The Catholic Record

ONDON, SATURDAY, DECEMBER 2, 1916

THE MEANING OF LIFE

A writer sees in the avidity with which new theories are accepted, a notable advance in enlightenment. Why this vision has been vouchsafed to him is not clear. The acceptance of theories may connote a lack of principles and it may also indicate curiosity. It may be the fashion, a tribute to learnednames or to solemn gibberish heralded by "critics" as the latest word in wisdom. But it is certainly no sign of high mentality, because some theories exist only by grace of servility to those who sit in chairs of learning and claim for the phantasms of their brains a reality that must not be disputed. More, it is sign of hearts corrupt when any theorist, who laughs at what he calls superstitious and dwells among the dank growths of unbelief, can find a hearing. This he calls freeing the human mind, stripping it of restraint and letting it run loose like the Gadarene swine. But to some men this is intellectual folly. It may be Bergsonism, Pragmatism or any other ism of the moment, but it all portends disintegration and decay. Instead of freedom it gives servitude abject and hopeless: it destroys vision, injects poison into men and casts them out into the darkness with never a dog to lick their sores. When days are sunny the theorists make much ado with their cap and bells and walk in the market place to the acclaim of their following: but when the clouds sounded a note of warning to the lower, and the music in life's banquet so-called first families of the country. hall is silent, they have nothing to steady the feet, no consolation to the 'old stock' where prosperity has impart, no answer to the questions been reached," he says, "are living in that must have a positive and a good deal of luxury and ease upon definite answer. And then they money earned by those who went bewho are wholly blind see that they fore them without a very serious and are but jesters who laughed grimly useful purpose and not contributing if you like, as they see the many doff much to the world's better life." It the vesture weather proof, as centur- may fairly be questioned whether the ies testify, for a flimsy garment that new stock is showing as much vigor can not stand the rough contact of as the old. It is an old saying that life. They give no substitute for the society is always dying at the top, religion which they discredit, no and there are many things to inmeaning to life, no incentive to dicate the truth. If the new generavirtue. The culture of which they tion of young men and young women boast cannot solve the problems are going to live upon the generation which fret the human mind. And before without exertion, without culture left to itself will become the sense of responsibility, they will be culture that sneers at the Command- displaced by the children of the new ments, and views with pitying con- comers, to whom the future of the descension all who still hold that there | country will belong. is an essential difference between good and evil. But however they may turn the eyes of many to the Church which can teach her children to pass

THOSE INTERVIEWS

as to the worth of the objects for

which they are striving.

An interview is a picture coloured words framed by a reporter and exhibited in the gallery of the daily press. The process is simple and uninteresting. Comes the reporter to an individual who exudes money, or has invented something, now teaching in the Newman School, or written one of the "best sellers."

'How did you achieve such a

success in the financial world?" asks the reporter. "Well, let me see," he answers very solemnly. "I built up a fortune by thrift and sobriety. I toiled early and late, and eschewed the frivolity which dissipates mental and bodily forces." And next morning his platitudes are given as a recipe for success in acquiring the dollar. There is never a word about breaking employees on the wheel of lows, expressing full satisfaction with labour, or setting them up as targets | the Catholic Church : for detectives who were good on the draw. Too discreet for that is the interviewed-the old gentleman who by virtue of his worldly wealth is permitted to inflict his garrulity upon a suffering public. The inventor is are not within his purview and no reporter, however fearless, would venture to allude to such vulgarities in his presence. A king in the world of machines, he must be approached obeisance he is asked if he would deign to bestow upon an expectant world some light on problems which hitherto had been shrouded in darkness. He assents very graciously. salvation. He may mistake the whirring of his machinery for the music of the

which is very destructive of judicious

"Do you, sir," asks the reporter, believe in future punishment — in hell?" "Do I believe in hell? Young my present state in every temporal man you astonish me by asking me such a question." That would be such a question." That would be were kind enough to express meet on the lips of shavelings and prayerful wish in my behalf. neurotics, but it is not worthy of a return I give you both prayers and representative of the press. "No, I intentions at Mass."—Our Sunday Visitor do not believe in hell. It does not exist. Time was when it awed the unthinking, but this enlightened age will have none of it, and wonders why any such grotesque belief could have ever gained a hold on mankind.

And the newspaper screams. " No hell," says a noted inventor. "What breadth of mind!" say its readers. What unassailable logic!" " How far we are removed from the barbarians of Europe, who were," says Froude, "converted by the preaching of the dogma of eternal punishment." "Great man; that inventor knows what he is talking about," says the individual who is immersed the subject has come to him. "I in corruntion.

Yet there are millions of people who have an undisguised contempt for the illogical ravings of such inventors. For they do not surrender their reason at the command of a machinemaker, and they believe in the sentence: "Depart from me you cursed into everlasting fire, which was pre- of pared for the devil and his angels."

IS THIS TRUE ?

An eminent churchman has

"Descendants of what one may call

THE CONVERT

through life without any misgivings | EVERY CONVERT TO CATHOLIC FAITH COULD WRITE AS HE DOES

> PEACE AND REST BEYOND EXPRESSION

In 1904 the Rev. C. H. Schultz. pastor of St. Stephen's Episcopal church Milwaukee, Wis., renounced that faith and on January 31, 1904, was baptized and received into the Catholic Church. Later Bishop Nicholson of the Protestant Episcopal church, wrote to Mr. Schultz, who is a Catholic institution at Hackensack, N. J, stating that it was his duty in accordance with the canons of his church "to pronounce a sentence of degradation upon you as our canons require. Before doing so officially, I beg leave to send you this notice and warning, asking you to assign cause why I should not so proceed. answer to this is necessary, if you are satisfied with your present state. In possibly help such souls. that event, after the date of Feb. 5, 1905, I shall proceed to the required

canonical action."

To this Mr. Schultz replied as fol-

My Dear Bishop Nicholson: In receiving your notification of the official action required by the title II., canon 2, section 1, which relates to doctrine contrary to that held by the Protestant Episcopal Church," you will permit me to say at the close of one year within viewed from another angle. Dollars the Catholic Church that I deem the so-called degradation an honor. And in making the statement I do not wish to imply other than the assurance that I believe I am where God's will requires me to be. For I hold that all which the Roman Catholic with due reverence. Having made Churchteaches, including the supremacy of the Holy See, the infallibility of the Pope and the dogma of the Immaculate Conception of the Blessed Mary, Mother of Christ, to be "de fide. and therefore necessary for the soul's

"Nevertheless, let me assure you that I respect and that I have a most strong affection for the Catholic spheres. He may also, under the minded of the Anglican communion spell of the coy smile of the reporter, who are living in good faith. For I character.

have a sudden attack of inflated head hold more strongly than ever that the Catholic school of the Anglican Church is a providential preparation for ever-increasing numbers of Anglicans to reach home at last.

'I am thoroughly satisfied with and spiritual aspect. My peace and rest are beyond expression. Visitor.

A BLESSING TO FRANCE

SUCH IS THE WAR REGARDED FROM A PURELY RELIGIOUS POINT OF VIEW

From the London Catholic Times

It is not only the ordinary Protestant soldier who has obtained a closer knowledge of the Catholic Church by experience at the front. Protestant inisters of religion learned there a good deal about Catholic practices. In the Leamington Spa Courier the Rev. C. T. Bernard McNulty tells how enlightenment on have," he writes, "turned my eyes, as so many of us naturally do here, to Church of Rome. I am no believer in her doctrines, nor can I imagine myself ever holding them; but none of us here can fail to recognize the evident fact that with no advertising she has succeeded where we have failed; she has instilled into the people a real spirit worship. They recognize it as their duty, apart from outside considerations

Mr. McNulty has seen how in French villages all the inhabitants frequent religious services daily, some of them walking miles to be present at early Masses. He has found that the town churches are also visited by large numbers for the purposes of worship. He knows of Anglican Church or chapel in any English town where such a scene could be witnessed. Evidently the devotion of the French Catholics has been a surprise to this Protestant clergyman. He had been under the mpression that the Catholic Church had lost a great deal of her power in France, whereas she is at present exercising a vast influence in that

Regarded from the purely religious oint of view, the war has been a blessing to France.

PROTESTANTS PRAY FOR DEAD

Catholics read with amazement and unusual interest the report that the House of Deputies of the Protestant Episcopal Church of America had recommended that prayers for the dead be added to the ceremonies or devotions of that faith. Not only was it then announced that prayers for the dead were regarded as some thing to be practised by the Episco palians, but it was also stated publicly that at present in Europe other Protestants were praying for the

The singular and striking fea of these announcements is that the Catholic practise of praying for the dead, both in person and through the offices of the priest is one that has generally been condemned by Protestants. Protestants reject the doc trine of Purgatory. The bigoted ones condemn it as a pure invention of an avaricious priesthood. tolerant ones have regarded it as a doctrine unsupported by the Bible and irreconcilable with their beliefs. It is manifest to any mind that if the souls of the dead are saved or damned, with no middle ground whatever, prayers for such souls are utterly useless. If the souls are admitted to Heaven, no prayers are needed, and if the souls have been condemned to hell, no prayers can olic doctrine of Purgatory, a place where sins can be expiated and from which deliverance may sooner be obtained through the "holy and wholesome" prayers for the sufferers. has been, at all times, a source of the greatest comfort and happiness to Catholics.

Now comes the change in Protestant feeling regarding the practise of prayers for the dead. Always the Episcopalians have remained nearest to the Catholics, among the English-speaking Protestants. it now appears that not only are the Episcopalians turning with admiraation and hope to the Catholic devo-tion towards the departed, but other Protestants are likewise doing so. Is this another indication of the coming of that time when "There shall be but one fold and one Shep-

When the secret of a blessed life is made plain to us, we see that each one must learn it for himself.

herd ?"-Catholic News.

Don't look at your bank-book to find out whether you are rich or worst bankrupt is the bankrupt in

LORD SHAUGHNESSY TAKES SEAT IN LORDS

(Canadian Press Cabl

London, Nov. 24.—Baron Shaugh nessy, the newest Canadian peer, took his seat in the House of Lords today with the usual picturesque formalities. The sponsors were Lord McDonnell and Lord Northcliffe. Having taken the oath, Baron Shaughnessy subscribed to the roll and then took his seat, from which he saluted the Lord Chancellor.

YOUTHFUL CRIME AND DIVORCE

The growth of disorder and crime among the young becomes more ominous day by day. It has been made the subject of sorrowful cemment by pulpit and bench, and is a matter of deepening concern to all who are interested in the welfare of the coming masters of society. The causes of this growth are many, but among the most influential and per-nicious is the "broken home." Even though exteriorly a palace of luxury, the broken home is not a "home," but a nursery of crime. but a nursery of crime The unfortunate child condemned to its poisonous atmosphere, sets out in life with a set of principles and prac tices which will assuredly bring him to spiritual ruin, and which are admirably fitted to make him a

menace to society.

It is plain that many among the delegates at the recent conference of the Episcopal Church, clearly recognized the dire need of applying a drastic and immediate remedy to these sad conditions. It is to be regretted, however, that this conference did not throw the weight of whatever author ity it possessed against a practice which, by turning marriage mockery, is among the most potent causes of broken homes in this country. No church or community can fight divorce by viewing its progress with sorrow. One might as well hope to cure leprosy by a series of polite regrets, and this, it would seem, was the outcome of the conference's deliberations on the It was well that the House of Deputies should " solemnly place itself on record as standing resolutely and unfailingly for. . . . the highest and holiest recognition and maintenance of marital vows."

brave words embody nothing more effective than a fruitless aspiration. How can the Protestant Episcopal Church, recognizing divorce, stand resolutely and unfailingly for the highest and holiest recognition and maintenance of marital vows?" the matter did not turn upon a sub ject so sorrowful as the frightful plague of divorce and ecclesiastically authorized adultery, this well-worded resolution would move to laughter.

PERMANENT RECTORS ARE NO LONGER TO SELECT "TERNA" TO FILL SEES

Rome, Nov. 14, 1916.-The new procedure for the selection of Ameri can bishops, which has been ordered by Pope Benedict XV. through the Consystem of the submission of a "terna' of names, chosen by the irremovable rectors, after the death of a bishop to the bishops of the ecclesiastical province, and in its stead establishes system of private inquiry by the bishops of each province for the purpose of selecting suitable priests whose names are to be secretly balloted for at a meeting of the bishops held under the presidency of the archbishop; and the names of those thus chosen are to be forwarded to Rome, so that the Pope can make a selection and an appointment immediately, avoiding in this way the delay which is declared to be the present procedure.

LUTHER AT WORMS

Contrary to its wont, the Saturday Evening Post recently invaded the field of history in search of a portrait of Martin Luther. The effort was praiseworthy, but the quest unsuc cessful. The picture presented by the Post in no way represents the Luther who, with Melancthon, authorized Philip of Hesse to have two wives. It bears no resemblance to the Luther who advised this same Philip for the sake and good of the Christian Church to tell a good strong The Luther who sat for this portrait is a lion-hearted Christian Gradually knight, who flung an immortal gage of battle before his persecutors at tary turning Worms: "God help me. I could do Christianity no different."

Brave are the words, but they were help me. Amen," a customary phrase at the end of a discourse, to be found elsewhere in Luther's writings. The tions being ripe and Faith weak, a form, "Here I stand. I cannot do leader like Luther found little undertaken. On to Rome is the tendpoor. Look at your character, The otherwise. God help me. Amen." was first published at Wittenberg in were lured on by the bait either of welcomes the erring traveler with search Laboratory," have completed

writes Grisar, quoting the Protestant lous avarice Religion became a Wrede, "to render the words rather cloak: the doctrine of Christianity more forcible and high-sounding."
"There is not the faintest proof," concludes Wrede, in his "Deutsche and the final upheaval came when Reichstagsakten," II, 555, "that the the dikes gave way, and the flood

Nuncius Aleander vom Wormser Reichstag," p. 174, has "no claim to credibility." Further proof is given by Muller, Friedenburg, Burkhardt, Elter, Maurenbrecher, Kostlin-Kaw erau, Kolde, Hausrath, and a host of other Protestant scholars. "It would be well," advises the Protestant Bohmer in his "Luther im Lichte Neueren Forschung," not to quote any more those most celebrated of Luther's words as though they

were his. The advice will scarcely be heeded. Party cries die hard. No scholar can defend the authenticity of "those most celebrated of Luther's words, but the unscholarly and the unscrupulous will quote them freely in the coming year, as proof conclusive that in Luther the world has a peerless example of Christian knighthood.

ADDED MEXICAN HAVOC

A certain Episcopal Bishop in the St. Louis convention divu ged to his brethren an added horror that the Mexicans are suffering. We thought that, with the yoke of a bloody dictator forced on their necks and starvation, plague, rape, robbery and murder lurking at every corner, this race had borne the full measure of human woe. Yet this churchman has discovered still one more horror that is grinding down these same people. He announced to the convention that he has evidence that less than 3% of the students in the Mexican colleges had bibles in their possession!

Of course, our viewpoints being different, we cannot work ourselves up to the same frenzy of sympathy over this condition as did the church This is because we have noted that those who relied entirely on an "unchained and open Bible" have drifted farther in matters of faith and morals than those who believed in an infallible interpretive author-

However, be that as it may, we would like to ask of this Episcopalian churchman! Were the Christians of the first three centuries without a Bible, less faithful, less sincere, less Christian, if you will, than the adherents of Protestantism to-day ?-New World.

TIME FOR READING

The average man of to-day, the man in the street, takes his opinions from the editorial utterances in the press or the periodical. Rarely does he stroll off into the byways of the past and, history in hand, seek to find for himself the truth about the big problems that have been left as a heritage to us by the world agone. If he desires, however, to understand intelligently and with reason the nature of certain world movements it is necessary that he delve into at facts first hand. Otherwise, he is but the victim, frequently, of a disfalse interpretation of those same

During the coming year the Lutheran world will commemorate the achievements of Martin Luther, the branch that was lopped off from the Tree of Life. Countless volumes have been written in the attempt prove the greatness of Martin Luther's alleged mission. These volumes have become the textbooks the schools, and the basis upon which rest so many of the accounts and narratives that have to deal principal reason for changing the with conditions in the sixteenth century. As many other volumes also attest to the fact that Luther erred in his idea of a divine mission to the world, it behooves the intelligent man and woman to read history not as it is often written but as it stands upon the solid rock of authenticated evidence Luther's age was a period of trans-

ition, so to say, from the mediaeval to the modern world. The fall of Constantinople threw numbers of Oriental scholars into the Christian fields of Europe. Pagan ideals, that had found a home recently in the old Eastern Empire, were now transplanted into Western civilization. Pagan philosophy became the fad of the hour: Oriental teachers were the pampered pets of the wealthy y Europe — aristocratic - experienced an involun-Europe tary turning from the principles of to the softer ideas of material philosophy. Morals were weakened: the flesh grew insolent, spoken by Luther. They have no while the spirit languished, or passed place in the Latin account written into more verdant fields, vitiated in himself, which concludes, "God its desires and aspirations. A gen-lp me. Amen," a customary phrase eration of avaricious land grabbers arose, and the result was that condidifficulty in winning over those who 1521, where it was found desirable, unbridled sensuality or of unscrupu. open arms.—Catholic Transcript.

appeared a menace to the gratifica-tion of the newly aroused passions, amplification came from anyone who came. The flood has been surging actually heard the words." The new The new and seething ever since. Read hisform, testifies Kalkoff, another Protestant, in his "Die Depeschen des

COMING BACK

We welcome the good faith of our Protestant Episcopal brethren. It only bears out the historical fact that after all the English church was more schismatical than heretical. The past four hundred years have witnessed time and time again an attraction, first individually, then collectively, now in doctrine, again n precept, towards Rome. The name alone is bitter; its dogmas are delect-

able enough.
England has witnessed its Manings, its Newmans, its Bensons, led by the hand of a teaching body whose ole power of attraction lay in the value of its claims and the cogency of its arguments. The upheaval under King Henry VIII. did not assure them that a substitute was produced just as good. Men's minds cringed under the lash of private judgment, of Cæsarism, of self-sufficiency. Time would tell, and time did tell when the old parental stock would assert itself and entice the prodigal to return to the hom Peter. And such has been the history of the Anglican church.

Our American kinsfolk are displayng no less vigor in the leanings towards Rome. If the term "Rome is repugnant to good Protestant ears, let us substitute "Catholic." A mere name is more or less relative in comparison with the nature of the object denoted. "Protestant Episcopal" or "Roman Catholic" connotate no new reality, when they donate the same thing. If our quondam dissenting brethren are beginning to sub-stitute Roman formularies, then they are no longer Protestant Episcopal but Roman Catholics. mere name signifies little.

Romewards! Perish the thought. Yet the very fact of offering prayers for the dead as the recent Protestant Episcopal convention decided to do, macks of the very essence of popery The shades of Cranmer, of Cromwell, of Somerset, of Warwick must have protested in vain at such expressions in their regard, in the council chambers of the convention hall when such an innovation was considered. Prayers for the dead, latitude allowed the clergy in hearing confessions of the dying, closer contact with the Masses! Why, the very work of 1552 almost undone. Who would conceive of such damnable doctrines being considered, much less adopted — purgatory, which means prayers for the dead "vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God " Cranmer wrote? But Rome taught otherwise. And Cranmer's successors came to see the folly of his Shades of Luther! Even the Our

Father was threatened with correcthe tion. The prayer of the Roman Church had an element of sanctity scholarship at St. Martin's College, to meddle with the composition of the Son of God. What fell from His lips was the purest after all. And so the doxology of the Reformers, "For Thine is the kingdom, and the power, and the glory" saw itself threatened with annihilation. What a pity it did not see itself curtailed when it came before the convention. But they thought seriously of doing Perhaps it was unscriptural. What a pity the regulation against divorce did not live beyond the committee room. But it too, was entertained seriously. And it will live. It will see the light of day at se future convention. At least Dr. Manning thinks so. Then another mile post on the way to Rome will been passed.

