# The Catholic Record

LONDON. SATURDAY OCTOBER 8, 1914

THE BULWARK OF SOCIETY The hight who lives in the dark ness of prejudice can see no good in the Church: the Protestants who live in the light of facts are not unwilling to praise her services to humanity. Commenting on the statement that the Church stands like a stone wall against Anarchy and Socialism and Divorce, The Outlook says : "But America to-day stands in peculiar need of that contribution which the Roman Catholic Church is peculiarly fitted to furnish. For the chief peril to America is from disorganizing forces and a lawless spirit. One of the chief lessons Americans need to learn is reverence for constituted authority and willing obedience to law. This lesson the Roman Catholic Church is peculiarly fitted to teach. That Church is a vast spiritual police force, a protection of society from the mob : whereever it goes it teaches submission to control, and this is the first step toward that habit of self control in the individual which is an indispensable condition for self-government in the community." But the Outlook does not point out the cause of these evils which threaten society. And the main cause is the absence of Faith, which is the consequence of rebellion against legitimate authority. There are thousands in every great city who are swayed by fads and impulses and kept in order by the fear of the 'powers that be." Without fear of God or His chastisements and played

upon by social and religious fire-

brands they regard authority as

something to be spurned when they

can do it in safety, and exhortations

to righteousness as mere drivel to

shield the powerful and rich. Some

divines have done their share in con-

tributing to unrest. When they

were not reviling us they were dis-

orediting the Bible. Just to make a

Sunday holiday they, with the aid

of critical analysis made in Germany,

showed the weak points of the

Bible, dissected it and cast it muti-

lated at the feet of an undiscrimina-

ting congregation. No wonder they

some kind of creed are now in the

have been cast by the notoriety-seek-

ing preacher.

# MATTER FOR PROTESTS

Now that women are protesting against abuses, and in some instances effectively, they should call the atattention of the directors of some publications to the that fact they are lesrefer to the use of half-clothed figures in newspapers and magazines. This may appeal to the prurient and morbid minded, but they are an insult to those who know that any thing that tends to cheapen womanhood is a deadly menace to society. The nation that regards purity as one of its best assets is strong, and, however poor in material resources, on s

high plane of civilization.

THE DOWNWARD TREND Some time ago a prelate declared that the freedom in dress indulged in by the young women of our day exseeds all measures. Many no longer know the meaning of respectability in dress. They are concerned only about the fashion. When, therefore, we seek to instill the ideal of modesty into youth we mean that it should apply likewise to dress. The Catholic woman who so attires herself as to provoke ribald comment is parting with her ideals. She knows better, but to be in the fashion she joins the regiment of the scantilyclothed and causes a secular daily to write " that never were the times so inclined to sensuality and never did women offer so little resistance to it as at present." No argument ought to be required to convince women who have a sense of their dignity or a notion of morality that the present day fashions are not only ludicrous and disgraceful but also directly immoral. And the person who wears a dress that can give occasion of sin to a thousand eyes should remember that the commandment forbidding that scandal be given makes no exception of the women of this century.

NOT SO POPULAR Not so many moons ago lecturers of

certain type were wont to say sundry things about the ignorance of priest-ridden Catholics. They also waxed eloquent on the Reformation as the messenger of knowledge and inspirer of literature. But this theme is not so much in honor nowadays either because people are weary of it or have grasped a few facts which are a deterrent to garrulity in this matter. The fact is that the Church is a spiritual organization founded to guide souls to heaven. Her business is with religion pure and simple. She can exist without literature. But all that is best in literature owes its existence to the Church. Even in the writings of those who yield her no allegiance there are oftimes traces of her praises of the unclean writers can influence. Another fact is that the most striking fact of the Reformation was that it appealed to the ignorant. It blighted intellectual progress wherever it made its way. For two are to be found in households hundred years after Luther Germany had no literature. Historians like Froude and Green speak of the affection of the Reformers for literature as manifested by their plundering and destroying of libraries and of classical learning. But this is an old story, and has been retold lately in such a cogent manner that many of the Reformation myths have been consigned to the domains of romance,

### DEATHLESS BELGIUM

Cardinal Mercier's description of his ravaged and blood drenched Belgium is heartrending. He knows whereof he speaks. He saw the way of the enemy strewn with the dead, wet with the tears of widows and orphans and illumined with the light of burning villages and cities. He beheld the mailed fist of the War-Lord beating a happy and prosperous little country into desolation and ruin, because it would not bend the knee to him and be dishonored forever. But this brave Prince of Holy Church can be proud that his country's name is immortal. It has preached a magnificent sermon on anselfishness. It is an apostle of indomitable fidelity to duty. We are its debtors more than we can say because it has taught us that there are complain about empty pews, and that men on earth who are ready to surmany whose fathers subscribed to render home, affection and life rather than have their hearts seared by desert of infidelity into which they dishonor. And when the waves of militarism have spent themselves the world should remember the mighty achievements of this David among the nations.

# MOVING PICTURES

According to a financier 6,500,000 people see the moving picture shows daily. It is clear, he says, the great He points out the danger of the influence of over-exciting, unreal, sentimental and suggestive pictures on the imaginations of millions of children. Continue to crowd into dimly lighted halls where debauchery comes to take advantage of curious and unsuspecting innocence and tell me what will be the morality of the Christian land? In Canada we have censors of these shows. But Catholics should not trust too implicitly on the taste of these gentlemen. They can eliminate what is offensive, and raise the tone of these perform. ances. In England and in the United States Catholics, realizing that the picture show is here to stay. are putting on the market films of educational value. They are dissociating it from everything pernicious and making it a factor in the teaching of religion and portrayal of subjects that must have an enduring effect upon the susceptible minds of children.

# THE BOOK-MAKER

Every Catholic can make a con tribution that is worth while to liter ature. He can make a book that will be read by many. Day by day he can by charity, clean living, honesty and truth write for all to see proofs of the faith first delivered to the saints. Non-Catholics will read such a book and perchance be guided by it to the haven of truth. When, however, they see Catholics defiling the page of life with unsightly characters, with ignominy and sin, they are apt to conclude that our professions are hollow and insincere.

AN OLD LESSON

They who ignore the laws of life find out that the wages of sin is death. In the beginning the disregard of the things that make for true happiness is a comedy, but as time goes on the buffoon gives way to the tragedian and the curtain drops to the accompaniment of mourning over wasted years, and of memories that flay the soul.

ON GUARD Everyone reads nowadays and some of us to the extinction of the power to think. Dabbling with magazines and fiction means atrophy of the soul. And this is one reason why some books that minister to the unclean are allowed to go unrebuked. The critics who sing the see for a few dollars beauty and moral lessons in novels that would bring the blush of shame to a selfrespecting pagan. And some of these whose guardians, so far as their duties and responsibilities are concerned, are dead and buried. These parents are very careful as to the bodily attire of their children, but as for their souls they can be decked in anything woven in the loom of impurity by men and women who write solely for money. Is it because the world sees the body and not the soul? Strange, indeed, to care so much for the body and to allow the soul to be moulded by influences that entail mental and spiritual degradation. And terrible the awakening of such parents.

# AN AMUSING INCIDENT

In nearly every condition of life no matter how serious, there is likely to crop out an amusing incident to relieve the tension under which the performers labor. It is not likely that the serious business of war has much about it to amuse the participants, but even here the amusing incident crops out. According to the story, an American in Germany at the outbreak of hostilities received a telegram from a friend in Italy, also an American, requesting him to send funds. Having a desire to con-ceal his needs from the inquisitive eyes of telegraph operators and others who might happen to see the telegram, the writer, a college professor, by the way, couched his message in good American slang. He wrote:
"Kale all gone; wire thirty beans

This perfectly innocent message might have been sent in a great many ways that would have been equally intelligible to any American citizen. For instance he might have said Busted; come across with thirty bones," or "Flat broke; send thirty dobies." Goodness only knows what mysterious meaning might have been thirty American daddy dollars if the innocent writer of the message had chosen either of these latter means the German censor attached a meaning of vast import to the message and threw the recipient into jail where he underwent a rigid examin ation at the hands of the military authorities. The difficulties he ha in convincing the German authorities of the innocence of the message may well be imagined when it is known that the censor got the ider into his head that "kale" had some "Kehl," and by some mysterious process of reasoning "beans" and "bombs" had something in common.

Anybody who tries to explain american slang has a big job on hi hands for it can't be explained : it explains itself—but not to a Germa war censor, whose duty it is to see that nothing suspicious "gets by." -Intermountain Catholic.

# WE NEED SOMETHING MORE

The sincere Anglican, believing in the Real Presence and in the divine institution of the Sacrament of Penance, deserves the sympathy and the prayers of all Catholics. In his imitation of Catholic doctrine and especially of Catholic sevices, he may at times be grotesque and uninten-tionally profane. But it should in charity be remembered that he is a dweller in a land which more than three centuries of Protestantism have left parched and arid. "Every French and Belgian priest," writes a corres-pondent in the Guardian, "will as this moment be at his post ready to hear the confessions of those gallant men going forth to offer their lives for their country and to give them the Bread of Life. Many of our own clergy are now away on their holi-Surely it behooves them, as faithful priests, to return to their posts. Will not the Church of England rise to her responsibility and show herself a spiritual mother?"
Yet what could those Anglican clergymen, who believe neither in the Real

Presence nor in sacramental Confessien, do in these circumstances be-yond what might be enjoined by the Congregation of Free Churches or United Synagogues?" "We need something more," writes the Guard-ian correspondent, "than an almost inaudible appeal to pray for peace, or a stiff Collect inserted in one of the ordinary services. We need, above all things, the Holy Eucharist." May the prayers of Catholics ascend as incense to the throne of God, that these Catholic minded members of the Anglican Church may soon partake with them of the Eucharistic Banquet daily spread for all in God's own Church.—America.

# FANATICISM

ATTACKED BY SCOTCH PRESBY.

The Cheyenne Daily Leader, one of Wyoming's largest papers, recently contained an excellent editorial attacking anti Catholic bigotry. The editor of the paper is Alex. Hastie, a Scotchman and a staunch Presby-

terian. He said:
"Some time ago the Leader took occasion to condemn the seditious utterances of a paper called the Menace. It is a sensational anti-Catholic publication bearing the red flag of religious fanaticism. It seeks to set neighbor against neighbor, brother against brother, and citizen against citizen by fabricated revelations of treatonable designs of Cath olicism. We use the word fabricated deliberately because nine tenths of sensational suspicions and charges it publishes against the Catholics are absolute falsehoods

without even foundation in fact. The editor of the Leader is not a Catholic, but he has associated with Catholics nearly all his life, and some of the truest friends he ever ad were Catholics and members of the order of Knights of Columbus.

deed in the noblest sense of that word. These men have told the writer on their honor as friends that these charges and pretended revelations are absolutely false, and the writer believes their statements as against the frenzied fabrications of this well named Menace end other anti Catholic agitators.

There are nearly 100 000,000 people in this country, of whom less than 20,000 000 can be classed as Catholic. Yet we are asked to believe that the comparative handful of people are conspiring to overthrow this great government and to butcher all who refuse to believe as they do.

Catholics in this country have publican tickets, just like other sects. Catholics have fought, bled and died for Old Glory in the war of the re-bellion, in the Spanish - American war and Catholics were marshaled in the United States army at the gates of Old Mexico, ready to die in defense of this government at the command of our Presbyterian Presi-

"The Leader appeals to all levelheaded, sensible citizens not to allow themselves to be carried away by this foolish and wicked anti-Cath olic propaganda."-Church Progress

# AN ATTITUDE AND A FACT

There are in the number of our

American citizens many whose atti-

tude towards religion may be summed

up somewhat as follows : ligious teaching is good; and all ways of serving the Divine Majesty, pleasing to God. Out of these vari ous ways each is free to choose the way that suits him best." This class of men are not altogether irreligious; they admit God's right to be worshiped, and if somewhat inclined to be lax in the practice of their own chosen form of worship, are at least tolerant of others. They are ready to admit that Christianity has many attractive features, but at the same time they concede that over other types of mind the mystic ascetism of Buddhism might exercise a more potent charm. If the members of their families choose to take up with a passing religious fad such as Christian Science, they see no harm in their doing so. It pleases them, their doing so. It pleases them, they say, and does them good; let them follow their bent. let them follow their bent. They profess to have a broad view of religion, intolerance to their minds is synonymous with narrowness. In fact, their only objection to the active practice of re-ligious belief lies in this, that it seems to lead to bigotry and fanaticism. As a logical consequence of such ideas, they abstain from giving their children any religious instruction, preferring to leave them free to choose for themselves when they shall have grown old enough to know their own minds. Should the boy finally elect to join no sect what ever, but to live according to the dictates of his own unaided reason, the father has no serious objection to make; most men of his acquaint-ance are doing the same; but as for the girl, he would prefer that she be given something of a religious bias, though its particular character matters but little, for the reason that irreligious women are not exactly in

As a contrast and a rebuke to this attitude of mind there exists a fact, uninfluenced by them. We know a a fact that might well be called the compelling fact of Christianity. For nineteen hundred years, more or less, it has been claimed that God has revealed a religion, which in the divine economy was to supplant all previous religions and to be henceforth the only religion in which God wished to be served. This claim is a fact, it has been made continuously for many centuries in almost every portion of the globe, and is put forward to day by hundreds of millions of people of every race and condition. Men who differ in everything else unite in saying that God has revealed such a religion. and that in it exclusively does He take pleasure, It simply cannot be denied that such a claim is made. A very large portion of the inhabitants of the world are advancing it to day, and the same has been done for centuries. It is confidently and persistently stated by untold multi-tudes of serious minded persons that the freedom which is still acted on by the class of people whose attitude was outlined at the beginning of this paper, has been permanently abolished and that in its place has been substi tuted an obligation binding on ever human creature. This, they assert moreover, has been done by the clear, direct, an undubitable intervention and command of God. What is more, these same millions of people are ready to lay down their lives rather than give up their belief, a thing that has been repeatedly done in the

past. The fact challenges investiga-tion. Honest seekers after the truth are bound to look into the grounds on which such a claim is made Evidently it has foundation. No one will deny that only those religious teachers are true teachers, and to be followed, who teach what God requires; and one is not free to serve God as he individually pleases, but only as God commands. It is an unonly as God commands. doubted fact that the claim is made that God has so signified His pleasure

Despite this, the attitude of mind to which we take exception is by no means uncommon, and is making alarming inroads on every class of society. Men are ceasing to be in-terested in God. There was a time when our@fellow-citizens were so in-terested that they fought all who did not think as themselves, but it is a far cry to that distant day. Nowa-days they simply do not care. But we Catholics do care. We have a vision that they have not, we posses a heritage that we must not lose. Our neighbors once had it, too, but it has slipped out of their hands; we must hold it tight, lest it slip out of ours.-J. Harding Fisher, S. J., in America.

# KIPLING AND IRELAND

In the light of the response to John Redmond's spiritual appeal to the Irish Nationalists to enlist and fight or the Empire, this reference to the Nationalists from a speech by Rudyard Kipling on May 16 seems like an echo from the remote past :

"To do them justice, they have never faltered in their passionate and persistent hatred of England. and persistent hatred of England. They have preached it and practiced it by every means in their power. They have prayed for the success of Engenemies with men and arms; they have jeered at England's defeats; they have befouled the honor of England's army, and they have mocked England's dead."

And now in thousands on the fields of France these men for whom Kipling had no word of kindliness are dying for the Empire—for British freedom—side by side with the men of England and Scotland and Ulster. Some day Kipling may put into verse in his earlier and nobler manner an apology to the Irish people. — The

# BLIND AND UNAWARE OF IT

The Watchman Examiner, (Baptist) does not agree with the Rev. Dr. Gladden as to the "Ant Papal Panic." Our Baptist contemporary says: "It is our privilege to glance through nearly one hundred Protestant papers a week, and in editorials and contributed articles we find little-evidence of that spirit which Dr. Gladden declares to be so widespread." "No so blind as those who will not see."

The article from which we quote the foregoing disavowal of anti-Catholic bigotry is itself running over with it. For example, it bristles with such statements as these: "If a crisis were to arise, Roman Catnolics would prove that their first allegiance is to the Pope rather than to our Govern umny that strikes at the foundation of all good understanding between Catholics and Protestants.

Catholics declare that the above statement, in the meaning that the Watchman Examiner gives it, is a lie. And no matter how unctuous our double-barreled contemporary may be in avowing friendship to Cath olics personally, this infernal false-hood yawns like a chasm between itself and all Catholics.

But we should not be too much disturbed by such statements. They are not so mischievous as we think.

goodly number of Baptists who have not yet turned over their thinking to Watchman Examiner."-Sacred Heart Review.

### CATHOLIC SOLDIERS AT THE FRONT

(By "M. C. L."), Grasgow Observer

Notes and anecdotes relative to the war continue to reach me, many of them of poignant interest to Catholics. Here is one told by the mem ber of a religious community in Ire land. A party of soldiers was marching to a station, when one of them saw a priest on the opposite side of the street, and rushed across, telling his Reverence that this was the first op-portunity he had had of getting to confession before his regiment departed for the front, and as it might be the last, he begged to be "heard" on the spot. And in the broad light of day, in a public thoroughfare, the young man in khaki knelt down and made his confession as simply and humbly as a child. The act was as heroic as facing the guns of the enemy, and a lesson to such as are in bonds to human respect. A few other soldiers followed this glorious on the incident seems to me to be ye become as like children, ye can these men had fulfilled the precept.

The poor fellows are like children," padre declared: "theirs is the simple, earnest, trustful faith. believe what our Lord said just be-cause Hesaidit. Itisthefaith of Peter: 'Thou hast the words of eternal life.'
The poor boys! They come to us for crucifixes and medals, and they tell us that there may be only a bit of to be good for the rest of it. That is why they are so eager to receive Holy Communion." Six hundred strapping warriors knelt at devotions Boys," said their chaplain, "Heaven has not bestowed on me a 'singing voice', so I want you to start a hymr yourselves. Sing the one you like best." And they sang, the big, bronzed fellows, the child's hymn: 'Look Down, O Mother Mary!"

An Irish regiment? That goes without saying of course. A non Catholic soldier went into a reposi tory, and asked for "one of those bead necklaces." What he wanted was a osary, and he explained that his Catholic comrades each had one, and it seemed to make them happy. In addition to the rosary, a medal of the on him: and the repository-keeper felt that the rest could be left to Our

# PEACE WITH HONOR

Amid the crash and tumult of an awe-inspiring war the world pauses to wish God speed to the Irish people on the triumph of their long fight for national autonomy. The King has signed the Home Rule Bill, and it now takes its place on the statute Ireland. It is not the triumph of a party but of a nation. It is more it is a victory for principles which both sides in Ireland profess to hold ciples into effect there can be little doubt in the minds of those have followed Ireland's struggles for national rights. At no stage of thi century old agitation have Irish Nationalists slammed the door against conciliation. In the Parlia ment on College Green there will be an honored place for the Ulster of the Pale, whose tenacious scruples will vanish before the Gaelic shouts of "Caed mille failthe!" In every corner of the world Irish hearts be warmed by the glad news that Ireland is about to enter into the fullness of national life. The feelings of the Irish leader in

the hour of victory can best be imagined. He has brought his country through the wilderness into the prom ised land. It is peace with honor Full justice will one day be done to the part played by Mr. John Redmon His difficulties at times seemed insuperable. Throughout he never faltered in the great ideal which he had set before him, the reconciliation of the British and Irish democ racies. He came into the leadership at a time when Ireland was weak and dispirited after the failure of Glad stone's bills. He upheld the national cause when British statesmen agreed in regarding it as a dead issue. By his wonderful sagacity, tact, and gifts of leadership he won to his side the British masses, and by making common cause with them forged weapons that have hewn a broader path for the democracies of both countries. In this hour of victory Irishmen

will remember with gratitude the Irish leader and his colleagues who have borne the burden and heat of the day. And Irish thoughts will also go out to the men who in past generationr - northern Protestants and southern Catholics—died that Irish nationality might one day live.
The memory of their deeds will remain green in the hearts of their countrymen.—The Toronto Globe.

### CATHOLIC NOTES

The church of Santa Prudentiana (titular church of Cardinal Bourne of Westminster, England) is the most ancient church in Rome and the world. This church is by pious tradition supposed to have been the Cathedral of St. Peter the Apostle.

Marquette Medical College, Milwaukee, Wis., was voted \$12,000 toward its endowment fund by the Catholic Knights of Wisconsin at the annual convention held in Green Bay, Wis., lately. Each of the 12,000 members will be assessed 25 cents annually for

four years. Seventy thousand dollars will be spent on restoring and renovating the Church of the Poor Clares at Viterbo, Italy. This church contains the sacred body of St. Rose of Viterbo who died in 1252. Her body is still

flexible and uncorrupt.

In the current issue of l'Illustration there is a beautiful picture of Franciscan nuns of the Chatelets, near S. Brieux, at work in the barvest field in their white robes and wide flowing veils. They are cutting wheat, and stooking it in place of the young peasants who are fighting for their country.

Paris, Sept. 18. - The name of Mother Adrienne, head of the Dames du Sacre Coeur, who formerly was Adrienne Bubet, appears in a long list of names of those killed on the battlefield. She was struck by a bullet from a German machine as she was raising the head of a wounded soldier.

After an exile of more than a century the Friars Minor, the eldest of the children of the Franciscan family have returned to Padua, which St. Anthony, the Wonder Worker, made famous. They are occupying again the old convent and church of St. The great basilica and tomb of St. Anthony continues as heretofore in the charge of the Friars Minor Conventuals, black Franciscans, as they are commonly called from the color of their habit.

The beautiful little chapel of the Sacred Heart built on St. Joseph's Island by Mme. Rosa d'Erina the distinguished Irish singer was dedicated on Sunday, Sept. 27th by His Lordship Bishop Scollard, Bishop of Sault Ste. Marie. Mme. Rosa d'Erina conceived the idea of building the chapel in reparation to the Sacred Heart for the scandals caused on the island by Villate who resided there for four

A New Testament printed in Lyons France, in the year 1540 in sheep-skin binding is in the possession of Father Mela of St. Mary's church, in Sacramento, Cala. This book was given to Father Mela by a priest to whom the Testament had been given after having been passed down the long line of years, always in the possession of a priest. The Testa-ment is believed to be one of a very few of the edition in existence and is valued highly.

When called as a witness in an election contest in Hanover town-ship, near Wilkesbarre, Pa., Michael O'Horo refused to give his testimony in English and insisted that he be allowed to talk in Gaelic. Examiner, Thomas D. Shea and Attorneys Sheri-dan and McAniff admitted they could not understand the language of their forefathers, and the old man refused land's enemies in every quarter of the world; they have assisted those of Irish statesmen to put these print was necessary to delay the hearing until an interpreter was found.

" At the head of Belgium's roll of fame," writes an American corres-pondent, "should be carved the names of these heroic men in long black gowns and shovel hats who face death unarmed and unafraid. I have seen them burying the dead, shriving the dying, bandaging the wounded, helping the helpless, writ-ing letters for the illiterate, comforting the bereaved and homeless cheering the troops into action. I raise my hat to them in respect and admiration. They are showing them-selves real soldiers of the Lord."

The Comte de Mun has sent to the Echo de Paris an extract from a letter describing an incident which took place on the Assumption in a frontier village near the scene of the recent fighting: "To day our chaplain came and said Mass at seven o'clock in the open air in the principal street of the village. The whole brigade of infantry and 10th Hussars were present, and at the end of Mass the chaplain said to the officers and soldiers: 'Every day you run great risks and you all ought to be ready to appear at any hour before God. It is impossible to hear your confessions ; therefore say along with me and from your hearts an act of contrition, and I will give absolution to all those who make the sign of the cross.'

Mgr. Monnier, Titular Bishop of Lidda, now living in retirement in France, is the oldest bishop in the world, in point of age, having seen no less than ninety five years. The oldest in point of service is Mgr. Laspro, Archbishop of Salerno, who was consecrated as far back as 1860 and is still in active service at the age of eighty seven. In the English speak-ing world the oldest bishop still in active service is Cardinal Gibbons Archbishop of Baltimore, who was consecrated in 1868 and is now eighty

It remained, however, for a new,

eliminate this waste from the color

making our entire organism work

and act as Nature intended it should

That process is Internal Bathing

with warm water—and it now, by the way, has the endorsement of the most enlightened Physicians, Physi-

cal Culturists, Osteopaths, etc., who have tried it and seen its results.

This is partly effectual, but there are several vital reasons why it

To keep the colon constantly clean,

Internal Bathing is a consistent treat-

It is rather remarkable to find. at

what would seem so comparatively

late a day, so great an improvement on the old methods of Internal Bath-

ing as this new process, for in a crude way it has, of course, been

practised for years.

