for it is simply invaluable, not only His gracious presence and divine words came like a flame from His The contention of modern Protest-ntism—especially in this country— with divine love and zeal. He spoke

that in the Catholic system Faith and Love are not identical, but separable:

"Just as in England, the whole that in the Catholic system Faith be living records of His teachings. St. John Chrysostom said: "The Law was given to Moses on tables of inclination and do just as they stone, but the sweet Law of Christ was given to the minds and hearts of the Apostles, who were the human documents, the living record of His teaching." The Apostles did the same as our Lord. We have emphasized the fact that He did not write a book nor a line. He left His mes-

that is going on around and beyond them: so, in a Catholic country, the ideas of heaven and hell, Christ and ideas of heaven and hell, Christ and hearts of the Apostles. They also of preached the glad tidings of the mercy and love of God. Our Lord the evil spirits, saints, angers, source in purgatory, grace, the Blessed Sacrament, the Sacrifice of the Mass, Sacrament, the Sacrifice of the Wirtue —the Comforter, the Consoler and Sacrament of the Sacrification of the Sacrament of the Sacra Teacher-who should recall to their minds the truths which He had taught

Now the Church has the example of Christ and the Apostles to show that our Lord intended all men to learn His divine message by a living teacher and not from a sacred book or record of His sayings and doings. For twenty-five years after His ascension there was no New Testament and no special writing containing the teachings of our Lord. Thus the Church says that the teaching of our Saviour is not left or contained in any book such as the New Testa. ment, alone, but the message or revelation of our Lord was given orally to the Apostles and handed down by them to the Church, whose leaders they were in tradition as well as in the New Testament.

The writings of the New ment were written down incidentally and landmarks, as it were, upon the to explain some special point of teaching at some special time for some particular community. For example, take the letters of St. Paul. In writing to the Corinthians, who had been Jews and heathens, and were converted to the Church, he takes them to task for not having reverence enough for Holy Communion. "I now say to you what I have preached before: If they realized it was the Body and Blood of Christ they would have more respect.'

Thus we see the origin of the divine authority and mission of the Church. Our Lord brought religious truth into the world. were to continue His mission and teach the truth. They died and their work was taken up by their successors in the Church. In the beginning the Apostles preached everywhere from city to city. They preached Christ crucified, His resurrection, penance, and the people who listened gladly were instructed as catechumens, baptized and then they received the Lord's Supper. The Apostles appointed and ordained some member of the community president or priest, who offered up the Holy Sacrifice and administered the sacraments and taught Christ's message to the world as representative of the Apostolic College.-The

THE ROSARY

Not on the lute, nor harp of many strings Shall all men praise the Master of

all song Our life is brief, one saith, and art is long; And skilled must be the laureates of kings.

things!

from your toil shall issue, white and strong, Music like that God's chosen poet sings?

There is one harp that any hand can And from its strings what harmonies

arise! here is one song that any mouth Ellsworth, Me. can say-

children pray

DO THEY MEAN IT?

We Catholics do not need to be told of the iniquity of divorce. The Church has instilled a horror of it rail with orders not to return under inspired book of Sacred into our souls. So great is that hor-The Council of Trent has ror from a moral standpoint that we said that the source of divine faith is not alone contained in the words of by the consideration of the social and his tarred clothes in the cornerinstead, it is only apparent. Outside the Church the talk against divorce the Kilkenny Parliament, it was, as "a mere Irishman," no crime for a resident of the Pale to kill at any of the Courtent, we lettrice what is necessary to guide our lives and save our souls.

Our Blessed Lord did not write a conventions recently have felt obliged to deal with the Our Blessed Lord did not write a single word. He taught by word of they recognize it as an evil. But beyond that nothing is done. The reason is not far to seek. The sects are powerless to put an end to the conflagration they started. Thus it from railway agents. is enlightening to read the findings of the convention of the Northern

Baptists. We read that there was a sharp debate about the subject. A resolu demning the divorce evil and denouncing ministers who married persons whose divorces were "not on grounds recognized by churches." But that was too severe, and the word 'denounce'' was eliminated and 'disapprove'' put in its stead. It

Why they should do any please. Why they should do anything different it is hard to see. The broad principle allowed them to act on is that divorce is legitimate. Who is going to say what are the "grounds recognized by churches?" It has been the custom in those churches to

remarry persons no matter what the grounds of their divorce. If the principle was all right five years ago, it is all right now; if it is wrong now it was five years ago. The laws of God according to them are changeable.

It is a sad mixup. There is no authoritative voice whether divorce is right or wrong. Each minister decides the matter for himself. That being so, where is the evil to stop? To our mind it never will end so long as the sects admit that divorce with right to remarry is lawful under any circumstances. Private judgment will never come around to that point of view. To do so, moreover, would mean a black mark against a great deal of Protestant history. From Henry VIII., and Luther down the crimes against the sanctity and indissolubility of marriage are writ large. It takes more to undo an evil than to resolve against it on convention papers.—The Pilot.

THE OFFENSE OF A PREACHER

The rector of a certain church in Newark was recently asked to hand in his resignation because "his sermons were calculated to make sinners feel uncomfortable." mores! What should have been the highest recommendation of that preacher was turned into a reproach against him! For what is the busi ness of the Church and why do people go to church if not to be converted from their sins? But how can they be converted if they wish to be lulled into insensibility about their perilous condition? To be made uncomfort able is the best thing that can hap pen to a sinner, and the first step towards his salvation. Hail to the preacher who is willing rather to for feit his pulpit than to administer anaesthetics to the conscience of his

congregation.

What is it that allows a sinner to be comfortable? A sleeping con-science. And this is the fatal tendency of repeated sin that it puts the conscience to sleep. We hear so often the inviolable rights of con science extolled to the skies, but we forget that many people, through their own fault, have a crippled, per verse, or dormant conscience—a con science that speaks feebly or wrongly or not at all. Such a conscience needs to be cured by the word of God, or to be roused up from its coma by the thunder of the eternal verities. A sinner who wishes to be let alone in his sleep of sin, who resents the knock at the chamber door where his conscience is wrapped up in slumbers, has practically renounced

all hope of salvation. To be sure preaching about death. and judgment, and hell, and the hein-ousness of sin is not a pleasant duty. But it must not be shirked. Like a good physician the conscientious preacher will not administer a pallia-tive when the knife is needed to Silent, O lips that utter foolish remove the germ of death. And like a sensible patient the sinner ought Rest, awkward fingers striking all to desire the bitter medicine or the sharp knife when either of them is the sine qua non of a permanent cure.—S. in The Guardian.

AN UNUSUAL MEMENTO

Perhaps the most unusual relics preserved in any cornerstone of any church in the United States are at In the big box set in the heart of the stone A song that lingers when all singing there are a number of tar-soaked clothes, once owned and worn by the When on their beads our Mother's Rev. Sebastian Bapst, a noted priest of that State, about the middle of the

Immortal music charms the grateful skies.

-Joyce Kilmer

-Joyce members resented his aggressive enterprise in religious matters, taken from his rectory in the middle of the night, tarred and feathered and ridden out of town on a greased pain of death. Undaunted by the threat, the priest returned, and as a stone of the edifice he was building. -The Leader, San Francisco.

ANNUAL PILGRIMAGE

The Kingston Twenty-SixthAnnual non-Catholic conventions recently have felt obliged to deal with the evil. It is good at least to see that Trains leave Whitby on G. T. R Brooklyn on C. N. R. and Myrtle on C. P. R. at noon. Stop-over allowed on return. See posters or inquire

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