The thinking Christian must see in all this a power for good. If error expunged. Were Rome in the wrong. she could not have remained so for two thousand years, and maintain the presence of God with render sanction to her mere fables or her Middle Age witchcraft. No doubt she saw corruption in her disciplinary enactments, but never in her teaching. Time has shown the force of this truth. If our non-Catholic brethren are in the wrong, God will also bring before their eyes the error of their ways. Four hundred years mean nothing to Him, Who measures time, not by the year but by the And it does seem that millennium. the time is fast approaching, when rampant prejudice will be laid aside, and when the cudgels of dissension will be buried deep, when all men will worship God at the same altar; when all mankind will be one, one in faith, one in doctrine, one in baptism, one in soul. And the latest enactments of the Protestant Episcopal convention at St. Louis seem to ency of the fair-minded. And Rome

CATHOLIC NOTES

According to statistics furnished by 69 archdioceses and dioceses, 19,009 non-Catholics were received into the Church during the year 1915.

With over a million in her own right, Miss Henrietta Dustin, member of a wealthy family of Boston, has been invested with the habit of the Carmelite Order by Cardinal O'Connell at the convent of the order

The circus and fair held at Madison Square Garden, New York City, for the families of the Irish patriots of the Easter uprising, realized \$75,000. It is said it was the most successful Irish charitable activity ever organized in this country.

The world's youngest Bishop is Monsignor De Aquino, who presides over the Diocese of Prussiade in Brazil, South America. He is only twenty-nine years of age. He is a member of the Salesian Order and the first of them to be elevated to the episcopate.

The Rev. Mariano Cuevas, S. J., of the University of St. Louis, (St. Louis, Mo.,) was recently elected a member of the Spanish Academy of Science in recognition of his recent historical publication, "Don Herman Cortes." His "History of the Ancient Aztecs" is already well-known.

The Rev. Albert L. Ott, a clergyman of the Protestant Episcopal Diocese of Milwaukee, a graduate of Nashotah Seminary and until recently one of the clergy connected with the P. E. Cathedral of SS. Peter and Paul, Chicago, has been received into the Church and will study for the priest

hood. Ossining, N. Y., Nov. 2.—Rev. Patrick W. Browne, of Harbor Grace Diocese, Newfoundland, well known as an author, has joined the Catholic Foreign Mission Society at Mary knoll, Ossining, New York. He will be attached to its apostolic school in Clark's Green, Pa. For the last three years Father Browne has been teaching in Ottawa University.

On the nomination of Archbishop Carr, the Archbishop of Perth, Australia, has been appointed Chap-lain-General, in the British Army, with the rank of Lieut. Colonel, "to visit the camps, hospitals, chaplains, etc., of the Australian Expeditionary Forces in England, France, and Egypt"-to see whether the spiritual wants of the Catholic soldiers are being properly attended to, and subsequently to report thereon.

European exchanges chronicle the death of the Most Rev. Hermann Jurgens, S. J., Archbishop of Bom-The late Archbishop was a native of Germany, having been born at Munster, Westphalia, in 1847. Though of German birth, the government of India did not intern or otherwise interfere with His Grace, while a number of missionary priests in India of the same nationality had to seek other fields of labor.

Paschal Sherman, full blood young Indian of the Okanogan tribe, has the unique distinction of being the only aboriginal American to enter the Catholic University through the scholarship donated by Knights of Columbus. This Lacev. Washington, where, at the commencement exercises last June, he was valedictorian and sole winner of the A. B. degree.

The Most Rev. Francisco Plancarte Archbishop of Monterey, Mexico, has offered a rare and valuable book to the Newberry Library, Chicago. This book, published in 1876, is said to be a copy of the first choir book ever printed on this continent. Three other copies are known to be in existence, one each in Berlin, London and Mexico. The book was presented to Archbishop Plancarte by the Indians who found it among the ruins of an Indian church in

The Holy Name Society of Chicago is to be made one of the strongest organizations of that Archdiocese This is in accordance with the plans of His Grace, Most Rev. George Mundelein, D. D. In the Archdiocesan Union of the Holy Society, every parish is to be represented and this great federation of Catholic men is then to take up actively the work of boy saving. attention is to be turned towards the Boys' Court and the Catholic boys whose errors bring them there, will find the Holy Name Society ready and capable of helping them.

Chicago, Ills., Oct. 21.-Mrs. Jeannette C. Murphy, widow of Dr. John B. Murphy, is planning a memorial, that she thinks would be appropriate and fitting to the great surgeon's memory. It is to be an endowment fund of approximately \$500,000 for original re to be used search in medicine and surgery. Mrs. Murphy has not decided upon the exact purpose and amount of the fund, and will not so decide until physicians and surgeons who are also contemplating the erection of a memorial to Dr. Murphy, and the county board of Cook County, Illinois, which plans to make room at the county hospital for a "Murphy Re

MOONDYNE JOE

BOOK FIFTH

THE VALLEY OF THE VASSE

IV THE MEETING

With the first warm flush of morning, Alice was away on her favorite lonely walk by the river. The day opened, like almost all days in Western Australia, with a glorious richness of light, color, and life. The grand shadowy stretches in the bush were neither silent nor humid, as in tropical countries. Every inch of ground sent up its jet of color, exquisite though scentless; and all the earth hummed with insect life, while the trees flashed with splendid colors of countless bright-

necked birds. Alice breathed in the wondrous beauty of her surroundings. Her heart, so long unresponsive, had burst into full harmony with the generous nature of the Australian

Down by the river, where the spreading mahogany trees reached far over the water, she loved to walk in the early morning and at the close of the day. Thither she went this morning; and an hour later some one followed her steps, directed where to find her by Mrs. Little.

That morning, as she left the house Mrs. Little had told her that Mr. Sheridan was to call early, and had asked to see her.

'I shall be home very soon," Alice said, as she went out.

But she did not return soon; and when Mr. Sheridan called, much earlier than he was expected, Mrs. Little told him where Miss Walmsley usually spent her mornings, and he, leaving his horse in the stable, down through the bush toward the river.

The shadows and the flowers and the bright-winged birds were as beautiful as an hour before, but Will Sheridan, though he loved nature, saw none of them. He walked rapidly at first, then he slackened his pace, and broke off a branch here and there as he passed, and threw it away again. When he came to the river, and stood and looked this way and that for Alice, all the determin ation with which he had set out had

disappeared.

But Alice was not in sight. He walked along by the river bank, and in a few minutes he saw her coming toward him beneath the trees.

He stood still, and waited for her. She walked rapidly. When within ten yards of where he stood, she turned from the river, to cross the bush toward the house. She had not seen him, and in a minute she took a few paces toward her and

'Alice," he said aloud. She turned and saw him standing, with an eager face, his hands reached out toward her. Every premeditated word was forgotten. gave one look at the face, so little changed .- she felt the deep emotion in voice and act and feature, and her but he seemed interested, and heart responded impulsively and imperatively. She only spoke one word.

put out both her hands, and he took while he raised them one after the him well, too,—and just to think!" other to his lips, and kissed them. and walked on together in silence. his own eloquence. Their sympathy was so deep and un-

On the verandah, Alice turned to him with the same full look she had given him at first, only it was clear he started for Mr. Little's?" as a morning sky, and with it she gave him her hand. Sheridan looked into the cloudless depths of her eyes, as if searching for the word that only reached his senses through the warm pressure of her hand.

It was a silent meeting and parting, but it was completely eloquent and decisive. They had said all that each longed for, in the exquisite language of the soul. As Sheridan was departing, he turned once more "I shall come here this evening."

She only smiled, and he went away

with a satisfied heart.
On that morning, Mr. Wyville had started early for Fremantle, his mind revolving two important steps which he meant to take that day. Since the arrival of the ship he had been disquieted by the presence of Draper in the colony. He questioned his own wisdom in bringing him there, or in keeping him there when he might have let him go.

But, in his wide experience of men and of criminals, Mr. Wyville had never met one who was wholly bad; he had discovered, under the most unsightly and inharmonious natures, some secret chord that, when once struck, brought the heart up to the full tone of human kindness. This chord he had sought for in Draper. He had hoped that in the day of humiliation his heart would return to her he had so cruelly wronged.

There was only one step more to be taken—to release Harriet, and, if she would, let her seek her husband and appeal once more to his human-

On this day, Mr. Wyville intended to issue a pardon to Harriet Draper. buried in his hands. The agony The Government had awarded to through which his soul was passing Alice Walmsley, as some form of recompense for her unjust suffering, nature was ploughed to its depths. a considerable sum of money; and the saw the truth before him, as hard this money Mr. Wyville held, at and palpable as a granite rock. He capable of beauty and hungry for himself only to members of our the cement coat, take away the men.'

Arrived at Fremantle, he proceeded to the prison, and signed the official papers necessary for the release. The money was made payable to Harriet at the Bank of Fremantle. He did not see her himself, but he took means of letting her know the residence of her husband; and also provided that Draper should be informed of her release.

He watched her from his office window as she was led to the prison gate. And as she took the pardon in her hand, and turned toward the outer world in a bewildered way, the utter misery and loneliness of the woman smote Mr. Wyville's heart. "God help her!" he murmured

"she has no place to go but to him."
This done, Mr. Wyville set his mind toward Perth, where, on his return that day, he was to enter on another act of even deeper personal importance. Somehow, his heart was heavy as he walked from the prison, thinking of the next few hours. He had been more deeply impressed than he thought, perhaps, by the wretched fate of the poor woman he had just released.

At the stable where his horses were put up, he found Officer Lodge, who, with Ngarra-jil, he sent on to Perth in a light carriage before him. He followed on horse-back. As he rode through the town, he passed the bank. In the portico sat a woman on a bench, with her head bent low on her hands. He was startled by the attitude: it recalled to his mind the figure of the unhappy Harriet, as he had seen her in the lock-up of

Walton-le-Dale. Something induced him to look at the woman a second time. As he did so, she raised her face, and smiled at a man who came quickly out of the Bank, pressing something like a heavy pocket-book into his breast. The woman was Harriet; and the man was Draper, who had just drawn

her money from the Bank. Mr. Wyville was in no mood to ride swiftly, so he let his horse choose its own pace. When about half way to Perth, however, he broke into a canter, and arrived shortly after the trap containing Ben Lodge and his

native servant. Mr. Wyville had not occupied the official residence of the Comptroller-General; but had kept his quarters at the hotel, a very comfortable establishment. As he dismounted in the vard. Ben Lodge held his horse, and seemed in garrulous humor.

"Mr. Sheridan were here, sir," said Ben, "and he asked after you. He said he were going to Mr. Little's to-night, and he hoped to see you

Mr. Wyville nodded to Ben, and was going toward the house; but Office Lodge looked at him with a would be out of sight. Sheridan knowing look in his simple face, as if enjoying some secret pleasure. He's found her at last, sir," he

said. Mr. Wyville could only smile at the remark, which he did not at all comprehend. He were always fond of her. I've

known him since he were a boy.' Still Mr. Wyville did not speak ceased to smile. Old Ben saw that he might continue.

'I thought at one time that they'd He came forward, his eyes on hers, be married. It's years ago; but I see and the eyes of both were brimming. them as plain as if it were yesterday. Without a word they met. Alice He were a handsome fellow when he put out both her hands, and he took them, and held them, and after a father, old Captain Sheridan—I knew

Here old Ben stopped, and led the Then they turned toward the house horse toward the stable, satisfied with Mr. Wyville Their hearts were too full for words. stood just where he had dismounted. They understood without speech. He looked after Ben Lodge, then walked toward the hotel; utterable that it verged on to the changed his mind, and returned, and unsaddling the horse.

Was Mr. Sheridan alone when asked. 'Vessir he were alone." Then

Ben added with a repetition of the knowing look: "Happen, he don't want no company, sir; he never did when he were a boy, when she was 'round.

Mr. Wyville looked at Ben Lodge in such a way that the old man would have been frightened had he raised his head. There was a sternness of brow rarely seen on the calm, strong face; and there was a light almost of

"He were very fond of Alice, surely," said the old fellow, as he went on with his work; "and I do believe he's just as fond of her to-

Do you tell me," said Mr. Wyville, slowly, "that Mr. Sheridan knew Miss Walmsley, very intimately, in Walton-le Dale, years ago?"

"O, yessir; they was very hintimate, no doubt; and they were going to be married, folk said, when that precious rascal Draper hinterfered. They say in Walton to this day that he turned her head by lies against the man she loved."

Ben Lodge carried the saddle to another part of the yard. Had he looked round he would have seen Mr. Wyville leaning against the stall, his face changed by mental suffering almost past recognition. In a min-ute, when the old man returned, Mr. Wyville passed him in silence, and entered the hotel.

The door of his room was locked for hours that day, and he sat beside his desk, sometimes with his head erect, and a blank suffering look in his eyes, and sometimes with his face

Alice's request, for the benefit of saw his own blind error. His heart, improvement? I, too, am hunting family. What you saw was not a bricks, and you will find the place of reaking from his will, tried to travel again the paths of sweet delusion which had brought so great and new a joy to his soul. But the strong will resisted, wrestled, refused to listen to the heart's cry of pain—and, in the end, conquered.

But the man had suffered wofully in the struggle. The lines on his bronzed face were manifestly deeper, and the lips were firmer set, as, toward evening, he rose from his seat and looked outward and upward at the beautiful deep sky. His lips moved as he looked, repeating the bitter words that were becoming sweet to his heart—"Thy will be

Two hours later, when the glory of the sunset had departed, and the white moon was reflected in the mirror-like Swan, Will Sheridan and Alice stood beside the river. With one hand he held one of hers, and the other arm was around her. was looking down into her eyes, that were as deep and calm as the river.

"It has been so always, dear," he said tenderly. "I h my love for one day." "I have never lost She only pressed closer to him,

still looking up, but the tears filled her eyes. " My sorrow, then, was not equal to yours," she said.

"Darling, speak no more of sorrow," he answered: "it shall be background of our happiness making every line the clearer. I only wish to know that you love me as I love you."

Their lips met in a kiss of inexpressible sweetness and unity-in a joy so perfect that the past trembled out of sight and disappeared for ever.

While yet they stood beside the river, they heard a footstep near Alice started with alarm, and drew closer to her protector. Next moment, Mr. Wyville stood beside them, his face strangely lighted up the moonlight. He was silent moment. Then Sheridan, in his happiness, stretched out his hand as to a close friend, and the other took A moment after, he took Alice's hand, and stood holding both.

God send happiness to he said, his voice very low and deeply "Your past sorrow will earnest. bring a golden harvest. Believe me. I am very happy in your happiness. They did not answer in words : but

the truth of his friendship was clearer to their hearts than the bright moon to their eyes. He joined the hands he held, and without speaking further, left them together by the river.

MR, WYVILLE FACES A STORM

In the peaceful water of Fremantle harbor, Mr. Wyville's yacht had lain at anchor for several months. her return from Adelaide with Mr. Sheridan, she had taken on board a cargo, contained in large cases and swathings, which had arrived from Europe some time before. She also took on board many persons of both sexes, mostly mechanics and laborers with their families: and among the crowd, but with airs of trust and supervision, as caretakers or stewards were Mr. Haggett and Officer Lodge. Their friend Ngarra-jil had come on board to bid them good-by, and as he strode about the deck, naked, except his fur boka, hanging from the shoulder, and carrying two long spears in his hand, he seemed a strange acquaintance for two persons so prosaic as Mr. Haggett and Ben

This thought, indeed, occurred to both of them with renewed strength that day: and it was emphasized by the remark of one of the mechan-

you putty weil;" addressed to Ben Yes." said Ben, with hesitation,

and a glance of doubt at Ngarra-jil; 'we knew him in England. He were dressed fine there.'

"Well," said the good natured mechanic, "he's the same man still as he war theer. 'Tisn't clothes as we ought to vally in our friends.'

This remark brightened Officer Lodge's face, and his hesitating manner toward his wild friend vanished. When the anchor was weighed, and the last visitor had jumped on the barges to go ashore there were no warmer farewells spoken than those of Mr. Haggett

and Ben Lodge to Ngarra-jil.

That evening, at Mr. Little's pleasant dinner-table, Mrs. Little spoke to Mr. Wyville about the destination of the passengers.

They are going to settle in the Vasse district," he said; they have purchased homesteads there. You have built extensively on your own land there, I believe," said Mr. Little.

A shadow, scarcely perceptible his voice had its accustomed tone as he answered.

A shadow, scattery perceptuous soil passes of the universe face; but tess, and she quickly replied in a whisper, "Did you really see him?"

"Yes," said the Bishop, "but I beg Yes: I have worked out an old

scores of workmen and gardeners from Europe, and spending four years and heaps of money to make a lovely place, to go and sell it all, just when it was finished! I'm sure is too provoking."
"Mrs. Little," said Hamerton,

The lure was quite successful. Mrs. Little ran over in her mind all the pretty places she knew in the Colony, and instructed Mr. Hamerton with much particularity and pati-

The further conversation of the evening touched no matter of importance to the persons present.

After some weeks the steamer returned to Fremantle, and lay at anchor for several months, except some pleasure-trips round the adjacent coast, arranged by Mrs. Little, and taking in many of the ladies of the Colony

Wyville was engaged every Mr. day in directing the operation of the new and humane law he had brought to the Colony. At first, it seemed as if it must end in failure. Its worst enemies were those who proposed to serve. The convicts, as soon as they found the old rigor relaxed, and a word take the place of a blow; when they saw offences that used to earn minutes of reproach from a superintendent, or at worst, by a red stripe on the sleeve,-when first they saw this, they took advantage of it, and shamefully abused their new privi-

Among the officials of the convict who had lost some selfish chance by the change.

districts were so alarming, and the so bold in their criticism,—that even the warmest friends of the new system held their breath in fear of

something disastrous. But through the gloom, there was one steadfast and reliant heart and hand. He who had planned the system had faith in it. He knew what its foundations were. When even the brave quailed, he still miled; and though his face grew thin with anxious application, there was never a quiver of weakness or

hesitation in it. His near friends watched him with tender, sometimes with terrified sire.' interest. But, as the storm thickened Th they spoke to him less and less of the danger, until at last they ceased to speak at all. They only looked on him with respect and love, and did his few behests without a word.

Mr. Wyville knew that he was trying no experiment, though he was doing what he had never done before. It was not experimental, because it was demonstrable. He had not based his system on theory or whim, but on the radical principles of humanity and he was sure of the result. All he wanted was time, to let the seething settle. Those who doubted, were doubting something as inexorably true as a mathematical axiom. ship was in the midst of a cyclone: but the hand on the tiller was as true as the very compass itself, for it of such great importance, and the obeyed as rigidly as natural law.

TO BE CONTINUED

GUARDING HIS SECRET

The remarkable story here related was told by a church dignitary in England, whose name is mentioned with respect and reverence wherever the English tongue is spoken.

One evening the Bishop had accepted an invitation to dine with not now explain, I had made a little friends. His arrival was somewhat earlier than expected, and a halls, the opening of which was a sofa. In his hand he held a book, would be perfectly secure until apparently a breviary, which en- returned from the chase. I would grossed his attention.

As the Bishop entered the priest immediately arose, bowed politely, then without a word resumed his reading. The stranger was a strong, well built man, evidently accustomed to a very active life. His features bore a remarkable expression of weariness and anxiety, and the Bishop wondered whence he came

and who he might be. Some other guests arrived. The hostess now also appeared and was profuse in her apologies to His Lordship for not having been present to receive him. While yet they were speaking dinner was announced. The Bishop had intended to inquire who the stranger was, but in the meantime it had escaped his mind. When they were seated at table, he glanced at the different faces around him, and not seeing the priest among the guests, said with some to the hostess who sat near sitting in the parlor? It seems he is not at dinner." A strange expression passed over the face of the hos-

your pardon, I fear I have touched fancy as to the site and plan of a dwelling house. But the building was not for myself. Mr. Sheridan intention of doing so, and merely thought that the priest was a guest. has bought the place from me."

"Bless me!" said Mrs. Little, in a disappointed tone: "after sending inasmuch as I would have been inasmuch as I would have pleased to make his acquaintance. However, if for some reason you wish the matter to be kept a secret, it is scarcely necessary for me to assure

you that you may depend on me.' Mr. Sheridan might go and make some other place beautiful. It really is too provoking."

"Mr. Sheridan might go and make some other place beautiful. It really inaudibly. "Your Lordship has misunderstood me. There is nothing that I would conceal from you adroitly taking the good lady's attention from a subject which she was in danger of pursuing, "will you not prised to hear that you saw the direct me to some rare spot that is

visitor, but an apparition.'