It is probably no more surprising,

however, than the tendency on th

more natural means, causing less

strain on the system, and leaving no

Doubtless you, as well as other

Canadian men and women, are in-

terested in knowing all that may be

learned about keeping up to "con-

"This Improved system of Inter-

request to anyone addressing Charles A. Tyrrell, M. D., Room 459, 280 Col-

on the general health and spirits.

My personal experience and my

evil after-effects.

### SO AS BY FIRE

BY JEAN CONNOR CHAPTER IV

'INTO TEMPTATION "

For a moment the question had no meaning for Barbara. She only stared uncomprehendingly at the old grandmother, who with her fierce clutch still upon the girl's arms, the new gleam in her sunken eyes, re-

peated:
"What's to keep you, I say, from living in that dead girl's place?"
"In—in her place?" echoed Bar-

bara, slowly. these last days, Weasel Graeme? You are not like your own sharp, wise self at all. Haven't ye been crying out against the poverty and bad luck and want and woe that has been on ye ever since you poor wraith of a mother gave ye life? The curse of the Black Graeme is on ye, I don't deny. Here's your chance to lift it the chance to shake it off."

gasped Barbara. "Grandmother you don't mean—"

"I do, I do. Don't stare at me that way as if I had struck you dumb, Weasel. Have you lost your wits outright? I ask ye again, what's to keep you from taking that dead girl's keep you from taking that dead girl's place? You're her age, her size, you've got the same white, puling, peaked face—ay and you're sharp and wise and cunning enough when you choose to be, Weasel, and there would be none to tell, girl, none to know. Roger Randall, for all his wisdom and book learning, would be none the wiser for the changing," and the old woman laughed again her and the old woman laughed again her harsh, mirthless laugh.

harsh, mirthless laugh.

"Grandmother," said Barbara
slowly, a strange look of fear creeping over her pale face, "grandmother, you must have gone—mad—"

"Mad" repeated the old woman, fercely, "mad! it is you who are mad, you young fool, not to see the luck, the golden luck before you—the luck that poor corpse upstairs has just dropped from her dead at your And you haven't the sense

left to pick it up-" "Oh Elinor, poor, poor, Elinor!" murmured Barbara, as the pitiless words turned her thoughts to the

stark, shrouded figure upstairs.

"It's poor, poor Barbara to my thinking," scoffed the old grandmother, mockingly. "Listen to me, Weasel. It's not often I open my lips as I'm opening them to ye now. I'm just back from Clivedon. Ye

know, maybe, what I went for."
"To see—faither," answered th girl in a low tone.
"Yes." The old voice changed as

if some master touch had suddenly fallen upon its jarred and broken railen upon its jarred and broken chords. To see your father, to see my boy, my strong, bold, brave boy rotting in his prison cell. Fifteen long years has he been there now, and five more to stay in those dark, stone walls—in that cursed, living grave! For one flerce wild blow struck when the hot blood of the Graemes was boiling within him and he was blind and mad with its fury, girl, blind and mad! And Lynn raydon never died from it, as three doctors swore. It wasn't the blow that killed him, it was the rage and passion and hate in his own heart. But the jury wouldn't listen."

"Oh, grandmother, don't tell me, don't tell me," whispered the girl, shuddering. "Haven't I heard it all? Don't I know the black shadow that is on me?" she continued passionlife from the time I found out that other girls wouldn't play with Buck Graeme's daughter? That boys ne's daughter? use Jailbird's Roost. That I must be alone, alone, always cold and alone, until Elinor came, and—" the passionate outcry died in a hoarse, choked sob.

'Came te change all for you," con tinued the old woman. "Came to leave ye good fortune and good luck. Listen again, Weasel. Your father's words to me ere I left him this morning were: Send the girl off, if ye can, mother. She is old enough to work her own way now, and the blight will be on her while she stays at the Road House. And here is the way open to be, if ye'll only walk it, Weasel—walk it wisely and warily, Weasel—walk it wisely and warly, as ye well know how. Ye've got the girl's story straight and clear, ye've got her trunk and her clothes and her papers. There's naught to fear if ye keep your heart and your wits. Take the dead girl's name and place —go to Roger Randall as the grand-child he is waiting for, and let him lift ye, as he can, girl—lift ye to a place as proud and high as any in the

"He will give ye name and home and friends, girl. Ye'll have fine living and fine clothes, and money to go where and how ye will. And who will be the worse of it? Not Roger Randall, for ye'll be as good a grand-daughter as the other. Not the poor, cold corpse, that all his gold couldn't warm into life now. Who'll be the warm into life now. Who'll be the worse for it if ye take that dead girl's

Barbara was listening now, listening now with dilated eyes fixed upon her grandmother's face; listening like a bird fascinated by the shining,

Take Elinor's place! Take Elinor's place! The thought, so strange, so wild, so monstrous seeming at her bewildered mind. Vague, dim, uncertain shape, indeed, but out lined with the misty rainbows of which poor Elinor had built her broken dreams. The stately old home with its shading oak, its clam-

bering roses; the wide hall rich in pictured memories; the safety, the shelter, the peace, the love that was waiting the dead girls's claim! Bar-bara saw it all in colors whose radi-ant shimmer and glow were only a

dazzling mirage to her.

Take Elinor's place! Oh, poor grandmother was surely mad, and

yet, yet— "There's that meddling Daffy Mills at the door," said the old woman, snatching up the letter from Roger Randall and thrusting it into the folds of her dress. "Mind, not a folds of her dress. "Mind, not a word to him of this, girl, not a word, d'ye hear? Stay ye back, and I'll go see what it is he wants." And Barbara, whose strong, free spirit seemed broken winged to day, stood by the kitchen window that looked out over the weed grown wastes that stretched back of the old house down to the hollow under the great mount yew, where for fifty years the Grae-mes had buried their dead; the grim "Black Graemes," who, in the fierce, untamed spirit they had brought from the Scotch Highlands, had once held this ridge in lawless strength.

Would poor Elinor be put there? Barbara wondered drearily; there in that dark hollow, where the sun never shone and no flower bloomed? And while she chilled at the thought she heard Daffy's brisk tones blend-

ther at the front door. "I don't want to intrude, of course Mrs. Graeme, but I happened to hear that poor young critter I sent up herefor board hez died on your hands, and I come to see if you didn't want some sort of neighborly help."

"No, we don't, thanks to you all the same, Daffy Mills."

Ain't no kin or friends or any body you'd like notified?"

Daffy,
"If there is they'll hev to come look her up themselves," was the sharp answer. "We've had trouble enough with her for the little she paid. And there's a trifle left that will go to pay for all she needs now

coffin and grave."
"Lord, that is sort of pitiful, isn't it?" said Daffy. "Such a young thing, too. I thought mebbe that letter I brought around this morning might be a sort of leader to you."

"It wasn't," answered the old woman quickly; "it wasn't nothing but a medicine mixture that she writ for, thinking it might make her well. as she was. She's been a trouble and worry from first to last, and I'll take no trouble or worry more.' Maybe if you put a notice in the

papers," suggested Daffy.
"No. I won't, I won't put nothing owhere," was the flerce answer.
If the girl has any friends they can look her up without my meddling.
I'll have her buried decently in my own lot, and they'll find her there. And Daffy, riding home after this neighborly effort, reflected that that was really all that could be expected

of fierce old Granny Graeme.
"The poor little creetur was dead see. I might put a notice in the paper, but it's none of my business sure, and likely enough I'd stir up that old catamount's temper if I meddled. So I'll just let things take their way," concluded good hearted Daffy. "After all, it can't matter much to the poor young thing now.
Only I'm sort of sorry that preaches has gone from Graystone. I must say I'd strike him for a prayer or a blessing on that lonely little grave,

You heard what I said to that meddling fool?" said the old woman, as she came shuffling back to the kitchen, where Barbara still stood looking out of the broken paned

I heard you lie, grandmother." "Ay," said the old woman, "and you'll hear me lie again if need be. What is lie or truth to that poor cold clay above, girl? And—and—its's luck, its home, it's fortune—it's all the world can give to woman for you, if you'll do as I bid; if you'll go to Roger Randall in that dead girl's

of such a thing, grandmother, mad, mad!" cried the girl, with sudden passion flaming in her gray eyes, and she flung out of the dark-raftered room, and darted like a hunted thing into the open, as if for breath and light. And the old woman nodded light. And the old woman nodded and chuckled in triumph, for she knew the same "madness" had seized Barbara and was holding her, struggle against it as she might.

As indeed it was. Through the heavy, hopeless gloom shrouding her life path, through the icy horror of death and despair that was on her to day, there had burst a light—that, at first, only a pale mocking gleam. was growing steadying, brightening into more alluring radiance every

Oh, it was madness, madness, Barpara knew! And yet—and yet—

With a sudden strange terror of her grandmother, of herself, more than all of that white, still figure in the darkened room upstairs, Barbara sped away from the shadows, the sped away from the shadows, the memories of the grisly old house into the forest ways, where the sun-light shimmered through the bud-ding boughs, and the brown bare of weed and grass, and the warm moist air was filled with the whispers of spring. Far away she sped, down the wild steps of the ridge, where the burn, full fed from spring rains and melting snows, foamed and swirled as it took its way over the swirled as it took its way over the rocks. Only a few weeks ago it had been locked in ice, shrouded in snowdritts, hushed in deathlike silence. Barbara paused perforce in tremulous.

her flight as she reached the fall. Here the ridge suddenly broke off in a sheer descent of some thirty feet, where the burn trickled lazily in the where the burn trickled lazily in the long, hot summer days, or hung in glittering icicles during lhe sharp, short winter. Now arched with rainbows, glittering with jeweled spray, it took the leap in one strong, joyous bound, and singing its song of triumph swept down the valley.

With an odd answering thrill in her breast, Barbara sat down on a flat rock, and the vision from which she had fled rose before her.

The home—the stately, heautiful

The home—the stately, beautiful home of which Elinor had talked and dreamed until her patient listener knew its every detail. The climbing roses, the sheltering oaks, the wide hall, the life within, the full, rich, calm, untroubled life, in which no sorrow or shame or want could ever come—all that would have been Elinor's might be her own. mad old grandmother had said mad old grandmother had said it—
might be her own—her own. And
drawing a long, gasping breadth, Barbara at last faced the dazzling, bewildering thought boldly. All this
might be her own if she would dare
takethe dead girl's vacant place, press
her vanished claim, go boldly to
Rosecrofte and say, "I am Elinor
Kent." For the depths of these
mountain forests, where the friendless, lonely girl had laid down her
life, what voice would come in prolife, what voice would come in pro-test over nigh a thousand miles of distance? Who of the few that had o either girl would give thought of

Take Elinor's place, her grand mother had said, and again Barbar drew a long, shivering breath; while the rainbow spray of the leaping stream drenched her hair and face unnoticed, and her quick brain wakened. Thought, fancy, purpose, will, at last roused into life.

Will, at last roused into life.

Slowly she took her way back to the house, the spring sunshine upon her bare head, the music of the burn in her ears and a new hunger in her heart — the fierce hunger of the starveling who sees food and drink in rich, full measure within daring, reckless reach.

But as she passed the hollow a sound chilled the warm leap of the blood in her veins. It was the dull thud of spaded earth under the old

"An' do look pooty, shuah," said An do look pooty, shuah," said old Huldah, who was a practised tirewoman to death. "Ole missus she don rummaged de trunk, and found a little white frock an' we's dressed her up fine. She is lying dar in de ole parlor looking like one of de sperrits before de throne."

-in the parlor!" said Barbara for that dark, grim room had been

"Ob course, chile; bleeged to put a corpse in de bes' place you got; even ole missus, cantankerous as she is, 'greed to dat. Mouty dark and take count ob dat. Come in and see.' Barbara followed the old woman into the long-closed room, with the heavy old-time furniture her mother has brought as dower to the house, standing in straight grim rows against the walls. A special glimmer came from the tall mirror between the closed windows—the mirror in which Barbara had feared to look for many a year, so bent was its ghostly presence darkened room.

her. She saw only Elinor, Elinor lying there, calm, white-robed, beautiful, every line of pain and trouble smoothed from the pure young face

It was Barbara's first eight of death and she stood in awed, breathless silence, with parted lips and dilated eyes, while old Huldah, garrulous

with importance, prated on.
"She do look pooty, shuah. Pity she ain't got mother or father or some sort of kinsfolks to come look at her. Sich a poor young critter to go down to the grave alone—nobody even to send her a posy of death

Flowers!" Barbara caught a the word and lifted the gray eyes that burned to day with a new, feverish light to old Huldah's face. "Ought she have flowers?"
"Ay, she ought," answered the old

woman, "even cullud folks hez flow-ers, chile. When my Mary Jane died de laylocks was in bloom and dey just kivered her wis em. Took away I hired out down ter Atlanta, and young Miss Mabel died, it 'peared like folks couldn't send enough. De coses and lilies was piled round so yoo couldn't see the coffin or de corpse. But you can't get no flowers bout here now. Dar ain't even

"Oh, Huldah, yes, we must, we must. She—loved flowers so," said Barbara, a dry, hoarse sob rising in

her throat as she spoke.
"Ole Dutch Fritz hez got 'em, said Huldah; "but Lor', chile, he won't give a shoot to de libbing or dead. He's a nussing 'em to sell high."

"She must have them," said Barbara. "She must have flowers. She used to talk about them, and—and dream about them, Hulkah. I'll go get some right now."

Half an hour later Fritzie Wonn. whittlingflower-sticks on his father's back porch, was startled by the appearance of Barbara, with Rip, croak-ing indignantiy at his summary and unlooked for capture, in her arms.

"I've brought him," she said, and the sharp, quick tone was a little tremulous. "You said you'd give them from the door.

"I'm so glad you came home early, Billy, dear," she said, as she kissed him! "Did you have a good day?"

\$2 for him. And I'll take it all out

'In flowers?" Fritzie, whose wits worked slowly, stared uncompre-

worked slowly, stared uncomprehendingly.

"Yes, stupid — in flowers!" answered Barbara. "I will sell you Rip for his price in flowers. And mind you, don't cheat me, either. You can't ever give me what he is worth," and again the sharp tone trembled, "but you've got to pay me fair and square, and then you can have him for your own." And though have him for your own." And though her voice quavered and every dull croak of her fierce old pet was a sharp hurt, Barbara drove her bar-gain close and hard. She went back to the Road House with her arms full

of snowy, fragrant blooms.

And Elinor, pale, smiling Elinor had the flowers of which she had dreamed at last. Next day, when a few hard handed men from the neighborhood [laid the gentle sleeper to have the hard to be all way, tree in the rest under the old yew tree in the hollow, the new made mound was left white with the flowers of spring. All through the long, solemn hours that death held his, chill in the Road House the fever spark had shone in

Barbara's gray eye, and the old grand-mother said nothing, for she knew the fire she had kindled was burning in the girl's blood and brain. But when they came back from the grave eneath the yew tree, she called Barbara to straighten the grim old par-lor into its usual dark, desolate

"I can not bide to look into it," she croaked, "for it is here the curse fell on us. They were playing cards and Lynn Graydon saw what your father held in yon glass. And then came the hot words and the mad blow. Eh, eh!" the old woman suddenly bent down and snatched a bit of worn rug from the floor, show

ing a dark, brownish stain beneath.
"That is what is upon us, girl, what no soap or sand can ever stir. I Is soured like a madwoman on it for night a year. It is blood, blood! The blood that poured from Lynn Graydon's mouth when he fell. If your father had run when I cried to him, if he had run! But no! He stood there, staring like he was struck to stone. Eh, eh, eh!" and the old woman dropped into a chair and flinging her apron over her head began to rock back and forward, cry-

thing robbed of its young.

"It killed your mother," continued
"It killed your mother," continued
the yolce. "Poor, whitethe old, broken voice. "Poor, white-faced wraith that she was, she died within the year. And as she was dying she prayed — for she was a praying sne prayed—for she was praying woman—that you might follow her soon. And I would have prayed the same if I had known how. But you lived, girl, you lived to bear the shame and the blight and the curse; yoe lived to grow into a poor lone starveling, with no one to give ye kind word or helping hand to earn your bit of bread. You lived, to stand alone with no chance for luck

or joy, or love!"
"Oh, grandmother, hush, hush!"
Barbara fell on her knees before the old woman, and caught the rocking, wailing figure in her arms. "Grand-mother, yes; I have the chance," the girl panted, excitedly. "The one the girl panted, excitedly. "The one desperate chance you showed me. And—I will take it, grandmother, for I will go mad if I stay here now. I will go to Rosecrofte in Elinor's

TO BE CONTINUED

# BREAKING DALEY

There was a fascination about the pudgy white hand that played awkwardly yet quickly, with the neat bundles of crisp bank notes lying on the mahogany table. The fat fingers had a trick of stretching out suddenly and then relaxing. Daley had seen the cat do that beside the fire at home, and as he listened to the purring voice of the big man opposite —so plausible, so pleasant—his excited mind fought against the sinister

table, stealthily unsheathing cruel claws and quickly hiding them. "So you can put this down to in-terest in you, Daley," the soft voice continued. "You're new in politics and you're young. There are bigger jobs than house delegate. Listen to your friends, and you'll go higher We'll have this thing all in shape to morrow. Run in during the after

noon."

Daley went out with a strange ela tion beating in him. There was something that whispered of power, of money, of success. Fantastic wisps of forgotten dreams flitted in and out, and he found it pleasant as he walked along to let them riot in

his mind. He had covered half the distance to his home before he thrust his fancies from him and began to think. He found it hard to face the thing in sober thought. The bright hopes for higher office, for ultimate large suc-cess, were all very well, but he knew it was to day that concerned him most—knew that, above all, his first pressing need was money. And Bent in his skillful talk, has mentioned money — immediate funds. He shrank a little as he thought of it, but it was there, under the fine words. It was crookedness—ugly,

words. It was crookedness—ugly, plundering crookedness.

A dancing, gleeful midget greeted him at his doorstep with a cricket-like shrill of "Daddy! Daddy!

Daley caught up the little girl and crushed the cool, soft cheeks against his feverish face. He looked up to find his wife, Margaret, smiling at them from the door.

He looked at her a moment queerly. Then, tenderly, he patted her shoul-

"I don't know, Margy, whether it was good or not.

They were sitting on the small front stoop that evening, the warm breadth of spring softly stirring through the gathering shadows. "Billy," said Margaret, "to-mor row is the 1st of May."

Daley stirred uneasily.
"I know, Margy; I know. forget it a while. It's peaceful here and quiet, and we seem to be away off from—"

Billy, dear," and his wife put her hand gently on his knee. "Not the first of the month—the first of May the Blessed Virgin's month. I know you've been busy and worried and you've been busy and worried and things haven't been going on just right at the office. So you've not thought very much about these other things. But Billy, I've been thinking about them. This after-noon the thought was with me every to forget a little, dear. To morrow night the May devotions begin. Will

you go with me?"

Billy stared a moment straight out across the street. He clasped the little hand resting on his knee.

"I guess I've slipped some, Margy. Don't seem to have time any more There'll be a lot of night work next That insurance premium's due to-morrow," he broke off. "Won't be much left for the hills

They're not very big this month. Perhaps something will turn up oon. 'Yes, maybe something will turn

up," he added, tensely. William Daley was a member of the street and alley committee in the Assembly. There was a big sub-division to be opened up in the outskirts of the city that spring, and the next morning he went out there with

The rolling country, clean and fresh, blossomed sweetly about him. His lungs expanded gratefully in the ling joyfully through him as he walked about noting the white stakes and consulting the blue plats.

For an hour or more he worked happily, and then suddenly it came to him how intimately associated with these sunny, green hillsides were Bent's insinuating words of yesterday. In a little while he was to go again to the big, purring man, and the soft voice would want an answer.

Daley weighed it, walking with his head down. On one side there were money to lift that ever-increasing day. On the other there was only the struggle, the heart breaking the struggle, the heart breaking battle that he had been fighting as ar back as he could remember.

Why, I never even had a mother he thought bitterly. "Maybe if had I'd know what to do." Then he thought of the dancing

midget and of Margaret. He reached the summit of the long slope. Down there before him was a little stone church, its tiny spire and gilded cross pointing up out of a group of trees. He stood, looking cross the valley at the shining little

Margy wants me to go with he to night—to May devotions."

The two ideas—of visiting Bent and going with Margaret—created a

strange turmoil in him. He felt them, in a detached sort of way, struggling like deadly enemies for supremacy. There came to him then clearly from the slender, distant spire the musical note of the bell.

"It's the Angelus," said Daley aloud, and his hand rose slowly to The angel of the Lord declared

unto Mary "-the words rushed to him, and reverently he repeated, Guess I won't wait till to-night to

start my May devotions," he said, with a whimsical smile. Big Bent sat behind the polished table and smiled as Daley entered.
"Sit down, my boy," he said genially. "Well, we're all ready."

Again that thick hand dropped to

the table, and Daleysaw, with a quick clutch in his breast, the neat little ckages of yellow bills with which t carelessly toyed.

"Now," about this job out at North-ampton," said the big man briskly. "That's coming up to night, I be-

lieve."
Daley's face was pale, and around his forehead strands of his ruddy hair lay plastered coldly. But his lips were dry and hot and he moistened them with his tongue as he spoke. "Mr. Bent," he began, "it isn't ingratitude—and I know you did a lot for me last fall—elected me, I guess. But I—I can't go on with

those paving plans." The heavy fingers stretched out slowly — and did not relax. Bent's voice lost its purring note. Going to turn us down, eh?" he

It's not that, Mr. Bent. I'll do anything I can for you. But I can't do anything about the paving."

"Let me tell you something, Daley," snarled the big man, pushing his great head forward. "I don't his great head forward. "I don't know what you want, but you've heard all we've got to say." "I don't want - anything," said

"It's a turn-down!" Bent leaned up with astonishing agility. His narrow glinting eyes blazed down at Daley. "You can't get away with it.

suddenly in a strange and hostile place. When he crossed the busy street he looked for Flannigan, the Daley. "You can't get away with it. We'll break you, Daley—hear me? We'll break you in a thousand pieces." traffic man, but another stood there directing the passing stream, and the new man only nodded curtly at him Young Daley knew the insidious power behind the threat; understood as he passed.

To Daley, Bent's silent but tremen-

in a flash what it meant to him-and

What and Why is the Internal Bath?

BY C. GILBERT PERCIVAL, M.D.

Though many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still aviets.

And, inasmuch as it seems that rational, and perfectly natural pro-nternal Bathing is even more essen-Internal Bathing is even more essential to perfect health than External shall be between that the batternal Bathing, I believe that everyone should know its origin, its purpose and its action beyond the possibility of a misunderstanding. Its great popularity started at

—to keep it sweet and clean and healthy, and keep up correspondingly bright and strong — clearing the blood of the poisons which make it and us sluggish and dull spirited, and about the same time as did what are probably the most encouraging signs for Coptimism, Cheertulness, Efficiency and those attributes which go with them, and which, if steadily practised, will make our race not only the despair of nations competi-Heretofore it has been our habit, when we have found by disagreeable us as a shining example to the rest of the world in our mode of living. These new daily "Gospels," as it and sometimes alarming symptoms, were, had as their inspiration the that this waste was getting much the

ever-present, unconquerable Cana better of us, to repair to the drug shop dian Ambition, for it had been and obtain relief through drugging. proven to the satisfaction of all real successful man is he who is sure of himself, who is optimistic, cheerful, and impresses the world with the fact that he is supremely consisting her—Internal Bathing fident always — for the world of assists Nature and is just as simple business has every confidence in the and natural as washing one's hands. man who has confidence in himself.

Drugs, being taken through the If our outlook is optimistic, and

If our outlook is optimistic, and stomach, sap the vitality of other our confidence strong, it naturally functions before they reach the follows that we inject enthusiasm, colon, which is not called for—Inter-"ginger" and clear judgment into nal Bathing washes out the colon our work, and have a tremendous and reaches nothing else. advantage over those who are at times more or less depressed, blue, drugs must be persisted in, and to be and nervously fearful that their effective the doses must be increased. judgment may be wrong-who lack the confidence that comes with the ment, and need never be altered in right condition of mind, and which any way to be continuously effective No less an authority than Profess
Now the practice of Optimism and sor Clark, M. D., of the New York

connuence has made great strides in improving and advancing the general efficiency of the Canadian, and if the mental attitude personnel. accomplishment were easy to secure, vitality." complete success would be ours.

Unfortunately, however, our phy sical bodies have an influence on our mental attitude, and in this particular instance, because of a physical condition which is universal, these much to be desired aids to success are impossible to consistently enjoy.

In other words, our trouble, to great degree, is physical first and part of the Medical Profession to demental afterwards — this physical trouble is simple and very easily part further and further from the custom of using drugs, and accomcorrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long becomes chronic, and then dangerous.

Nature is constantly demanding one thing of us, which, under our present mode of living and eating it is impossible for us to give—that is, enough consistent physical work or and confident. exercise to eliminate all waste from

nal Bathing is naturally a rather difficult subject to cover in detail in the system.
If our work is confining, as it is in the public press, but there is a physician who has made this his life's almost every instance, our systems cannot throw off the waste except study and work, who has written an interesting book on the subject called "Why Man of To day Is Only 50% Efficient." This he will send on

according to our activity, and a clog-ging process immediately sets in.

This waste accumulates in the colon (lower intestine,) and is more serious in its effect than you would think, because it is intensely poisonous, and the blood circulating through lege street, Toronto, and mentioning the colon absorbs these poisons, cirthat they have read this in The culating them through the system, Catholic Record.

That's the reason that biliousness by the average person on this suband its kindred complaints make us ject, which has so great an influence that this waste, if permitted to remain a little too long, gives the destructive germs, which are always siastic on Internal Bathing, for I present in the blood, a chance to have seen its results in sickness as vain the upper hand, and we are not in health, and I firmly believe that alone inefficient, but really ill—
seriously, sometimes, it there is a local weakness.

everybody owes it to himself, if only for the information available, to read this little book by an authority

This accumulated waste has long on the subject.

Bent chuckled derisively

Daley's hand clenched angrily, and

for an instanta wild desire filled him to smash his strong fist into the sneering face before him. Then without a word he crushed his soft

felt hat down on his head and left

As he ran down the steps he felt

the hot wrath slipping from him. With the passing of its stimulating warmth there stole over him quickly

an odd sensation of cold loneliness. It was as if he had been set down

dropped back into his chair. "Well," he said, with a little sigh,

he wavered. But clear in his mem-ory rushed the simple tale he had told the Blessed Mother, there on the hill, and the color flushed back into the heads of wiser and older oppon-"Better start in breaking, Bent," he said evenly. "But don't get careless, because I'm going to give you a fine little fight." those invisible but solid props were leaving him weak and alone to face

leaving him weak and alone to face his towering foe.

A chattering newsboy rushed at him. Daley handed the urchin a coin and took the paper. He stood for a #moment looking dully at the headlines, and then slowly the light well," he said, with a little sigh,
"we all make mistakes. I thought
you were a pretty bright young fellow, Daley; but I guess you'd better
look around for a job—you'll need
one next fall. That's about all to-

"I've got Margy with me, anyway," he said softly. "She'd have told me to do just what I've done. We can save here and there—we'll get along somehow. And now I'll just take one shot at this."

He tossed the newspaper from him and strode off rapidly down the street.

Ten minutes later James Pearlman, owner of the "Post," the city's greatest newspaper, glanced at William Daley's card. He balanced it a moment on his slender fingers, then dropped it on his desk before him.
"Show him in," he said.
"Mr. Pearlman," said Daley, tak-

ing the chair indicated, "I've called to tell you of a talk I had to day with

"If you come on Bent's business, r. Daley," answered Pearlman, ldly, "the matter will be of no in-Mr. coldly, "the reterest to me."

Mr. Bent has just told me that he would break me into a thouse

pieces because I refused to recom-mend certain specifications in the paving plans for the Northampton listrict. Does that interest you, Mr

Pearlman snapped his gold nose-glasses into their case and fitted on a pair of horn rimmed spectacles.

a pair of horn rimmed spectacles.
"I think it will, Daley," he said.
"Begin as far back as you wish."
As Daley talked, Mr. Pearlman
leaned back in his chair, regarding the ceiling studiously. He straight-ened up now and then to ask a short question and three times he waved his secretary away as that discreet person entered with a card. "And there it is," said Daley, fin-

"It was a pretty close call for I was about ready to do it, but out there in the country this morn ing—well, it doesn't matter how I made up my mind not to—I don't know what Bent will do—break me, I guess, just like he says."

Ir. Pearlman touched a button on

his desk.

"Ask Mr. Denton to come up at once," he directed the tall secretary.

"This newspaper tries to be very sure of its ground at all times," he continued, turning to Daley. "We continued, turning to Daley. "We have observed Mr. Bent for some time, but we have not acted because we lacked certain necessary details.
In this you have helped us very much
and we are grateful. I don't think
Mr. Bent will break you, Mr. Daley;
I rather fancy you and the "Post"
will break Mr. Bent."—Robert H.
Grees in the Green's Work. Gross in the Queen's Work.

# DEATH OF THE POPE

A PONTIFF FROM THE RANKS OF THE PEOPLE From The Times, London, Eng

To the long list of Popes who have succeeded each other in the chair of St. Peter not a few, like the Apostle himself, were of a very humble origin. During the last three or four centuries, however, political and family considerations have been powerful factors in the choice of a Pontiff, and the election of Pius X. was the first conspicuous instance in recent years of one of those elections from the ranks of the people to which the Roman Church has owed some of her greatest Pontiffs. Giuseppe Sarto, the eldest child of Biovanne Battista Sarto and his wife Margherita Sanson, was born on June 2, 1835, near Riese, in the Treviso. His father earned 60f. a month in the employment of the municipality; his mother eked out the scanty means of the family by dressmaking. At the age of eleven he was sent to the school of Castelfranco, some three miles distant from Riese, and at fifteen he gained a diocesan scholarship in the seminary of Padua, where he remained until his ordination to the priesthood on September 18, 1858. His first post was that of curate to the parish priest of Tombolo, one of the smallest parishes in the diocese of Treviso. Stories are still told of his willing zeal in his first cure, of his generous friendship, and of the impulsive charity which halved his most slender resources. Stories, also, of his patriotism, for the young priest was an ardent Italian and advocate for the union of Venice with the kingdom of Italy. After eight years of devoted labour in Tombolo he became parish priest of Salzano in November, 1867. In 1875 he was appointed Chancellor of the diocese and in 1884 Bishop of Mantua.

BISHOP OF MANTUA

The new Bishop carried to his work the same ideal of saintly humility and simplicity of life which had distinguished him as a parish priest, and devoted himself strictly to the immediate needs of his own people, though he also attempted to deal with two questions which affected the Church at large. One of these was the popular teaching of religious belief. The actual form and wording of the Catechism differed in almost every Italian diocese, and owing to the constant migration of families from one province to another, children were often confused by the change of teaching The Bishop of Mantua strongly advocated the adoption of a uniform popular Catechism of the simplest form, the use of which should be made obliga tory. In spite, however, of his en-deavours and those of the Congress of Piacenza, Leo XIII., and of his own action as Pope, it has been found impossible or inadvisable to round impossible or inadvisable to make the suggested change. The other reform, which the Bishop carried out in his diocese, was ulti-mately extended by himself as Pontiff to the whole Church. He forbade the use of any profane music, and established in his cathedral a choir of young men and boys. He some-times even taught sol-fa to the seminarists himself, and copied out the partitions of the scores with his own hand. It was at Mantua that he first took under his protection the Manestro Peroti, who, then and afterwards, aided him in his reform of

PATRIARCH OF VENICE

In the Consistory of June 15, 1898, Leo XIII. appointed him to the Patriarchate of Venice, and as the post had always been filled by a Cardinal, the Pope, in the preceding Consistory of June 12, created him a Cardinal closurith San Barnardo Cardinal also, with San Bernardo delle Terme as his titular church. It was not until November 24 of the to was not until November 24 of the following year, 1894, that the Patriarch made his entry into Venice owing to a dispute between the Vatican and the Italian Government as to the right of nomination. Cardinal Sarto's new diocese was

Roasts retain their natural flavorbread, cakes, puddings, etc., baked in a

# McClary's Pandora

Range always come fresh and sweet from its perfectly ventilated oven. See the McClary dealer in your town.

little more than half the size of that Mantua, while the revenues were just twice as large—a net revenue of 42,000 lire £1,680), against 21,000. But to Cardinal Sarto larger revenues merely meant a larger power of giving, and the Petriarch of Venice was no richer than the curate of Tombolo; indeed, it was not long the control of the same reservant ring was before the new pastoral ring was pawned in order to meet the necessities of some poor applicant. Nor did a smaller diocese mean greater leisure to one who believed that every hour of his day was owed to his work. Cardinal Sarto still rose at 5 o'clock in the morning and changed nothing in the austere simplicity of his mode of life. His mother had died while he was yet Bishop of Mantua, and his two sisters, then left alone in the world, ame to live with him. Their devotion supplied all the personal service that he needed, provided the simple meals that sufficed him, and watched lest he should sacrifice his health to the necessities of others.

Cardinal Sarto's attitude towards the political questions of the Church may be known from two letters that he wrote on taking possession of his diocese. One, in the form of a pas-toral addressed to the clergy of Mantua and Venice, denounced the danger of "Liberalism" however it was disguised, especially of those doctrines, called Liberal Catholic, which tried to reconcile what was irreconcilable. The other was addressed to the head of the municipality of Venice, then in possession of the Podical Party and expressed of the RadicalaParty, and expressed the hone-even the assurance he would have their aid in the performance of his pastoral duties; because, though their respective fields of action were quite distinct, both they and himself pursued one and only one aim—the real welfare of the citizens. This attitude, recog-nizing the distinct character of the two powers while it acknowledged common aim, and jealously their common aim, and jealously vigilant against aggression in his own field of action, was maintained by the Pope throughout his life. At Venice it was not long before what he considered aggression brought the two into collision. The Radical town councillors suppressed certain religious observances which had been held from time immemorial in the city, and also tried to abolish religi-ous teaching in the elementary Cardinal Sarto promptly replied to the challenge, and at replied to the challenge, and at the next municipal elections in 1895 his campaign was rewarded by a sweep-ing victory for the Moderates and their clerical allies. The results of this victory were confirmed and maintained in after years by his own popularity. The affection that followed him from Tombolo to Mantua became almost a passion among the Venetians. He was always at their service. With the civil authorities he continued to live, henceforward, on the best of terms. To the Royal Family of Italy he showed his perfect willingness to render the hor which was their due outside the for mer States of the Church. He had an opportunity of paying that hom-age both to King Humbert and to King Victor Emmanuel III. when they visited Venice, and he created a strong mpression on their Majesties of frank loyalty that would still be unompromising on the side of religious

THE CONCLAVE

No prevision of his destiny disturbed Cardinal Sarto when he was summoned to Rome in July, 1908, on the death of Leo XIII. There is no need to tell the history of the Conclave, except very briefly. The three names which had been most prominently put forward were those of Car-dinal Rampolla, Gotti, and Serafino Vannutelli. The first scrutiny was held on the morning of August 1, and the last on the morning of August 4, making seven scrutinies in all. The first scrutiny destroyed all prospects of the election of Serafino Vannutelli Rampolla received 24 votes, Gotti 17, and Vannutelli only 4-1 less than Cardinal Sarto, who was given 5 to his incredulous surprise. The second scrutiny, in the evening of that day, gave 29 votes to Rampolla, 16 to Gotti, and 10 to Sarto. On the following day the Austrian Cardinal Puzyna pronounced, in obedience to orders received from the Imperial Government, the veto of exclusion against Cardinal Rampolla. The announcement was ill-received by the nouncement was ill-received by the Sacred College and was answered by a dignified protest, in their name. from Rampolla himself, but it led to his withdrawal from the contest. On the first scrutiny of Aug. 3, Sarto headed the list with 27 votes against 24 given to Rampolla. In the evening he received 35 against 16 for Rampolla. On the morning of Aug.

4 he received 50 votes and was de

PIUS X. AND THE VATICAN

It is probable that no Italian Cardinal was less known to the Curia than the Patriarch of Venice. The Vatican was at first disposed to regard him as a hard-working Bishop, of saintly simplicity of life and a rare modesty of character, and it waited with anxious curiosity to see into whose hands he would put him-self for direction. Pius X. soon showed that he intended unmistak-ably to be master in his own house. He altered the etiquette of his Court in a good many unessential matters, and speedily introduced one or two small reforms which led to greater economy. He consulted his Cardinals and Court officials and gladly heard their advice; but he dealways for himself, and, beneath his gentle courtesy and deference, they soon discovered a very masterful firmness. On October 18 he chose Mgr. Raffaele Merry del Val, who had been Secretary of Conclave and, after the election, acting Secretary of State, to be his Secretary of State. There had been much talk during the first two months of a change in the spirit of the Papacy. For the future, it was said, the Church was to have a "pious" and not a political Pope. The words "a pious Pope," when used with this significance, aroused the new Pope's significance, aroused the new Pope's lively indignation. "One would like to see," he once said when still Patriarch of Venice, "a Pope who was not political. People who talk in this way imagine that a Pope ought to be relegated to the depths of the temple occupied only in giving benedictions, and without any social influence. No; it is not a Pope of that kind whom we need. Catholicism ought whom we need. Catholicism ought to exercise its influence on society, and in these days it has no right to retire to the background." And in his allocution to the Cardinals delivered in the first Consistory of November 9, 1903, he plainly announced the same idea. "We cannot hide from ourselves the fact that we shall offend many people in saying that we must of necessity concern ourselves with politics. But whoever judges the question fairly must recognize that the Sovereign Pontiff, invested by God with the supreme magistracy has not the right to separate political matters from the domain of faith and morals." Leo XIII., himself, never proclaimed more clearly the political luties of the Pontificate. From the first it was apparent that his successor vould not suffer any derogation from the high claims of his office.

PIUS X. AND ITALY

The first public utterances of the Pontiff, and his uncompromising declaration that he would not deviate in the slightest degree from the course hope of any material change in the attitude of the Vatican towards the Quirinal. It soon became evident, owever, that he would not ineist upon any extreme applica-tion of the policy which he had in-herited, and, even, that, while fully maintaining the spirit of the protest of the Holy See against the loss of the temporal power, he was willing to improve the unofficial relations which already existed between the Vatican and the Quirinal — relation which, below the surface, had grown into a not unfriendly mutual understanding. In the month of May, 1904, King Victor Emmanuel paid a visit to Bologna, and by the direction of the Pope Cardinal Syampa waited on his Majesty officially to pay his re spectful homage. The Cardinal did more than this, in the exercise of his discretion, and took part in a public banquet seated on the King's right hand. In view of the fact that Bologna was the second city in the old dominions of the Holy See, the act was of considerable significance. In the same spirit the barrier erected round the Court of Venice in Rome was less rigidly maintained. Several persons connected with the Court of the Quirinal were admitted to audiences by Pius X.; and in the great popular recep tions, which were given by the Por tiff for many Sundays after his elec-tion in order that he might see and preach to his people of Rome, the actual servants of the Quirinal Palace listened to the Pope's sermons by the side of his faithful adherents

A more important step came later in the year. On the principle of the non expedit Pius X. was firmly fixed. He refused absolutely to withdraw the edict which declared that, in true obedience to the Church, Catholics should be ni eletti ni elettori. As a matter of fact the edict had never been strictly obeyed, and, when they considered it expedient in the interests of religion, Italian Bishops had restricted by the forestation of the law imposes, but it failed to restrict the strict the

shut their eyes to its infringement CHURCH REFORM

The dignity of the Church and the

decorum of its ceremonies were al-ways matters of anxious care to Pius X. One of the first acts of his Pontif-

icate was the suppression of the demonstrations with which the people of Rome had been wont to greet his predecessors within the Basilica of St. Peter. On the occasion of his own coronation notices were placed everywhere in the church bidding the people remember that they were in the House of God and commanding the House of God and commanding a reverent silence. By a motu proprio of Dec. 17, 1903, he placed the choice of Italian Bishops in the hands of the Holy Office and made that congregation responsible for their fitness. At the same time he restored the old institution of the Sacra Visita—the periodical rigitation of an emissary of

odical visitation of an emissary of the Holy See to all the dioceses and religious communities in Rome, which had been in abeyance for nearly a century—and extended it to all the dioceses of Italy. On March 19, 1904, a motu proprio provided for the codification of the Canon Law. A commission of Cardinals was ap-pointed to undertake this gigantic task, and it is understood that the first part of the new code has long since been submitted to the episco-pate for examination. The considerpate for examination. The consideration of its provisions has been accompanied by legislation upon certain special subjects. Amongst such legislation may be mentioned the New Advance resulting the conditions of the second temere decree, regulating the condi-tions essential to the validity of marriage in the eyes of the Church, and the motu proprio of Oct. 9, 1911, for-bidding private persons to cite ec-clesiastics before lay tribunals without ecclesiastical permission—meas-ures both based upon well established principles of the Canon Law. Other recent enactments have empowered the Bishops to remove rectors for inefficiency in certain cases, and have reduced the number of "holidays of obligation" — that is, of holidays which Catholics are obliged to keep with the same observances as Sundays. Three years later Pius X. entrusted to the Benedictines the preparatory studies for an edition of St. erome's original text of the Vulgate. Abbot (now Cardinal) Gasquet was chosen as chairman of the committee appointed for the work, which is being carried on with monastic thor-oughness and diligence. The thir ougnness and diligence. The thir-teenth hundredth anniversary of the death of Pope Gregory the Great ( March 12, 1904 ) was celebrated by the introduction of the reforms in church music prescribed by a motu proprio of the preceeding November. which enjoined the use of the Gregor ian chant and forbade the perform ance of purely secular music in the churches. A reform in the order of the Mass and other offices has re-stored to their old use many noble portions of the ancient liturgy which had been practically ousted by the precedence given to the commemora tion of saints. The encouragement of very frequent communion amongst the faithful of all conditions and the admission to the Sacrament of children at an age much younger than had been usual in recent centuries were developments from doctrinal

considerations. PIUS X. AND FRANCE

The position left to the Pope by Leo XIII. with regard to the French Church was very critical. It was always contended by the Vatican, and it has been admitted by M. Combes that from the moment that states man took office he was determined upon the policy of separation of Church and State. The Papal protest against M. Loubet's visit to King gave him a pretext for taking a step towards the execution of his purpose. The French Ambassador to the Vatican was recalled "on leave" on May 21st, and on July 30th, the French Government finally broke off diplomatic relations with the Vatican. The protest, however, was not the reason put forward for the breach, which was based on the refusal of the Holy See to withdraw certain letters addressed to the Bishops of Laval and Dijon, summoning them to Rome to answer serious charges of a purely ecclesiastical character and provisionally inhibiting the Bishop of Dijon from conferring Holy Orders.

THE LAWS OF SEPARATION IN FRANCE

AND IN PORTUGAL The Law of Separation of Church and State in France was promulgated in the Journal Officiel of Dec. 11th, 1905. On Feb. 11th of the following year Pius X. addressed the Encycli-cal Vehementer Nos to the Bishops, clergy, and people of France-an em phatic condemnation both of the law and of the spirit in which it had been drawn up. Many eminent French Catholics, including, it is beieved, some of the Bishops, favored, in principle, the formation of associations qualified under the law to take over such property as it left to the Church, and a circular of M. Briand's published in April was designed to facilitate this course. But the attiude of Pius X. was one of not un natural distrust towards the French Government. It was feared that the history of the Associations Law, which showed that the intentions of M. Waldeck Rousseau differed widely M. Waldeck Rousseau differed widely from their actual application by M. Combes, might be repeated. The Encyclical Gravissimo munere, promulgated on August 10th, explicitly forbade the formation of Associations.

# WHOLE FAMILY USES THEM

"Fruit-a-tives" Keeps Young And Old In Splendid Health



J. W. HAMMOND Esa.

SCOTLAND, ONT., Aug. 25th. 1913
"Fruit-a-tives" are the only pill
manufactured, to my way of thinking.
They work completely, no griping
whatever, and one is plenty for any
ordinary person at a dose. My wife
was a martyr to Constipation. We tried
everything on the calendar without
satisfaction, and spent large sums of
money until we happened on "Fruita-tives". I cannot say too much in
their favor.

We have used them in the family for about two years and we would not use anything else as long as we can get

'Fruit-a-tives''.
Their action is mild, and no distress at all. I have recommended them to many other people, and our whole family uses them".

family uses them".

J. W. HAMMOND.

Those who have been cured by "Fruitatives" are proud and happy to tell a sick or ailing friend about these wonderful tablets made from fruit juices.

50c. a box, 6 for \$2.50, trial size 25c.

At all dealers or sent on receipt of price by Fruitatives Limited, Ottawa.

move the Pope's objections to the scheme. When the Law of Separa-tion came into force at the close of 1906, the French clergy, in obedience to the directions of the Holy See would not make the declarations required by its provisions. The pos ion of Pius X. may be best judged from his own words in the Encyclical which he issued on Jan. 11th, 1907. The Church, he said, was accused of having wilfully abandoned its property and sought persecution for her own ends.

As for the ecclesiastical property

which we are accused of having aban doned, it is important to remark that this property was partly the patri-mony of the poor, and the patrimony, more sacred still, of the dead. It was not permissible for the Church to abandon or give it up; she could only let it be taken from her by violence.

It was only when the Church was placed in the position of having to choose between material ruin and consent in the violation of her constitution, which is of Divine origin, that she refused at the cost of poverty to allow the work of God to be touched in her. Her property was taken from her: she did not abandon

The law, he said, to which he had refused his sanction, was not an honest law. It was the work of men whose real object was to destroy the Church and de-Christianize

As for ourselves, we have accom plished our duty, as every other Roman Pontiff would have done. We could not have acted otherwise without trampling under foot our conscitest against M. Loubet's visit to King Victor Emmanuel in Rome in 1904 Victor Emmanuel in Rome in 1904 Catholic hierarchy, the foundation given to the Church by our Saviour." In defence of this attitude there arose an unexpected champion in the erson of M. Combes himself. The Pope, he declared, had only acted in rdance with the inexorable dictates of Church doctrine and his own conscience. The authors of the Separation Law, said the ex-Minister, and chosen to run counter to the whole organization and constitution of the Church. Instead of leaving the creation of associations to shepherds, they had subordinated the shepherds to their flocks, as though the doctrine of laymen could be sub-stituted for that of their pastors. To the charge brought against Pius X.
that he had forced the French Bishops to reject the proposals of the Govern-ment, a sufficient refutation was given by the wonderful unanimity of the French Church, which seemed, indeed, to have derived new strength

and union from its crisis. An imitation of the French attack upon the Church was amongst the The Pope protested on May 24, 1911, in the Encyclical Jamdudum in Lusitania, which recites the expul-sion of the religious orders, the secularization of the schools, and secularization of the schools, and finally the law separating the Church and the State. The Pontiff reviewed the oppressive provisions of this measure, which he "reprobated, condemned, and rejected," and the Portuguese episcopate thanked him

PIUS X. AND MODERNISM

There were many, nevertheless who regarded the attitude of Pius X. towards the Separation Law France as impolitic; there were still more people who condemned as im-politic his attitude towards those

with either the vagaries or even the honest manifestations of intellectual doubt. One after another the works of the leaders of the Modernist school of thought were denounced before the Congregation of the Index and condemned, while they themselves were sentenced, if they were priests and remained contumacious, to suspension from their office. French writer Abbe Loisy and the Irish Father Tyrrell fell finally under the ban of excommunication for continued disobedience. Even Signor Fogazzaro's semi-religious romance. "Il Santo," which re-flected some of the Modernist ideas, was placed upon the Index. It was the belief of Pius X. that the situation in the Church itself called for strong measures. On July 3, 1907, the Holy office issued a new syllabus of sixty-five errors, all of a doctrinal character. Among the errors so con-demned were the chief tenets of the Modernist school, including the evolution of dogme, in the Modernist sense, the mutability of the funda-mental teachings of historic Christianity, and the lawfulness of adjusting the doctrinal conceptions of God, of the Creation, of Revelation, of the Word Incarnate, and of the Redemption, to the views of non-Catholic scientists. On September 8

of the same year was issued the Encyclical Paseendi dominici gregis. which made an exhaustive study of the whole theory and tendency of Modernism, declared it to be "a synthesis of all heresies," exposed its errors, denounced in severe terms the motives of its teachers, and authorities in the Church to take the most stringent measures for its extirpation, especially with regard to the teaching in religious seminaries, the publication of books, and the con ferences of the clergy. The Ency clical was of the most sweeping character, leaving no loophole evasion, and, where necessary, the Bishops set themselves at once to the task of discovering and rooting out any source of heretical teaching within their jurisdiction.

NEW ZEALAND BARS MENACE

The privilege of using the mails of New Zealand has been denied to The Menace, the foul anti Catholic paper of Aurora, Mo. Complaint was made against this paper to the Postmaster General by the editor of the New Zealand Tablet, a Catholic weekly, and by a Protestant gentleman. The Postmaster General acted quickly and notified the editor of the New Yealand Tablet that in the future copies of The Menace that contained such objectionable matter as peared in the copy submitted to him would be destroyed by the postal authorities.