'Yes," replied the lady, "nor can there be any doubt about it being an apparition from the world beyond, for within two years we have occupied this house the priest has appeared to my husband and myself at least ten times, and always in such a manner that there can be no question of an illusion nor of our eing deceived. We have, however, been unable to solve the mystery, and we are convinced that it could not proceed from natural causes, we decided not to speak of the matter to any one. But since Your Lordship yourself has seen the apparition, may

I beg a favor of you? Most certainly, if it be in my

"I have often thought," she continued, "that if any one had the courage to address the apparition, we might be delivered from it. Would Your Lordship make some five years in chains, punished by five excuse and return to the parlor, just a few moments to see whether the that her words were followed with priest is still there, and in case he is, will you not speak to him and conjure him to stay away from this of the Church !"

After some hesitation the Bishop service were many who watched this result with satisfied eyes,—croakers, attempt. The other guests had eviwho always predict defeat, and a dently taken no notice of the subject few envious and disappointed ones, of their conversation, as they had spoken in a low tone. The Bishop arose, excused himself, and there was any truth in the whole At last, it came to such a condition left the room. Not without a feeling the reports from the outlying of dread, as may well be imagined, entered the parlor, and beholdcroakers and mischief-makers became so bold in their criticism,—that even —reading attentively as before. The Bishop shuddered when he again found himself in the passage Bishop approached slowly, but with a firm determination, and stood directly in front of the apparition. Bowing politely, the priest greeted him as before, but this time, instead of turning his eyes again to his book, his gaze, which expressed indescribable weariness, yet a degree of suppressed and longing expectancy, rested on the face of the Bishop. After a momentary silence the Bishop said slowly and solemnly, "I conjure you in the name of God, tell me who you are and what you de-

> The priest closed the book, arose from the sofa, stood before the Bishop and after a slight pause said

in deep and measured tones:
"I have never yet been thus conjured; I will tell you who I am and he said. what I desire. . . . As you see, I am a Catholic priest. Eighty years ago this house belonged to me. I was a good horseman and my favorite pastime was hunting, an amusetunity. One day as I was preparing to join a hunting party, a young lady of high rank came and begged me to hear her confession. I may not, of course, mention what she said, but her confession touched the honor of one of the most distinguished houses of England. I considered the matter case so complicated, that I did a very I wrote down some points from the confession I had heard.

"Having absolved and dismissed the lady, I found that it was barely ossible for me to arrive in time at the appointed hour, still, despite my great haste, I fully realized the extreme importance of carefully concealing the matter which had been confided to me.

"For certain purposes which I need hiding place, in one of the lower servant directed him into the parlor. closed with bricks placed in loosely. When entering the room he noticed This, I thought, would be the proper a priest there, a stranger, seated on place where, at all events, the paper then at my leisure try to solve the case and immediately afterwards destroy the paper. I quickly laid it in a book, ran downstairs, threw the book into the opening in the wall, replaced the bricks, jumped into the saddle and galloped away. . . . The same day while on the huntinggrounds, I was thrown from my horse

and instantly killed. "It has been my sad lot ever since, to remain in this my earthly home in order to avert the consequences of my sin-to endeavor to prevent any possibility of the fatal paper John Calvin, and established Calvinbeing discovered. Hitherto no ism: while in England, Henry VIII., human being has had the courage to breaking with the Pope upon the speak to me as you did; until now it seemed as though I should never property of the church, and made have any hopes of being released from my awful task. But will you establishment, deliver me? If I show you where the book lies concealed, will you swear by all that you hold sacred, that you mental principle of the Reformation will destroy the paper without readhim, "Where is the priest who was ing it-without letting any human eye fall upon even a word of its contents? Will you give me your word

of honor to do this?" "I give you my word of honor," replied the Bishop solemnly, "that I will faithfully comply with every detail of your wishes.'

The priest's gaze now become so penetrating, that it seemed he would fathom the Bishop's very soul. The result of his scrutiny was evidently satisfactory, for he turned around, saying with a deep sigh of relief, 'Very well, follow me !"

With the strange sensation born of the knowledge that he was dealing with a being from the invisible world the Bishop followed. Down the wide staircase they went, into the lower corridors, then down a narrow stairs made of stone which led into a cellar or vault-like apartment. Suddenly the priest stopped.

"This is the spot," he said touching the wall with his hands; "remove rights their protest asserted for all

"An apparition!" exclaimed the Bishop in astonishment. concealment of which I spoke to you. Mark the place well, and remember your promise!"

The Bishop looked at the spot carefully, closely examined the wall, and then turned to the priest to ask something more-but what was his amazement to find that his strange companion had disappeared. All alone he stood there in the dimly lighted passage. He had expected the apparition to vanish suddenly, nevertheless, a feeling akin to terror crept over him, despite his efforts to suppress it; he ran up the stairs and entered the dining-room pale and

breathless.

The guests had begun to wonder what detained the Bishop so long, and now his hasty entrance agitated appearance attracted the attention of all. Unable to compose himself for the moment, he referred their anxious inquiries to the hostess. After some hesitation, she explained to them what had taken place, and why the Bishop had left room. We can easily imagine profound attention. But the excitement reached its climax when the Bishop, who had somewhat regained house—in a word, apply the exorcism his composure, as it was now impossible to keep it secret. With eloquence so peculiar to him, he re-

lated his strange experience. When he concluded, all agreed that a mason be sent for at once to their conversation, as they make an opening in the wall, in order to ascertain whether or not affair. The mason came and whole party followed the Bishop down the stairs to witness the result where his ghostly companion had left him without a word of farewell but he pointed out the exact spot, and the mason immediately set to work

The man proceeded to remove the masonry from the spot designated and took out a few bricks. Although no one was surprised, there was nevertheless a marked excitement among the guests, when the work-man announced that there was a hollow space within the wall, meas uring about two feet square, and a foot and a half deep. The host pressed forward to look in, but presently recollecting himself, he stepped back to make room for the Bishop.

"For the moment I forgot about the promise Your Lordship made,

Pale, vet composed, the Bishop approached, and after glancing into the opening, he reached in and drew forth an old-fashioned book, in heavy binding thickly covered with dust and mold. A shudder ran through the whole assembly, but no one uttered a sound; all gazed reverence and expectancy at the Bishop as he slowly and carefully opened the book. After turning a few pages, he came across an old yellow piece of paper on which were a few hastily written lines. The Bishop being convinced that this was the object of his search, averted his imprudent thing—something that is sinful and forbidden by the Church— pany drew back to let him pass, he carried it carefully up the stairs, stepped into the nearest room and threw it into the blazing fire on the hearth. Not until the last bit of mysterious paper had been burned to ashes did any one utter a word, and even then though one or the other was heard to exclaim: "How strange! How wonderful! Who would ever have thought of such a thing!" the majority were too much overcome to express their feelings.

> REAL RELIGIOUS LIBERTY CHOKED BY REFORMATION

Calvin P. Bollman, in "Signs of the Times," June, 1916 "The German princes were very far from conceding to their subjects the liberty they claimed for them-selves in religious matters; and in a short time, Lutheranism was made the legal religion of Germany, its ministers being supported by the state, as the priests of Rome had been supported before Germany and

the Pope parted company. "The same was true also of the several Scandinavian countries. Switzerland followed the lead of himself the head of the ecclesiastical

"As might have been expected, resulted in untold evil. In every country, there was religious persecution. In Switzerland, Calvin him self secured the condemnation of Servetus, who was burned at the stake. In Germany, the Anabaptists were persecuted, as they were also in Scandinavia. In Scotland, Presbyterians suffered persecution, and later became themselves persecutors of dissenters from the teachings of

John Knox. "It was in 1529, at the second Diet of Spires, that the German princes drew up and signed the protest that gave the name 'Protestants' to all who have since protested against the errors and principles of Romanism. At that diet, six of the German princes and a large number of the cities of the empire issued a formal protest against the action of the diet, denying the right of the majority to bind the minority in matters of con science. Yet these same princes and the officers of those cities presently united in denying to others the very

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THE IMMACULATE CONCEPTION

SERMON PREACHED AT ST. PAUL SEMINARY ON THE FEAST OF THE IMMACULATE CONCEP-TION BY REV. OLIVER DOLPHIN OF ANOKA

This law is not made for thee but for all others." (Esther, xv. 13.)
Assuerus, deceived by the crafty plots of the proud and cruel Aman had issued a decree of proscription and death against the children of Israel; and according to the ancient law of the Assyrians, no one was permitted to appear before the monarch to implore his mercy, unless authorized by the invitation of the king himself. The rash man who should dare to break this inviolable law would at once pay with his life his audacious temerity. And in spite of the awful authority of the law, a young maiden of Juda resolved to risk her life for the salvation of her people. Pale and trembling, Esther made her way through the palace guards, and fell fainting at the feet of Assuerus, not knowing whether she should receive a sentence of pardon or draw down upon her head a new decree of But the haughty monarch touched rather than surprised by the courage and devotion of the maiden, gently lifted her up and seating her beside him on the throne, said to her "This law was not made for thee but for all others." "Non pro te: sed pro omnibus haec lex constituta

you that something of like nature must have taken place in the councils of eternity, when God, antici oating the march of ages, selected Mary to be the restorer of humanity daughter of Adam, the offspring of a corrupted race, how could she act as mediator between guilty man and his thrice-holy God, if she were not holy and spotless herself? God, therefore, casting a glance of love ineffable upon the woman whom He wished to bless beyond all other women revoked in her favor, the decree of universal malediction. No, my beloved, this law was not made for thee, but for all others! "Non pro te, sed pro omnibus haec lex constituta est." Then did she advance with confidence, the Virgin promised to the world, for the enemy of God and men could never boast of a victory over her. "In hoc cognovi quoniam voluisti me, quoniam non gaudebit inimicus super me. Already the countenance of the Virgin shone radiant across the ages with that immortal aureole that no stain should ever sully, no spot should ever obscure. Ah, my brethren, now that the crown of the Virgin proclaimed immaculate by decree of Catholic faith shines with a splendor more brilliant than ever before, let us for a moment meditate upon her glorious privilege, and let us learn to love, to honor ever more and more her whom God Himself has delighted to honor and to love.

THE PRESENCE OF EVIL

We are all, my brethren, born children of wrath, by virtue of that original stain which is transmitted from generation to generation with the blood of a guilty father. This world, stained with so many vices, covered with so many ruins, strewn with so many sorrows, preserves everywhere the imprint of a primitive degradation whose traces the coursing centuries have not been eyes an insoluble problem, unless he goes back?for the solution to that first fall, the fatal cause of all other catastrophes, to that first desolation, the lamentable source of all other desolations. For man, as a matter of fact, presents such a strange mixture of good and evil, of strength and weakness, of vileness and grandeur, that we could never recognize in such a strange combination, the work of God preserved in its primi-tive perfection. We find indeed, in the noble countenance, in the brow lifted up to heaven, in the intellect where reason has established its empire, in the heart where burn the ardors of a fire divine, in the soul go back to the very cradle of the whence spring so many sublime emotions and celestial aspirations, we cise as the time drew nearer when find in all these precious gifts certain traces of the image of God, certain living vibrations of the breath of the Almighty. But also, when we see that forehead bowed beneath the destroying yoke of vice, when we place our hand on the heart that is filled with a thousand perverse with the ravishing charms of the inclinations, when we search the Immaculate Virgin, seemed anxious depths of the intellect which is ofttimes only an abyss of darkness, or the recesses of the conscience, the horrible abode of all crimes and all remorse, who could recognise in this the work of God, and who could say:

"Behalf many wholes God conserved the first specific forms and coronaberis." Yes, thou are all beautiful, and mine eye, which is the work of God, and who could say:

"Behalf many wholes God conserved the first specific forms are all beautiful, and mine eye, which is the specific forms and the same of the coronaber and the same and the coronaber and the same of the coronaber and the co him, behold man such as he issued from the bountiful and omnipotent hand of the Creator!"

The world, then, is no longer such as God created it, nor downward as God created it, nor downward and the creator it. all sides by the signs of the wrath of God, we bear upon our persons the scars of His avenging blows, and all of us, unhappy children of Adam, all

this privilege was reserved; an unexampled exception to the iron law art that enclosed garden into which under which all the generations of the hand and the foot of the stranger

There we have a canticle of praise fountain on which the seal has been which all the voices of the universe repeat to her glory; the voices of of the prophets of the Old tus conclusus, soror mea, sponsa Law, the voice of the tradition hortus conclusus, fons signatus. within the Catholic Church, the very voice of reason itself, tell the story to all who accord our august mysteries | The Lord God of Israel alone shall

VOICE OF THE PROPHETS

the prophets of ancient times. was hardly issued from the abyss of nothingness, it spread out before the eyes of the satisfied Creator all the marvels of His work, when already the genius of evil came to disturb the peace and harmony of this young and blooming creation. Satan, the tyrant of the abyss, had just gained a great victory; he had just infected with his own poison that happy and virgin earth; he had just wounded unto death the man and the woman, the eldest son and daughter of God, the two most beautiful works of his hand, the two wonders amongst all the wonders of the In a transport of wrath universe. and indignation, the Eternal con-fronted the audacious seducer, laid his curse upon him, and demanded an account of his sacrilegious act: "Thou, perfidious and cruel serpent, that hast triumphed over the weakness and credulity of the woman, know that thou shalt not forever boast of thy victory. For one day I shall put enmity between thee and the woman, between thy seed and her seed. Thou shalt exhaust against My brethren, does it not seem to her all the ingenuity of thine implacable hatred; but, immune to the poison of thy sting, she shall laugh at thy impotent efforts, and with her victorious heel she shall crush thy head." "Et ipsaconteret caput tuum. Who is this woman, whom God thus indicates in the dim distance of the ages as fated to rob Satan of his prey, if not Mary? And if this august Virgin had ever felt the least attaint of sin, if the devil had infected her also with his mortal poison, how could have been accomplished the oracle of doom which said that she was to crush the head of the infernal Would not Satan, instead serpent? of suffering the punishment for his first attack, have had reason to boast of a new conquest? The second Eve, then, must have been forever exempt from the weaknesses and stains which had afflicted the first woman; and while the unhappy mother of all men gave death to all her children before giving them life, Mary was to heal them, all without contracting aught of the hideous leprosy or the mortal ailment that had come upon them. This was the thought that gave joy to the heart of God during those long ages when the world sank lower and lower in the abyss of frightful corruption. When the crimes of earth piled up even to the heavens, God contemplated Mary advancing from afar, beautiful as the dawn, pure and radiant as the sun after the horrors of a dark and stormy night; He contemplated her across the devastating torrents that submerged the world, He beheld her in that ark of salvation which floated so peacefully over the raging waters of the deluge; for Mary, the new ark of the covenant, escape the yawning gulfs of iniquity where all others had suffered shipwreck; He beheld her in the white dove that brought back to Noah the olive branch as a sign of hope and salvation, for Mary also, the messenable to efface. And this world, and man himself, becomes in his own held her in the sweet radiance of the rainbow, His sign of alliance with the sons of men, for Mary, too, the sign of happy omen, comes to announce to the world the calm that follows the tempest. And then the countenance of God, beaming with tranquility once again, let fall upon the earth a ray of His eternal seren ity, and the sword fell from His relenting hand, and malediction ceased to descend upon the earth, and the thunders ceased to rumble in the skies.

The mysterious and prophetic language which symbolized the Virgin full of grace, and whose first echoes heaven was to give that Virgin to an astonished and enraptured earth. Behold man such as God conceived | finds defects even in the angels themis man such as the hand of God the daughters of earth. "Sicut fashioned him. But, surrounded on lilium inter spinas, sic, amica mea, included in a common malediction, must lament, on our arrival in this called thee blessed. "Tu superworld, the lost treasure of our original justice and our primitive hap piness." O thou, thou art no more the desolate garden where crawls the hideous reptile, Once only was this decree of thou art no more the muddy brook, ineffaceable anathema suspended, which the infernal serpent infected And it was to Mary that the honor of with his poison; but thou, whom I

Thou delicious fruits art that limpid clearness of its waters. sponsa, Thou art that closed door that shall never open before the foot of man. the honor of an instant of serious reflection:

enter by it, the Prince of heaven alone shall fix there His seat and His abode. "Haec porta clausa erit, vir non intrabit par eam, Princeps 1-In the first place, the voice of ipse sedebit in ea."

TRADITION OF THE AGES

II—Thus, then, the oracles of old show her all beautiful and spotless, that blessed Virgin who has to repair the wounds and the iniquities of the world And if you search the tradition of the ages of Catholicity, you will find that they have but one voice to tell of her ineffable privilege, and to sing the glory of the august Mother of God. From the first ages of Christianity, this has been the opinion of the greatest intellects of the Church, and it would be entirely unfair for a false dialectic to take advantage of the silence of the first centuries. This trivial and entirely negative objection falls to the ground, it seems to me, before this single observation, that in the ages of faith and piety, the belief that Mary was forever exempt from every stain, either of original sin, or of actual sin, was so universally received and infused into all hearts, that there was no need to teach it explicitly, or to defend it from attack, since at that time no one ever thought of denying or even questioning it. As to the following ages, the voices and the testimonies are not lacking in favor of the cause we here argue for the glory of Mary. We have the voice of the sovereign pontiffs who, from the tenth century, established the festival and the office of the Immaculate Conception, wel comed at once, and solemnized with piety throughout the whole Western Empire. We have the voice of the Councils, several of which, before the Council of Trent, had already acknowledged the glorious privilege which is to-day one of the dogmas of our faith. We have the voice of the theologians and the doctors who, from the thirteenth and fourteenth centuries, maintained in the famous University of Paris theses in favor of the Immaculate Conception of Mary We have the voice of all lands and every age, and but recently, have we not a most striking proof, when all the churches of earth, interrogated by the Vicar of Christ, and shortly afterwards represented in Rome in the person of their chief pastors, manifested in the face of the whole world how deeply that belief, so honorable to the Mother of God, was rooted in every Catholic heart? Yes then it was the voice of the east and of the west, of the north and of the south; all the nations of the earth came from the furthermost parts of the world to lay their tributes of respect at the feet of the Virgin Immaculate. And then, when the Vicar of Jesus Christ had spoken, and his all-powerful word reechoed to the ends of the earth, you recall what enthusiasm, what gladness, what joy and what happiness electrified the world from one end to the other. And what did this joy and this enthusiasm signify? What was the meaning of these joyous transports, these tumultuous celebrations? What was the meaning of those crowns of flowers and those garlands of light which hung from the humble tower of the obscure these millions upon millions of voices formed an immense chorus to repeat forever and forever: "Mary, yes, forever and forever: Mary was conceived without sin!"

TRIBUTE OF REASON

III-But why multiply proofs denanded neither by that intimate conviction of your faith, nor-the tender love of your piety, nor even by the is is very clearly shown in the simple lights of your reason, ever so liturgy of the Church. The very entirely in harmony with the adorable mysteries of our holy religion? However little, as a matter of fact, one considers the august preroga tives of Mary in their relations to God, to the world, who can have any doubt that her origin was without stain and without spot. And if anyone attempted to deny Mary that into the world. We are with honor, I would simply say to him: prophets eager for His coming. "Brother, do you believe the funda-mental mystery of all Christianity, the incarnation of the Word Who the incarnation of the Word Who came down from heaven to deliver the Just One; let the earth be man and to save the world? If you human nature, as the privileged daughter of God, the august Mother of God, the holy and venerable commemoration. It not only brings spouse of God? Well then, you who us back to the days of expectancy to love your daughter, your mother, your wife, if you were free to give to | Christ : but like all the liturgy of that beloved daughter, that venerated mother, that cherished wife, all every individual. Christ must come possible charms and advantages, would you do it? Would you decree would you do it? Would you decree that she should be without reproach of what avail His passion and death and without defect, or would you unless we bring Him into our own willingly and deliberately leave her lives. What a terrible thought that afflicted with some scar or stain? you have already answered! Well, then, what you would do for some one dear to you, why should not God do for the best beloved of all daughters, the most loving of all Christmas in order to bring Christ mothers, the most amiable and accomplished of all spouses? Tell in grace, and thereby make our me, you who venerate in Mary, the souls ready for His coming on the daughter, the mother, and the spouse day of judgment. queen, and a great queen! For she

humanity groan. Yes, Mary was shall never penetrate to filch its on the brows of the angels crowns possibility with us. To avert that without spot or stain, and wear a sullied crown upon her own brow placed, and none may disturb the Could Mary be queen on earth, and, limpid clearness of its waters. "Hor-less happy than the first man and woman that appeared in this land of exile, be forced to envy the first Eve the robe of innocence and sanctity in which she appeared for the first time to the eyes of God? Could Mary be queen in hell, and yet permit the devil to boast forever of having gained a victory over her, of having humbled beneath his yoke her who was to be the Mother of the Word, the restorer of the glory of an out-raged God, the queen of time and of eternity? No, my brethren, this is too repugnant to your enlightened faith and your tender love for the Mother of God, and you cry out in one accord with all the voices of heaven and earth: "Oh, yes! Mary was conceived without sin!"

A MERITED PRAISE

Dost not thou, moreover, O holy virgin, declare thyself that thou wast conceived without the stain of original Day after day, thou dost behold children and old men, rich and poor, innocent souls and poor sinners, kneeling at thy altar and hailing thee as Mother without stain and Virgin without spot. Thou dost see them imploring a glance of protection from thee, and saying to thee: Mary, conceived without sin, pray for us who have recourse to thee! "And to that prayer, thou dost respond by the most signal favors of thy hand and the sweetest smiles of thy love. At such a prayer as this, yes, thou dost smile on the little child stam-mering the first word of thy praises at the knees of his pious mother; thou dost smile on the young maiden who comes to ask of thee support for her weakness and innocence, and thou dost extend to her thy protecting hand and dost place upon her row a flower from thine own crown Thou dost smile on the pale and frightened sailor who invokes thee in the midst of the tempest, and thou dost close up beneath his feet the vawning gulf of ocean. Thou dost smile upon the young man when, in answer to the vocation implanted by the Almighty within his soul, he places himself under the protection of Mary Immaculate, and hies him to the seminary to prepare himself for the work of the ministry. smile upon the anointed of the Lord when, during the long and laborious years of his priesthood, he asks from the Immaculate Mother help to do the work of her divine Son. Thou dost smile on all who salute thee by "Mary, conceived with this name: If this were a lying praise, out sin!" O, Blessed Virgin, couldst thou thus testify that it was pleasant and agreeable to thee? Thou wert so humble, so holy, so modest while thou wert on earth; couldst thou, now that thou art in heaven, love vanity, couldst thou encourage lying, couldst thou reward it by granting so many prayers, obtaining so many graces, working so many wonders No, O divine Mary, this is not the idea we have formed of the beauty of thy pure and candid soul. Far from us be any thought that would so displease thy heart and ours. No, on the contrary, we shall ever cherish thoughts of thee that exalt the splendor of thy glory and thy spotless And henceforth, when we purity. think that so holy a mother loves us that lips so pure intercede with God for us, we shall be doubly eager to throw ourselves into thy maternal arms, uttering those words which thou dost love so well: "Mary, con-"Mary, conceived without sin, pray for us, protect us save us, now and forever. Amen !-St. Paul Bulletin

THE SPIRIT OF ADVENT

We are now in Advent, that spring time of the ecclesiastical year. And like the spring it is a season of preparation. What that preparation word Advent which means, "to come " is descriptive of that liturgy. It means that Christ is coming to us. The Church takes us out of ourselves these days. We are no longer in the twentieth century. We are back in the days of the prophets. It is as if Christ had not yet come into the world. We are with the send forth our sigh with them, "Send down the dew, ye heavens, opened, and bud forth the Redeemer. believe this mystery, you acknowledge Mary, then, selected to bring about this union of the Word with were still to come to the world?

Advent is not only an historical show us the need the world had of the Church it has a meaning for to each one of us. Of what avail to Christ has come and that His coming has been in vain for us inasmuch

is queen in heaven, queen on earth, queen even in the depths of hell by their door even while they protested that they were watching for His might of her power. Could Mary be coming. He lived and died, and they queen in heaven, could she behold knew Him not. There is the same

calamity there is but one attitude. It is the attitude of the prophets who figure so prominently in the liturgy today, an attitude of watchfulness, of keeping our souls clean so that on Christmas Christ will really come into our souls with His grace. Advent should be a time of special devotion, of frequent Communion to prepare our souls against the Coming on the last day.-Boston Pilot.

A PROTESTANT'S TRIBUTE

There is no doubt that from Catholic point of view, the border duty has done much to broaden the minds of many toward the church. The Catholic chaplain of a Massa chusetts regiment reports the fol owing incident: "While talking re cently with a chaplain from Pennsyl vania who had occasion to take furlough of thirty days to straighten out some church matters in parish, he said to me, "Father, I have never in my life wished that I was a Catholic priest until now." I asked why such a statement and he said, "I feel that the only man who can do any good in the army is the Cath olic priest. This morning," he continued, "while I only had one hundred at my service, the Catholics were on their knees by the thousand close by, and nothing impressed me more than the piety and devotion manifested.'

"I had to go home because some few of my parish had criticized me for going with the troops as they thought it unnecessary, but if ever the presence of a minister was needed, it is here among so many men away from the influence of home." "Besides," he said, "it has opened my eyes to the patriotism of the Catholics. I came here narrow and I must confess, bigoted, but after what I have seen from you Catholics, I have become as broad as the Atlantic ocean, and I take off my hat to you. I am," said he, "a member of all the patriotic organizations in my town, organizations whose mem bers are always preaching American ism and patriotism, yet out of all these we got only six recruits. I told my congregation two Sundays ago the sight I saw on Sunday in your camp; how thousands of Cath olics knelt on the ground at your service bareheaded; I told them about the chapel you had in the camp, and how service was held by a goodly number of the officers and men, and then when I thought of myself and other Protestant chap lains like me who could muster only a few hundred to worship, I feel as if my office as a chaplain amounted to nothing.

'You are blessed," he continued, because you have a colonel and officers who give the example to the men, but we have no encouragement from our officers." He further stated that "when he went home he would have more respect for the Catholics and that nobody could question their patriotism or loyalty in his presence.



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3 SIZE

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LONDON, SATURDAY, DECEMBER 2, 1916

ORDER AND LIBERTY

"It must ever remain a mystery to Protestants how intelligent and not do in grave national questions." freedom-loving Roman Catholics can be content to allow a man of another race, and sometimes out of sympathy with freedom, to dic tate to them what they shall or shall not do in grave national questions. Of course the Pope is supposed to be supreme only in egard to moral questions, we notice that it is never hard to No doubt Le Pays will in the end quietly submit, or be put

clerical paper's ill-tempered critithe bilingual question.

conclusion about those incomprehensible Roman Catholics.

"Since this Ontar o school quesby this strange request of the Holy right of Private Judgment. Father." The Guardian continues:

" And then, after sarcastically advising the French people to continue sending their money to 'the millionaire of the Vatican,' he declares in hot indignation that French - Canadians were men they would leave Catholic editor this is going pretty far, and yet we prein private while at the same time they will be compelled to condemn them in public.

This is sufficient to show the spirit in which this "Roman Catholic editor" writes as well as that in which the Methodist editor comments.

The Papal Letter in question was characterized by the Toronto Globe as "a statesmanlike document"; and by the Hamilton Spectator as "a masterpiece of consecrated common sense.

These two great dailies, differing in politics, owned, controlled and edited by Protestants, may be taken as typical of clean Canadian journalism. And we are glad to note parenthetically that the qualified term includes practically all Canadian newspapers.

Widespread, universal indeed, as are indebted for the exception in French.

mendacious term "the millionaire of a cost less than that of the stationery required for the British Government. And there is not a capital in the world the administration of whose civil affairs equals in magnitude, import. us, The Guardian itself commended? ance or infinite detail the worldannually considerably less than five cents a family to Peter's Pence.

The Guardian's assumption with regard to the French Canadian bishops under the ban and obliged to sus-private Catholic interest or for any racy, and the good-will of the Irish is entirely gratuitous and grossly insulting to a body of able and learned Catholic gentlemen and self-respecting fellow-Canadians.

It is, however, the Guardian's con-

of this article that we wish to con- cations "put under the ban" since stance in snatching at a shadow if Irish people. They have as well of the body of the Church are saved sider. It is characteristically Pro- the beginning of the War. testant. There is the familiar assumption of Protestant superiority daries nor language nor color can diplomatic relations." and the usual Protestant inconsistency. It reminds us of some of the charges now in great measure ants" may not appear so much deliberate, based on his exceptional abandoned, but common in our boy- like an unreasoning Catholic per- knowledge of religious conditions in Ireland exasperated and resentful cious graces of the sacraments. Those is of universal interest we make no hood days. In venerating the cross versity if they would bear in or crucifix we unreasoning Catho- mind that the sanity and good personal familiarity with the religlics were told were that we were paying superstitious reverence to a bit of Jews and Pagans,—be they never so dice of Englishmen. wood, and this by people who proudly | freedom-loving-endorse and demand boasted of respect and reverence for well ordered liberty with its necestheir country's flag—a bit of cloth. sary limitations rather than anarchy, little biographer of the great Cardinal old, familiar, stupidly malignant pride, which is especially detestable Angel Garcia's own reputed recovery The erection of statues to civil her-individualism run mad, with every oeswas a natural and reasonable way of honoring and perpetuating their memory; whilst the Catholic practice of having statues of heroic servants of God in their churches was a violation of the First (or as they called | Protestants. it the Second) Commandment. The "mystery" of our perversity in these and many other matters is now. to a considerable extent, cleared up. But it is still (and "must ever remain") "a mystery" how we can "allow a man of another race to

The grave national question in this case is the Ontario bilingual school question. Well it so happens that this same grave national question was submitted to the judgment of the Law Committee of the Privy Council. And these men of another race dictated make a national question a moral to freedom-loving French Canadians what they shall or shall not do in this grave national question. It must, presumably, ever remain a With this philosophic reflection mystery why they allow it. They does our Methodist contemporary, even dictated to the free Govern-The Christian Guardian, conclude its ment of this freedom-loving province comments on an insignificant anti- which appointed a Commission to replace the rebellious Ottawa Separcism of the Pope's recent letter on ate School Board. And the Government quietly submits. But then, Perhaps we should give briefly of course, in this case all are of what leads up to our Methodist the same race, so some time or contemporary's sad but resigned another the mystery of why they. allow it may be cleared up.

dictate to us what we shall or shall

The whole thing is as un-Protest ant as it well can be. The Protesttion," quotes the Guardian from Le ant rule of faith is the Bible (or Pays, "is a national question, we do what is left of it). Each and every not see why we should be silenced man has the sacred and inviolable

In the grave national question under consideration the proper Protestant course of procedure would be to give to each and every one concerned a copy of the Separate Schools Act, a copy of the British North America Act, and, perhaps, churches rather than listen to the also a copy of the Treaty of Paris between England and the Holy See. at Lougheur, County Limerick. reading of the document.' For a (1763). Let private judgment do the rest. It must ever remain a mystery of Cardinal Manning wrote: sume that the French-Canadian to Catholics why Protestants do bishops will feel like echoing his otherwise if they have any faith or the Holy See are to-day not within confidence in their own system.

instead of being a boon to freedom- discovering that the Irish Catholic loving people such a system in the members to a man, in their blind civil order would result in confusion | jealousy of English influence at the and chaos. In the order of religion, Vatican, would oppose by their votes freedom-loving Roman Catholics see in the House of Commons, a Bill for that the Protestant system results in the establishment of Diplomatic disintegration, division, dissolution, Relations with the Holy See. to-day. And that is why in religion they prefer that well-ordered liberty oppose with ferocity any governwhich in civil matters all rational ment. Whig or Tory, which might men prefer to anarchy.

tant inconsistency-delicious at the over, be helped and blessed in their present moment-in the last sentence: "No doubt Le Pays will in the formist Conscience in England, end quietly submit, or be put under the ban.'

In passing, The Guardian is so free was the comment, we have yet to in its assumptions that we presume read a single editorial utterance in it merely assumes that the editor of English criticising the Pope's Letter Le Pays is a Roman Catholic. He adversely. And to the Guardian we may be for aught we know. But there are French-Canadians-and Le Pays talks like one of them-who are Now as to the insinuation in the very much farther from being Roman Catholics than is the editor of the July 10th, 1887, is a Note dealing with the Vatican." It is a fact, interest. Christian Guardian. But why the the subject in which these sentences ing alike to Catholics and Protestants, Guardian's note of hopelessness, of occur: that the administration of ecclesiasti- pessimism, when predicting Le Pays' cal affairs in Rome is carried on at submission to the requests expressed lish-speaking world rests not on by the Holy Father in that " masterpiece of consecrated common sense;" 'that statesmanlike document;" that its strength." Letter which, unless memory fails

wide ecclesiastical administration of contumacious, than that Le Pays admission of Nonconformists and England, who are guilty of Prussian the capital of Christendom. It might should be "put under the ban?" Catholics to absolute equality in the methods. But that only adds the tend to allay the "hot indignation" A whole series of papers were "put public life of the Kingdom. In the opinion, sentiment and judgment of of Le Pays, and perhaps cool the under the ban" by the Governments social life it still exists widely. the British democracy to the pressure warm sympathy of The Guardian, to of Great Britain and Canada only a When it is mitigated it is so as a impelling the British Government to know that Quebec contribitues week or so ago—the Hearst papers. religion and so long as we keep with- take the plunge and by one great act

impose limits on the Church Cathosense of Catholics and Protestants, man his own Supreme Court.

"It must always remain a mystery" cannot be denied that there are tial truth. anarchists and, in another order,-

THE NEW BRITISH ENVOY TO THE HOLY SEE

Two years ago when the British testants an outburst of noisy pro- ago is quite impossible to-day. test. It is worthy of note that on

occasion of Queen Victoria's Jubilee wishes on the occasion of Pope Leo's Episcopal Jubilee. These missions, which after all were merely the interchange of official courtesies, canton of Switzerland, for cennevertheless marked an epoch in the turies played a part in European post-Reformation relations between history altogether disproportionate England and the Holy See.

Of course semi-official, semi-diplomatic intercourse between the strategic position with relation to British Government and Rome had from time to time obtained. But at | 2nd Count was naturalized in Engthis time there was a very serious disposition on both sides to establish open Diplomatic Relations the family seat has been in Ireland Twenty years ago the biographer

"But Diplomatic Relations with the range of practical politics, as All sane men admit, however, that Lord Salisbury soon discerned on -in a word, Protestantism as it is Nationalists and Orangemen would work together hand and glove, and introduce such a Bill. Irish Catho-There is just another bit of Protes. lics and Orange bigots would, morehostility to the Pope by the Nonconawakened once more by a proposal between England and the Vatican.

"The idea or suggestion of such relations found in Cardinal Manning an opponent more determined even than the Irish Nationalists, though his opposition was inspired by motives higher than theirs."

In Manning's Diary under date

"The Catholic Church in the Eng-Courts but on the people; and its independence of all Civil Powers is

And later on :

pend publication because its free privilege beyond the common law of people. dom-loving editor presumed to the land, we should provoke a storm criticise the actions of the Canadian of suspicion and antagonism. The Plunkett are Protestants; but they Government with regard to a grave three centuries of persecution are are Irishmen, able and devoted to national question. We have had a over; and the peace of the Church Ireland, who both enjoy and deserve

we put in risk the liberty founded understanding and sympathy. Neither race nor national boun- upon equality before the Law for any

lic. And that "mystery to Protest- ning was evidently sincere and optimistic had dared to hope for. ious sentiment and religious preju-

are well known. Abstraction made, kind. however, of the evident animus and to Catholics, but, nevertheless, it him quoted above contains substant the Government were to take Pro- homage of our intellect. Unwilling ans, officially connected with the

question of establishing diplomatic relations between the Court of St. James and the Vatican.

Government appointed Sir Henry her proper and unquestioned place type to recognize that Irish Catholics ous and gracious manners may have investigating the subject on its own Howard as its accredited representa- on the map of the world; and the are entirely human. tive to the Holy See there was misrepresentation of her position amongst a section of English Pro- and motives possible a few decades

When it is recalled that Leo XIII's his recent recall the appointment of decree condemning some of the his successor, the Count de Salis, methods of the Plan of Campaign seems to have left the protesting against rack - renting Irish land-Protestants quite unexcited, at all lords as immoral was due, at least events quite silent. This is all the in some measure, to unofficial more worthy of remark since the English diplomacy at the Vatican Foreign Minister quieted their fears there is a touch of irony in the fact over the first appointment with the that the present accredited English assurance that Sir Henry was going Representative at the Vatican is an to the Vatican on a Special Mission. Irish landlord. At least he was an A Special Envoy was not alto- Irish landlord until a few years ago gether an innovation. On the when his estate in the County of Limerick, like most of the land in in 1887 Mgr. Rufo Scilla, Leo XIII's Ireland, passed under the Land Special Envoy to the Court of St. Purchase Act into the possession of James, was accorded a gracious those who cultivate it. Nor was he reception; and subsequently the ever a landlord of the type that has Duke of Norfolk as Representative made Irish landlordism a by-word of Her Majesty was commissioned to and reproach throughout the world. convey to His Holiness Queen On the contrary his name is held in Victoria's congratulations and good benediction by his former tenants.

The 1st Count was Envoy of the Grisons at the Court of Queen Anne. The Grisons, now the most easterly to its size. Like the rest of Switzerland its importance lay in its the surrounding great powers. The land by Act of Parliament in 1730, and for the past two hundred years

The present British Envoy to the Holy See is a diplomat of wide and varied experience and a recent convert to the Catholic Church.

HOME RULE AT ONCE ?

As we go to press the cable brings Ireland.

part of the idea is the immediate enforcement of Home Rule, which has been on the statute books for over two years. This move would do much to remove dissatisfaction in Ireland and would. of England. The next step, it is suggested, would be to make an committee of six, giving two memto establish Diplomatic Relations bers to each of the three main sec-

"Redmond and Devlin would, of represent the Ulsterites There is good reason to believe that the Sinn Feiners would be content to leave themselves in the hands of George Russell, the Irish poet, and Sir Horace Plunkett. If these six could be induced to work together it seems as though a large amount of union could be obtained in Ireland.

After the debate on Redmond's resolution it became evident that England stood at the bar of the world's judgment convicted of pursuing with regard to Ireland the very policy she condemns in unmeasured terms when that policy is Germany's. "The anti-Catholic bigotry of Eng- We know that it is the bad old Eng-And what more natural, if it prove land is not dead, but disarmed by the lish officialdom, not the people of Other papers have been suppressed in the sphere of religion we have of statesmanship and justice recover or suspended. We recall that at perfect liberty. But if we were to at once the good opinion of the world, least one Canadian paper was put enter the political sphere for any the confidence of the British democ-

George Russell and Sir Horace

Altogether the despatch indicates more, these extraordinary means are few weeks ago to the reported disthat the outlook for Ireland is more only applicable in the case of those covery in Cuba of a cure for leprosy. The opposition of Cardinal Man- cheering and hopeful than the most

There is always the danger that England and on his intimate and may look upon the whole proceeding as merely a means of getting guilty of one of the most grievous of fore our readers. Irish recruits. And this danger will sins. St. Jerome says that there is The sympathies, antipathies and the Cabinet accentuate Irish feeling from God as formal heresy. The patients in the Leper Hospital at painful limitations of the accidental by restrictions and conditions of the reason for this is that it springs from Havana were, on the strength of

the savage tone, the paragraph from statesmanlike in its generosity, if heart; while faith demands the leading physicians. These physicifessor Eoin MacNeill from prison ness to submit our intelligence to Sanitary Department of Cuba, have Two or three decades have evident and place him amongst the six God is all the more sinful because it now made a preliminary report in ly made a profound change in the responsible for the government of is our noblest faculty, and because which they all agree that every one conditions affecting the merits of the Ireland. But that is, perhaps, too we thereby repudiate the testimony of those taking the cure has shown a much to expect of the Tory ele- of Him Who is Truth Itself. A man very decided improvement. ment in the Coalition Government. may be honored in the community, It would be tantamount to asking esteemed for his natural virtues of For one thing Ireland has now Tories of the obsolescent Die-Hard honesty and benevolence; his courte-

WHAT OF THE MULTITUDE ?

The lot of the most of us, in Ontario at least, is cast in the midst of non-Catholics. We are in the minority. The multitude is not of the Faith. Sunday after Sunday expect salvation while in that state? they throng past the house wherein Christ dwells to their cold, unattractive conventicles. We meet them: we converse with them; we work side by side with them on week days. We associate with them in charitable and patriotic undertakings. We even number many of them among our does not make open profession of it, dearest friends, and we love those or does not comply with its essential little children that we meet daily on duties their way from school. Each of us then must have put to himself the question: what of their eternal unto salvation." salvation? what judgment may I form of them? Of course, it would be temerity to judge in any individual case, because God alone knows according as he has followed the charity.