THE NEW POPE

Although more than half the world is at present wild with war, the an-nouncement that a new Pope had been elected, did not fail of interested readers. Turning aside for a while from the slaughter and desolation breathing through the war news people of every nation gave their atention to the quiet, secret Conclave of grave and reverend men in Rome and thrilled with a feeling far dif-ferent from that with which war news could thrill them, to learn that the never dying Church had elected another head-had forged another link in the long chain connecting our days with those of St. Peter, and leading back to Christ Himself, Who chose St. Peter to be the Prince of His Apostles, His first Vicar, and the first head of His one true Church.

All over the world, Catholics of of St. Peter, without violating the every nationality were stirred at the news; and even nations, now facing each other in mutual hate, were united in thanking God that another

Pope had been elected. For the Pope is not national but international. Everywhere he is recognized as the head of a Church that knows no races or nations, that is not circumscribed in its work by national boundary lines. The Cath olic Slav equally with the Catholic Teuton, the Catholic Latin, the Catholic Celt. the Catholic Anglo-Saxon looks to the Pope as the bond that holds all the races of the world to-gether in the fellowship of the faith. And to day in a war-distracted world, people of all races who long for a cessation of hostilities, who earnestly pray for an end of the reign of bloodshed, are turning their eyes to Rome. A great burden rests upon the successor of St. Peter, at the best of times. No other man on earth carries such a cross. But he upon whom this burden has been placed to-day—what shall be said of him? Christian civilization—the civilization that the Popes have worked for and in a very true sense have made—to day in Europe this

ems to have failed, and the people are thrown back into a condition from which it had been hoped they had forever emerged. And the Pope, the representative of the Prince of Peace, beholds with aching heart his children of the various nations engaged in deadly decimating conflict.

Think what a grief this must be to him who now takes up the burden laid down by the beloved and lamented Pope Pius X. Shall not we who are his children, remember Pope Benedict in our prayers? And amid the Te Deums which we sing to celebrate his election, shall we not pray to God to aid him in the troubled times which have come upon the Church and the world; and give him the grace and strength to lead the nations and their rulers back to the pathways of peace!—Sacred Heart Review.

The finer the brain, the finer should be its culture. The higher the daily plane upon which the soul lives, the higher still must be its climb each succeeding day.

Let us never forget that an act of goodness is of itself an act of happi-ness. No reward coming after this event can compare with the sweet reward that went with it.

AUTOMOBILES, LIVERY, GARAGE

R. HURSTON & SONS Livery and Garage. Open Day and Night 479 to 483 Richmond St. Phone 423 Phone 441

THE ONTARIO LOAN & DEBENTURE CO T Capital paid up, \$1.750,000. Reserve \$1.450,000 Deposits received, Debontures issued, Real Estate Loans made. John McClary, Pres.; A. M. Smart, Mgr. Offices: Dundes St., Cor. Market Lane, London.

PROFESSIONAL CARDS

FOY, KNOX & MONAHAN Barristers, Bolicitors, Notaries, &c

Hon. J. J. Foy, K.C. A. E. Knox. T. Louis Monal E. L. Middleton George Keogh Cable Address: "Foy" Telephones { Main 798

Offices: Continental Life Building

CORNER BAY AND RICHMOND STREETS TOHN T. LOFTUS, BARRISTER, SOLICITOR, NOTARY, ETC.

712 TEMPLE BUILDING

P. J. O'GORMAN

ARCHITECT Plans, Specifications, Estimates SUDBURY, ONT.

FRANK J. FOLEY, L.L.B. BARRISTER, SOLICITOR The Kent Building
Corner Yonge and Richmond Street
TORONTO, ONT.

# SHAW'S **Business Schools**

Toronto, Canada, give high grade courses an quality young people to earn good salaries They include The Central Business College Yonge and Gerrard Sts. and Six City Brancl Schools. Curriculum sent on request. Ente any time. W. H. SHAW, President.

# Loretto Abbey Toronto

College and Academy for Resident and

Non-Resident Students.

COLLEGE FOUR YEARS—Classical, Moderna, English and History, and general courses leading to Degree.

ACADEMIC COURSE—Lower, Middle and Upper School—prepares students for Pass and Honor Junior Matriculation and Entrance to Faculty of Education; special course of one year after Junior Matriculation, designed as finishing year for Academic graduates.

PREPARATORY COURSE—Eight grades—usual

choral training.

MUSIC—Violin, piano, harp, guitar, mandolin, vocal.

Students who desire it, prepared for University and
Conservatory examinations. Frequent recitals by
distinguished artists.

ART—Studios for Applied and Fine Arts

COMMERCIAL DEPARTMENT-Full course resident students only.
For information, address The Superior.

ST. JEROME'S COLLEGE

Founded 1864 BERLIN, ONTARIO

Excellent Business College Department. Excellent High School or Academic Department. Excellent College and Philosophical Department. Address

REV. A. L. ZINGER, C.R., PH.D., PERS.

# British American College

Leads in age, influence and successful graduates. Specializes in Gregg & Pitman Shorthand and all Commercial Subjects. Fall Term opens Aug. 31st. Write for our catalogue. Address T. W. WAUCHOPE, Principal, Yonge and McGill Sts., Toronto.

Loretto Ladies' Business College 385 Brunswick Ave., Toronto

MUSIC STUDIO ATTACHED

# **URSULINE COLLEGE & ACADEMY**

"The Pines," Chatham, Ont.

RESIDENTIAL AND DAY SCHOOL FOR YOUNG WOMEN AND GIRLS

This is one of the best equipped and best conducted schools in Canada, and enjoys a well deserved reputation for giving an excellent practical and cultural training to its students. Many of them annually obtain Entrance to Faculties of Education and pass the other Preparatory and High School Examinations.

The Toronto Conservatory of music pronounces it one of the best of its affiliated schools. It offers exceptional advantages for the study of Art and Domestic Science.

The location on Grand Avenue is ideal and the campus comprises twenty-seven acres.

# The Catholic Record

Price of Subscription—\$1.50 per annum.
United States & Europe \$2.00 "
blisher and Proprietor. Thomas Coffey, LL.D Editors { Rev. James T. Foley, B. A. Thomas Coffey, LL.D.

ociate Editors { Rev. D. A. Casey. H. F. Mackintosh

pany the order.

Approved and recommended by Archbishops Falconio and Sharetti, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy broughout the Dominion.

Messra, P. Neven, E. J. Broderick, M. J. Hagarty, J. Ray Clancy, D. J. Murray, George B. Hewetson, Mrs. W. E. Smith, Miss Sara Hanley, Miss L. Heringer and Miss Bride Saunders are authorized to receive subscriptions and transact all other business for The Catholic Record.

pituary and marriage notices cannot be inserted pt in the usual condensed form. Each insertion new address.

N. B., single copies may be purchase.

A. McGuire, 249 Main Street, John J.

he O'Neill Co. Pharmacy, 109 Brussel

In Montreal single copies may be purchased from Mr. E. O'Grady Newsdealer, 106 St. Viateur street west, and J. Milloy, 241 St. Catherine street, west.

LONDON, SATURDAY, OCTOBER 3, 1914

# GOD'S VENGEANCE

"War is God's vengeance." To grasp this truth we must get a firm grip of the two great fundamental truths of man's free will and God's over ruling providence. Our accountability to God means nothing unless the will is free. "God made man from the beginning and left him in the hand of his own counsel. He added his commandments and precepts. If thou will keep the commandments and perform acceptable fidelity forever, they shall preserve thee. He hath set water and fire before thee : stretch forth thy hand to which thou wilt. Before man is life and death, good and evil, that which he shall choose shall be given him." This plain teaching of the law and the prophets Our Divine Lord did not abrogate or modify; He confirmed it simply and unequivocally: "If thou wouldst enter into life, keep the commandments."

God sees and cares; and "the eyes of the Lord are towards them that fear Him; and he knoweth all the work of man. He hath commanded no man do wickedly, and He hath given no man license to sin. . .

For mercy and wrath are with Him. He is mighty to forgive, and to pour out indignation. According as His mercy is, so his correction judgeth a man according to his works. . . Say not : I shall be hidden from God and who shall remember me from on high? Behold the heaven and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight, the mountains also, and the hills, and the foundations of the earth : when God shall look upon them

they shall be shaken with tremb-

The simple yet sublime faith in the all-seeing God and man's accountability to Him individually and collect ively finds no place in the anaemic creed of modern theology. German rationalism has destroyed belief in the Bible, the Divinity of Jesus Christ, the Redemption, the very founda tions of Christian religion and Divine direct contradiction to that fatalistic evolutionary philosophy which lays the flattering unction to our souls that we of this age are necessarily in the vanguard of human progress, intellectual, moral and spiritual. Our Christian ministers tell us from the pulpit that out worn creeds must be discarded, religion must be reconstructed to suit " modern thought." The crude pantheism of a Bergson is accepted as a new revelation; and God is but a blind, impersonal force of evolving nature. Man when he was in honor did not understand; he hath compared himself to the beasts of the fields and is become like them."

This note appears in the Tablet: "It is a rare event for any news paper in England, not distinctively organ of religion, to permit itsel to speak with definite accents of dog. matic Christianity. No leading article in the general daily or weekly paper has—to put the matter briefly—lately written 'Our Lord' or 'Our Savior.' 'The Founder of the Christian religion' has taken its place as an accepted phrase, chosen because it did not too decisively commit the leader writer or his commit the leader writer or his paper or his editor. But now a change may be noted. In the day of battle and of grief one paper after another—merning and evening alike —urges its readers to prayer. And it is startling, so sudden is the change, to find the Times appealing God of justice, and Germany of 'regarding the Christian reed as outworn' as one accuses nother of a folly or a crime."

That the newspapers of a Christian country should be ashamed to confess Christ before men is sad; but sadder is it to knew that secular editors are no more delicately and de. definite piece of structural work leading lights of the pulpit and of wonderful models of how all the of England, written before William II. fault; on her be our blood-guiltiness!

atheistic Government of France-s government chosen by the peoplecarefully excludes all mention of the God of battles, even when the fate of the nation trembles in the war balance. Germany, drunk with pride in her military and intellectual achievements, boldly assumes the role of Divine Providence. "Hegel in Naturrecht tells us of a ruling race for a particular epoch, a race which has the absolute right to be the representative of the present stage of the evolution of the world spirit. Against this right the spirits of other nations more to world history." In German Imperialism luciferian pride takes the place of Christian humility.

Sham, hypocrisy, pharisaism and pride are ugly vices of the age. The pride that shows itself in the dilletanteism of modern religious thought (save the mark) is not luciferian but shallow and vulgarly boastful. It excludes, however, all true humility, and humility is one of the lessons God is teaching nations and individuals in this war. War is God's vengeance. We may justify ourselves as we will before men ; before God men and nations are guilty. The issue of the war is in the hands of God; but we know that God in His infinite wisdom created man free, and in His infinite mercy His providence to be influenced by man's humble prayer. The whole liturgy of the Mass in Time of War breathes that spirit of humility, of acknowledgment of unworthiness and guilt, of simple, childlike trust and confidence in Divine Providence, which should take the place of the proud pharisaism which boastfully tells God that we are not as the rest of men, even as those Germans -at whose feet we have humbly sat in times of peace. This collect from the Mass just mentioned will make an appropriate addition to our daily

"O God, the ruler of all kingdoms and kings, who dost heal us by striking, and preserve us by pardoning extend thy mercy to us, that we may make use of the tranquillity of peace preserved to us by thy power, as a remedy for our correction. Through Our Lord Jesus Christ who livest and reignest world without end. Amen."

# THE RHEIMS CATHEDRAL

The wanton destruction of the world-famous Cathedral of Our Lady of Rheims is another proof to a shocked world of the truth of Cardinal Mercier's characterization of the progress of the German Armyan irruption of barbarians.

To describe in any detail the great Cathedral, whose destruction has left civilization poorer, would be impossible. Ferguson in his History of Architecture says :

"The subject of the cathedrals, their architecture and decoration is, in fact, practically inexhaustible. . Priests and laymen work with mason, painters and sculptors, and all were bent on producing the best possible building, and improving every part and every detail, till the amount of thought and contrivance accumulated in a single structure is

almost incomprehensible. If any one man were to devote a life-time to the study of one of our great cathedrals-assuming it to be complete in all its medieval arrangements-it is questionable whether he would master all its details, and fathom all the reasonings and experiments which led to the glorious result before him."

" It would be a mistake," says Dr. James J. Walsh, "to think that the Gothic Cathedrals were impressive only because of their grandeur and immense size. They are much more than this; they are the compendious expression of the art impulses of a glorious century. It is only by considering the separate details of the art work of these cathedrals that the full lesson of what these wonderful people accomplished can be learned. There have been many centuries since in which they would be entirely unappreciated. Fortunately, our own time has come back to a recognition of the greatness of the art impulse that was at work, perfecting even what might cathedrals, and the brightest hope for the future of our own accomplishment is founded on this belated appreciation of old-time work.

The statues in themselves are not so beautiful, but as portions of a

the modern religious press. The different arts became subservient to the general effect to be produced. It able German militarism in terms was at Rheims, however, that sculp- grown very familiar to us to day : ture reached its acme of accomplish ment, and architects have always been unstinted in their praise of this feature of what may be called the Capitol church of France."

Reinach in his Story of Art Through out the Ages has these references to Rheims cathedral:

" One of the most admirable of its creations is the famous capital of the Vintage in Notre Dame at Rheims. carved about the year 1250. Since the first century of the Roman Emhave no right, and they as well as pire art had never imitated nature those whose days are past belong no so perfectly, nor has it ever since done so with a like grace and sentiment."

Again: "It is often said that all gothic figures are stiff and emaciated. To convince ourselves of the con trary we need only study the marvel lous sculpture of the meeting between Abraham and Melchisedech, in the Rheims cathedral; or again in the same cathedral, the Visitation, the seated Prophet, and the standing Angel, or the excellent Magdalen of the Bordeaux cathedral."

And the press despatches tell us that all these masterpieces of sculpture together with paintings, tapes tries, and stained glass are a heap of

In Westminster Abbey nearly thousand years of English has promised to allow the decrees of history is enshrined. The Cathedral of Notre Dame at Rheims where the Kings of France used to be crowned was even a richer treasury of French history as it was built on the site of the basilica where Clovis was baptized by St. Remigius in the fifth century.

Nor can this latest piece of incred ible vandalism be excused either as accidental or justified by military necessity. General French's report removes all doubt on that score :

"There was no justification on military grounds for this act of van dalism (the burning of the cathedral at Rheims), which seems to have bee caused by exasperation born of -a sign of impotence, rather than of strength. It is noteworthy that a well-known hotel not far from the cathedral, which was kept by a German, was not touched."

Although we can place little reliance on press depatches from Rome with regard to the Pope, the following may be true :

Rome, Sept. 22.-The Pope has sent a despatch to the Kaiser protesting in dignified terms against the ruthless destruction of the cathedral at Rheims. Pope Benedict says this crime

cries for God's vengeance. He warn the Kaiser lest the destruction of the Lord's temples provoke the anger of God, against which the most power-

ful armies are powerless.

Edmund Harancourt in "Le Journal" says:—"They have destroyed the pearl of the west, the jewel of the centuries, the monument of faith and devotion by which the united soul of the Christian world attested its belief, its destiny and its God. We cannot say as Jesus said at Golgotha, 'Father, forgive them, for they know now what they do.' They did know. The German army contains, besides brutes, men who are savants, uthors, men of genius. They k and they must share the responsibil-ity for a crime against the human

The French socialist, Gustave Herve, far from listening to angry suggestions of reprisals, strenuously deprecates any counsels that would degrade civilization to the level of German barbarism.

"When we enter Germany I hope General Joffre will issue a proclama tion reminding everybody concerned that to the soldiers of the Allies the lives of women, children and noncombants are sacred.
"When we are before Cologne with

our 75-millimeter guns, our soldiers will not need the reminder that Cologne contains one of the seven won ders of the world, which must not be "And at Munich, Dresden and Ber

lin a guard of honor must be placed before every library, museum and art gallery.

Let us hope that civilization's horrified protest may stay such ruthless vandalism in the future.

In season and out of season everybody blames the Kaiser for the present war. The sole cause is the warmad Kaiser. Sixty-five millions of peace-loving Germans are driven to war by the Kaiser. Or they caught the war fever from the Kaiser. But be considered trivial portions of the at any rate and at all the time it is the Kaiser.

June, 1888. It is true he has been a war Lord from the beginning; but Germany was war mad before his

time. Sir William Butler, in his Invasion

came to the throne, describes inexor-

"For over thirty years, the Germa lesson of war, a lesson that was studied in order to gratify the mili-tary instincts of any particular class in the community, but a lesson learned by heart by the collective isdom and united manhood of the entire empire. That warfare was the normal condition of peoples— that peace should be only a prepara tion for war—and that commerce, agriculture, trade, and science should all be subordinate assistants towards the armed strength of the empire—such, in brief, was the ruling idea which, first springing into modern life in the kingdom of Prussia about the middle of the nineteenth century, spread throughout the whole German people ere that century had reached its closing de-

. . . "Whether the secret source lay in force of modern circumstance, or i right of ancient inheritance, the fact remained that to war as an end every means in Germany was directed; and prince and peasant, merchant and trader, student and master, owed first a soldier's fealty to the Fatherland, and afterwards a civilian service to themselves.
... "If a railway was laid, a canal

dug, a river channel deepened, or a mountain tunnelled, the watched with eyes jealous for the re-quirements of home detence, or anxi-ous for assistance towards outside at-tack; things might be useful for trade tack; things might be useful for trade or traffic, the convenience of pleas-ure, or the needs of knowledge, but their first importance was their as-pectin war. Commerce might barter, trade might buy and sell, science might invent and improve, industry might lebor, but the hands of all might labor, but the hands of all must know how to hold the rifle, and the ploughshare be ever ready to be-

If the distinguished British Gen eral could write thus nearly forty years ago, before the present emperor had anything to do with German affairs, those who hold that German autocracy in the person of Kaiser William II. solely responsible for the present war evidently do not know their Germany.

# WHY NOT?

"Remember that the German people are the chosen of God. On me the spirit of God has descended, I am his weapon, his sword, and his vicegerent. Wos to the disobedient, death to cowards and unbelievers."

Thus spoke the Kaiser when call ing his troops to war. And why not? State supremacy and private judgment make his position unassailable. Once deny that there is a power in the world higher than the State, a power to which State and individual must bow, and the basic principle of Christian civilization is destroyed. Might becomes right. And savage war is the final arbiter. National religions but intensify national enmities. Only a universal Church can promote universal brotherhood. Only the infallible Church of the Living God can command the obedience of all men.

# THE GERMAN EXCUSE

The Cologne Gazette abandons the original excuse—still advanced by the German Protestant theologiansfor the violation of the neutrality of Belgium.

"We know we did wrong not to respect Belgian neutrality, and the Imperial Chancellor openly confessed the wrong before the world. But have we not done everything to save Belgium as far as possible from the horrors of war? Have we not declared again and again that we would redress the wrong and touch no hair on a Belgian head if the passage of our troops were unopposed? The Belgian Government willed otherwise, arranged its game with our opponents, and did not even warn the population that war must be carried on only between soldiers. The blood guiltiness for the punitive measures that have been taken falls on the Belgian Government alone." This is the way Cardinal Mercier describes "the punitive measures."

"These bomb - carrying Germans wanted to strike at the head of Belgium. They wished to raze to the ground Belgium's intellectual capital, throwing into flames alike the con-tents of laboratories and libraries.

The German deeds in Belgium have nothing to do with war, either of the old days of chivalry or the modern and scientific form; it is an irruption of barbarians into a prosperous, honest, and industrious coun try. It is a blind ebullition of rage against God, against his temples against art, sacred or secular and William II. became King of Prussia atill more against God in the mas and Emperor of Germany the 15th of sacre of helpless women and chil-

"We know we did wrong" and the Imperial Chanceller openly confessed the wrong;" now what more

There is one plea, however, that is entered in Germany's defence which deserves some consideration War must be carried on only between soldiers." It may seem hard but it is the law of nations. But does international law countenance the bombardment of undefended towns, the wanton destruction of property, desecration and destruction of churches, outrages on women and children? It may be that Belgian civilians goaded to fury at the sight of these things have taken up arms against the invader in defiance of international military law. Belgium had a small army. Even on a war footing it was only 150 000. Does international law compel every man to wear a uniform who is willing to defend his country from confessedly

The Regulations respecting the Laws and Customs of War, signed at the Hague on the 18th of October, 1907, by Germany herself contain the following article:

unjust invasion?

"The inhabitants of a territory not under occupation who, on approach of the enemy, spontaneous y take up arms to resist the invad ing troops without having had time to organize themselves in accordance Article 1, shall be regarded as belligerents if they carry arms oper ly, and if they respect the laws and stoms of war.

Yet the Germans openly justify the cold blooded "execution" of all Belgian's civilians caught bearing arms.

# PROTESTANT THEOLOGY

A group of German theologians in a manifesto addressed to "all Evangelical Christians abroad" protest against the Belgian lamb troubling the waters on the German wolf in these Evangelical and truthful terms :

"Unnameable horrors have been committed against Germans living peaceably abroad—against women and children, against wounded and physicians-cruelties and shameless ness such as many a heathen and Mohammedan War has not revealed. Are these the fruits, which the non-Christian peoples are to recognize whose disciples the Christian nations Even the not unnatural excitement of a people, whose neutralityalready violated by our adversaries -could under the pressure of implacable necessity not be respected, effords no excuse for inhumanities. nor does it lessen the shame that such could take place in a land long ago Christianized."

Now this is interesting reading in the light of subsequent "cruelties and shamelessness such as many a heathen and Mohammedan War has

not revealed." The ungentle Belgians! Long ago Christianized but never Lutheranized or rationalized the heroic Catho lic Belgians command the respect and admiration of all peoples Christian and non Christian. And these same peoples are asking whose disciples are the ruthless German

### THE RHY. BDWARD GORDON DOB, ARMY CHAPLAIN The following telegrams tell their

own story : Sept. 22, 1914. To the Right Rev. Bishop Fallon,

Can you send me an English speak ing priest for the contingent who could minister to the English speak. ing Roman Catholics. I would like a young man of your own choice who would help in military ways as well

SAM HUGHES. Windsor, Ont., Sept. 22, 1914 Colonel, the Hon. Sam Hughes, Min. ister of Militia, Valcartier Camp,

Diocese of London gladly offers Rev. Father Edward Gorden Doe for chaplain's services with Canadian contingent. He will fill the bill. Kindly notify me when he should re-M. F. FALLON, Bishop of London.

Valcartier Camp, Que, Sept. 23rd, 1914. To Right Rev. Bishop Fallon, London

Please have Reverend Father Doe report here at the earliest possible moment. This will be authority for Railway Company to issue him hrough ticket here. SAM HUGHES.

Father Doe left the same day.

Edward Gordon Doe was born in London thirty-two years ago. He made his collegiate course Assumption College, Sandwich, 1902. 1907, and studied theology at the Grand Seminary, Montreal, for the next three years and a half, when he was ordained priest by the Right Rev. M. F. Fallon, D. D., on Dec. 17th, 1910. After some months as curate at Walkerville he was made administrator of the parish of Big Point. do you want? It is plainly Belgium's For the last two years he has been

Conception. Windsor, and had ust been appointed to St. Anne's Church Walkerville, where he was to have formally taken charge on Sunday

In his own person the newly ap. pointed chaplain typifies the new era of Anglo-Irish good-will that has been emphasized by the outbreak of the great war. His father was English in origin and Anglican in religion; while his mother's patronymic, Kavanagh, tells the whole story of his maternal ancestors.

Of the best type of the younger generation of Canadian priests, soldierly in appearance and bearing, earnest, zealous, and withal genial and affable, Father Doe will make an ideal army chaplain for the brave young fellows who make up the Canadian contingent. While his business will be the spiritual welfare of English-speaking Catholics we have how Irishmen cheered the news of entire confidence that his presence in camp and at the front will be helpful to the whole contingent "in military ways as well as spiritual."

### THE LATE SIR JAMES P. WHITNRY

Sir James Whitney's career and personality demonstrate the fact that the highest political success may be achieved in this province of Ontario without sacrifice of the plain. straightforward honesty that says what it means and means what it says. Because of the sturdy manliness that characterized his public life, whatever mistakes he may have made, he retained to the last the love of his friends and the respect and confidence of all.

The chief Liberal paper in Ontario, The Toronto Globe, thus fitly gives expression to the general esteem in which the late Premier was held:

In this his last important public appearance Sir James said :that my words are lame and halting, not equal or fit or apt in which to xpress the thought that comes surg ing through my consciousness at the present time. Coming back, my present time. Coming back, my friends, as I have, by God's mercy, from the shadow of the Dark Valley, I am constrained, nay, compelled, to express the thanks I owe to the people of Ontario. They have given me an opportunity, I think I may say, of being of some service, and they have given me their confidence in full measure—in full measure, heaped up pressed down, shaken together, and running over—and as long as my renewed health and strength are vouchsafed to me I shall be at their disposal, and endeavor to give them the same faithful service as I have in the past. And I thank you, my good friends, no matter what your political feelings may be, who have ome here to-night, and with a heart filled to overflowing I say, may God bless you every one."

And now he is gone into that Dark

Valley from the shadow of which he o recently emerged. Full of years three score and ten-but until recently with almost no abatement of vigor; full of honors, alike from the common people of his native Pro-vince, from Parliament in which his was law, and from his King; respected even by those who neither loved him nor followed him, he has passed into the great beyond, his public career unspoiled by slow decline, his name unstained by dishaunt the steps of those from low estate to high position.

THE GREAT TRANSFORMATION The Home Rule Bill has received

the Royal assent. John Redmond is engaged in raising an Irish Brigade to take its place in the fighting line on the continent. Even amid the clash of this awful world conflict we may pause to reflect on what may be truly called The Great Transformation. England has been engaged in many wars, but never until to day

had Ireland much reason to pray for her success. Ireland has been, up to the present, the one blot on England's escutcheon. Held against her wishes for England, exploited in the interests of a shameless Ascendancy that despised the inhabitants as serfs the while it fattened upon their weat, what had Ireland to fight for? And yet this is not the first occasion of the letting of Irish blood for the defence of the Empire. In all that Empire's wars she has borne her part and more than her part, so much so that Sir William Butler, as brave a soldier as ever donned a uniform of the King, said of her, "I am certain these columns two weeks ago, may that if it had not been for the blood, the brain and the brawn which Ireland has given to England, neither England or her Empire would be what they are to day. I doubt indeed, if the Empire, as distinct from England, would have had an exist. Dionysius, who lived to a great age ence at all." A mild statement, bu one amply sustained by the facts of virtue and after his death was inhistory. From Wellington to Kitchener terred in the cemetery of St. Calistus. assistant priest at the Immaculate Irishmen have planned the Empire's He was the twenty fourth successor

campaigns, and have carried them to a successful issue. The "Fighting Race" have died for the Flag even when that Flag was the emblem of oppression to their own beloved land. And, until now, did England ever show that she was grateful for Ireland's sacrifice? We quote General Butler again: "Ireland has seldom been thanked for her work. When the work or the fight was over, the step sister island stepped in and took the chestnuts."

But let the dead past bury its dead, If Ireland finds it hard to forget she has ever been ready to forgive. Redmond's historic House of Commons speech, and his raising of the Irish Brigade, is the proof that she has forgiven the terrible past. It is the proof, too, if proof were needed, that it pays to trust the people. We have not forgotten the Boer War, and British reverses. That was in the old days of "No Home Rule" and coercion. To-day, with Home Rule on the Statute Book Ireland, in the words of the Prime Minister, is the one bright spot;" Irish National Volunteers escort the regulars to the transport ships; Catholics and Protestants have come together to defend the shores of Ireland : Redmond, enthusiastically endorsed by Ireland, sets about raising an Irish Brigade for service abroad. Home Rule has worked the Great Transformation. That which was to dismember the Empire has at last united it. England has not had to wait long for her recompense, or Irishmen for their justification.

It will not be the first time that an Irish Brigade has faced the music, of shot and shell upon the battlefields of France. But then they fought against England : to-day they fight under her banner. Then, at Fontency, their deeds of valor wrung from William the historic malediction, "Cursed be the laws which deprive me of such subjects." To-day King George may well exclaim, "Blessed be the statesmanship that has given my Empire such brave defenders."

COLUMBA

NOTES AND COMMENTS As appears from the statement of a French missionary priest, Father Gustave Raoult, now in Japan, which we find in a recent issue of The Field Afar, there are eight papers published in English in the Island Empire, one of them, the Japan Times, being edited and published exclusively by native Japanese None of these papers display a friend ly disposition towards the Church, some of them being openly hostile, while the others seem pledged to a conspiracy of silence regarding Catholics and their works. This leads Father Raoult to express the hope that British or American Cathelies might found an English paper in that far-off land, and by their interest in Catholic missions vindicate their right to the Catholic name "One is not a Catholic," this mission ary concludes, "if he does not seek honor or by the petty jealousies that the conversion of the world." The call to Catholic laymen to heartfelt interest in foreign missions was never so imperative as it is now.

> recent Conclave was the unlooked for presence of Cardinal Arcoverde de Albuquerque, Archbishop of Rio de Janeiro, the first representative of the Church in South America to participate in a Papal election. The Cardinal had been visiting in Spain, on his way home from Rome, when the War broke out, and immediately left for his diocese. On the high seas, however, he learned of the death of Pope Pius X. by wireless, and begged the captain to intercept if possible, by the same means, any homeward bound vessel to take him back to Spain. The effort was successful; the Cardinal transhipped in mid-Atlantic, and to the great surprise of his brother Cardinals arrived in Rome in time to enter the Conclave. He has since resumed his journey to Brazil.

AN INTERESTING feature of the

READERS OF THE several paragraphs regarding Pope Benedict's predecessors of the same name in the Apostolic See, which appeared in be interested in some further particulars regarding the Popes. A recent writer in the Lamp has summarized some facts which will bear repetition. Of the first 30, 29 were martyrs, the exception being St. in the exercise of every Christian been canonized.

IN REGARD TO nationality, 104 of the Popes were Romans; 108 natives of other parts of Italy; 44 were Frenchmen; 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 3 Spaniards, and 2 Dalmatians; while Palestine, Holland, Portugal and England have each contributed one to the Papal Chair. Nine Popes reigned less than one month, 30 less than one year, 11 more than 20 years, and 6 over 23 years. The reign of St. Peter was the longest in the history of the Papacy, and it is remarkable that it remained for the nine teenth century to furnish, in the persons of Pius IX. and Leo XIII., the next two in point of length of service. His Holiness, Benedict XV., Peter's latest successor, is still in the prime of life, and it is quite reasonable therefore for Catholics to hope that he may be spared to attain to at least the years of the thirteenth Leo.

THE WIDESPREAD ruin and desolation which war has inflicted upon the heroic little kingdom of Belgium renders doubly interesting an experience of Cardinal Gibbons' during his visit in the early summers to Europe. This visit is not to be confused with his later journey to attend the conclave for the election of a successor to Pius X. During a short sojourn in June as the guest of Mr. Francis Jenkins of Baltimore, at his villa on the shores of Lake Geneva, the Queen of Belgium, who was visiting in the vicinity, hearing of the presence of the American Cardinal, of whom she had heard so much, expressed an earnest desire to meet him, and to assist at his Mass. Accordingly, on the morning of June 8th, she attended Mass in the little private chapel of "Villa Maryland," and afterward accepted an invitation to breakfast with the Cardinal and with his hosts. All, it is related, were impressed by her charming simplicity and cordial ity. The subsequent tragic sequence of events in Her Majesty's Kingdom have shown that she possesses also the qualities of courage and for-

WAR HAS centered interest also in certain members of the Royal House of Austria. Two of the sisters of the future Empress ( if the war leaves a throne to succeed to in Austria. ) are nuns in an English convent. The Benedictine Convent on the Isle of two royal personages who have chesen to serve God in the seclusion of the cloister rather than in the white light of a throne. One, who is half sister only to the prospective empress, was recently professed; the other is still a novice. The Benedictine Convent in which they pursue their vocation was one of the first places visited by King Edward VII. after the serious illness which caused the postponement of the cor-

inate in Great Britain, in France, or in this country, as regards Austria's participation in the ruthless and unprovoked war which the German Kaiser's ambitions has inflicted upon the world, there can scarcely be two opinions regarding the aged Emperor Francis Joseph. It used to be said by the knowing ones that the longpredicted European war would not eventuate so long as the old Em. peror lived. A good many conjectures have been shattered by the course of events following upon the assassination of the Austrian Crown Prince—this conspicuously amongst them. It seems relatively safe to say that since Francis Joseph was not destined to close his eyes in peace he may be spared the spectacle of the misery and degradation to which Austria will be brought ere the war terminates. The mere outbreak of hostilities was crown of sorrow enough for one who by his personal influence and high character alone had so often averted that catastrophe from his people within the past sixty-six years -a term of kingship without parallel in history. Without regard to national sympathies or animosities therefore. the compassion of the whole civilized world will go out to the aged occupant of the throne of the Hapsburgs It can scarcely be denied that the cup of bitterness of this unhappy monarch has been filled to overflowing.

THAT THE Emperor is bowed be neath his weight of sorrow must be evident to every observer. This direction of the night flyer over the grief finds touching expression in a letter to bis First Minister which has found its way into the public prints.

The airman has discovered

of St. Peter. The total number of martyr Popes is 33. Eighty-two have says, "I have shared with my peoples here canonized.

The total number of "For sixty-five years and more," he says, "I have shared with my peoples his falling torch makes the range cruisers in the North Sea on August and position. Instantly the British 2, the sinking of the British cruiser joy and sorrow, mindful, even in the gloomiest hours, of my high duties of responsibility for the destinies of falling star. the millions for whom I am answerable to the Almighty. This fresh painful trial that God's unfathoma ble decree has imposed upon me and mine will strengthen me in the resolve to follow the way I know to be right, to my last breath, for the welfare of my peoples, and I can at the end bequeath to my successor the pledge of their love as my most priceless legacy, that will be the dearest reward of my paternal care."



THE REV. EDWARD GORDON DOE

ON THE BATTLE LINE

BRITISH SING AND JOKE AS BULLETS FLY

New York, Sept. 25 .- A tale of warfare from the British camp France, vivid with description of the way the British forces faced death on the battefield, of the jokes they cracked, and the prayers they said with the bullets sweeping ranks, was brought to New York today aboard the steamer Mauretania by the Rev. James Molloy, a native of Trenton, N. Y., who served as chaplain for several weeks with one

of the British regiments in France.
"In a modern battle there is an overpowering sense of unreality," he "The business of seeing men kill each other seems mechanical, because of the preponderance of the machine element in the affair; the Wight is the religious home of these human element simply bleeds and dies, but the machines continue in their perfection of slaughter.

> STUPENDOUS BRAVERY "The conduct of the British soldiers in the trenches was surprising. There those men stood behind shoulder high mounds of dirt, facing level sprays of death in front, yet cracking jokes and singing snatches of music hall ballads between volleys. Stupendous bravery, I call

t, or stupendous absence of nerves.
"I've heard men under the crashng fire of the terrible German guns and with comrades dropping all about them, unite in roaring, It's a long Road to Tipperary,' as if they were in barracks. Sometimes I'd hear a big Irishman call out to a neighbor in the trenches: 'Well, I forty six in all that have arrived in neighbor in the trenches: 'Well, I winged that Dutchman, all right.'
The business of killing, with them break of the war. More are coming. seemed personal and to partake somewhat of a sporting event.

ENEMY LIKE THE SEA " But how the Germans did pound that British line at Mons! They came on, and on, and on, never stopping, never faltering. It was like the waves of a blue-gray sea rolling up through the fog. One wave would break and die away, but would break and die away, but another would be right behind it, pushing on inexorably. The Ger-man commanders threw their men into the the face of British fire with absolute recklessness, counting on the sheer weight of numbers to overwhelm us.

To see, through glasses, those German lines move forward was like watching regiments of toy soldiers pushing across a table. You'd see ong row of pale blue blocks, topped with spiked helmets, break from cover and come rushing at you.

"Then a British gun at your elbow would speak, a shell would drop right in the midst of that blue block, a great hurling up of smoke and soil and—the block would be gone. Nothing left but a few little men nadly running back through the haze of powder smoke.

ALL WIPED OUT

"Perhaps the night fighting is the most weird and terrible to see. In this the forces of the allies had the superiority through their preponder ant supply of aeroplanes. The allied forces on the retreat from Mons to Senlis had thirty-five aeroplanes, which were busy day and night, but

particularly at night.
"You would hear a whirling of in visible propellers overhead, and by straining your eyes could trace the German positions. Gunners stand

guns roar and a shower of shells soars up to follow the line of that

RETREAT A NIGHTMARE "The retreat of the British from Mons to Senlis was one long night mare. No sleep for anyone; no rest from the harrying of the German

guns and cavalry.
"Yet so stubborn was the spirit of the soldiers in the trenches that they rebelled against the order of retreat failing to understand that the slow falling back in the face of the German advance was in accordance with pre-arranged plans of the French and British. Sir John French even explained to some of the private soldiers the reason for his orders to retreat.

NOTRE DAME NUNS AND THE

BLESSED SACRAMENT RESCUED BY FUGITIVE NUNS

Five Sisters of Notre Dame arrived in London from Antwerp on Wed-nesday, September 9. The Order has several houses in and around Antwerp, and as some of them are close to the fortifications it was deemed prudent to gather the Sisters together in the central house in the Rue de l'Empereur, which is at present given up to Red Cross The Sisters say that on one night alone they saw eight bomb fall from Zeppelins, and that the balcony of the convent was destroyed by one of them. On Thursday, eighteen more Sisters arrived from Belgium at one of the London houses of the Order. They had received the greatest kindness on their journey from the British "Tommies" at Ostend, who had insisted on carry ing the Sisters' small luggage to the officials on the boat, who in turn refused payment from them for their frugal meals. Two of the Sisters belong to the Vise community, and their story is as pathetic as it is in-teresting. For two weeks they had lived in a cellar; then the Superior and a Sister were taken as hostages, and for three days they had only a little straw for their beds, whilst was brought to them at irregular intervals by a German soldier They had to leave Vise at an hour's notice. The Superior, acting on a previous permission, gave Holy munion to her Sisters, and then secured the ciborium containing 300 Hosts from the parish church. They tramped for some miles till came to a small village, where they made their way to the church. On their arrival Benediction of the Blessed Sacrament was being given, and they immediately deposited their Sacred Burden in the hands of the good Curé, who informed the congregation of what had happened The Sisters then managed to make their way to Maastricht, where they ospitably entertained by the Franciscan Sisters for a short time. They are now dispersed in the convents of their own Order at Antwerp, Ghent, and London. We understand that a community of 40 nuns of anwere expected at one of the London houses of Notre Dame, as well as some Belgian ladies and children No news has as yet been received

ally been driven from their convents at the point of the bayonet. NOTRE DAME NUNS ARRIVING Twenty three Sisters of Notre

from the head house at Namur, but

in many towns and cities in Belgium

Sisters of Notre Dame have been

taken as hostages, whilst at Gem bloux and elsewhere they have actu

The Sisters, on arriving at Charing Cross Station, were received by a cheering crowd, who gave them the warmest of welcomes. The London-ers lined up and formed an avenue down which the Sisters had to pass amid the cordial cheers of those who

welcomed them. The Sister Sacristan of the Notre Dame Convent at Vise says that when she left her Convent the German soldiers were actually knocking down the railings in front of th Convent. She made a sign to them that she was carrying the Blessed Sacrament. They gave the military salute. The Sister thinks there were priests among the German soldiers, because they too made a sign that they had the Blessed Sac rament with them.

The Notre Dame Sisters who have arrived in London are being distrib uted over the Notre Dame Convents in Great Britain. More are expected. The Sisters have a splendid convent in Ghent, an old Abbey with magnificent cloisters. Gher this week is in some danger, and the which the Germans destroyed last convent, which the Sisters had to

# RIVAL ARMAMENTS

After many experiments, France the United States and Great Britain began about 1900 to add submarines their fleets; Germany began in to their fleets; Germany began in 1906. The effectiveness of the submarine in warfare is only now being tested. Of this type of vessel Britain has 77, Germany 24 completed some months ago and 12 more under way

The engagements in which submarines have figured since the war began have been the sinking of a quickly.

Pathfinder by a German submarine on September 9, the sinking of the German cruiser Hela off Heligoland by a British submarine on September 13. and the sinking of the three British cruisers reported yesterday as having been destroyed by German submarines, and of two of the attack ing craft. The Germans have, there-fore, had distinctly the best of the under warfare to date, the obvious reason being that the British ships are cruising about in the open sea while Germany's warships are shel-

ered in port.

Britain has still 31 armored cruisers, while Germany has but 13. The naval operations to date have cost Germany three light cruisers of the fainz class, the armored cruiser Madgeburg and the cruiser Hela, and several destroyers and auxiliary cruisers. In addition, the Goeben, one of Germany's greatest fighting battle cruisers, and the small armored cruiser Breslau were driven into the Dardanelles and sold to Turkey when it was seen that escape was impossible. On balance Ger-many's sea power has suffered much naval engagements that have taken

BRITISH CRUISERS TORPEDOED The destruction of 3 British armored cruisers in the North Sea by a German flotilla of submarines on Sept. 22 affords striking proof of the part that will be played in the naval warfare of the future by submerged craft. The Cressy, the Aboukir and the Hogue were great ships of 12,000 tons displacement, carrying crews of 750 men each and an armament of 2 9 2 guns, 12 6 inch and 12 8-inch quickfirers. Against attack by hostile cruisers their sides were provided with a belt of 6 inch harveyizd steel, which protected the vital parts of the vessels, such as the engine room, coal bunkers and ammunition magazines. On their decks they had 3 inches of steel to guard against shell penetration there. But on the hull, under water, they were unprotected. Hidden from the gunners who stood impotently by their deadly weapons, with an effec-tive surface range of 6 or 7 miles, the submarines crept close enough to make sure that their torpedoes would find the mark. The British loss of life is not yet disclosed. Survivors say that 2 of the 5 submarines engaged in the attack were sunk, but the 70 Germans sent to the bottom were few compared to the Britons of the 3 cruisers, who must have been killed outright by the explosion of the torpedoes of the sub-

THE MUNSTERS' GALLANT STAND

A wounded private of the Royal Mun ster Fusiliers tells the following story of the last fight of that famous Irish regiment, the old "Dirty Shirts," who Neill's march to Cawnpore during the Indian Mutiny:

With the Guards, the Coldstreams the Irish, and the Scots, we took part in all the fighting up till Friday week, when we had our hardest time. Somehow, we were left behind, and had to bear the brunt of the whole German attack. They came at us from all points—horse, foot, artillery, and all-and the air was thick with screaming, shouting men, waving swords and blazing away at us like blue murder. Our lads stood up to them without the least taste of fear. We wouldn't surrender, and tried our hardest to cut through the stone wall of Germans. It was hells own work but I can say that we never hoisted the white flag, and if the battalion was wiped out as they say, it fought

to the last gasp.
"The spirit of our lads was such that you couldn't help being proud of got back my senses the Germans had gone. I got into the hands of the sisters and was taken back into our lines, where I saw some of our boys who had got away. They told me that the 'Dirty Shirts' had been almost cleaned up by the Germans, but had made the Germans pay dearly for their brazen impudence in thinking they could cut off an Irish regiment without having to fight."

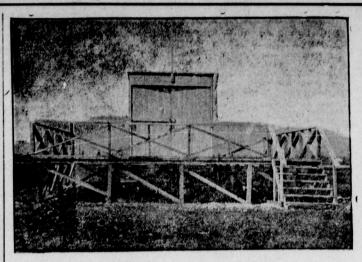
ULSTER NATIONALISTS ARMED

The Ulster regiments of the Irish National Volunteers have now been practically all furnished with complete equipment of rifles, bayonets, and ammunition. Three specially chartered steamers lately arrived in Dublin containing supplies and these were allotted. Ulster Nationalists having first claim. Mr. Redmond has entered into contracts for addi tional supplies, which, when received, will equip the whole Irish National Volunteer Force. Mr. John O'Connor, M. P. (an old Fenian) and Professor Kettle joined Mr. Devlin in the arrangements for landing and distrib-

For every life there is a summit. Happy are they who go in it, and the lot of those who faint and fall in the struggle. Short or long to the top, it can only be scaled by persist-ent climbing. There must be ambi-tion to do and dare or the prize will

not be secured.

If we were all a little more charitable when we became involved in misunderstandings, we would be able to clear up the trouble twice as gratitude, but if England cast them



CATHOLIC CHURCH AT VALCARTIER CAMP, QUEBEC
Courtesy of Canadian Northern Railway

"A LONG WAY TO TIPPERARY" By Canadian Press

London, September 21.—Through out the British Isles enlistment continues unabated, and a noteworthy feature is the high standard of the Students and young professional men are conspicuous in every squad seen upon the London

streets.
"It's a Long Way to Tipperary," now has become a fixed classic song in this war, much in the same manner as "There'll Be a Hot Time in the Old Town To Night," swept through the American Army in Cuba during the Spanish American war. Even the German prisoners interned in England have caught the fever and may be heard singing it as well as they can.

"IT'S A LONG WAY TO TIPPERARY Un to mighty London came an Irishman one day,

As the streets are paved with gold, sure ev'ryone was gay; Singing songs of Piccadilly, Strand and Liecester Square, Till Paddy got excited, then he shouted to them there:

CHORUS -It's a long way to Tipperary, It's a long way to go: It's a long way to Tipperary, To the sweetest girl I know, Good bye Piccadilly, farewell Lieces ter Square, It's a long, long way to Tipperary, But my heart's right there.

Paddy wrote a letter to his Irish Molly O. Saying, "Should you not receive it, write and let me know:

If I make mistakes in spelling, Molly dear, " said he, "Remember, it's the pen that's bad, don't lay the blame on me.

Molly wrote a neat reply to Irish Paddy O, Saying, "Mike Maloney wants to marry

Leave the Strand and Piccadilly, or you'll be to blame, For love has fairly drove me silly, hoping you're the same.'

THE ULSTER

me, and so

"LOYALISTS

WHAT THEY REALLY SAID We are in receipt of a very intersting letter from a reader who feels that we placed too much emphasis in last issue upon the role played by Ulster in precipitating the greatest European war of all time. He says that in his reading of the newspapers he "has failed to note the insurrectionary speeches referred to in the Review. This we can easily understand for Western Canadians are too busy to attempt a record of the sayings and doings of public men. But it does not prove that such speeches were not made. them, and they accounted for a lot of the Germans. I was floored for I can't tell you how long, but when I our readers can judge for themselves their influence upon a people who cannot be expected to understand British, and particularly Irish, char In an interview in the Morning

Post on January 9th, 1911, Captain Craig, confidant of Sir Edward Car-

son, said: "There is a spirit spread-

ing abroad which I can testify to

from my personal knowledge that Germany and the German Emperor would be preferred to the rule of John Redmond, Patrick Ford, and the Molly Maguires." Major C. Crawford, who was publicly thanked by Sir Edward Carson at Larne, County Antrim, on the 11th July last, for the leading part he played in running the cargo of mausers from Germany into Ulster last April speaking at the first (1912) annual meeting of the Bangor Unionist Club on April 29th, as reported in the North Down Herald, said: "If they were put out of the Union. . . he would infinitely prefer to change his allegiance right over to the Emperor of Germany or anyone else who had got a proper and stable Govern-ment." Mr. James Chambers, Unionist, M. P., for South Belfast, ddressing his constituents on 23rd May, 1913, as reported in the Belfast regards the future, what if a day should come when Ireland would be clamoring for independence com-plete and thorough from Great Britain? . . . What side would they take then? (A voice: "Germ-any"). He (Mr. Chambers) bound no man by his opinions. They owed gratitude, but if England cast them off then he reserved the right as a

betrayed man to say: "I shall act as I have a right to act. I shall sing no longer 'God save the King? . . He said there solemnly that the day England cast him off and despised his loyalty and allegiance, that day he would say: 'England I will laugh at your calamity, I will mock when your fear cometh." The Right Hon. Thomas Andrews, P. C. The non. sec., Ulster Unionist Council. interviewed by the Belfast correspondent of the Morning Post, Dec 19th, 1910, said: "I repeat that at all costs we will defend ourselves if the worst comes to worst; I can only say for myself, and I believe for my colleagues, that if we are de serted by Great Britain, I would rather be governed by Germany, than by Patrick Ford and John Red mond and Company." The Irish Churchman, organ in Ulster of the Church of Ireland, Nov. 14th, 1913, said: "It may be known to the rank and file of Unionists that we have the offer of aid from a powerful Continental monarch who, if Home Rule is forced on the Protestants of Ireland, is prepared to send an army sufficient to release England of any further trouble in Ireland by attaching it to his dominion, believing, as he does, that if our king breaks his Coronation Oath by signing the Home Rule Bill, he will by so doing, have forfeited his claim to rule Ire land. And should our king sign the Rule Bill the Protestants of Ireland will welcome this continental deliverer as their forefathers, under similar circumstances, did once be

Scores of similar declarations o conditional loyalty and pro-German sentiment expressed by the "loyal" Protestants of north-east Ulster and their abettors and sympathizers might be cited. Let a few quotations from Unionist papers suffice:

"After what happened the other

day in the House of Commons re

garding the pronouncement of policy of the government in relation to Ulster he intended when he went over there to break every that was possible." (Carat Women's Amalgamated law Unionist and Tariff Reform Association, London, 24th June, 1912.) Home Rule is passed, I would not care whether the British Empire went to smash or not." (Chancellor Hobson at Portadown, Easter Mon day, 1913.) "You know what John Redmond said in Dublin the other lay, 1913.) lay. How he spoke of the inevitable lay in the near future when Mr. Asquith would return in attendance on the Sovereign to assist in re open ing the Parliament of a free and reconciled Ireland.' . . . If by any chance both that day should come If by own free will, then I for one will feel myself justified in no longer regard. ing him as my King." (Rev. T. Walmsley, Irvinestown, Co., Fermanagh, Aug. 13th, 1912.) King George sign the Home Rule Bill? Let him do so and his Empire shall perish as true as God rules Heaven." (Mr. H. T. Barrie, M. P., in the "Coleraine Constitution.)" "If Home Rule was granted it would not matter a row of pins whether they were separated from Great Britain or whether they were not." (Mr. C. C. Craig, M. P., at Derriaghy, 17th October, 1911. "If I were an Ulster Protestant, I would rather be ruled from Constantinople, by the Sultan of Turkey, than by a politician like Mr. Devlin." (Mr. F. E. Smith, pres ident of the Press Bureau, at Cloughfern, Belfast, 12th July, 1912.) were not only prepared to meet their enemies in the country, but at the last resort—he was saving what they

# Thornton-Smith Co CHURCH Prepare schemes of Interior Decoration for Churches newly built, or about to undergo a complete renovation.