Q.—Why must our good works be light he has received, the dictates of his conscience. But there are certain rules, founded upon the without faith it is impossible to infallible teaching of the Church, please God. that should direct our attitude of mind towards those without the fold | baptized persons, in whose case the severe in our condemnation of all ming the lustre of our own faith.

decided change in the attitude of grace through perfect contrition, it has ceased to be religiously too may share in it. militant. It were well, therefore, to consider this matter in the light of Catholic teaching, so that we may remain orthodox without ceasing to be charitable.

never lose sight of this fundamental careless of danger or fatigue. truth that the ordinary means of salvation instituted by Our Divine Lord is membership in His visible Church, cluding paragraph quoted at the head whole Index Expurgatorius of publi- has come. We should lose the sub- the respect and confidence of the and that all who are saved outside power.

by extraordinary means. Furtherand thereby deprived of the efficabe very real if the Lansdownes of nothing that so far separates a man in the sight of God. The moral law from the disease, being treated with It would be an act of reparation, demands of us the homage of our his remedy, under the supervision of won for him a host of friends, but if he has wilfully rejected the gift of faith he is not in the way of salva-

> Q.—Can persons who deny outwardly the true religion or Church in which they inwardly believe, -No; "whosoever," says Christ, " shall deny Me before men, I will also deny him before My Father Who is in heaven." (Matt. x. 33.)

tion. All this is but the expression

Q.—Is a person in the way of salvation, who believes in the true Church, and says that in his heart he is attached to it, but through pride, human respect, or worldly motives,

A.-No; St. Paul says "with the heart we believe unto justice; but with the mouth confession is made Q -Will strict honesty to every one and moral good works insure salvation whatever church or relig-

ion one professes? A.-No: good works must the heart and will render to each one enlivened by faith that worketh by

> enlivened by faith? A .- Because the Scripture says

Leaving out of the question un-

keeping us free from the two Church teaches that baptism of extremes of being unnecessarily blood or baptism of desire will take the place of the sacrament, we will who do not believe and worship with consider the case of baptized nonus, or from compromising, through a Catholics, who are in good faith. false sense of charity or perhaps They are not guilty of heresy, for through moral cowardice, in setting they have never wilfully repudiated forth the teachings of the Church on any revealed doctrine. They have this matter, thereby confirming our faith, because they believe in the truths friends in error and perchance dim- that are essential as a means to salvation. So long as they remain free of Hausen; that Dr. Manuel F. In recent years there has been a from mortal sin, or have recovered non-Catholics towards the Church. they belong to the soul of the From a social and political stand- Church and are thereby in the way what may be momentous news about point she is being attacked even of salvation. While there is no in the hospital many lepers who more bitterly than in the past; but gainsaying the fact that a large were companions of Garcia, and Following is the gist of the des- controversies on points of doc- number are excluded from this several nursing sisters, who are pretrine are becoming very rare. The category because they are in pared to affirm positively that he "London Nov. 25:-The central original teaching of our separated sincere in their profession of was a leper. "Therefore," concludes brethren was that faith was the belief, or because they live according the aforesaid journal, "we can affirm essential thing and that works to the flesh; yet we may not err in that Garcia is cured of the disease, counted for nothing. Their present generosity in estimating the number and that his claims for his formula attitude is the very antithesis of this. of those who are thus associated with are substantiated." Now it does not matter what you be- the Church; for even in places where unquestionably, lessen the distrust lieve so long as you lead a good life. it is at their door inherited pre-Some Catholics are deceived in judices may have kept many from taken seriously by the medical effort to carry on the Government of imagining that his abandonment of giving it any serious consideration. authorities of Cuba and by the pub-Ireland for the time being by a attack upon Catholic doctrine is due We would like to believe and have lic generally is evidenced by the to a spirit of tolerance, whereas it is reason to believe that the kindly old decision of the Sanitary Department a necessary withdrawal from a posi- Scotch lady that gave us hot biscuits of the Government to erect a new tion that is recognized to be no on our way from school, the honest leper hospital where the plan can be course, represent the Nationalists. longer tenable. This cessation of old neighbor in whom there was no thoroughly tested under the best hostilities is also due to the fact that mile and the many sincere friends of proceible conditions. hostilities is also due to the fact that guile and the many sincere friends of possible conditions. This hospital Protestants no longer consider our youth and maturer years who is to be erected on Juan Tomas doctrine of sufficient importance to have shared with us the joys and Island, situated in the Bay of quarrel about it. Religious contro- sorrows of the little world in which Cabanas, on the north coast of Pinar versies, though they had many dis- we have moved, will receive grace del Rio, about 50 miles from Havana. agreeable features, were at least an and mercy from the Saviour of us This location, being high above the evidence of life. It were foolish for all. We must not, however, lose water with good drainage and a conus to suppose that because Catholic sight of the fact that just as unbapstant sea-breeze, is considered most doctrine is not attacked that the tized children are deprived of the suitable for the purpose. An interestattitude of the world towards it is Beatific Vision through no fault of ing feature of the project is that the becoming more friendly. True it is their own, so, in like manner, these lepersare to be given the freedom of the that many have embraced the faith sincere souls may not drink of the island, and to be encouraged to culin recent years and that many min- sacramental fountains of grace, may tivate the 500 acres of very fertile isters, whose sincerity we have no not know the spiritual exhilaration soil which it contains. The experireason to doubt, say many compli- that come from a good confession, or mented will be watched with interest mentary things about our holy re- may not share in the indulgences not only by those directly concerned ligion which are duly acknowledged. that the Church offers to her chilbut by the medical profession This interchange of compliments has dren. The thought of this sad privathroughout the world and by all inblinded many Catholics to the evil of tion should make us doubly grateful terested in the relief of the unforheresy which is all the more danger- for God's gratuitous gift to us and tunate and the welfare of the race. ous to all parties concerned, because prompt us to pray earnestly that they

THE GLEANER.

If it were given to man to see virtue's reward in the next world, he | colossal and disastrous war upon the e charitable.

In viewing this subject we should

In viewing this subject we should

would occupy his intellect, memory, world. The exact responsibility and will in nothing but good works, which rests upon him for the great

> Every flower is a hint of God's beauty; every grain of wheat a token of His beneficence; every atom of dust a revelation of His

NOTES AND COMMENTS

WE DEVOTED several paragraphs a who, through no fault of their own, Further details which have since are outside of the body of the Church, come to hand point to the confirmation of the report, and as the subject who are guilty of wilful heresy are apology for laying these details be-

IT WAS stated that a number of

THIS IS substantiated by one of the Havana papers which had been 'We have been investiaccount. gating for some time," says the journal referred to, "the cure for leprosy by the treatment employed in other words of this portion of the by Angel Garcia, and we know the tenth chapter of Butler's Catechism. cure is a fact, but we have been waiting for the analysis which has been conducted under the authority of the noted Dr. Aristides Agramonte. so that when it was finished we would be able to give our readers the result. Dr. Agramonte has now directed an official communication to the director of the hospital. San Lazaro, in which he states that he and his colleagues had at different times examined the blood of Angel Garcia to assure themselves that he did not now have leprosy, and that they have not been able to find in it the bacteria of Hausen."

> THE CLAIM put forward by some persons that Garcia never was a leper, but has claimed to have been one for the purpose of attracting notice to himself and profiting by the notoriety, does not fit in with the fact that, as already stated, he has turned over his formula to the Cuban Government without asking recompense of any kind. But to allay any misgivings of this kind the investigation was extended to include Garcia's past history. It was established beyond doubt that he had been admitted into San Lazaro Hospital on Aug 24th, 1904; that on Sept. 7th following there is recorded in the books of that institution a bacteriological examination by the head of the laboratory which showed that in the blood of Angel Garcia was encountered the bacteria Alfonso, who was at that time director of the Hospital, certified that Garcia was then a leper in an advanced stage; that there are still

THAT THE el plan Garcia has been

THE DEATH of Emperor Francis Joseph has set many journalistic pens a'scurrying in denunciation of his part in precipi ating the present upheaval will be adjudicated by the historians of the future, but in the meantime the world can afford to temper. its judgment with some degree of compassion for the pathetic troubled life, has now passed before the Pope. It was sound advice, and the great Tribunal where alone was realized in Palmer's own person, Truth and Justice are the sole arbi- and in that of a multitude of his

final judgment upon Francis Joseph aspirations upon illusions. himself, many irresponsible scribes have not shrunk from passing judgment also upon the late and the present occupants of the See of Peter, and in allocating to one or both of them, if not a share in the responsi. bility for the War, then a degree of deep if unexpressed sympathy with the Teutonic aggressor. How far this is from the truth the reasonable and the well-informed know. Innate prejudice, however, has no eye but for its own prepossessions, and the passion for putting the Church in the resistance was inspired by the knowl wrong blinds it to every other consideration. But the Pope will be judged by his own acts and these will ever shine, as they ever have shone, brightest in the full light of

THE ALMOST superhuman efforts which Pius X. made to avert War are almost within reach of a very known fully to the Allied Governments, and when in due time they are laid bare to the world those, even, external to his own spiritual family will accord him the tribute which is his due. Meanwhile it may not be amiss to recall the words of a prelate in close touch with the Pope, voiced at the time through the columns of the London Tablet : According to this account Pope Pius Austrian Ambassador and said he wished to continue to believe that the Austrian Government was not meaning to let loose a world War. The Emperor was drawing near his end and he prayed that he might not stain his last days with blood. War being actually declared, the Ambassador went to the Vatican to beg, in the name of the Emperor, the Pope's blessing on the Austrian armies. "Tell the Emperor," was the reply, "that I can bless neither War nor those who brought it about." And when the Ambassador asked for a personal blessing for his master the Pope replied: "I can only pray God to pardon him."

A RECENT utterance of Dr. Gore's, Anglican Bishop of Oxford, will not bring much comfort to those of that communion who have been accustomed to imagine that the adoption of this or that Catholic custom or themselves by that august name, or much nearer Bucharest. to look for reunion with Rome on terms of their own choosing. The of the Danube, taken by the Rouman-Bishop, certainly, is under no illu- ians on the outbreak of hostilities, sions on that score. At the annual and of Turnu Severin, an important meeting of the "Anglican and Eastern Association," held at Westminster last month, he sounded a warning note to his co-religionists in these words:

anything to promote the realisation of the Catholic idea. fessed that as he looked out and his eve encountered that which looms largest and most magnificent on our horizon here in England, the Roman Catholic communion, he saw no hope or prospect of reunion in that direc-The more he studied any distinctively Roman doctrine or prac tice the more he realised, often to his own surprise, how extraordinarily definite a thing Romanism is. thing that differentiates the Roman Church, everything distinctively Roman, was bound together by an extraordinary tendency and spirit which received its embodiment in the Papal autocracy. So that there was nothing more futile than to attempt to take this or that feature of what is distinctively Roman and say, Let us assimilate this or that; couse it all had this extraordinary quality of coherence which is particularly expressed in the institution of the Papacy and in the ideas for which that institution stands. Frankly, he could not see the slightest dawning of hope at present for re-union with the Roman Church.

A MAN of Bishop Gore's experience and scholarship might have been supposed to have passed the "Romanist" stage, but that by the way. The Bishop in his aspirations after the "Catholic idea," seems to look upon "reconciliation with the Orthodox Communion," as a thing within reach. The attitude of one or two Russian ecclesiastics on this continent may have been the means of inspiring this hope, but if the Bishop really thinks that the Russian Church (but one out of many adhering to the Eastern creeds) has undergone any radical change in its attitude towards Anglicanism since Jean Jacques Rousseau, anything but William Palmer's time he may have a Catholic, a good musician, however, a rude awakening some of these days. a rude awakening some of these days. The one way for Anglicans to "realize if to any music he gives the prefer the Catholic idea" is, as the Russian ecclesiastics in effect told Palmer seventy years ago, to first square of all church music which is not

Anglican brethren. Anglicans generally, however, still continue to grope BUT, NOT satisfied with passing in the dark, and to waste their

ON THE BATTLE LINE

IN MACEDONIA

The operations of the Serbs and their allies to the north and north. east of Monastir are growingly important. An official Serbian despatch records the occupation of the village of Rapesh, on the north bank of the Cerna, sixteen miles northeast of Monastir. The ground won has been gained despite the "violent resistance" of the enemy. That edge that if the Serbs can push east-ward a few miles farther along the north bank of the Cerna they outflank the new German - Bulgar positions on the range of mountains south of Prilep, and by compelling evacuate Prilep and enemy to the Babuna Pass reconquer a very large part of Southwestern Mace donia. General Sarrail's army is stantial victory following the battles of the past two weeks

The Bulgar supplies captured by the Allied troops can be replaced only by transport wagons operating over wild and snow covered moun tain passes. The Bulgar positions on the ridges south of Prilep may be found untenable soon because of the scarcity of supplies.

THE CRISIS IN ROUMANIA

While the Macedonian operations X., as soon as the ultimatum to are taking a turn distinctly favor-Serbia became known, sent for the able to the Allied cause, Roumania is under the German harrow. Berlin officially announces that von Mackensen's army of Dobrudja has crossed the Danube at several One of them, it would appear from Roumanian reports, is the war. Zimnitza, to the north of north bank of the Danube from a point a short distance below Sistova to the delta there are great marshes wherein no military operations are When the Roumanians engineering triumphs of Eastern Europe-they destroyed with it all Constanza to Bucharest. Defeated decided to hold his Dobrudja lines defensively with a part of his army, and detach the remainder of his troops to points up the Danube where the marshes were not so formidable an obstacle to a crossing. At Zimnitza he is well to the rear of the Roumanian line of defence on the lower Alt River, and unless dislodged will force the abandonment of that practice gave them the right to call line and the taking up of another

The Germans announce the recap ture of Orsova, near the Iron Gates however. Roumanian river port on the Danube. The Roumanian battalions cut off at Orsova, German reports say, constituted, a comparatively small force.

From Petrograd and from Buchar-"He had a passionate desire to do est come despatches telling of an police question may now be regarded advance in the Dobrudia and the as settled. recapture of a number of villages of north of Constanza from Mackensen's Commons called out the name John and Chernavoda, which despite the of great value in maintaining easy access to Roumania from the Black Sea ports of Russia.—Globe, Nov. 25.

GREGORIAN CHANT

The judgments passed upon Gregorian chant by some of the world's greatest musical artists and critics are gathered together in an address delivered by Archbishop Moeller of Cincinnatti on the occasion of the opening of the Archdiocesan Institute of Sacred Music. We quote from the Catholic Choirmaster:

"I contend, and I feel you will be

convinced, when you hear it sung as it ought to be sung, that the Plain Chant deserves to be regarded as the most inspiring and devotional music. Such was the opinion of the great composers of music and of other distinguished men who have spoken of it in terms of rapture. Of Mozart it is reported that he stated he would give all his fame for the honor of having composed the Plain Chant music of the Preface of the Mass. One day, being present in church at the singing of the 'Stabat' Mater he exclaimed: 'Only four notes and what power!' Mendelssohn wrote: I cannot understand how Catholics. who in their own church music have the best that can be made, can put up with Mass compositions, which are not even passably suitable, but absolutely distracting and operatic.' Wagner often declared 'that it was a delight to him to listen to Gregorian Chant and to the compositions of Palestrina; and that this was an artistic treat difficult to describe in words. ence over the choral in the church.

His Grace disapproved of the use

suous or theatrical in character, or finally which fails to give force and expression to the prayers with which The sacrilege of it is 'associated. the organ loft" is the title which has been given to certain classes of operatic and sensuous music sung by church choirs. "Were it permitted," says the Archbishop, " the angelic hosts themselves would throng from the heavens to bring their golden harps and their everlasting song to the service of the Christian altar. How sublime then and privileged is the function of the choir!"

T. P. O'CONNOR'S LETTER

THE INFINITE HUMOR OF IRISH CONDITIONS

JOHN D. NUGENT .- THE A. O. H .- THE FREEMASONS .- AND THE POLICE Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

I ondon, Nov. 25th-The week finds the war situation somewhat complex, although, in my own mind, I have a clear conviction as to the net result. The fall of the Macedonian City of Monastir unquestionably balance the occupation of the Roumanian City of Craiova by the Germans and further hope comes to the Allies in the shape of the recent, and in many respects, the most successful advance on the Somme river front.

On the other hand, however, the hand of death is crossing almost every British threshold; and the House of Commons weekly pays tolls either among the Ministers or the rank and file, to the Moloch of War. Simultaneously come disturbing announcements from America of the supposed movement towards en-forcing peace on the belligerent nations. In spite of all this, my own conviction remains clear that the net result of the events of the week will not speed the bringing about of peace, but on the other hand prolong

Should Germany get a firm grip on Bulgarian town of Sistova. On the Roumania, it would undoubtedly place another big trump card in her hand and thus there would be less likelihood than ever on her part to consider any terms of which the Allies look upon with favor. On the destroyed the huge Chervoda other hand, the deportation from bridge — one of the finest Belgium and the still existing evidence of the gigantic strength and completeness of the German militchance of a German crossing of the river along the line of railway from stimulate the determination of the Allies that the Prussian military in this project, Mackensen evidently monster must either be crushed The weariness and longing for war.

in domestic circles, is in a measure reflected in the confusion of the battlefields. There is a good deal of restive discontent which is fanned by ensational newspapers, and rumor is busy concerning impending Ministerial changes. Nothing is certain, The Irish situation has been

enormously influenced by the Redmondite victory in West Cork which means the beginning of the end of the O'Brien revolt. The rapid return of the majority of the people to Redmond and the ranks of constitutionalism and the solution of the

This advance may enable D. Nugent, William O'Brien looked the Roumanians to regain Constanza | up from his Order Paper and craned his neck back to catch a glimpse of destruction of the bridge would be the new member. Then he turned said to one of his friends What a villainous face! remark was heard by John D. Nugent, and he immediately proceeded to repeat it with great delight to all his colleagues. He could do so with the greater satisfaction, as it was not altogether a just observa-tion. If Mr. O'Brien had called the face of John D. Nugent rugged or strong or aggressive, he would have been more accurate. A jaw of iron strength, strong, open, direct eyes, a stubby nose, a clean shaven face, except for a moustache, and a great cular looking body - the face and the figure of that hard dour race of Catholic peasant in Ulster - such is the appearance of John D. Nugent. But the good humour in the eyes, in the pleasant smile, and the suggestion of profound passion created by the sense of human wrong relieves the whole expression, and makes the face typically genial and Irish.

I introduce him to you today be-cause the is one of the great new forces in Irish life, of which the world will hear a great deal more by and by. The reason why William O'Brien hates him while so many other people admire him, is largely due to the fact that he is the Secretary of the Ancient Order of Hibernians. The Ancient Order is one of the most curious examples in history of the persistence of an organization through several generations; retaining its name and yet changing its character with the change in brought into, existence in the seventeenth century when the then omnipotent and very bigoted Orange Party made fierce war on the remnant of the Catholics, who still survived the massacres and the confiscations of the Elizabethan, Cromwellian and Williamite times. The Catholic houses were visited by night; were often set on fire and some of their inhabitants roasted; and this

figure who, after a stormy and themselves with their own Patriarch, helpful to devotion, which protracts ehmerict which was a secret society. defence; they also were a secret society, and doubtless they now and then paid back in kind the sufferings inflicted on them.

Time passed on, and Ireland has emerged gradually from the kind of internecine savagery which still survives in the Balkan States; and the Ancient Order changed some of its characteristics with the times. But it had still to face a powerful enemy in the Orange society -which made war on their creed and their very existence. The Society tended itself to whatever culture the Irish Ulster Catholics reached; maintaining its character, both of a secret and a strictly Catholic association; now and then doing violent things; and in Great Britain when anti-Irish feeling was still common and fierce, paying back outrage upon Irishmen with outrage. It was a sort of Trades Union Trades Unionism, and most of the rough, unlettered Irish labourers who emigrated to England found in it protection and organization.