They are specialists in every matter relating to the Decora-tion of Churches. STUDIOS

Il King St. West. Toronto

July, 1912) "They had nothing to thank England for. They would take the field, if necessary, against any toe that would force Home Rule upon them." (Major Crawford, at Bangor, Co. Down, April 29, 1912) "Let Home Rule be granted and Ireland might have at least one common object and aim-hatred of England The day would surely come when their friendship would be wanted again, when Fngland's hour of need would be upon her, and then she

would know her folly and guilt in

betraying those who never failed her

before." (Rev. W. S. Kerr, B. D., to Portadown Orangemen, Sunday, June 9th, 1912.)

With such devotion to King and Empire, displayed by men whom His Majesty referred to when addressing the conference as among the most loyal of his subjects, before them, is there any reason to suppose that the German militarists would take other than the obvious meaning from it?
And as a matter of fact they did not. They regarded Great Britain, torn by internal rebellion, as incapable of par ticipating in the European conflict. And that impression, without doubt, encouraged Germany in her decision

SAD AND STRANGE NEGLECT

to precipitate the war.-North West

Among lost opportunities, said the late Father Russell, S. J., the saddest and strangest neglect for many is the omission of the daily Mass, which it is in their power to hear. Daily Mass! What a faithful store of grace it has been to good Christians living in the world! What strength it has given them in the trials of life, what temptations it has enabled them to resist, what burdens it has lightened for them, what sorrows soothed But there are many in our cities and towns and villages who might have gained for themselves those graces and who have not done so. The churches, indeed, of some of our larger towns are well filled on weekday mornings; though no doubt even then, many are absent through sleth, or through thoughtlessness, or through want of faith and zeal. But in our country towns, at least in many of them, we fear the Mass is considered by too many as a mere Sunday duty, and that these habitually neglect a great spiritual privilege which they could enjoy every morn ing without interfering with their temporal concerns. If anyone on whom this reproach might justly fall should read these lines, may God put it into his or her heart to resolve to hear Mass henceforward, not on Sunday only, but every day, if

FATHER FRASER'S CHINESIN MISSION

The noble response which has been made to the CATHOLIC RECORD'S ap peal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salva tion to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you : let it

would perhaps think to be a wild thing—they would fight the British Army." (Rev. Dr. Wright, of Newtownards, at Bangor, Co. Down, 12th

# **Capital Trust Corporation, Limited** Authorized Capital \$2,000,000.00

BOARD OF DIRECTORS:

L. G. McPhillips, K.C., Vancouver.
Geo. C. H. Lang, Berlin.
J. J. Seitz, Toronto.
A. E. Provost, Ottawa.
Hon, R. G. Beazley, Halifax.
W. P. O'Brien, Montreal.
E. Fabre Surveyer, K.C., Montreal.
Hugh Doheny, Montreal.
E. W. Tobin, M.P., Bromptonville.
Managing Di

President: M. J. O'Brien, Renfrew.

Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa; R. P. Gough, Toronto; A. E. Corrigan, Ottawa.

McPhillips, K.C., Vancouver.
C. H. Lang, Berlin.
Seitz, Toronto.
Provost, Ottawa.
Provost, Ottawa.
O'Brien, Montreal.
Doheny, Montreal.
Doheny, Montreal.
Tobin, M.P., Bromptonville.
Managing Director: B. G. Connolly.

Offices: 29 Sparks St., Ottawa, Ont.

DO THIS WITHOUT FURTHER DELAY. If your wil is not made, consult a lawyer without delay, draw your will and make provision for the perfect administration of your estate by naming as your Executor the Capital Trust Corporation, Limited.

# FIVE MINUTE SERMON

EIGHTEENTH SUNDAY AFTER PENTECOST

DRUNKENNESS

"Take beed to yourselves, lest perhaps your heart be overcharg d with surfeiting and drunkenness, and the cares of this life." (Luke xxi, 34.)

These words of our Lord recorded by St. Luke contain a very direct administrate and its associate vices. Gluttony and drunkenness are closely allied, inasnuch as the former is generally as-ociated with excessive eating, and the latter is used to denote excess in intoxicating drink. Not only from a religious standpoint, but from medi-cal science, St. Luke knew and could teach the injurious effects on the human system produced by the un-restrained gratification of the appetites. His knowledge in these natters was evidently recognized by tose associated with him in preaching the Gospel, for St. Paul speaks of him as "the beloved physician"

(Colossians iv. 14).

There are many passages of Holy
Scripture that show forth the dan. gers of drunkenness. In the Old Testament we read that Noe and Lot were both taught by sad experience the shame and degradation arising from the loss of self-control through excessive use of intoxicating the excessive use of intoxicating drinks. No sanction can be found in the Bible for the opinion that intemperance is a pardonable weakness. It is a very long time ago, indeed, since this vice of drunkenness was first condemned by the putherized. first condemned by the authorized teachers of religion. Among the vices it is properly classified with gluttony, which is one of the seven

deadly sins.

The Apostles sent forth by our Lord to teach all nations strenuous. ly inculcated the duty of sobriety and watchfulness on each individual Christian. St. Peter and St. Paul especially insist on this personal vig-ilance as being of the utmost import. ance. "Being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ. Be sober and watch, because your adversary, the devil, as a roaring lion goeth about, seeking whom he may devour" (First Epistle of St. Peter v.

St. Paul teaches the same lesson of personal vigilance in these words: "Let us watch and be sober, having breastplate of faith and charity, and for a helmet the hope of sal vation" (1 Thess. v. 68.) "For the grace of God our Saviour hath appeared to all men, instructing us that renouncing implety and worldly desires, we should live soberly, and justly, and piously in this world"

A great doctor of the church, St Augustine, in the fourth century declared that there were at that time drunkards, plenty of them, and that people had grown accustomed to speak of drunkenness, not only without horror, but even with levity.
This condition of things was brought
about by the vicious teaching of the pagans, who sanctioned every form sensual gratification. In one of his sermons St. Augustine uses these "The heart of the drunkard has lost all feeling. When a mem-ber has no feeling it may be consid-ered dead and cut off from the body. Yet we sometimes are lenient, and can only employ words. We are loath to excommunicate and cast out of the church; for we fear lest he who is chastised should be made worse by the chastisement. And though such are already dead in soul, yet since Physician is Almighty, we must

not despair of them." Again in a letter to a bishop, written in the year 393, St. Augustine realent in the city of Carthage. pestilence," he says, "is of such a magnitude that it seems to me it cannot be cured except by the authority of a council. Or, at least, if one church must begin, it should be that of Carthage. It would seem like audacity to try to change what Carthage retains." Then he proceeds to urge that the movement against intemperance be conducted in the spirit of meekness, saying: "I think that these abuses must be removed not imperiously, nor harshly; by in struction rather than by command by persuasion rather than by threats. is thus one must act in a multitude: we may be severe towards the sins of a few."

From the words just quoted we see hat St. Augustine was justly opposed to the indiscriminate condemnation of a multitude for the sins of a few. And it is very necessary to bear this in mind while dealing with the vice of intemperance, which is so widely prevalent at the present time. The crimes of drunkards are frequently exposed to view in the columns of newspapers, yet the unvarished truth is seldom stated concerning those who co-operate with them in the nine ways of being accessory to an other's sin; and this means especially those who, in cities infected with intemperance, keep saloons, and those who invite men to drink whom they have reason to fear will abuse We know that there are leaders in the ways of vice as well as in the ways of virtue. Special severity is needed with those who deliberately persist in doing wrong with malice aforethought. Men who strive to make laws to defend iniquity, who teach and foster vice for their own personal profit, may properly be called blind leaders of the blind, whose fate has already been predicted by our Lord, the Supreme Judge of the

A good action never perishes, neither before God nor before men.

# FIGHT FOR YOUR LOVED ONES AT HOME

Save Them from Drink and Unemployment.

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution, inflamed the stomach and prested a craving that cannot be denied. He must have help.

must have help.

Samaria Prescription will stop the craving, steady the nerves, build up the general health, and makes drink actually distasteful and anuscous. It is tasteless and odorless, and can be given with or without the patient's knowledge, in tea, coffee, or food. It has cured thousands in Canada, and restored happiness to hundreds of homes.

Read what Mrs. ——, of Hull, says:

'It is four months to-day since I started to use your remedy. I followed the directions and had the best of re-

# GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

CATHOLIC NEWSPAPERS Educated Catholics do not question what people are pleased to call the Power of the Press. If they are shrewd as well they are shrewd as well as educated, they will go further and admit that, in this age of random thought and pernicious teaching, the press is a force which should be used to defend the Church and her interests. But let them be both educated and shrewd, if they lack zeal for their religion, their interest in the press will be merely academic; they will allow this tremendous force to lie in-active. Unhappily that is what multitudes of them are doing; Catholics without zeal form a large contingent nowadays. They are the people who, while convinced that newspaners mold the opinions and influence the actions of the masses, fail to give their convictions a practical turn. When asked to contribute their mite to the support of their Catholic papers they turn a cold shoulder, evi-dently indifferent as to whether the Church or her interests are defended or not, thereby showing less ardor for the defence of the Mystic Spouse of Jesus Christ than her enemies show in their endeavors to injure her.

But are those Catholics always to blame? May it not be that the im portance of supporting Catholic newspapers has never been put bethem in a practical way? In our age preaching is indispensable, as it has always been, but other means must be used as well to bear God's message to souls. Preachers do not reach the masses because the masses do not go to hear them; newspapers, on the contrary, go into every ome. If these are of the right kind they may become the most potent auxiliary the pulpit can employ. In fact, as a means of spreading truth, their influence may surpass even that of the pulpit, for the pen that feeds them has a wider range than the tongue, and can send the Words of Life into corners which the living roice, however powerful, can never

hope to reach.

Needless to say the time is ripe to use this formidable engine of pro-pagandism. We are living in an age of corrupting influences. Worldly newspapers and magazines, reeking with religious error, unsound ethics and false principles, are educating the masses, Catholics as well as others. What are we doing to coun-teract the evil? What are we doing to help the pulpit in its work? Are we going to leave the field open and without defence to the enemies of eligion and sound thinking?

Those enemies know the power of the newspaper, and they are not slow in taking advantage of it. When vision aries and enthusiasts have doctrines or fads to propagate they employ temperance then prev. writers to put down on paper what they want the public to know equip printing offices to print their prose; they then send out their printed message broadcast through the land. Readers respond by assim ilating quickly what is put before them, for the masses rarely take the time to think; when a thing is printed it must be so. Daily and weekly doses served up uninterruptedly in the newspaper provide the continual suggestion which ends by influencing the public mind. Doc-trines or fads, be they wise or otherwise, are accepted, and soon form part of the mental baggage of the multitude. And this is simply how the trick is done from knowledge to act, from doctrine to practice, there is only a step. Shrewd theorists know the power practice, that newspapers can wield; so do shrewd Catholics. The pity of it is, these latter have not zeal enough to start out and meet with enemy with his own weapons. If we consider the interests of the Catholic faith. the question is a serious one and the time is opportune to study it Humanly speaking, the pulpit alone can not hope to prevail against the world-wide power of the evil press Catholics should therefore use the weapons of the enemy; they should oppose press to press; they should support generously their own newspapers, in order to prevent the light of faith from being quenched in the

souls of thousands. But Catholics should not be satis fled with merely keeping the light of faith burning; they should let it shine around them and thereby give a Catholic tone to their homes; their children should be reared in a Catholic atmosphere. For this purpose a smattering of Bible history pose a smattering of Bible history and a superficial knowledge of the catechism, with a ten-minute in-struction once a week, will hardly suffice. Something more is required in the life of a Catholic than the bald performance of certain religious duties. Catholics should know what is going on in the Catholic would is going on in the Catholic world;

sults. One week after I started using your remedy the patient stopped drinking, and has not drunk a glass of liquer since. I hope you will accept my heartfelt thanks. Hoping God will bless your remedy wherever tried, I remain, "Mrs. G.—, Hull, Que." (Name withheld by request.)

Now, if there is any one in your town who do this Remedy, tell them of it. Prace all philanthropy can take no better form, you have a husband, father, brother de end who drinks, help them help them. A FREE TRIAL PACKAGE of Samaria, with booklet giving full particulars, directions, testimonials, price, etc., will be samin a plain scaled package, on request. Our respondence sacredly confidential. Write teday. The Samaria Remedy Co., Dept. 112 Mutual Street, Toronto, Canada.

they should keep in touch with the progress the Church is making in various countries, her activities at home and abroad, the persecutions she is undergoing, the conversions to the faith that are multiplying, and so on. Catholics should be given the chance to rejoice over the successes of the Church as well as sympathise with her in her trials. This general information will make them more enthusiastic Catholics, but it is information that they will not get in the secular press. On the contrary they are more likely to meet age-worn calumnies against the Spouse of Christ, the Mother and Mistress of the nations; they will see her clergy maligned, her works belittled, her intentions perverted, her influence scorned. It is rather discouraging to enter a Catholic home and see the library table strewn with secular magazines and papers, with often times not one Catholic publication to offset their pernicious influence on souls. Possibly the desultory reading of worldly newspapers may not result in a loss of faith, but at all events it weakens faith and produces indifferentism. If we persist in seeking our mental food in those newspapers, need we wonder that a Catholic spirit does not exist nour homes? Need we wonder if our young men and women grow up spineless Catholics, finding fault with Catholic methods and customs, prone to laxity in doctrine as in morals, and ready to admit that one religion

is as good as another?
One of the current objections against Catholic newspapers is that they are not enterprising, that secular papers surpass them in the time-liness of articles, in the facility for newsgetting, and in general interest. This charge is not true. Some of the most vigorous and timely prose of recent years has appeared in our own papers; we might even enlarge on the assertion of Cardinal Newman and eay that "there never was a time when Catholics wrote so much or so well." It we have not the number of papers we should have, it is not Catholic talent nor the good will of publishers that is lacking. There are many brilliant Catholic journalists who should be defending our faith against its enemies, and helping our people to live in a Catholic atmosphere, who for lack of support and co operation are obliged to earn their livelihood in other

epheres. But supposing the grievance that Catholic publishers are lacking in en-terprise were well founded, it would still be unfair to them to make a crime of their poverty. Some people hardly realize that printers must live, and like other mortals, must pay as they go. Publishing a news paper costs money; in this age it costs dearly. Only those who have spent years in journalism know how many sacrifices Catholic publishers have to bear to make both ends meet. It is unfair to them to compare their efforts to keep afloat with those lavished on richly endowed secular newspapers. If Catholic publishers were loyally supported by their fellow Catholics they would render full value for the help they receive. Give them a chance. Let us begin generously to support our own papers before we look for re-The greater number of subscribers and readers, the easier it will be for publishers to pay their writers and printers and produce newspapers worthy of the Catholic cause. If a constantly growing mail-list and a generous advertising pat ronage do not bring results, the time to complain will then have come; not

before.

Eoglish speaking Catholics in America have not yet succeeded in successfully launching a Catholic daily paper; for publishers who would like to undertake it know beforehand that lack of support would wreck any such enterprise. And yet what seems so far beyond their reach has been attained in other lands. Argentina has ten Catholic dailies, besides about one hundred Catholic publica-Germany supports dozens of Catholic daily papers as well as hun-





dailies; so have Poland and France and Bohemia and Belgium and Spain. and Bohemia and Belgium and Spain.
But why continue to dilate on the obvious? As long as our Catholic thousands are satisfied with the mental pabulum they get in the daily Know-it-all, or in its weekly edition, the Nondescript, with its unwholesome details of crime, its sly sneers at religion, its immediate fashion at religion, its immodest fashion plates, its columns of insipid fiction, little is to be hoped from them for a struggling Catholic press. The fact is to be deplored, but there is only one remedy. If our writers and pub lishers were more generously sup-ported, if we would ourselves take, and get others to take, Catholic papers, if we would spread them around us, we should not have to de

plore the leakage that is constantly cast up to us as a reproach. Every Catholic family should consider it a matter of conscience to take a Catholic newspaper. Popes, Bishops, clergy, are unanimous in urging their flocks to support this expounder and defender of religion, this powerful auxiliary of the Cath-

olic pulpit.
"I would recommend that you strive to introduce into every Catho lic home a weekly visit from a Catholic newspaper," said an American bishop in a recent address. "This would strengthen our Catholics by instruction and would in a great part prevent leakage from the Church. home without a Catholic paper is like a school without God; it is in such homes we find those who miss Mass and neglect the sacraments as well as their other religious duties

"I would suggest as one way of satisfying your obligation of almsgiving." wrote another prelate in a Lenten pastoral, "that you at once subscribe to a good Catholic paper and a monthly magazine for your home. If you do not know what to order, consult your pastor. By giv-ing alms in this way your money will do a threefold good : it will provide good reading for your children it will help to safeguard them against bad literature; and it will help cause very dear to the Church, namely, the Catholic press."

We who possess the true faith should not be less active than the sectarians and zealots who are constantly crossing our path. Those people thrust their papers, tracts, leaflets, etc, into our hands on street corners and in railway trains. What are we doing to offset their propa In all Canada we have barely half a dozen weekly papers. Our Catholic Truth Society, with its wealth of pamphlets, is struggling for existence in many of the centers where it is established. Let us be up and doing. We appeal to Promoters of the League to take their Let them not matter to heart. merely pray for the success of the Catholic press, but work actively to scure readers for Catholic newspapers and magazines. This is prac tical zeal, and Promoters should be the first to give the example. The faith they glory in is a flower that needs constant watering if they wish to keep it vigorous and active. E. J. DEVINE, S. J.

# PERSECUTION OF THE CHURCH IN MEXICO

MOST OF THE BISHOPS ARE LEAVING THE COUNTRY AND PRIESTS ARE FLEEING BY HUNDREDS

"That the constant policy of the Carrancistas, or so-called 'Constitutionalist' party, from the very begin ning in Coahuila and Sonora, to their entry into the capital City of Mexico, would is one of intense hatred and war against the Catholic Church, there is not the slightest shadow of doubt," writes the Rev. Eugene F. Sugranes, C. M. F., in the "Southern Message," of San Antonio. "It is made evident of San Antonio. "It is made evident by the conduct invariably followed

'However, not unlike a deep-seated lisorder or malady in the physical body, the symptoms of the malady that is sapping the diseased Mexican nation do not present or assume, at all times and everywhere, the same alarming proportions. But still, there can be seen everywhere in Mexico the principles that sustain, and the motives that guide and prompt the 'Constitutionalists' in heir flendish work of religious bigotry and persecution against the

"Almost everywhere in the unfortunate Mexican Republic, priests are subjected to the most vexatious and ignominious trials, and finally compelled to leave the country and flee into the land of exile.

"The same old tales of the murder ing of honest citizens, of the ransack ing and plundering of churches and peaceful residences, are told and repeated by the poor destitute refu-

After giving a detailed statement of the barbarous treatment of priests of San Luis Potosi, followed by their banishment, Father Sugranes con-

"At this time, as I am writing these lines, the 'Constitutionalists' are in the City of Mexico, after having captured all the cities of the interior. With more or less vicious ness, similar outrages against the Catholic Church are being committed all over the unfortunate republic.

Most of the Bishops are leaving the

country and priests are sailing away
by hundreds.

"The rebels, in many instances,
not satisfied with their predatory
deeds, have even made a display of
their impiety; thus, for instance

dreds of weeklies, semi-weeklies and rebel women have been seen enter-magazines. Holland has its Catholic ing the cities in soldiers accourreing the cities in soldiers accoutrements, riding on horses adorned with chasubles and other sacred vest-ments. There is a custom in Mexico o take, at 11 a. m., a sip of cognac or of some other spiritous beverage with perhaps a mouthful of pastry. The 'Constitutionalists,' occupying the Archbishop's residence at Mon-terey, are said to use the chalices at that time, to drink their cognac, thus profaning the sacred vessels.

A POLICY OF EXTERMINATION

"I shall close this article with a paragraph taken from 'El Bonete,' which means 'biretta,' a most impious and vicious journal, published by the 'Constitutionalists' at the very lace of the Archbishop, at Mon

erey.
"We shall persecute those vultures in cassock, the priests, until we confound them and annihilate them until we render them impotent and exanimate or dead. We shall not only endeavor to crush them, but to finish them. Our constant aim is not only to humiliate them, but to extinguish them. We do not want them to capitulate, they might resuscitate and revive. We want to eradicate them, to banish them, and to exterminate them. We shall not be satisfied with their exile. We must persecute them all over the world, until we stamp them out. This is a bloody war without truce, without armistice, without mercy,

ONE HUNDRED FLEEING PRIESTS AND NUNS REACH SAN FRANCISCO

That the foregoing picture is not verdrawn is evident from the following press dispatch from San Fransisco under date of Sept. 9.

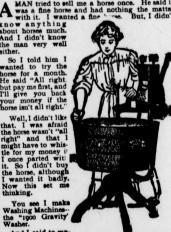
"Expelled from colleges and churches of Guadalajara by the Constitutionalists, 45 Spanish and French Catholic priests and lay brothers, and 48 Sisters of the Sacred Heart arrived in San Francisco to day from Manzanillo, aboard the Mexican steamship 'City of Mexico.'

"When they left Guadalajara, Yaqui Indians were in possession of the Marist and Jesuit Colleges there. Father Gerald de Corme, president of the College of the Society of Jesus, estimated that \$7,000,000 was col ected in two levies and on wealthy citizens. Carriages were commandered by the Yaquis who rode about the city in boisterous delight.

"The priests charge that as soon as the Constitutionalists entered Guadalajara they confiscated the property of the colleges, threw the priests on charges of conspiracy into solitary confinement, where they were held six days by order of General Manukl Diguez, Governor of the State of Jalisco, and sequestered the nuns in private houses, where they were kept under surveillance. On July 21, there were in all 200 priests and lay brothers, including Bishop Palencia, of Tehuantepec, held in solitary confinement and de-pendent upon the charity of church members for subsistence. The ex cuse given for their imprisonmen was that arms had been found in the Marist College. Explanation by the Brothers that these were merely drill guns used to train the pupils was not ecepted, although no was discovered. After six days the priests and Brothers were released from jail and housed in private houser like the nuns."—Philadelphia Catholic Standard and Times.

# This Washer Must

Pay For Itself A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine But, I didn't know any thing



And you can pay me out of what it saves for you it will save its whole sock in a few months, in wea and tear on the clothes alone. And then it will save so cents to 75 cents a week over that he washwoman', wages. If you keep the machine after the month's trial, I'll lef you pay for it out of what it saves you so cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and it weak till paid for. I'll take that cheerfully, and the wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a bood about the "1930 Carvity" Washer that washes clothes in 6 minutes.