Up to a comparatively recent period it still remained in Ireland herself mainly an Ulster organization: the relations between Catholic and Protestant in the Southern portion of Ireland never in modern times having reached the savage bitterness of sectarian feeling in the North. Its tremendous growth within the last few years is due to two causes, both at once hostile and use ful to it. The first of these was the adhesion of a large number of the priests—especially the younger priests in Ulster, to the disrupting forces associated with the name of Mr. Healey. Staunchly Catholic, the Hibernians were at the same time fiercely Nationalist; and like all the strongheads of Ulster, they were opposed to any factious movement that threatened the unity or threatened the Irish Party as the embodiment of that unity. There was thus that curious paradox of Irish life, which few but Irishmen under stand, namely—an intense Catholic ity with an equally intense independ nce of any attempt on the part of the clergy to encroach beyond their proper rights in politics, and especial ly in the interests of faction against National unity. Daniel O'Connell long ago gave the motto for this policy "I take my religion from Rome but my politics from Ireland. "I take my religion from The Hibernians literally saved the existence of the Irish Party in Ulster, and through Ulster in Ireland gener ally, and thus were hated by all the enemies of the Irish Party-Mr. O'Brien included.

Denounced violently - sometimes even by high ecclesiastical dignitarnow or the burden left to ies, the Order made continuous coming generations. Hence, there progress; and the attacks of Mr no repercussion of the O'Brien had the paradoxical effect of spreading it to Cork and other counpeace, which American suggestions ties in the south of Ireland, where have evoked in Germany, particularly up to then it had been practically unknown. It is now making way in Great Britain; in Scotland it always had considerable strength. And then came Lloyd George to give it a status it never had before Under his great Insurance benefit working men's societies were entitled to become what were called

"approved societies;" and in that way to become the administrators to their members of the benefits of the Insurance Act. Thus this organiza-- for several generations out lawed and lawless-merged into the middle-aged respectability such as that of the British trades union or such benefit societies as the Oddfellows.

Its acc members thrifty; and its funds now reached a by Bishop Michael F. Fallon, O. M. I., huge annual income. by Bishop Michael F. Fallon, O. M. I., of London, Ontario, Canada, the new

Some years ago Joseph Devlin was induced to take the Presidency. His extraordinary eloquence, his courage, his immense hold over men, gave to the society a status it never had before; for its leadership had been in the hands of men of comparatively small position. To Mr. Devlin there came the splendid combination of a thorough organizer, a clear-headed man of business, a temper energetic and practical in John D. Nugent, who became the General Secretary. branches have spread and spread; it has built halls in many of the sombre Irish villages—especially in Ulster— and by the dance and the song has brought back to Irish rural life much of that old gaiety which had disappear ed with the Famine. It has a spl -almost a palatial-office in Dublin in short, it is getting to that wealth and power which are the character istics in all parts of the world of the workingman's insurance society.

But John D. Nugent is a vehement politician as well as a man of busi ness and an insurance agent; and the sufferings and the wrongs which he saw inflicted in his childhood on his fellow Catholics has given to his face some of that dour resolution which so shocked Mr. O'Brien. He has immense faith in organization, and the sway which he is able to exercise in many parts of Ireland is a justification of this faith. Recently he has entered on a new and fateful departure. The breakdown of the Irish settlement, following the ex asperation caused by the executions conditions of the times. It was has produced the revival of the old spirit of fierce opposition to the Government which was dying away under the softening influence of the triumph of the Home Rule policy. Mr. Nugent at once set himself to work to give force and form to the general national passion; and first he took in hand the police of Dublin. Mobile, Ala.; Mgr. Drumgoole, rector He found there material ready to his of St. Charles' Seminary, Overbrook hand, for by universal acknowledgment including that of Chief Secre was done under the orders of a local tary Duke—these men were scandal. Paulist House of Studies here;

ready to revolt.

Then an extraordinary thing happened. Without any display, just walking down in twos or threes in plain clothes, the constables went to the hall of the Hibernians and were enrolled as members. nearly bad a fit; and all kinds of of Studies; Father Maher, O.P., provinthreats were uttered against this cial of the Dominican House; Father fiagrant and appallingly novel method of protest by a Government force against Government action, Poor worried Mr. Duke was rushed over to Dublin by frenzied telegrams; he rushed back to London to propose a new and a better scale of wages for the policemen; and he thundered against their attempt to become Hibernians. And then was discovered one of the

many anomalies in the cinematograph of Irish life. It appeared that there is a law against the police joining organization with one exception; and this exception-to make the thing more ironical and more Irishis the Freemason's Society. masonary like the chameleon takes its hue from its atmosphere. Prussia it is strongly monarchical and devoutly orthodox; in France it is extremely Republican and extremely Freethinking; in Ireland it is simply another section of the Orange Lodges; in England it is an organization for good dining, copious wining and abundant and generous philanthropy. This was the weak point in the armour of Dublin Castle which John Nugent saw; and thus the poor Chief Secretary was put in the position of either excluding the police from the two organizations or of being guilty of the iniquity excluding the Catholic and permitting the Protestant organization.

Mr. Nugent smiles sweetly over the trouble; awaits results calmly; for whatever happens he knows that the police force of Ireland in the future looks to him rather than to Dublin Castle for guidance and for help. One must be an Irishman to realize all this means of upheaval and transformation in Ireland. The police were hitherto the force of forces which successive Governments could rely. It fought bravely and loyally for its salt; it looked to the Government for everything: the Government looked to it for thing; it was the chief pillar of Brit-ish Government in Ireland. And now Dublin Castle no longer holds the key to the position in Ireland it has passed into the hands of John Nugent. Commentators in the British and the Irish press have noted the change. ' "It is one of the chickens of the covenant come home to roost," comments a writer in the Manchester Guardian-meaning it i part of that breakup of the orderly civil society which came with the Ulster rebellion. The comment of others is that it is the final proof of the growing conviction even among Englishmen that the Government of Ireland has become impossible except through the Irish people themselves So the settlement may be soon coming again, with all the forces hostile to it affrighted, terrified, finally conscious of their defeat.

CARDINAL BLESSES OBLATES' COLLEGE

SERMON BY RIGHT REV. BISHOP FALLON, O. M. I.

The Evening Star, Washington, D. C., Nov. 16 With formal blessing of the building by Cardinal Gibbons, followed by Mass, celebrated by Bishop Shahan rector of the Catholic were sober, loyal and University of America, and a sermon college of the Oblates of Mary Immac was dedicated today. building, which has been occupied by the faculty and about thirty students, who came from the novitiate at Tewkesbury, Mass., about a week ago, is located on the high ground at the intersection of Michigan avenue, Lincoln road and 4th street northeast. on the grounds of the Catholic University of America.

The processsion through the col-

lege, which started at 10 o'clock, was led by Cardinal Gibbons, who blessed the building as he marched through it. The procession ended in the chapel, where Mass was celebrated. There were many church dignitaries in attendance, having come from all parts of this country and Canada to present at the dedicatory cere-

Oblates during the century the order has been in existence was given by Bishop Fallon in the course of his sermon. He described their work man. among the poor, and gave instances of their good work in every section of the world, and, after telling of their work in the United States, said: "Nowhere in the world are the

prospects for Catholicism better than in these United States of Amer

Following the morning services ere was a banquet, attended by all of the church dignitaries who came take part in the ceremonies Bishop Fallon will pronounce solemn pontifical Benediction at 6 o'clock to night, officially closing the ceremon-

DISTINGUISHED CLERGY PRESENT

Among those present were Bishop O'Brien of Peterboro, Ontario Bishop O'Connell of Richmond, Va. formerly rector of the Catholic University of America; Bishop Allen of Pa., Mgr. Hassett of Harrisburg, Pa. Father Skinner, O. S. P., head of the

ously under-paid, and they were Father Burns, C. S. C., rector of the Holy Cross College; Father O'Callahan, rector of the Apostolic Mission House; Father Barnum, S. J., Father Georgetown University; Father Anselm, (O. S. F., of St. Patrick's slavery arose out of just such condictions, Buffalo, N. Y.; Father Fitz-tions. The conquering of neighbors Dublin Castle gerald, O. P., of the Dominican House McNicholas, O. P.: Father Shilling of the Franciscan Monastery, Father Welch, provincial of the Oblates in British Columbia; Father Grandin, provincial of Oblates in Alberta Father Antoine, provincial of Oblates in Texas.

The faculty of the college now is composed of Very Rev. T. Wade Smith, O. M. I., provincial; Rev. Edward J. Strauss, O. M. I., superior; Rev. John A. Poli, O. M. I.; Rev. Walter Plaisance, O. M. I.; Rev. John H. Sherry, O. M. I., and Rev. Albert McDermott, O. M. I.

THE CATHOLIC IDEA

We commend to our non-Catholic brethren the words of the Protestant Episcopal Bishop William Lawrence of Massachusetts. It is a tribute to the Catholic idea of education in this country under present conditions. For thou art beautiful to see, After speaking forcibly of the neces sity of religion as a part of education, the Bishop said:

'The Public schools are going to teach positively the Christian religion. It is an impractical Will drink the waters cool; proposition. Just as sure as you incorporate the teaching of any religion in the Public schools you have got to have religious tests of the teachers. And that cannot be in this country I am not particularly interested in any Gary System or any other system If it can be worked out consistently with American institutions, well and good, but the work lies with our-

At the same session of the Episcopal convention Bishop Thomas F Gailor of Tennessee praises the Catholics for their educational zeal, saying:

"Irreverence in the last analysis is a lack of patriotism." Where there is no belief in God a nation is driven into moral bankruptcy and political Better for a boy that he starve to death rather than that he lie and steal and be impure and dis honorable."

In these statements there is food for thought for the fanatics who are continually harping on the little red Catholics preached the necessity of were Now that two prominent clergymen of the Protestant denomination openly endorse our position that ignorant critics may hold their peace for a time. Our hope is that other Protestant ministers may profit by the good advice of these two honest Episcopal Bishops.—Catholic Sun.

A CARDINAL

THE GREATEST FIGURE IN THE WAR

" Of all the great figures of this greatest of wars none for sheer nobility overtops Belgium's gallant spokesman—Cardinal Mercier. is the climax of an editorial tribute to the Catholic prelate in The Chicago Herald of Wednesday, November 15. The panegyric com plete follows:

'It is impossible for friend or foe to withhold admiration from Belgium's heroic primate. Cardinal Mercier. The fearless prelate ful-fills the finest traditions of his office. Like one of the medieval saints, he boldly stands out, one man against an army, daring all, relying only on the sanctity of his high office and the intrepid heart which is within 'In the midst of ruthless, mater-

ialistic, agnostic war Mercier yields not. Preacher of a gospel of brotherhood, exponent of a philosophy of non-resistance, Mercier interposes defiantly the magic of a just plea between his people and the obscene events of wanton war. king and the army gone, he alone is left to express a nation's soul. the outside world now, High praise of the work of the cardinal is Belgium. All the country's suffering concentrates in him. All the people's need voices itself through him. He is the sole spokes-

> deportation of his countrymen to E. Benson, Midland Germany for enforced labor is not In honor of Holy Souls the least notable of his long list of Ottawa Friend ... exploits. Outright slavery could, of Friend, Apple Hill. course, never be introduced in Miss S. McKeever, Kinkora to-day. The world is too liberal. German liberals find it no H. J. R., Victoria Mines ... less detestable than do Belgians, Frenchmen, Englishmen or Americans.

"But the deportations such as Cardinal Mercier describes are dangerously close to slavery. They add a new horror to the frightfulness of and the transportation of the men back to the land of the victorious where the vanquished were forced to toil upon an alien soil—that, in brief is the evil history of human slavery

Against its temporary reappear ance the Belgian primate struggles He speaks for his own people and at the same time he gives voice to all the idealism the world has accum ulated during the ages. Mercier will live, because to passionately, to be willing to lose all in the name of human liberty, is to court immortality in the memory of men. Of all the great figures of this the greatest of wars none for sheer nobility overtops Belgium's gallant spokesman - Cardinal Mercier." -

A CHILD'S FACE

I look upon thy infant face, As on some forest spring, When first it bubbles from the earth Within the pebbled ring.

A gem untarnished, thou, The splendid light of purity, Is shining on thy brow.

My soul is weary chasing vain

The phantoms of the fool. And from the beauty of thy face, This weary soul of mine Imbibes a draught of precious grace

Of nourishment divine The soul that beams within thine

orbs, And lights thy smiling face. Is not the product of this earth;

It comes from nobler place. And God's own stamp thy spirit bears, Just breathed from Him above, Eternal God, Almighty, Just;

But, O! a God of love.

RUSHING INTO CULTURED PAGANISM

The "moral abyss of the Yankee' is a harsh phrase; but with 60,000,000 out of a population of nearly 100,000 school house as the panacea for all ooo unidentified with the Protestant individual and national ills. When or Catholic religion, and 20,000,000 Catholics preached the necessity of young people growing up without morals in education and the futility any religious training, it is quesof the Public school system they tionable whether the United States called un-American. Our can now rightly be classed as a Chrisparochial schools have been the tian nation. In a recent address on target for their abuse and calumny. Democracy and Religious Education, in Toledo, Ohio, Dr. Walter Athearn of Boston University, declared that "Greece and Rome never rushed more rapidly into cultured paganism than America is rushing at the present time."—The Ave Maria.

> We have to work, work seriously at the formation of the mind and heart—the task allotted us in this world. Both have to be conformed to the likeness of Him Who is the pattern of all the elect .- Mother M. Loyola.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915. ear Readers of CATHOLIC RECORD

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

J. M. FRASER.

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TOILET SOAP

FIVE MINUTE SERMON

BY REV. N. M. REDMONE FIRST SUNDAY OF ADVENT

ON JUDGMENT

But when these things begin to come to pass, ook up and lift up your hands, because your reemption is at hand." (Luke xxi. 28.) The preceding Sunday was the last, and this is the first of the ecclesiastical year. Not without significance, indeed, does Our Mother the Church begin and end the year with a gospel on the last judgment. Most ardently does she desire that the beginning and the end of the years of the lives of her children, the beginning and the end of the days of lives, and the beginning and the end of their respective duties, should be influenced by a deep consciousness that the All-seeing Witness of their every thought. word, and action will be their Judge, "Who will render to every one according to his works." Well does she know that of all truths the one contained in the words, "We must all appear before the judgment seat of Christ," is the most potent for arousewords bespeak, could never think of it without trembling. "What shall I do," says he, "when the Lord shall come to judge; or when He shall demand an account, of me, what shall I answer for myself!" Many of the saints have been no less sensibly affected by this fear-inspiring subject. Of some it is recorded that, so deep was the impression that the thoughts of it made on them that, the sound of the trumpet announcing, "Rise, ye dead, and come to judg-ment," became, as it were, familiar to their ears. As a salutary conse quence they constantly lived under the blessed influence of that holy and wholesome fear, the sad want of which is so much to be deplored alas, too many Christians of the present day. Oh, that we had more of this salutary fear; that it was more universal among Christians. Sin is rampaut for want of it. "The fear of the Lord driveth out sin.

What must we do to acquire this essed fear? We must, by all blessed fear? means, do what the worldlings around us never do, but what the good and the God-serving have ever done-we must become familiar by thoughtful reading, religious instructions, and serious considerations with the great truths of the hereafter. But the most aweinspiring of them, because it bears so minutely upon the details of our own life, and is so terrible in all its circumstances, is the one we are considering. Our trial at the great assizes of the judgment day, and the awful circumstances that will precede, accompany, and follow that day, suffice to strike terror into the hearts of the most abandoned after due con-We should content ourselves with no mere general view or passing glance—this is the mistake of thousands, otherwise fairly well-meaning,—but we should imprint the ideas of this terrible truth deeply upon our minds by distinctly and leisurely ruminating its every cumstance. The holiness, wisdom, power, and majesty of the Judge, the exact scrutiny of our every thought. word, and action, the vast difference between God's judgments and those of men, the momentous importance of the cause which, when once decided, will admit of no appeal, and the severity and rigor of the law by which it will be tried, are subjects which should be under the frequent consideration of all serious Christians. In this way they will bring themselves to that disposition so heartily to be desired of "working out their salvation in fear and trembling." When they will have succeeded in this, they can in all truth assume, as addressed to them, the memorable words of our text: When these things come to pass, lift up your heads, for your redemp-How consoling to the zealous priest

would be the great change in the people of his parish were this method more common practice among them! How consoling for our Mother the Church would be the happy results wrought upon the face of Christendom, were her children to give themselves more frequently and seriously to these considerations! Christian homes would become veritable sanctums of the most ardent family devotions, churches would be thronged with eager worshippers, the sacraments of penance and the most holy Eucharist would be frequently and fervently sought with avidity, and the lives of both the young and the old would evidence a deep consciousness that He who was to judge them was the witness to their whole deportment.

O, Christian men and women, as you value your souls' salvation, in God's name give yourselves more frequently and seriously to the consideration of these great truths, which will produce the most happy results in the soul of each, and in the souls of all in general! This has been the history of this God-blessed practice among the children of the Church in the past; as you value ur immortal souls, let it be its history in you of the present.

REPENTANCE AND CONFESSION

In an article on "Repentance and Confession," the Church Times admits that at the dawn of the nineteenth century there were few Anglicans who retained any sort of belief in penance as a sacrament, and that the doctrine came to be regarded

Tens of thousands of penitents make their confessions regularly, and it is caused outside public houses by the now generally recognised that their rule that children may not be right to do so is unassailable. If any admitted. This rule does not, howbishop were to endeavor to stop it be would meet with practically univer- without by neglectful parents, sal condemnation. There are also exposed to other dangers, nor does it numbers who go to their duties who prevent parents from taking their do not, in any sense, belong to the drink outside and administering it in extreme party. Many of the evanthe the public thoroughfare to infants in gelical clergy consider themselves arms. The Cardinal also pleaded for obliged to hear a confession if they are asked." There can be no doubt that the High Church party have succeeded in bringing about a great change in this respect. The Church Times rejoices that the opposition in the Church of England to confession has largely disappeared, and that the continue and the effect of drink odious accusations made by its would not be curtailed until other opponents now injure none but those who make them. This aspect of the change is certainly welcome. It is a sign of increased information and a saner judgment. But when the Church Times assumes that Anglican Orders are valid, and exhorts the members of the Church of England to frequent the confessionals during the Mission it discloses another and very unpleasant feature of ing us to a sense of our duty. The saintly man of the Scriptures, as his to which Anglicans are misted is a painful one to dwell upon.-Catholic

TEMPERANCE

ALCOHOL AND THE LEGAL PROFESSION

The leading article in a recent ssue of Case and Comment, one of the most influential of the legal magazines, was entitled, "Dethroning King Alcohol," and came from the pen of Prof. Andrew Wilson, of the Washington College of Law. In his discussion of the liquor traffic Prof. Wilson said :

"A citizen must necessarily be opposed to all measures and all things which are antagonistic to the purposes of government—promotion of the general welfare, protection of individual rights, and the protection of collective rights.

"No lawyer regarding his citizen-ship in that light will permit private gain to lure him from his duty to the public. There are certain questions which deal with the moral welfare of the people, and upon these he can and should exert a most potent influence. One of these questions is of such vital importance that it is deemed proper at this time to call attention of those entering the pro-fession to it in this way."

So Prof. Wilson went on to say; and one of these important questions he covered comprehensively in this statement: "Alcohol is the chief enemy of the race, and hence the public spirited citizen should study movement against it. The moral forces throughout the centuries have waged war upon the use of ardent spirits. It is strange that the human race, with the instinct of self-preservation, has not long since exterminated them.

Here are some of the salient sentences which made these utterances of

Prof. Wilson very notable: The time has now come when no one believes that the saloon is of value to society. It lives upon the weaknesses of men and women. That alcohol is a poison, and that

alcoholic liquors are poisons, will not now be seriously questioned. Professor Ladd said that ethyl

alcoholic liquors are poisons, and if you add ethyl alcohol to whisky you add a poison.

of whisky is water, and all the rest

great economic value. Alcohol is the worst enemy of those who hesitate gentleman. in having the traffic destroyed.'

"In many places the wage earners are against prohibition, and yet 70% of the money that passes over the bars of the American saloon comes

"Organized society is entitled to the best and most efficient life of its members."

Scientific investigation shown that approximately 82% of the children of parents who indulge in alcoholic beverages are subnormal; that they are predisposed to insanity, epilepsy and tuberculosis. This is a fearful price to pay for personal

"If prohibition increases the income from the trade, all engaged in it would be its ardent supporters." "It has been the great pride of the liquor dealers that they have been in

partnership with the government." "King Alcohol is being dethroned, and the movement which is closing his reign is undoubtedly a part of that irresistible force referred great image upon its feet and broke it into pieces, and the dust thereof was blown away as the chaff from the summer threshing floor."

ENGLAND'S DRINK TROUBLES

Cardinal Bourne is following in the footsteps of Cardinal Manning as an advocate of temperance. To the recent meeting of religious leaders in England, the Church was called in Front—a layman, not a parson; he the person of Cardinal Bourne. His had been mixing most intimately Eminence advocated that restrictions imposed by war-time on the liquor traffic should be carried on into they are good fellows, brave fellows, peace time. The resolution to this many of them clean-minded and effect put by the Cardinal was universally carried by the assembled delegates. His Eminence, however, expressed himself as not at all satisfied it simply doesn't count at all.' that the doctrine came to be regarded with some of the present preventive with some of the present preventive dislike. "To-day," it says, "this picture of the drunken scenes which

opposition has largely disappeared. often take place around the big railsome counter-attraction to public houses. In doing so he did the poor justice, and pointed out that it was the social side of the public house which attracted the men. It was his club, and in order to make use of it he had to drink. Drinking would means of recreation were provided. -St. Paul Bulletin.

HOW MUCH FOR A DOLLAR?

How much food can the housewife get with the money she takes to market? With the advancing cost of all kinds of foods this is the ques-tion uppermost in her mind. There are two things to be consideredquantity|and quality. A person might take home a market basket full of foods for a dollar which might contain very little nutritive value. At the present market price two eggs would cost ten cents, but they wouldn't contain the actual food value of two shredded wheat biscuts which only cost two cents.

For muscle - building, strengthgiving nutriment the greatest food for the least money is no doubt to be found in shredded wheat biscuit. Being made of the whole wheat grain steam-cooked, shredded and baked, these biscuits contain all the elements the human body needs, and being ready-cooked it is so easy to prepare with them a nourishing

MAXIMS FROM MGR. BENSON

"The literary point of view is not the most important question in judging a sermon. 'Intellect has nothing more to do

with faith really than jewels have to do with a beautiful woman. "Love and faith are as much realias artistic faculties, and need

similar cultivation." not trust all who talk smoothly. Listen much and speak

"To trust a friend is not to believe that he can do no wrong; we must trust no man like that ; for all fall at

"You haven't any kind of business to say that anybody is narrowminded just because he doesn't agree with your conception of the uni-

Youth is a disease that must be

borne with patiently!"
"We all keep back lots of things. We don't shout out in the morning from our windows that we've slept very tolerably, and are just going to have our bath.'

"Catholicism is the sum of all religions, and the Queen of them.' small habits and make them laws !"

"The way of the spiritual path is strewn with the wrecks of souls that might have been friends of Christ." "No man can advance three paces the road of perfection unless us Christ walks hosida him

girl does not always learn to "Manhood and womanhood are of talk slang of just the wrong kind, ceasing to present the deportment of a lady without acquiring that of a

"It is only the souls that do not love that go empty in this world. "God only asks you to do your

"A church that appeals merely to ancient written words can be no more at the best than an antiquarian society."—The London Universe.

HOMEWARD TREND AMONG ANGLICANS

We like very much a sermon preached in Manchester Cathedral by a prominent Church of England lergyman, Rev. Canon Cough, D. D. He prefaced it with these words: "A short time ago a correspond-

ence was started in one of our Church papers on the question, 'What is the matter with the clergy ? was followed very naturally with the inevitable 'reprisal,' 'What now is the matter with the laity?'

"Now, what is the matter with us all? Is anything the matter? Or to in Daniel as the stone cut out is everything quite satisfactory and without hands which smote the as it should be?"

And he concluded it as follows:
"I believe that our people need, more than anything else, a construc-tive religion; and I believe further that it is because they have lacked this that they have been, and are, so generally indifferent to religion altogether. Only recently I have been talking with a thoughtful and observant man just home from the Front—a layman, not a parson; he mere point at issue and drags out with English officers and men in Flanders, and he tells me that while clean-living fellows, as to religion— well, with the great majority of

ence of the new soldiers in training and in billets in the large parish of which he is in charge. 'Charming men,' he calls them, 'full of a sens of duty, intelligent, healthy-minded, friendly, some 90% entering them-selves 'Church of England,' but in most cases that is just a phrase for something that does not vitally matter; something not to be taken seriously; neither loved nor hated. something that has never soaked into intelligence, conscience or will.

. . . They have little or no con scious touch of the Christian religion at all, and no idea of the joy and strength of the faith of the Incarna-

"I hope I may not be misunder-stood when I say that I am per-suaded that our English Protestantstood ism is largely responsible for this negative view of the Christian religion among our people.'

Could there be a more complete and open confession of the failure of Reformation Anglicanism And in a sentence or two the preacher draws a vivid contrast "But religion in the minds of the

French Christians with whom (as the Bishop of Birmingham reminds us in a remarkable letter recently) our English officers and men are daily mixing in the villages and homes of France is not a negative but a positive thing. It introduces them into a new world; a world in which they are comfortably at home with saints and angels with whom they are on terms of familiarity.

"Is not this better than shutting out the unseen world altogether and living wholly in and for this?"

IS THIS "MARIOLATRY?"

The following from an editorial of the leading English Church paper is a wide swing from the Mariolatry madness, and it is matter for congratulation and for thanksgiving

There are things too great for words or for plastic representation, which nevertheless we try to express by feeble images. It is said that an English bishop once objected to a copy of Giotto's Coronation of Our Lady being hung in a parish church, on the ground that there was no Scriptural authority for the incident depicted. He was asked to perpend two texts: "To him that overcometh will I give to sit with Me in My throne;" and "Be thou faithful unto death, and I will give thee a crown of life" The condemnation picture was withdrawn. We call Mary the Queen of heaven : we picture her enthroned in her Court, singing Magnificat:

And all the Virgins bear their parts, Sitting about her feet.

"We do well; and it matters little if by some minds the imagery is taken for reality. It matters little; for the nagery certainly does not exceed the reality in glory, or ascribe to Mary more grace than God has To do that, indeed, her. would be beyond the scope of any human imagination. Pusey once collected extravagances of language applied to the Mother of God, and Newman said they were like a bad dream : but both Newman and Pusey were striking examples of English reserve, and it is possible that for other temperaments the apostrophes quoted would mean no more than a sane consideration of Mary's partin the spirit of irreverence in any communthe Lord; be it unto me according still teach their children the to Thy word;" and that active con- Catholic custom of invariably showfictitious fervor; but not the most perfervid language of Eastern these are Sisters or Brothers, and Perhaps we might be more easily within hearing of the younger mem is if we were by nature less reserved.

THE PROTESTANTISM OF TODAY The latest pastoral of Dr. White Anglican Bishop of Michigan City, U. S. A., sounds no uncertain note. Speaking of Protestantism as it

exists today, he says : "I hold that the Protestantism of today is a totally different thing from the Protestantism of three hundred years ago. That was negative. This is positive. It is bold, aggressive, and defiant. It contends for the right of man to think what he pleases, believe what he construct what religious societies he pleases, and worship as he pleases. It flouts at all that his-Christianity holds sacred, repudiates the Creeds, as of any binding obligation, scoffs at an accredited ministry with divine power in matters sacred, and teaches something totally different from the sacramental system embedded in historic Christianity. It is a disintegrating force, and its final battle will be in the rejecting of all essential religion."

DR. GORE ON THE CHURCH'S POWER TO BIND AND LOOSE

Apropos of the present discussion in the Church of England as to whether or no women may have a part in the coming National Mission. we append the following significant words of Dr. Gore, Anglican Bishop into the light the fundamental and primary cause of all the extravagances and weaknesses of the Church of England, to wit: The lack of the power to bind and loose, the power it ought never to have parted with which is the essence of Cath-

olic order." Could words and meaning be plainer? And let us rub our eyes and remember that this is not

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English Bishops : 'I am asked to sanction women giving addresses in church. That not equal to him now," said the old again is a matter so plainly con- Irish mother, gazing through her again is a matter so plainly contrary to the tradition of the Church tears at her newly ordained son. There spoke the Catholic heart! leave it to this bishop to allow or that bishop to prohibit. There must, of even the humblest, most unlettered first of all, be some corporate action of the Church. What we are being he may even be what an overencouraged to scrap, it seems to me, cultured and hypocritical world is something much more important deems "rude." But what does that than the Act of Uniformity, or a particular tradition which may be mistaken. It is the principle of the corporate action of the Church and wish, deep in the heart of every Cathof corporate loyalty. Laity, clergy and bishops, we all alike need to realize that the only way of salvavouchsafed to loose his burdened realize that the only way of salva-tion for the Church of England is soul from the bonds of sin, strength tion for the Church of England is the way of corporate government. Bishop Ellicott used to say that, the sacred Unction. The wish is the sacred Unction. The wish is local rulers, each ruling according to will but live his faith, he will never his own judgment. He might have be found wanting in unaffected but said the same thing substantially of profoundest reverence to every incumbents in their parishes. This ambassador of Christ, even if he be "toparchy" or individualism has as plain spoken as John the Baptist gone much too far. I do pray that as unlettered as the Prince of the this National Mission, while it emphasizes and deepens our sense of edful change will deepen even His visible tarrying among men. more our sense of the need of the great change—the restoration to the Church of the power which it ought never to have parted with — the power to bind and loose, the only

"TOUCH NOT MINE ANOINTED!"

power which can lift us out of the

peril alike of Erastianism and of

Protestant particularism; the only

power which can restore the sense of corporate loyalty, which is the

essence of Catholic order."-Truth.

Reverence is no characteristic of odern life. Gladstone, it is said, thought that next to the loss of "the sense of sin," the greatest danger to his age was the decay of reverence, Irreverence is surely not common among Catholics; yet some have not wholly escaped the malign influences of the day, which rank reverence with servility. "Touch not Mine anointed!" was once a mandate accepted literally by Catholics. Is it so accepted today? Recent public events in New York, for instance, would indicate that by a few Catho

lics it is not. The presence of this unhallowed work of salvation would warrant. ity, is deplorable; among Catholics, She said, "Behold the handmaid of it is simply inexcusable. Do parents sent was a prerequisite for the ing outward marks of reverence to Incarnation. Our English taste in every religious woman, to every imagery is cold; it is useless; and priest? Or, by the unhappy tendency would be harmful, to strive after to "take sides" with their children Eastern these are Sisters or Brothers, and ymnody can overstate that reality. freely to criticize the parish priest. bers of the family, are they breaking down the reverence, with which the true Catholic instinctively regards

the most influential man among the all men and women consecrated to

"Sure, the greatest in the land are matter? Christ was called a wine bibber, a glutton, a consorter with has as plain spoken as John the Baptist, Apostles, and as poor as was his Master, Jesus Christ, in the days of

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-America.

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To be just as enthusiastic about the success of others as you are

about your own. To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet. To give so much time to the improvement of yourself that you have An'

no time to criticise others. To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence

proclaim the fact to the world-not in loud words, but in great deeds. To live in the faith that the world is on your side so long as you are true to the best that is in you.—The Monitor.

WHAT COUNTS MOST

It is not length of days that counts but achievements that are put into the days that are lived:

in a letter to his mother, shortly before he met his death in the An' trenches in France, young Lieutenant Gladstone, a grandson of the great William E. Gladstone, said: Really, you will be wrong if you regret my going, for I am very glad and proud to have gone to the front. It is not the length of existence that counts, but what is achieved during that distance, however short."

The thing which animates your thought and determines your ambition, is the best indicator of your real character. A young man inspired by the sentiment expressed by Lieutenant Gladstone can not fail in Nothing on earth can keep him from standing for something distinctive, for making his life

It is not the length of existence that counts, but what is achieved Her mother agreed, and as the pile during that distance, however short.

The higher success, which is the grew better.—The Monitor. making of a man, is not a thing of chance. It is not at the mercy of fate, or dependent on the elements, or on economic, financial or social conditions. It is absolutely within the control of the individual.

Everything that is really worth while is within our own reach. The things that the rich can have which are denied you are not essential for your success or happiness or wellbeing. How much more can the richest get out of life than a young man fired with the ambition to make his life count? No organization can corner or control God's pure air or sunlight or the perpetual miracle which nature is performing in the soil, in the heavens, everywhere in the universe. Nature makes no class distinctions in her distribution of brains, of ambition, or general

personal assets. If you make the most of your personal assets there is nothing to prevent your attaining any worthy ambition. You are infinitely better off than if you were rich in material things. You will not be hindered, as so many are, by money. You will time when this same boy was rough not be burdened by a fortune which and unkind and even cruel. His face you cannot use, and which so often then didn't show gentleness and nakes the owner a mere caretaker

of his property. In an address to the students, President Hadley of Yale, referred to "the peril of the winner." He said e peril of the loser, of the one who fails to make a fortune, or to make good in what he undertakes is a tremendous peril to the winner,

Many young men who are capable of splendid things start out in life with the low ambition to acquire a fortune. They succeed, but their so called success consists in swapping their manhood for money. They become so infatuated with the dollarchasing game that they very soon lose their finer impulses, their nobler sentiments. They become hard and selfish because they are all the time exercising and developing their coarser propensities, the lower side of their nature instead of the higher.

Not long ago a man was boasting to me of his wonderful achievement He was a complete stranger whom I met while travelling, but he told me the story of his "rise" as he called it. He started as a poor boy, and had had a terrible struggle in the beginning, but he was happy to say that he had at last "arrived." In confirming his statement he used an oath and other coarse language which threw a flashlight upon the character of the man. He was very ignorant, his vocabulary was small and poverty-stricken, and it was hardly ecessary to talk with him to see that he was very coarse and brutal.

The man looked pitifully small and insignificant beside his bloated fortune. He was a winner, so far as dollars were concerned, but what of the man? Was he not a colossal

No man succeeds who does not his individuality; who does not develop manhood during the course develop make a success of his personality, of

failure in man-making.

That life is long which has made a Christian gentleman. That life is short and wasted, although it last a hundred years, which has turned out a worthless character.

OUR BOYS AND GIRLS

THE CHILDREN

house that have the childher is the house that has the joy in it, To me 'tis only home that has a girl

een or a boy in it.
every one that's added only makes the place cheerier; If childher are the gifts of God, the

more He sends the merrier. Sure, every little one I've had gave something to my bliss the more,

every little baby face my lips were drawn to kiss the more. though I know the trouble an' the thrial an' the care they are, though I know how often wild,

how wayward an' how quare they are, though 'tis many a night I've To think well of yourself and to watched beside the little beds

of them, held their little hands an' cooled the fevered little heads of

An' though I know the surly moods that falls upon the best of them-Can one who is unkind outweigh the love of all the rest of them?

sure, without the childher, now, don't know what I'd do at

no, the trouble that I've had,

through them, I'll never rue at

- DENIS A. MCCARTHY

A LITTLE HEROINE A five-year old German girl started to save pennies to give to the missionaries to help little heathen chil-dren. This was a difficult matter, not because she was tempted to spend them, but because she was poor. Yet she was determined to make her little hoard increase faster in every way possible. She fell sick soon and the doctor prescribed for her a medicine which was disagree able. With her mite box in mind, she asked her mother if she might have a penny every time she took the medicine without complaining. of pennies grew larger, the little girl

WHAT DOES YOUR FACE SHOW? A few years ago I received the photograph of a boy friend of mine, who is now away at school. It was an interesting photograph, and I showed it to a number of friends.

"That face shows determination," said the first friend. "What that boy undertakes he will see through. He is no quitter." My friend was right. The boy has the reputation of staying by anything he undertakes until he has accomplished it. 'That's a clean boy-clean moral-

"said another man.
"How do you know?" I asked.

"Shows it in his face," he replied. 'A boy whose thoughts are continually impure or whose life has a muddy stream in it, soon betrays it in his It may not show right away, but it will show sooner or later.'

I told him, too, that he was right, for I know the boy well and believe he is morally clean.

"That boy is gentle and kind," said a lady to whom I showed the picture. She was right, too. Yet there was a

The more I thought about the photograph, the more I studied the faces of boys as they came before me. What a study it is! Here's a boy who used to have such a fine, manly face; now it looks coarse and heavy. What had happened? Well, it is usually emphasized, but that there doesn't take much study to find out -many things have come into his which is often even greater than the life which are hurting him, and his face tells the story.

What does your face show? Be sure that folks are reading it, reading it like a book. Be sure, too, that it shows what is going on inside-in the inner life. The face tells the story of the thought life; the thought life, after all, is the real life.

If, as you look in the glass, your face tells the story of some things you would rather not have folks know about, remember it isn't the face you need to think about-it's the thing back there in your life that finds reflection in your face. What does your face show ?-Catholic Sun.

ANOTHER CATHOLIC SCHOOL VICTORY

The superiority of Catholic schools over the Public schools was demonstrated unexpectedly in Pittsburgh on Oct. 20. The occasion was the one hundredth anniversary of the City Charter, and in honor of the event the Western Pennsylvania His- the world, according to reliable state ascended to the high altar. torical Society offered eighteen prizes for the best essays in English on the history of the city, the competition being open to the sixth, seventh and eighth grades of the elementary schools, and the ninth,

junior High schools. Both Public schools and Catholic schools competed, and to the amazement of the city authorities, when the prize lists were read out in Car- active proselytisers. In Asia, at the returned to his throne, resumed his

do, however wonderful his material read were from Catholic schools.

lic school children. That the victory is no empty one

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

CONVERSION OF THE MOHAMMEDANS The religion of the Mohammedans is a false religion introduced into the world by Mohammed, a notorious fanatic, popularly known as the Prophet of Islam. He was born at fanatic. Mecca, in Arabia, in the sixth In his fortieth year he century. claimed that he had had a vision of the Angel Gabriel who presented him with the sacred book of the Koran, and he began his active career as the prophet of Allah, and apostle of Arabia. His fiery preaching brought persecution down on him and he was forced to flee from Mecca to Medina in 622. This year is known in history of Islam as the Year of the Hegira, or Flight, and is the first of Mohammedan era. The constantly increasing number of Mohammed's followers strengthened his arm and encouraged him to begin war against the "infidels," that is, all those who refused him submission He took up the sword, conquered Jewish and Christian colonies, became master of Arabia, and finally united all the tribes under one emblem and one religion.

This fanatic died in the year 633, but his religion lived on after him, its general aim being to unite pagans, Jews and Christians in the worship of one God under certain laws and ceremonies. The whole system may be summed up in one formula: There is no God but the true God, Mohammed is His prophet. This formula, however, implies six distinct dogmatic articles: Belief (i) in the unity of God; (ii) in the absolute and universal decree and predetermination both to good and duties; (i) Bearing witness that there is but one God; (ii) reciting daily prayers; (iii) giving the legal at month's fast; and (v) making a pil-

grimage to Mecca once in a lifetime. As the value of a religion may be gauged by its influence on the lives of those who profess it, the development of the religious, social and ethical conditions of the Mohamme-dans has been a blot on the history of mankind. It has left hundreds of millions in past centuries in a state of spiritual ignorance, helplessness and topor. Giving attention rather to external forms, it paid little regard luxuriance. The religion of Islam has neither sacrament nor sacrifice, of the Old Testament; its liturgy is bald, meagre and cold, and devoid of seemed earth so fair; inside characterizeditas a distorted, abortive

six hundred years too late. From the sect's earliest years its grew strong enough it started out to subjugate the world. When there office. was a chance of success over the duty for the followers of Mohammed. Africa and part of Asia in the seventh century; in the eighth century they invaded Europe, conquering part of France and all of Spain which latter they held for seven centuries. They were not finally expelled from Spain until 1609. In the middle of the fifteenth century they took Constantinople, made it their capital and the seat of their religion. At last, kings and popes took up arms against them in order only after a series of dearly won victories were they able to force the hordes of Islam to retreat to Asia. The present war may oblige those remaining in European Turkey to

retire across the Bosphorus. The number of Mohammedans in statistics, is about 233,000,000, that is, about one-seventh of the human race. There are 5,0.000 still in miter was removed, revealing the Europe, 60,000,000 in Africa and Cardinal's cap, and the celebrant 170,000,000 in Asia. Of all the sects Mohammedanism is the one which tenth and eleventh grades in the has offered in the past, and still offers, the strongest resistance to its own sectaries are

asserts that it is doing unto d harm achievement, it is discounted by his failure in man-making.