Address me personally—B Q. Morrie, Manager, Mincteen Hundred Washer Co., 357 Yonge St., Terento, Ont.

ESTABLISHED 1856

# **Great Reduction** in Price of **Hard Coal**

P. BURNS & CO.

49 King East, TORONTO Telephone Main 181 and 182

# **Savings Bank** Insurance -

AN Endowment Policy serves the double purpose of protecting the family, and at the same time constitutes a Savings Bank Account.

Under such a policy the assured's family is protected should he die dur-ing a specified period, but the prin-cipal sum and profits are payable to himself should he survive to the end

So that a Mutual Life Endowment so that a Mutual Life Endowment is really a savings bank account and life insurance combined. There is no better way to employ surplus income than to purchase with it an Endowment Policy in

# **Mutual Life**

Assurance Co. of Canada Waterloo, Ontario

# An Inexpensive Durable Roof

—a roof that is easy to lay, that looks well, that is suitable for any class of building, is fireproof and is guaranteed.

# SYNXKYON

fills every one of these requirements. The felt body of Samson Roofing is thoroughly saturated with the waterproofing compound. It is upon this thoroughness of saturation that the life of a roofing depends. Its surface is hard and absolutely unaffected by any weather conditions, and cannot be ignited by sparks or burning brands. The cost of Samson Roofing is much less than shingles, slate, tin, etc., and very little labor is required to lay it.

With your order for roofing we supply complete directions for applying, and a supply of nails, and lap-cement for cementing the joints.

We have prepared an inter-esting booklet "The Roofing of Farm Buildings" which should be in the hands of should be in the hands of everyone who thinks of building. It is yours for the asking.

Ask your dealer for Samson Brand.

H. S. HOWLAND, SONS & CO. Limited 144 Front St. West, Toronto

# Sherlock-Manning Instruments Sold Ten Years Ago Are As Good As Ever!

Everything is there to make them last and retain their superb singing tone. The action is the famous Otto Higel Double Repeating Action, the wires are the Pinest Imported Poehlmann Wire, the hammers are from the celebrated house of Weickert—all these quality features are found only in high-grade Pianos, and are standard parts of proven excellence.

A piano takes fully six months to go through our works from start to finish, and is carefully inspected all the way. By installing the most modern machinery and the newest time and labor-saving devices we are able to economic them.

Chippendale-Style 75 saving devices we are able to economize at every step in the building process. That is why we can offer you in the Sherlock-Manning 20th Century Piano

# "Canada's Biggest Piano Value"

Every piano we sell is guaranteed for ten years. There is not better instrument made in the country than the Sherlock-Manning, better instrument made in the country than the Sherlock-Manning, although in many cases you are asked to pay a hundred more. We give you the value-equal of any strictly high-grade make and sell it to you for fully \$100 less. Write Dept. 3 for our handsome art catalogue M, and see the various styles illustrated.

THE SHERLOCK-MANNING PIANO CO.,

(No Street Address Necessary)

Canada

# **BRUCE'S REGAL FLOWERING BULBS**

We offer a complete assortment of Bulbs for Winter Flowering in the house and Spring Flowering in the garden—Planting time Oct. 1st to
PRICES AT HAMILTON

Each Doz. 100

Nov. 15th. PRICES AT HAMILTON

FREE-Write for our 28 page Illustrated Catalogue of Bulbs, Plants, Seeds, Poultry Supplies, Etc.



JOHN A. BRUCE & CO., LIMITED Established 1850 HAMILTON, ONT. SEED MERCHANTS



THE CLEVELAND & BUFFALO TRANSIT CO., Cleveland, O.

and EXPENSES

### CHATS WITH YOUNG MEN

### A FATAL DEFECT OF CHARACTER

"He's a very good fellow, a fine fel-low, a genial, companiable fellow— but you can not believe what he

This is the way a man's character was summed up, the other day, on a street-car, by a speaker whose voice carried a little father, perhaps, than he intended. And the words started

he intended. And the words started a train of thought in the mind of the involuntary listener.

How many men there are who have this fatal defect of character. They are genial, companionable, entertaining, but—not trustworthy. You can not believe what they say. You can not depend upon their word. They may be telling you the truth, but the probability is that their stories are lies, their adventures myths, their business and social successes mere business and social successes mere brag and boast.

brag and boast.

Now, to the person who tries to make his statements square with facts, there are few things more distressing than to have a deal with those who are afflicted with the habit of lying, or of boastful, bragging exaggeration. At first, if he be not worldly wise he believes the untruths, and rather admires the entertaining romancer. But no lie lasts taining romancer. But no lie lasts forever. The liar should have a good memory, says the proverb. He usually has not. And the instant the man whose ear has been deceived and abused discovers the trick that has been played upon his credulity, he goes to the other extreme of utter

distrust and disgust.

Truth is the corner-stone of human intercourse. Without truth and trust there can be no square-dealing be-tween man and man. And he who has to associate with those with no regard for the truth may well exclaim with the Psalmist: "O Lord, deliver my soul from wicked lips and a deeitful tongue.'

ecitful tongue."

To the young men of to day we would say with all earnestness, "there is nothing more royal than truth. Stick to the truth. Let nothing lead you away from the resolve not to lie. In social and business life, the reputation of being a truth-teller will be a valuable asset. And in the realm of the spiritual, remember what the inspired writer says in Proverbs: "Lying lips are an abomination to the Lord."

# WHY IS TIME SO SHORT?

Have you ever met a man, be he student, an artist, a merchant or pro-fessional man who did not complain of want of time to read all that he desired, to put the finishing touches to to fulfil all his engage ments? It is the common cry from the busy world. Time is so short and there is so much to do. Those perhaps, who take a little of this pre cious time to reflect on the manner use will doubtless grant you that they sometimes, even often, waste time. Upon this humble admission they will be less disposed to be angry with the day for closing its round with twenty four short hours. for making these hours shorter. But hour's by vain sighs and complaints because of the shortness thereof will never learn that it is not time that they lack, but the experience and disposition to use it rightly. How many idle, useless things we do in one day, in one hour! How many things we do merely to undo, perhaps with greater expendi-ture of time and patience! One fruit less repentance treads so close on the lution no walking room between

And so our precious minutes hurry one and another into oblivion, unless we check them by resolutely reining worry and vain regrets. -True Voice.

COWANS

For bites between meals

there is nothing equal to

Maple Buds---all the good-

ness of the Indies seems

to be caught and prisoned

in these pure, velvet-smooth bits of solid choco-

late--and they're so whole-

some and nourishing too.

MAPLE BUDS

YOUR OWN BOSS

Now and then I hear a boy say: "If I could only be my own boss, then I would be happy."

Did you ever know anyone, that amounted to much, who was his own boss? The only one I ever read about was Robinson Crusoe, and he

was glad to quit.
You have heard of the "independent farmer." He is dependent upon wind, water and frost. He must be home every morning and night to milk the cows. The physician must buy their cloths and groceries of his patients.

less he goes out of the world, into the wilderness, and then he will find himself dependent upon the berries and animals.

This is, however, one way of becoming your own boss. Let me tell you: It is to stay right where you are and begin to help other people, and after awhile you will find they will do anything for you.

GENIALITY Weak and full of wants as we are ourselves, we must make up our minds, or rather take heart, to do some little good to this poor world while we are in it. Kind words are our chief implements for this work. A kind worded man is a genial man; and geniality is power. Nothing set wrong right so soon as geniality. There are a thousand things to be reformed, and no reformation sucwas ever corrected by sarcasm crushed perhaps, if the sarcasm was clever enough—but drawn nearer to

# OUR BOYS AND GIRLS

# BOYS LISTEN TO THIS

Sermons on bridling the tongue are sermons on briding the tongue are usually addressed to girls. Girls are often tempted to gossip, spitefulness, to unkind and thoughtless uses of that sharp little sword we carry about in our months. They cut, too, those little shafts and stabs, and cut double, so that for every stab we give to others we inflict a great deal more

injury upon ourselves.

Yet if girls should keep a strong guard upon their tongues, so also, for even stronger reasons, should boys. Father Conroy, S. J., in one of his practical little talks to boys in the Queen's Work, says that the surest and easiest way for a boy to talk right is to listen right.

Out of the heart the mouth speak eth, and the reservoir of the heart is largely filled with what the boy listens to. Watch out for what is aid to you, and you will watch out

for what you say to others.

"And if you really wish to watch out for what is said to you, make this your infallible rule: Don't let everybody talk to you. Don't be at the mercy of every random vagabond, to allow him to spear you like a fish, or to truss you up like a target. Above all, apply this rule absolutely and without fail in the case of the impure talker.

And in this matter of the impure talker, understand that he is not always discoverable at first sight. More often than not he is cleverly disguised. He is not necessarily a low-browed individual, with a hole in his hat and his shoes untied. Very often he is well dressed, clever, witty, with an intelligence much above par; terior etiquette, has money to show is good at games, approachable, popular. Yet within he is full of rottenness. He uses his gift to corrupt others, particularly boys younger than himself. These he will allow within the charmed circle, patronize them, treat them with a kind of bluff equality that makes them swell up when they think they are at last keeping step with the neighborhood

hero. "And then he proceeds to victimize them with his talk. He knows



all about things. Narrow-minded all about things. Narrow-minded people, such as their elders, their parents, try to hide things from them. He'll tell them everything. And by jest and story and innuendo and insinuation, with the play of humor over it all, he slowly poisons the young minds that are feeding on the candled garbage and causes every harrier of manhood shame and boy barrier of manhood shame and boy-hood modesty to crumble. And while the boys whom he is attacking imagine the boys whom he is attacking imagine they are learning things, having a good time, he is digging under the walls every minute. At first they are startled, shocked, disgusted. But they stay right with him, and gradu-

ally get use to the evil odor. They won't be "sissies," "mollies" or won't be sissies, moines or "mamma's boys." They'll be, as he says—broad minded, strictly up to date, wise boys, in touch with the world, particularly the under-

"Any sensible person knows that this boy is a fool. But he is not the biggest fool in that crowd around hard facts he is not the worst boy in the crowd, either. He is talking, it is true, and talking rotten stuff, But what makes him talk? The answer is plain. It is the crowd there that makes him. He talks because he has somebody to listen to him. He is in the spotlight, but they put him there. If there were no listeners he would not say a word. But he sees his green, unfledged "gang" gathered hungrily about him, and he feeds the slimy stuff into their gaping little mouths; stuff

practice they finally gulp down with facility. " If, my dear boys, you would have the very best gift life has for any of us, if you would be pure, clean, happy hearted, clear of conscience, never listen for a minute to the evil talker. Shake him off; push him back; get rid of him. Sin, like back; get rid of him. Sin, like misery, loves company. Freeze him by your absence. If there are no listeners, there will be no talker."

which they swallow with difficulty at first, perhaps, but which with regular

# A BRAVE SAILOR

It is just a simple little story about an ignorant sailor, but it is true. There had been a furious assault at Acre, where the French and English were in close conflict; and the dead body of a French officer was left in so exposed a position between the walls and the besiegers' trenches, that no one dared to risk his life in an attempt to remove it.

The war ship, " Tigre," lay off the shore; and on board was a simple-hearted Jack Tar, by the name of Kelly. To him the sight of that unburied body was unendurable, and he asked leave to go on shore which was granted.

When he was safe within the walls of the beleaguered town, he procured a shovel, a pickaxe and some rope and, walking straight to the ran parts, and, declining all offers of assistance, he lowered himself to the

The enemy, mistaking his inten-tion, covered him with muskets; but French officer, wiser than the rest, divined the motive of the brave feldivined the motive of the brave fellow, and ordered his soldiers to refrain from firing. Then everyone, friend and foe alike, watched to see what would be done next. Kelly quietly dug a grave, put the body into it and said a prayer; then he took from his pocket a piece of board and a bit of chalk, with which he wrote; "Here lies a poor Crop." Without appearing to hurry in the least, he put this board at the head of the rude grave, then took his tools and walked back into the embrasure, with as little fuss as if he had been with as little fuss as if he had been weeding a garden.

"Crop" was doubtless meant as a brief way of writing crapaud (toad)

—Johnny Crapaud being a nickname
applied by English sailors to all
Frenchmen, from a fondness they were supposed to have not for toads, but for frogs.

The firing, which had ceased long enough to permit Kelly to perform his kind offices, now recommenced with renewed flerceness. When the battle was over, the English commo-dore sent for the sailor and ques-

dore sent for the sallor and questioned him.

"I don't see, your honor," said Kelly, "why they all wonder at such a small thing."

"It was not a small thing," answered the commodore. "I am told that you performed that brave deed alone." "Oh, no!" protested Kelly. "I

was not alone. "But I was told that you were," said the commodore.

"Then you were told wrong, begging your pardon! I was not alone, your honor; God was with me, and I didn't fear."—Ave Maria."

# A TALE OF TWO BOYS

During the past summer an express train filled with listless, sleepy-looking passengers, stood at the union station, Detroit, Michigan, on the moment of departure for New York City. The day was hot and stifling, and the passengers looked as though they dreaded the discom-forts of the long, dusty ride, but yet were impatient to be whirling along through the open country, away from the smoke and the noise. A slowthe smoke and the noise. A slow-moving, surly boy of fifteen or there-abouts, passed through the train calling out, "Fa a ns, five cents." He spoke in a weary, disconsolate tone, which made the travellers feel more timid and languid than ever. In his journey from the smoking car to the rear of the train he sold just two fans. A colored boy about the same age followed soon after him, with a big armful of palm leaf fans. To say the least, the difference be-tween the two lads was striking. The latter had a businesslike air about him which appealed immediately to the comfort and to the pockets of the comfort and to the pockets
of the perspiring passengers. In a
peculiar, boyish voice, as mellow as
a flute, he called out: "Keep yo'
selves c-o-o-l, ladies and gentlemen.
Co-o ny Island breezes. A big fan for only five cents! Zephyrs from de billows! Buy'em while you can!" The effect was like a draft of cool air. Everyone wanted a fan. People left their seats in order that they might not miss one. In two coaches the boy sold sixty-seven fans and could have sold as many more if he had had them! He jumped off the plat-form as the train left the station with his heart as happy as a lark, and his pocket full of change. "Hurrah," he shouted, "dat was quick business."

The other boy stared in stupid astonishment and wondered how it was done. We have all seen the counterpart of these two boys. Is there any position or experience in our life where enthusiasm will not win? Think it over .- Selected.

# TEMPERANCE

The man who trains with Barleycorn is loaded down with sorrow; to-day he's seedy and forlorn, he'll be the same to morrow. There is no troubles; his nose is red, his eyes are dim from drinking stuff that bubbles He may of his misfortunes sob, but little boots or shoes it; he is the last to get a job, he is the first to lose it. The sober boys save up the stamps, their money in a jar keep, while Boozer, with his bloodshot lamps, is cringing to the barkeep. His head is full of racking aches, his thirst demands an ops he dreams of snakes that reach from here to Goshen. He has no use for whole ome grub, the kind that warms and tickles; he'd rather stand around a ub and reach for slaw and pickles. He loafs with other red nosed boys and thinks a flagon bliss is, and all the sane and wholesome joys the poor old boozer misses. An arm-chair in the inglenook, the fireside's satisfaction, a quiet evening with a book, for him have no attraction. A place among the guzzling crowd to him is bliss and bounty; and finally a pauper's shroud and planting by the country.—Walt Mason.

As long as human nature is human, jolly will never be a drug on the market.

"Confide your good deeds to the remembrance of God by Whom no good work of yours will ever be forgotten" is the wise advice of Car-dinal Gibbons to people who com-plain of the treacherous and ungrateful memory of man. How many of us fail every day in grati-tude to God, Who showers bles-sings and graces upon us? If we would meditate a few moments frequently on our shortcomings in this respect, we would be ashamed to call attention to the little debts of gratitude that others may owe us,

ABSORBINE STUPS
AMENESS
from a Bone Spavin, Ring Bone,
Splint, Curb, Side Bone, or similar
trouble and gets horse going sound.
Does not blister or remove the
hair and horse can be worked. Page hair and horse can be worked. Page 17 in pamphlet with each bottle tells how. \$2.00 a bottle delivered. Horse Book 9 K free.

Horse Book 9 K free.

ABSORBINE, JR., antiseptic liniment for mankind. Reduces Painful Swellings, Enlarged Glands, Goitre, Wens, Bruises, Varicose Veins, Varicosities, heals Old Sores. Allays Pain. Will tell you more if you write. \$1 and \$2 a bottle at dealers or delivered. Book "Evidence" free. Manufactured only by W.F. YOUNG, P.D.F. 299 Lymans Bldg., Montreal, Can.

# A VOICE FROM ROME

Rome, the paper of the Eternal City for English speaking Catholics, has this to say: The concluding sen-tence is respectfully referred to some critics of temperance legislation:

"Half a century ago the Finns con-sumed annually from twenty to twenty five millions of hectolitres of alcohol, or fifteen litres per inhabitant, so that they occupied the first place among hard-drinking peoples. One-fifth of the cereal crop of the country was devoted to the manu-facture of alcohol, and the scourge seemed to be beyond remedy. Happily, however, numerous temperance societies sprang up, the young people were enrolled in special organiza-tions, the women threw all their influence on the right side, and h brought to bear on Parliament, which in 1861 voted a law we devised to eliminate the evidence and 1871 the consumption of alcohol per head dropped from fifteen litres, to three and one-half litres, and it has now sunk to a litre and a half. The Finns, who held the record for intermpresses have become the most temperance, have become the most temperate people in Europe. In 1861 the number of arrests for drunkenness was 6,847; it is now less than 400. Crime, insanity, mortality and suicides have all greatly dimin-ished. The moral of the story would seem to be that the action of temperance leagues is highly beneficial, but that it cannot obtain its full effect without legislation—and that a people can be made sober by act of Parliament."

### WHY HE BECAME A TOTAL ABSTAINER

One of the best-known men in Ohio, a man who has been in the public eye for years, and is especially noted for his talent in public speak ing, told a friend recently why he had become a total abstainer. We give the incident in his own language

"I was a moderate drinker for many years. Occasionally I drank immoderately. I had the notion that if I took a few stiff drinks before making a speech it loosened my tongue and I could talk better. It no boubt did loosen my tongue, but I question if I hit the bull's eye as well

s if I had abstained. "The turning point came one day when I had for my guest a distinguished jurist from another county Like myself, this friend was a lover of golf. We motored out to the Country Club, and before going on the links I took a highball to put me in fine fettle for the game. Somehow I was not in my usual form. I had trouble with my strokes. There was difficulty in measuring distances with my eyes. I played indifferently. It was a hot day, and by the time I had gone over the course once the effect of the drink had disappeared. The second round I was in my usual good form and had no difficulty with

my vision.
"At home alone that evening I went over the details of the game and made up my mind that one drink had affected my brain and made it impossible for me to properly guide my strokes. Then I decided that if a my strokes. Then I decided that II a drink had that effect upon my play-ing golf it must also affect my legal work and my public speaking, and from that day I have been a total abstainer. No man can afford to put an enemy in his mouth to steal away his brains. No man can strike twelve who uses alcohol."—American

# WHY NOT THE PAPACY?

From the London Catholic Times

of Europe will be faced with the problem of how to prevent wars in future. The Balance of Power, Armed Peace, Secret Treaties, Un-known Alliances—these and other inventions of the diplomatists have failed. The "Nations" makes a suggestion. It says: "We must have a different, a better, a fairer world: but, above all, it must represent a common order, imposed by the Powers, small and great, in Council, Powers, small and great, in Council, and able, by the advice of the best men and the best women of our time to set up a permanent seat of international justice, with just enough force and no more to make its decrees respected and to come down on offenders. The organization of The Management and Protion of The Hague was modern Eur-ope's first half-hearted attempt to set up a centre of international juris-Why could not Europe accept the

Papacy as the centre of international jurisprudence? The Papacy has influence and interest in every country and no centre of authority in the world would be more readily listened to by the democracy, which longs for peace and is determined to make an effort for permanent peace when this war ends. A mere monarch of one country or another would be suspected of utilizing his international position for national aims. The Papacy, a world-power, could be trusted to take a view on any dispute brought before it that would be free from all suspicion of self-international aims. est. And with the Papacy head of a tribunal of international jurisprudence, armaments could be reduced, peace secured and war made almost impossible. Details could soon be arranged once the principle was accepted. The Papacy at the head of European democracy would be a

You never know how one good act of yours may cheer and encourage others, or how terrible an influence one single wrong may have 12Beco | 3

# **STAMMERERS**

nsure NATURAL Blightest impediment in your speci to write us. Cured pupils everywl particulars and references sent on re-





# YOU!

YES, YOU Why not do what others are doing? CAN GET IT dozens of splendid counties to sell the

THE ARNOTT INSTITUTE, Berlin, Ont., Can.



Robinson Folding

No plumbing, no waterworks required. Has solved the bathing problem. Full length bath in every room. Folds handy as an umbrella. Needed in every home. Badly wanted. Regerly bought. Quick sales. Splendid profits.

# **Demonstrating Tub Furnished**

A real money maker for the Lustler. Credit and practical sales help given. Act quick. Send a postal card to-day or particulars. You'll never regret it.

C. A. RUKAMP. General Me

The Robinson Cabinet Mfg. Co. Ltd. 27g Sandwich Street -

# St. John's, Newfoundland

H. J. BROWNRIGG

IMPORTER OF Seeds, Fruit, Provisions, and Groceries

Send for catalog. Our bells made of selected Copper and East India Tin. Famous for the tones, volume and durability. Cusmisson E. W. VANDUZEN CO., Prof P. Bodery & F. Famous and C. L. W. ANDUZEN CO., Prof P. Bodery & F. Carolan, 1837). Occ. L. Essen S. C. GOGGAR, C.

# Why not make your own Will?

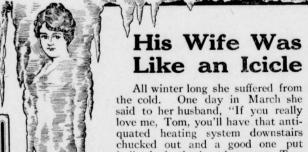
Few people realize the importance of making a will. Neglect of this important duty often causes the keenest suffering to loved ones who should have been protected. Make your own will. Make it at once, in the privacy of your own home. Use a Bax Legal Will Form. The Bax is the only Form that has stood the tests of probate courts for years—thousands in use. There are imitations, but only one genuine original Bax Will Form, with exclusive copyrighted features not found in any other form. Very simple and easy to fill in—no need for legal advice. Also specimen will already filled out, and full instructions, go with every Bax for your guidance. Get one to-day. Drug and Stationery Stores, 35c., or by mail (3 for \$1) from BAX Will FORM CO., Room 247, 280 College St., Toronto.

# THE ST. CHARLES Most Select Location Fronting the Beach

With an established reputation for its exclusiveness and high class patronage Thoroughly modern and completely equipped. Courteous service. Bathrooms, with hot and cold, fresh and see water attachment, etc. Magnificent sun parlors and porches overlooking the board walk and ocean. Orchestra of soloists. Always open. Golf privileges. Illustrated booklet.

ATLANTIC CITY, N.J.

NEWLIN HAINES CO.



# Gates out to our plant to learn about Safford Boilers and Radiators

" And that's what sent Tom

Gates. He was from Missouri. He had to be shown our plant. He had to be shown the Safford heating system section by section. But a Safford is being put in his house now.

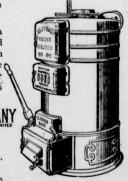
Gates discovered that the Dominion Radiator Company is an organization of specialists, devoted exclusively to the manufacture of hot water and steam heating systems. The moulders, for instance, have to be specialists in their line, because the Safford boiler is designed very differently to an ordinary boiler. The moulders must acquire great skill to cast it. You see, the whole boiler is most scientifically constructed. It is built to keep Gates' wife, and your wife, warm and comfortable, and burn less coal than

Starting with the water cold, a Safford system heats the water and circulates it through an 11-room house in 12 minutes. Others require three times as long. A Safford boiler has 111% fewer parts, which means

# DOMINION RADIATOR COMPANY

TORONTO, CANADA

Branches at Montreal, Winnipeg, Calgary, Vancouver, St. John, Hamilton



it is 111% less likely to

Those are but two features briefly told.

But such facts cannot

fail to set you thinking.

So you might just as

well relieve your mind.

Put your name and

address on a post-card-

request for our "Home

Heating" booklet. It

will only take a minute

or two of your time-

time never better in-

vested. And you'll get full particulars about

the Safford system by

return mail.