Catholic schools captured ten of the in Africa. "In the Soudan, in Sahara eighteen prizes. And this, too, in and on the banks of the Nile, as also spite of the fact that the number of in German, English and Portuguese Catholic children competing was about one-third the number of Pubreally a menace," he writes. "Christian is really a menace," he writes. tianity might very easily win over a great part of the blacks of Central is evident from the fact that lecturers | and South Africa, if it were not for went about from school to school in the Public schools preparing the customs put in the way of keeping the Public schools preparing the children for the contest. The Board of Award was composed ism demands but little of its followers almost entirely of non-Catholics, and in every way the achievement of the children in the Catholic schools of negroes. While one considers, the children in the Catholic schools of sides, that the Arab traders of sides, the Arab trad proves that there is no reason at all Central Africa are born missionaries, for sending children to any other than Catholic schools for their hensible means in their propaganda, entire education.—N. Y. Catholic one is not astonished that Mohammedanism should have entered so strongly into many parts of Africa." Similar methods are also used in Turkey where to the followers of Mohammed Christian and infidel mean the same thing. We have

> during the present conflict, to learn how far this powerful but execrable ect will go to prevent the spread of the true religion The Holy Father, who has the interests of the Universal Church at heart, is looking for the conversion of the teeming millions in Asia and Africa who are threatened by this baneful system. The lack of missionaries on those continents, occasioned by the war in Europe, has weakened the forces opposed to Islamism, and the Sovereign Pontiff asks the tribute of our prayers to supplement the efforts of those who He asks us during the present month to offer up to the Sacred Heart all our prayers, works and sufferings for the destruction of the cruel and false Mohammedan religion. The prayer of Christians has obtained victories over them in the past — we have only to recall Lepanto - and prayer will obtain victories over them in the future. The efficacy of our prayers in union with the Heart of Jesus will smoothen the path of the heroic Catholic missionaries who are working in Mohammedan countries, will

only to recall the massacres of the Armenians in recent years, and even

victories, the conquests of souls. E. J. DEVINE, S. J.

A NON-CATHOLIC'S TRIBUTE

Religion is a system of faith and worship. System implies an orderly angels; (iii) in the Scriptures; (iv) in arrangement of our public or private the prophets; (v) in the Resurrection and Day of Judgment; (vi) in Gods's Ceremony forms a large part of all Ceremony forms a large part of all religious observance, and, to my mind the most beautiful, mentally inspiring

prayers; (iii) giving the legal alms; of Paradise while I am in full enjoy-ment of the solemnity and entrancment of the solemnity and entranc-ing charm of the Holy Mass, I approach a description thereof with sincere recognition of unworthiness -not that every motif therein fails to reach my comprehension, but that personal fervor is and must be so large a part of true enthusiasm that I fear to trust myself for free expression of opinion.

Join me, then, at St. Patrick's Cathe dral yesterday morning, where one of the largest religious congregations ever gathered in a New York house to the discipline of the human will and allowed the basest passions and appetites of man to grow up in wild archbishop of the diocese of New York, celebrate Pontifical High Mass.

The splendid temple was aglow if we except one or two meaningless with glorious sunlight of a perfect rites allusive to the typical sacrifices August day. Exteriorly, never did heaven smile more brightly; rarely all ceremony and figurative representation. A German writer has added tints from the solar radiance Judaism that came into the world entering through the great windows

of colored glass.
Ascending his throne, the Arch pandering to sensualism drew bishop of New York covered the millions into its fold, and when it bright skull-cap of his cardinalate with the zuchetta of his archiepiscopal

A hush of wonderment and rever-'infidel," religious war became a sacred ence fell upon ten thousand people within the cathedral. Myriads of They conquered Arabia, Northern electric bulbs, aloft among the groined arches of the roof, burst forth like stellar worlds! The altar of white marble, covered with laces, shone more clearly as the lights increased. The great organ thundering out the Prelude in Rheinberger's Eleventh Sonata. Vesting of the officiating prelate

began. Golden ewer and basin were brought for the first ablution. With eyes fixed upon the missal, the Cardinal continued in secret prayer to save the Christian nations, and as the robing was resumed. Silence such as exists nowhere else on sea or land the while!

Finally, a golden miter was placed upon his head and taking the crozier, his official staff of office, attended by two deacons, the Cardinal Archbishop descended from his throne and in

At the foot of the last flight of steps, he surrendered the crozier, the Archbishop knelt a few moments in silent prayer, bowed down before it, signed himself with the sign of the Cross and in distinct voice intoned the words, "In nomine Patris," etc.

Every person inside the Cathedral was standing. The Cardinal then miter and remained seated while of the years. Whatever else he may eight out of the first nine names lower castes, and a recent writer chanted the Introit. An important day Visitor.

STRICKEN IN THE STREET

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innovation was the presence of the Cathedral choir of Pittsburg, which acted as sanctuary choir in the "Veni Creator" and the Gregorian chanting,

later in the Mass. The impressiveness of the Gloria lingers in one's memory! The Cardinal, rising upon his throne, intoned the words, "Gloria in excelsis Deo," and the choir, taking up the theme filled the edifice with echoing acclaim His Eminence then reseated himself; the miter was replaced upon his Standing, in audible voice, he read the Collect. Next followed the The Graduale was beautifully chanted by the priests and the sanctuary choir. Meanwhile the Cardinal had returned to the altar; had incensed the reading desk and the deacon of Mass proceeded to read the Gospel.

After the sermon everybody rising. His Eminence chanted the "Credo in unum Deum." Then followed the second ablution, after which the Cardinal celebrant reascended the altar.

The moment of the Consecration

encourage them to persevere in their apparently hopeless labor, will eventually bring them had arrived. The Cardinal took in victories that surpass all other his hands the Host, and, lifting his eyes to beaven, used the language of Christ at The Last Supper: "This is My Body." The officiating Cardinal then knelt in profound reverence, holding aloft the Sacred Host.

A bell, the tones of which might have come from another world, was struck thrice as the Host was ele-

Rising, the celebrant elevated the chalice and replacing it upon the corporal, covered it; again kneeling The bell heard thrice again

After prayer the celebrant signed the Cross three times across the chalice. Covering the chalice, the Pater Noster was recited, at the con clusion of which the Bread was broken over the chalice. Replacing its covering, he genuflected, struck his breast thrice, as the choir burst forth in the "Agnus Dei Thrice, as if far distant, the bell

s heard again. The Holy Communion was then taken by the celebrant. The Benediction was said and the Mass was at an end.-The Bulletin.

ENGLISH CONVERTS

THE LIST CONTAINS MANY NOTABLES

A great sensation was produced by the conversion to the Catholic faith of Rev. R. H. Benson, son of the late Archbishop of Canterbury, some years ago. Yet, after all this case is not unusual or sporadic as the following very incomplete list of recent con versions will show: Rev. E. B. K. Fortesque, brother-in

law of Archbishop Tait of Canter-bury; Father Harper, S. J., brother of an Anglican Colonial bishop; Rev. George Dudley Ryder, son of Bishop Ryder, of Lichfield, and his sister Miss Ryder, who became a nun Miss Mary Stanley, daughter of Bishop Stanley, of Norwich, a most fervent convert and one possessed of both zeal and fortune. She was a sister of Dean Stanley. Add to these Rev. Father Pope, nephew of Archbishop Whateley, Newman's old antagonist; Lady Charles Thynne, daughter of Bishop Bagot, of Bath and Wells, Father Coleridge, S. J., had a brother in-law in Bishop Mackarness, of Oxford. Even the great-nephew of the famous Pusey became a Catholic and a Jesuit. and two of his great nieces became

Many of the Oxford converts-New man and Faber conspicuously—were Huguenots and proud of their descent. Mr. Dudley Baxter is a descendant of the famous Dissenting Divine, who wrote the "Saint's Rest." Rev. John Owen, founder of the Bible Society, gave a daughter to the Church, and Wesley himself a greatgrand-daughter.

CHARLES DICKENS' CATHOLIC DESCEND-ANTS

The fact that the children of Henry Dicken's. Q. C., son of the novelist, are being brought up in the religion of their mother—the Catholic—illus trates, afresh, the affinities of humor with Catholicity, and serves to recall Dickens' memorable dream in which he was told that the Catholic Church was the true one, and that he ought to belong to it. His last use of his pen was to write to the Catholic lit-terateur, Charles Kent.—Our Sun-

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First

Announcement

We have in preparation a new book under the suggestive title:

"The Facts About Luther"

which will be ready for the market about October 1st 1916. The work is written by the Rt. Rev. Mons. P. F. O'Hare, LL.D, who is well known as a writer and lecturer on Lutheranism. The object of the volume is to present the life of Luther in its different phases as

outlined in the contents

HE forthcoming celebration to commemorate the 4th centenary of Luther's "revolt" which occurs (cober, 1917, tend to invest the volume with a special timeliness. But, apart from this consideration, the need has long been felt for a reliable work in English on Luther The book will have approximately 352 pages and will sell at 25c, per copy. To the clergy and religious a generous discount will be allowed, provided the order is placed before Oct. 1st, 1916.

CONTENTS

1. Luther, his friends and opponents.

2. Luther before his defection. 3. Luther and Indulgences.

4. Luther and Justification.

5. Luther on the Church and the Pope.

6. Luther and the Bible. 7. Luther a fomentor of rebellion.

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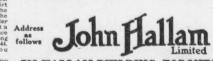
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THE DEAN WHO DEFENDS

Protestant critics generally deplore the Catholic system-logma, ritual, sacraments. Bernard Iddings Bell does not. The dean of the Protestant Episcopal Cathedral of Fond du Lac, Wisconsin, defends the Catholic system. It is, he says, in the Atlantic Monthly, a fulfillment of Christ's own Christ did not teach a new code of ethics, but in a mysterious way He imparted power to the people to do what they already knew was right. In the same way the a new morality, but conveys a similar code believed in.

attempt to instruct them in a new method of being good. The Magdalen is taught no new code of sex-morality. The unadorned command to 'go and sin no more' implies that she already knew what she ought to have been. Apparently Levi and Zaccheus were not attracted from their 'grafting' habits by lectures on political science. . . . They felt somehow in Jesus a power sufficient to have a small family born, tended, to make them do what they already

knew they ought to do." Catholic creed, ritual and sacraments were simply a fulfillment of such a method. "The early creeds such a method. contain little or nothing of ethical teaching. They are designed to preserve for us certain fundamental facts about the coming, the life, the death and the continued life of Jesus the Incarnate God, and of the possibility of continued comwith Him through surrender to the Holy Spirit which He sent, and which dwells in the Church of His followers. . . Nor is the sacra-mental system a means of teaching

morality. It is rather a means of gaining mystical contact with Jesus. Baptism is the rite of incorporation into Christ of the converted or the newly born. Confirmation is the rite whereby Christians are to receive the outpouring of the Holy Spirit. The Mass is the rite of personal communion with the Redeemer. To the development of these sacraments and the surrounding of them with elaborate caremonies the Church devoted a very great deal of attention until all the Christian religion was not nearly so much a morality as it was a coming in contact with Him Who came that they might have life, and have

it more abundantly." will find, as great numbers of them are finding, that morality without mysticism. . . is so difficult as to be impossible."—New World.

THE NEW UNDER-SECRETARY

Ireland.-It has been officially announced says the Irish Catholic, that Sir William Patrick Byrne, K. C. V. O., C. B., has been appointed Under-Secretary to the Lord Lieutenant of The new Under-Secretary, who was born at Withington, Lancashire, is fifty-seven years of age, and a barrister of Gray's Inn. He is but a stink. of Irish descent, a Catholic, and was educated at St. Cuthbert's College, Ushaw, and St. Bede's, Manchester, where he became Senior Clerk in 1896 and Assistant Under-Secretary of State in 1908. In 1910 he was appointed Registrar of the Baronetage, and in 1913 Chairman of the Board of Control in connection with the Home Office. In 1894 he acted as Secretary to the Departmental Committee on Riots, and later as Chair-man of the Home Office Committee on Inebriate Reformatories, and as a member of the Royal Commission on the Feeble minded. In 1910 he was one of the British delegates to the International Conference in Paris on officer of health and some "nice" Aerial Navigation. To this brief sketch the Irish Catholic adds: Every fairminded person will wish family was—a crime! Sir William a happy and successful Bryan Mahon, lately Commander of the British forces on the western frontier in Egypt, and now appointed to succeed Major General Sir John is contagion.

These cast off doctrines of your financial superiors are not such stuff as you should wear. They do not become you. Their very breath is contagion.

We must always hope, even against hope, as what appears impossible to men is always possible to God.—

Ven. Clement.

Maxwellas Commander of the British forces in Ireland, will use his extensive powers with the utmost wisdom and discretion. The times require this, for in addition to the political troubles which are agitating the country and which call for a speedy and just settlement, the enormously high price of foodstuffs, according to a statement of the Dublin corres-pondent of the Daily News, is everywhere causing the most serious alarm. The Irish potato crop, it has also been reported, has been attacked with another blight which may cause a great deal of suffering and misery. -America.

EUGENICS AND OLD CLOTHES

An old-clothes shop is a theater of Now, just as there are this drama. theaters and theaters, so there are old-clothes shops and old-clothes shops. There is the high-grade shop where Mrs. Dives, the multi-million aire's wife, parts with her once-used garments for a consideration. There is the Bowery shop where Mrs. Jones, the poor sweated seamstress or boxmaker, takes a garment from the lowest rung of the social ladder after it has been worn by half-a-dozen backs. Between these two lies the tragedy of a down-hill course from Fifth Avenue to the Bowery.

Great numbers of people with slender incomes indulge their thirst for finery by purchasing garments that have "come down" from Mrs. Dives or my Lady Bountiful. The same is a moral; and the occasion of some very disheartening thought if a man sets out thinking thereon. particular watershed of thought thereon was determined by reading an article in a feminist paper re-cently under the title: "Wanted! Catholic system does not instruct in a new morality, but conveys a similar Archbishop of York!' The Archmysterious strength to observe the bishop seems to have said, meekly that race-suicide enough, For instance, when Christ "deals not a lovely thing. I cannot say with erring individuals there is no whether he said it nicely. At any rate he seems to have stirred up a woman contributor to this paper. sent to their own death. What she has written under stress of deep emotion is worthy of thought:

What His Grace seems to unaware of is that not only mothers. but fathers, are feeling a deep sense of responsibility for their children. Each pair of parents has to settle housed, clothed, fed and educated as human beings have a right to be, or McNab. O. P., in America. a large family sharing penury as its portion and growing up as the public hewers of wood and drawers of water for the more fortunate members of the community."

There is a second paragraph that in a still more emotional strain, which is no doubt meant to work up the feelings of that "superior person," the Archbishop.

"We would realize that the decrease in the birth-rate occurs chiefly in that part of the race where the progeny are likely to be most satisfactory, and so we continue to do the work which is animated and made beautiful in our eye by the spirit of mothering the whole race which pervades it.'

It seems almost rude to say that on reading these two paragraphs, I say than "Old clothes!"

Old clothes are never quite sweet. Somehow a second hand odor clings to them. Now the eugenics of this woman is twice-musty; musty in its origin with the well-to-do race-testants in Sault Ste. Marie through ople understood perfectly that murderers, and more musty in its this mission will have a lasting passage from Fifth Avenue to the effect, and the Knights of Superior Bowery, or to such persons on the Council are receiving many congra-Bowery as agree with her.

For, be it known to all my readers that the sentiments of this woman And, he concludes, "Protestants ill find, as great numbers of them sprung from working people—God bless them! For instance, vital statistics of New York, which I lately studied, showed that in certain average areas the birth-rate of the poor working quarters was nine times that of the well-to-do avenues. Race-suicide is a beastliness begotten amongst the rich; a kind of devilish luxury which Mayfair and Fifth Avenue wear as a cloak. But, like the cheap atheism which dropped from the Paris salons to the Paris gutters, this race-suicide is now being taken up by certain "labor-leaders" without a sense of smell; for Mr. Gilbert Chesterton has well

Most of the nice epithets which seek to deodorize the nasty thing are in these typical extracts which I usnaw, and St. Bede s, Manchester, after which he entered the service of the General Post Office. In 1884 he was transferred to the Home Office, ing to heaven and humanity for ing to heaven and humanity for vengeance, are done under this "Large family showing penury . hewers of wood, etc., etc. All these are comforting "Mesopotamias" of the gentle art of killing

a noble people.
Sniff, gentle reader, the lavender-Sniff, gentle reader, the lavender water perfume in the phrase, "the work animated and made beautiful what has the sanction of God's word." He became a member of the word." He became a member of the constant of the constan

Now, women of the feminist movetenure of his office in a period of difficulty without precedent during the last hundred years. "It is also to be hoped that Lieutenant-General to be hoped that Lieutenant-General to be hoped to be Taste!

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Do you not see that consciously or unconsciously, under the plea of the "economic position" of the poor, the rich are following up the theft of the poor's wages by the theft of the poor's offspring? Nowadays, as always, the poor man's best wealth is his children. The poor have been robbed so effectually, that the good man's wage, which, as Leo XIII. said should be enough for him and his wife, and as many children as they choose to beget in lawful wedlock, is not enough for him and two chil-

dren half the time. Now what is the remedy for this economic position which reduces the poor to a state little better than slavery? It is very simple. Your good man must have a living wage. It is an economic difficulty; and finds an easy economic solution.

But these nasty-minded, greedy child-slavers suggest that the poor should be even as they. The poor shall not beget; the poor shall not bring forth. God have mercy on us! What is this but to offer a eugenic solution for an economic evil, and to was make the slavery of the poor still fight their own battles, but to con-

Women of the feminist movement, if for a moment you have donned these old garments of the well-to-do, cast them off while you are yet untouched by their contagion. Be clean in your own homespun virtues for you are not the earth's salt, which is only now and then a need, but the earth's soil, from whence all forever must spring .- Vincent

SUCCESSFUL MISSION TO NON CATHOLICS

A most successful mission to non-Catholics was held last week by Rev. David W. Kennedy and Rev. Peter J. Moran, Paulist Fathers of New York City, in the Sacred Heart Church, Sault Ste. Marie, Ont., under the auspices of Superior Council, Knights of Columbus.

The church was crowded by non-Catholics every evening to hear the eloquent and distinguished lec-turers explain Catholic beliefs, and a great deal of good has been accomplished. A question box was placed at the door of the church, and the can find nothing more satisfactory to missionaries were bombarded with questions regarding our faith, all of which were answered clearly and

The interest and good feeling

This mission is notable inasmuch as it was the first to be held under Knights of Columbus auspices in Canada and the first time the Paulists ever preached in Sault Ste.

HOW A MINISTER "CONVERTED" THE SULPICIANS

Mr. John Richards, a Methodist minister, in 1807 zealously conducted a series of sermons in West-ern New York. Crossing to Upper Canada to extend his sect he reached Montreal in August, 1807. Conceiv ing the idea of converting the Sul-picians of that city, he called to see them to execute his designs. said that eugenics is not a science. Sulpicians received him with courtesy and kindness, and desiring to clear his mind of error, gave him books explaining Catholic doctrines. Mr. Richards read these books carefully and returned to see the Sulpicians, not to convert, but to be converted.

For several months he studied the grounds of the Catholic faith. In his diary we find the following: "As I progress the truth seems to me more clear, so that I am fully con-vinced no doctrine has been more the seminary, and was raised to the sublime dignity of the priesthood, July 25, 1813. During the years of his priesthood he edified Canada by his remarkable zeal and devotion He died in Montreal on July 23, 1847 of the typhus, caught while attend ing the emigrants. Thus he was in death a martyr of sweet charity.— Baltimore Review.



ANNIVERSARY MASS

On Thursday, November 30th, a Solemn High Mass will be celebrated by His Lordship Bishop Fallon, at St. Peter's Cathedral, for the deceased benefactors of St. Peter's Seminary

THE TABLET FUND

93 Pembroke St. Toronto, Oct. 19, 1916. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal:

Previously acknowledged... \$1,121 39 F. & C. Shane, Orangeville, Anonymous, Montreal......

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If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful.

Respectfully yours, W. E. BLAKE.

MARRIAGE

CARRIGAN - McGill.—In Hamilton, by Rev. Father McGraw, October 24th, Elizabeth Teresa McGill to Frank Carrigan, both of Hamilton.

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