### THE CATHOLIC CHURCH

WHAT A PROTESTANT DIVINE SAYS OF HER FAITH AND

SUPERSTITION A dignitary of the Episcopal Church, displeased at our suggesting that he should follow out to their logical conclusion some sane deas he had published, wrote to say that he found the Catholic Church as tolerant of error as his own denomin "I see much tolerance. I see what you Jesuits believe when you talk of infallibility, and I see what allowed her. He has the vast the —— believe." The word "be- majority of Christians against him; lieve," as used in this passage, is the key to the apparent unreasonable-ness of High Church Episcopalians. The ordinary Catholic can not com prehend how people can say they be-lieve in Catholic doctrines and yet main outside the Catholic Church. Ask that Catholic what he mean belief in Catholic doctrines, and he will tell you it is the undoubting assent to them on the authority of God who reveals them. His belief, then, is a supernatural act of faith with all this implies of illuminating and moving grace for the intellect and the will. It is a simple act ex-The dignitary pretends to excuse the Church from responsibility, on tending to all God has revealed, the Pope's supremacy and infallibility, the ground that it does not "endorse officially in its formularies" the scap uiar and such like, just as the Epis no less than the Trinity and the Incopal Church does not in its 'formu-laries endorse officially the Panthe carnation : so that to deny the former is as destructive of the virtue of faith as to deny the latter. Wherefore, he can no more conceive of one professes to believe Catholic doctrines remaining in a denomina tion that rejects even one of them. than he can of a believer in Jesus Christ remaining a Mohammedan. The Episcopalian, on the contrary, uses "belief" very often to express no more than an intellectual persuasion more or less firm, purely natural and implying the right of others who see things differently to hold the opposite. With regard to the existence of God, the Incarnation and Redemption, and such like, he may use the term in its Catholic sense. When there is question of the Real Presence, the Sacraments, the Supremacy of the Holy See, he uses it in the sense we have indicated, just as he uses it with regard to anything else of which he is not cer-Where is such a one? I am not sure ; but I believe he is in New York." Hence, the constant use of the word "views" to express the matter of such belief. Every Catho-lic, the Jesuit included, holds the belief concerning the fact of papal infallibility that is summed up in the definition of the Vatican Council, and he believes because God has re vealed it. Whether in this or that particular case the Pope is speaking ex cathedra may either be certain, or it may not be certain. In the first instance all must assent to the matter defined as to an article of faith; in the second case, the Pope's pronouncement does not of itself impose the same obligation. How ever, the dignitary, having lowered belief to the level of opinion, con-tinues: "I find as much difference between them (the Jesuits and the others) as there is between the Dean of St. John's Cathedral, New York, and All Saints Cathedral, Milwau-We do not know the views of these two clergymen; but if they are typical of the divisions in the Episcopal Church, one holds to the Virgin Birth in all its extension, the other holds Jesus Christ the Son of Joseph and Mary; one confesses Him the Incarnate Word, the natural Som of the Eternal Father, the other makes Him a mere man, a son of God by adoption only. Will the dignitary have even these things matters of theological opinion only? The dignitary continues:

I find, too, that whenever, apparently any considerable body of people comes along believing something or other, that the Roman Church thre wide her arms and embraces that belief. Thus you tolerate a lot of heathenish and semi heathenish cults, such as scapular societies, and societies which unduly exalt the Mother of God—to whom I give all Catholic honor-and this, that, and the other strange system.

The force of the term "apparently" is far from clear. Does the dignitary comes along apparently, and there-fore, not really; or that the Roman Church throws wide its arms appar whole charge rests on his subjective impressions only? This last seems to be his meaning. As such the charge has no objective it is the appeal of a loving father to his quarreling children, of a watch restor to his erring sheep. Pope ently, not really; or that "It is my opinion. Yours is the reverse; and I do not know which is right." He might add: "As you are better acquainted with your own affairs, you are much more likely to be right than I." Nevertheless, as we wish only to help him we shall take his opinion as it stands and see what truth is in it.

24

The accusation is general. "Whenever any considerable body, etc." Noting again the abuse of the word believe," we remark that the Jan senists were a very considerable body. The Quietists, the Rationalists, the calling the devotion of the scapular a heatherish or semi heatherish cult? "Heatherish" means approaching the practice of the heathers; "semi-heatherish" means stopping half way to make the semi-heatherish. in the approach. What foundation is there in the scapular for either assertion? "All the gods of the numbers his children by hundreds of

heathen are devils." (Ps. xcv : 5.) Does the scapular approach in any way a worship of devils? One might say a scapular is the "work of men's hands" (Ps. cxiii: 4), in which one trusts for salvation; but we would not wrong the dignitary by suppos-ing him capable of that. "Cult," too, is a pretty word, and much in use to day; but can a "society" be a cult, or is the use of the scapular such? However, the dignitary asserts that this use exalts unduly the Mother of God, because it goes beyond what in his private judgment he determines to be the limit of Catholic honor every single one of those whose name he usurps. If, instead of carrying it vaguely in his mind, he were to write down what he judges be allowed in devotion to the Blessed Virgin, he might be surprised at its paltriness or he might recognize its incompleteness. If Mary is a tranquillity.-America. living reality, still full of grace, close to her Divine Son, with her maternal relation to Him still existing as really as it began on earth, it is at least unreasonable to say that to trust to her promises is heathenish.

ist" in its midst. The favorite way with Episcopalians of seeking to avoid the guilt of countenancing and sharing in heresy, we repudiate utter-ly. The Catholic Church in its super natural life can, and does, cast out from itself all doctrinal errors, while the sects can not do so. Holy Ghost abides that it may teach and its children hear the teac voice. It accepts, therefore, full responsibility for all it permits, even though others may find there "heath-enish superstition." As regards the scapular, it does more than permit. It celebrates the feast of Mount Carmel throughout the world; and, in doing so, tells us that the devotion of the scapular, as we have practised it for centuries, not only is in no way opposed to the Catholic religion, but is also most conducive to Christian "Lex oraudi est lex credendi."

piety. Having set down the scapular as superstition, the dignitary admits that his denomination includes Pantheists among its many heretics in good standing. This can hardly have been agreeable; but he brazens it out by exclaiming: "Between a good honest Pantheist and a follower of superstition, give me the Pantheist every time." The sentiment is trange in the mouth of any Christian: in that of a so called Catholic Episcopalian it is monstrous. Super stition, such as the dignitary imagines in the scapular, would be a vice resulting from the vtrtue of religion carried to excess. It would presupose a belief in God, the Incarnation the relation to this mystery of the Blessed Virgin, the future life, merit, the Communion of Saints, the efficacy of prayer. Such a superstitious person would be a Christian, and very probably in a state of grace, his super-stition coming from ignorance. The

no faith : for his ideas are absolutely incompatible with those dogmas w have mentioned, and with all Christianity. Moreover, there is malice in the sentiment. The Pantheist may be good and honest": no such possibility is allowed in the "follower of superstitution." Yet he could be so very easily; while, as for the Panthe ist-well, St. Paul has some opposite remarks on the subject. In the of individuals, we may not judge; for of these God reserves the judg-ment to himself. But at the same

honesty. We pity them, we pray for them in their darkness; but we abstain from all judgment, favorable or untavorable. As for the system, we must, as Christians, hold it devilish, an outrage against God our Creator, God our Redeemer, God our

Pantheists patents of goodness and

Sanctifier. It is destructive of goodness, the contradiction of honesty, and, even apart from the light of Christianity, a monetrous absurdity. -Henry Woods S. J., in America.

# THE HOLY FATHER'S APPEAL

Banedict writes;

Looking out upon the flock entrust. ed to our care, the immense spec tacle of a general war has struck us with unutterable horror and sadness. When we see such a considerable portion of Europe devastated by fire and sword and drenched with the blood of Christians, it is encumbent upon us to embrace all without distinction, lambs and sheep, in the

arms of paternal charity. . . . . . We exhort most earnestly those who govern the destiny of the nations The Quietists, the Rationalists, the that they should bring themselves Traditionalists, the Ontologists, were to a frame of mind whereby they all considerable bodies. So were the may put aside all dissensions con-Sillonists, and similar social reform trary to the welfare of humanity. ers, and the Modernists as well, to mention only a few. Yet none of them was received with open arms. What reason has the dignitary for calling the devotion of the scapular a heathenish or semi heathenish cult? disaster already have been wrought, and how much human blood already

has been shed.

thousands. Even the innumerable combatants who do not acknowledge him as the Vicar of the Prince of Peace and the shepherd of their souls recognize in him the head of the oldest Church in Christendom. By birth, moreover, he belongs to a neutral nation. The moving appeal of Pope Benedict XV, therefore, should be heard above the clash of arms and the roar of artillery. "Hasten to enter into a council of peace," he implores the leaders of the warring peoples. That they may speedily hearken to the appeal of the Supreme Pontiff should be our fervent prayer. Then God, the Author and Lover of peace, to know whom is to live, to serve whom is to rule, wil bestow on His servants that peace which the world can not give, and taking from the hearts of His children all hatred and fear will impart to them the spirit of meekness and

# DIOCESE OF KINGSTON

PRESENTATION AND ADDRESS TO REV. FATHER FLEMING

As is generally known Rev. Father Fleming of Chesterville had been on a two months' vacation to Europe, particularly his native land, Ireland returning on Monday Sept. 7th. His congregation not being certain as to the hour when he would arrive caused the greeting at the depot to be of a very quiet nature. Nevertheless they had not been idle, as a committee of men had been busy collect ing a sum of money with which to present him.

Grateful were the hearts, and full were they of thanksgiving, when learned their beloved pastor was back to his field of labor. much more his fervent work is ap preciated after a lapse of two months low much he was missed, both in pulpit and his faithful daily exercises only those who belong to his congregation can express. And as regards our citizens at large, all were anxious to hear of his safe return, as the hazardous peril in which land and sea are plunged caused vague alarm as to his safety.

On Sunday, Sept. 13th, St. Mary's Church was crowded. Every sea was filled and a large number standing, all eager to hear again the voice of their beloved pastor, and to tender him, by their presence, a "welcom

After Mass was celebrated, and on of his touching sermons delivered, he concluded by imploring his people to pray for peace among the European countries.

The committee of men approached the sanctuary railing, Mr. Ed. Walsh in distinct voice read a suitable address while Mr. Thomas Moran, in behalf of the congregation, presented the rev. Father with a purse of gold.

Father Fleming, taken by surprise, was deeply moved, and in his usual method of expression feelingly replied in most appropriate and edifying language, thanking them from the depths of his heart for their ever ready and willing co-operation in making his labor a success, saying it was not altogether his personal qualities to which they referred, but to the respect and esteem they held for the office which he filled. few were moved to tears at the scene. After benediction of the Most Blessed Sacrament the congregation dispersed, praying fervently that Father Fleming would be left for many years with them.

### ALL DUES OF VOLUNTEERS PAID

was moved and unanimously adopted:

That this Division will pay all dues and assessments for all their members who have volunteered or who may volunteer for home or oversea service, thus giving them their full benefits for sickness, accident or burial. This resolution to remain in effect until the end of the

Signed M. F. HALEY

JOSEPH GROGAN W. J. MORAN." It may be noted that the local Div-

ision has no less than seven men at Valcartier, in addition to as many more at the wireless camp. This is a high percentage and a matter of pride to other members.

# TRIBUTE TO PRIESTS

WAR CORRESPONDENT WOULD PLACE THE PRIESTS WHO MINISTERED TO THE DEAD AND DYING AT THE SACK OF LOUVAIN AT THE HEAD OF BELGIUM'S ROLL OF FAME

The following tribute to the valor and heroic conduct of the priests who attended the dying and aided the bereaved during the war now being waged in Belgian territory was penned by E. Alexander Powell, a war correspondent, who witnessed their unwearying efforts to succor the afflicted and minister to the dead and dying. It is dated Antwerp, August 80:

I am sorry to say that stories of the sack of Louvain, slowly seeping in, in no way ameliorate the original tale of horror. The few refugees who have arrived here are stupefied by their frightful experience.

"Many inquiries were made to day of the American consulate regarding

fifty American priests known to have been in the city, but no definite information is available. In this war the cassock has been a provocation instead of a protection, for innumerative the case of the case of

able cases have come to my attention of priests shot or bayonetted while

earing for wounded.
"At the head of Belgium's roll of fame should be carved the names of these heroic men in long black gowns and shovel hats who face death unarmed and unafraid. I have seen them burying the dead, shriving the dying, bandaging the wounded, helping the helpless, writing letters for the illiterate, comforting the bereaved and home less, cheering the troops into action I raise my hat to them in respec and admiration. They are showing themselves real soldiers of the Lord.

### PADDY AT COPENHAGEN Exchange

The Irish seem to be the only people who can inject an element of humor into this grim war. Two wounded Irish troopers rode into Paris the other day on a train and said the last they knew they had been "fightin' like the divvle at Copenhagen." Perhaps this was their Tipperary way of saying "Compeigne.

We were fightin' for a week or more an, fightin' night an' day, The boys were all around us till the Germans ran away;

It was a glorious ruction-sure we to it like play-Till we found ourselves alone at Copenhagen!

We wor mighty glad, I tell ye, when we got the word "Advance," We kep' right on through Belgium to dhrive 'em out of France ;

The Dutch were sure cantankerousthey led us quite a dance-Till we found ourselves marooned at Copenhagen!

Twas a long way to Tipp'rary-och. a weary road from there— Our nags bein' shot from under us, we travelled on shank's mare Then we tuk the thram to Parisnever paid a blessed fare-

For they knew that we were just

from Copenhagen! They're feedin' us on strawberries, an' buther, an' champagne, We're feelin' just like fightin' cocks

or ducks in heavy rain; A week o'this would kill us—so goodbye Paree again, We'll go back to fight the Dutch at Copenhagen!

# PRAYER TO ST. JOSEPH

BY POPE LEO, TO BE OFFERED DURING THE MONTH OF OCTOBER

To Thee, O Blessed Joseph, do we fly in our tribulation, and after im ploring the help of thy Most Holy Spouse, we ask confidently for thy protection. We beseech thee by that affection which united the with the Immaculate Mother of God, and by the paternal love with which thou hast encircled the Child Jesus and suppliant we pray that thou mayest aid us in our necessities by

thy power and help.
Protect, O Most Provident Guar dian of the Divine Family, the elect race of Jesus Christ; banish from us, O Most Loving Father, all plague of error and corruption; do thou, our strongest support, assist us from the height of Heaven with thy efficacious help in this struggle with the powers of darkness; and, as formerly thou didst rescue the Child Jesus from the greatest danger to His life; so now defend the Holy Church of God from the treachery of her enemies and from all adversity, and cover each one of us with thy lasting protection, so that, following the example and supported by thy At the regular meeting of Division | help we may be able to live holily, No. 7, A. O. H., Chatham, N. B., it die piously, and obtain eternal hap piness in Heaven. Amen.

## WAR REFUTES CHARGES OF BIGOTS

The present European war already shows indications of becoming the greatest leveler in the history of the world of long established ideas, Standard and Times. Traditional barriers of centuries are being swept away and illusions of internationa scope are being shattered by the great conflict. Most notable of the latter is the temporal power of the Pope-an extravaganza of the imagination which has thrown some very good but badly misled people of this country into hysteria, and which has been commercialized by a clique of knavish lecturers, agitators and

publishers for self-aggrandizement.

If there is any place in the entire
modern world where the Papal authority should be potential, and
where the communicants of the
Catholic Church would naturally stand shoulder to shoulder against all others (if the absurd theories of their detractors had any merit), it is in the strong Catholic nations of Austria, Italy, France and Belgium. At the first intimation of war being declared the earnest plea of the Vatican with the Austrian emperor for peace fell upon deaf ears, and the entreaties of the late Pope with the rulers of other nations embracing his own faith for a cessation of hostilities have been drowned in the din of battle. Where, then, is this much heralded temporal power of the "Roman hierarchy" to be found if it is so impotent in its supposedly greatest strongholds? The truth is that it exists only in minds blinded by

trend of events of the past month shows it to be as powerless as any other agency on the face of the earth to check a war in which the primary cause is commercialism, and into which religion does not enter

lightest degree.
In this great conflict Protestant Germany and Catholic Austria are united on one side. On the other are Catholic France, Catholic Belgium and Protestant England, reinforced by Russia, a Greek Catholic nation not in sympathy religiously with other Protestants or Catholics. Not a word of religion is heard in the news sympathy religiously with either Protestants and Catholics are facing their brethren in religion in battle and fighting each other for their respective nationalities, and not for their religious beliefs.

The propaganda of vituperation and defamation against a great Christian body by sheets like the Menace and by agitators of the Barnett type is forever shattered in America the spectacle before our eyes in Europe, where it is seen Catholic is true in his allegfight to the death his brother in the faith of an opposing and he nation. I am not a Catholic, but an Episcopalian, and as such I feel I am in a pusition to take an impartial view of the question.

# THE SIGN OF THE ROSARY

An autumn eve in Ireland, an oper cabin door. And reverent figures kneeling upon the earthen floor : Ave? Gratia Plena, and then Bene

dicta Tu. I heard the prayerful greeting, and so the vision grew Of a cottage home in Juda, and she

who was with child. Bending in lowly homage before Maiden Mild. Methought I heard adown the years

the Virgin's wondrous song, The nations all shall call me blest throughout the ages long," As bright in midnight skies appears the lightning's sudden gleam, So suddenly the vision showed why

faithful hearts esteem beads—our Mother's blessed beads that heretics despise— Their solace in this vale of tears hope far beyond the skies.

Aves heard in Irish homes, the prophecy sublime. Are linked by Faith's enduring chain

across the leagues of time. They little heed the cultured scoff, the critic's thoughtless sneer, They hail the Rosary a Sign, to them the beads are dear.

Tis writ the plain and simple shall confound the wisest sage ; grey-haired mother and her beads rebukes a creedless age.

# GIVING AWAY

We have purchased 1,000 Lamp tailed at 25 cents each. We will give to every customer 3 of them who send us an order. Carnations 15 cents a dozen, Frosted Roses 50 cents a dozen bunches, Ameri can Beauty Roses, 50 cents a dozen Chrysanthemums, 50 cents a dozen Easter Lilies, 50 cents a dozen apple Blossom bunches, 50 cents a dozen, Poinsettias, 50 cents a dozen Vines, 1 yard long, diamond Holly dusted, \$150 a dozen yards. Ex press or parcel post paid on all orders of \$2.00 or over. Write Brantford Artificial Flower Co., Brantford, Ont.

# THE BEST GIFT

Says the Catholic Columbian: "The best gift that parents can give to their child is a religious education —a training that will not only develop the intellect but also form the character to righteousness, discip-line, the will, inform the conscience, and instil Christian principles of life. Our Catholic schools are second to none in the secular education they give. They are far ahead of the Godless schools in the training they give in the knowledge and the practise of religion. Wise parents will send their children to schools where God is not ignored and Christ is not forbidden to enter."



g money. Orders, orders, everywhere. Baul, d, eagerly bought, for remember, fully 70 per of home that the property of home that the property of home that the property of home that the proof—real proof. Douglas, Man., got 1 is 12 days; Myers, Wis, 829 profit first month teheon, Sask, says can sell 15 in less than

PARM FOR SALE

ONE HUNDRED ACRES IN TOWNSHIP OF McKillop. County of Huon, first class house, hot water heating; barn 518% stone foundation and first class stabling, driving shed, etc.; small creek never dry; 10 acres of hardwood bush, one of the best farms in the County; also one hundred acres across the road from the above farm, good frame house; barn \$40x,6\$, stone foundation and stabling; spring water all year. Both farms admirablicated 2 miles from Seaforth and among best farms in the County of Huon. Apply to Mrs. Johannah McQuaid, Box 71, Seaforth, Ont. 1874-4



BRANCHES AND CONNECTIONS THROUGHOUT CANADA

You can always reach your money that is on deposit with the Home Bank. If you are out of Town send back your passbook, and a cheque for the amount you want—to the Home Bank. The money will be returned to you by next mail, with your passbook.

OFFICES IN MIDDLESEX COUNTY LONDON, 394 Richmond St. Thorndale

Deleware Komoka It is love which, mingled with

every sacrifice and every offering on the altar of duty, wafts up to heaven "the sweet savour." This, mingled with our deeds and alms and thoughts and cares for our fellow men, makes sure that they come up for a memorial before God.

O'DONNELL.-In Sudbury, Ont., Sept. 13, 1914, Thomas O'Donnell, aged twenty five years. May his

### TEACHERS WANTED

TEACHER WANTED, HOLDING A FIRST or second class professional certificate, Separate school, located in the village of Dub Ont. Duties to commence as soon as possible continue till the 2 and of December of this year, any at the rate of § 400 per annum. Address hard O'Connell, Sec. Treas.

CATHOLIC TEACHER. SECOND CLASS PRO fessional certificate, well experienced, for S S No. I. Rutherford Duties to commence immedia tely. Salary \$600 per annum. Apply to P. R. de Lamorandiere, Killarney, Ontario.

### CHILD FOR ADOPTION

LITTLE GIRL, AGED 9 YEARS AVAILABLE for placement in foster home. This chi for placement in foster home. This chief fairly bright, rather nice looking, and would in a short time, be able to give a good deal of assistance. Home where there are no young children preferred Applications will be received by William O'Cornor, Inspector, Parliament Bui dings, Toronto.

1875-3.

WANTED

WANTED

ROOMS IN PRIVATE Ht USES FOR CATHolic students. Must be fairly close to Toronte
Uni ersity. Address Newman Hall, 97 St. Joseph St.
Toronto. Ont., giving rate per week and any other
information. 1875-3. FARM FOR SALE

ONTARIO FARMS FOR SALE; 100 ACRES more or less, located within two miles of Separate school and Catholic Church; reasonable terms. State locality preferred. Address, Advertiser, 58 Sherbourne St. Toronto 1871-11. C. M. B. A. Branch No. 4. Londor

# J. J. M. LANDY

405 Yonge Street TORONTO, ONT.

EVERYTHING IN

Catholic Church Supplies Special Sale of Gold Rosaries at \$1.25, \$2.00, \$2.50, \$3.00, \$3.50.

405 Yonge St. Toronto, Ont.

# Beautiful Rosary Complete with Crucifix

Lawrence Station

Ilderton

reade.s of the Catholile Record we are offering a special discount of 25 p.c. and will send one postpaid upon receipt of 75c. Or if you will act as our representative in your district and sell only 12 of our units rize 16220 multicolor Oleograph
Pictures at 15c,

absolutely free.

Our Pictures are all reproductions of Famous Paintings and sell regularly in Art Stores at 50 cents each, so that at our wholesale price of 15 cents, you can sell the entire lot in an hour. Order today. When pictures are sold, remit us the amount of your sales \$1.80, and your Rosary will be sent you by return mail. Address:

COLONIAL ART CO., Desk R2., Torente, Ont.

# Funeral Directors

C. A. CONNORS Undertaker

505 Yonge Street, Toronto Phone - North 1680

John Ferguson & Sons 180 King Street

The Leading Undertakers and Embalment Open Night and Day
Telephone—House 373 Factory—543

E C. Killingsworth **Funeral Director** 

This de lux edition Prayer Book is full bound in genuine leather. It has padded covers with enamel and gold design, and full gold edges. The inside of front cover is of virgin white moire finish, with handsome border embossed in gold.

The center panel is depressed and contains an exquisitely designed pearl and gilt Crucifix with indulgenced

prayer on opposite page.

It is full cathedral size 3½ by 2 inches and contains 522 pages including Epistles and Gospels, Ordinary of the Mass, Novena to the Sacred Heart and

Open Day and Night 491 Richmond St. Phone 3971

# THIS INVESTMENT

HAS PAID 7% PER ANNUM half-yearly, since the Securities of this corporation have been placed on the market 10 years ago. Business established 28 years. Investment may be withdrawn in part or whole at any time after one year. Safe as a mortgage. Write at once for full particulars and booklet NATIONAL SECURITIES CORPORATION LIMITED

Crucifix Edition



PRAYER BOOK

SPECIAL PRICE to Readers of the "Catholic Record"

Litanies.

The publisher's price of this Prayer
Book is \$1.75 but we are very glad that
we are able to give it to you for only
\$1.50 post paid, and in order te quickly
introduce it, we will also send you free,
an exquisite amethyst color bead Rosary, complete with Orucifix. Please order early and state whether French or English edition is desired.

Address : Canada Mail Order, R9, Toronto Arcade, Toronto, Ont.

Furniture Direct from Factory Our method of supplying directly free factory to buyer leaves out all useless em-pense, bringing the furniture to your besset at least cost possible. Write us for our large FREE PHOTO- Catalogue No. 14

Bundryds of proces of the best selected furniture and besse furnishings priced at Just what they will east you at any station in Outarde. ADAMS FURNITURE CO., LIMITED Canada's Largest Home Furnishers, TORONTO.