### The Catholic Record

London, Saturday, January 27, 1917

#### RETROSPECT

War has shorn us of many things, but even war could not quite curtain the sky or blot out the exultathings of the world's life.

curiosity which holds in solution that wonder-sense which relates us to the unseen forces. In the affairs of men, as in the natural order, which opens or closes fresh opportunities of gainful enterprise. 'shallows and miseries' may not lie future? So we have seen victory or defeat hinging upon a favorable moment when a mighty thrust or a strategical retirement held the secret which in after years men look back upon with gratitude or remorse. This terrible War has provided several crises over which the historian will ponder, perhaps vainly. Enough has been written and said already for the guidance of the common mind in review of the German rush towards Paris, of the Allied strategy on the Marne, of the manifest failures of the enemy's race for the Calais coast, and of his "unshakable" front amid the elaborate fortifications of Northern France. between the Aegeon Sea and the that tongue of hilly land, some fifty | confusing perspective. miles long, without railways, decent roads or landing - places, covered with shrub and brushwood, sunburnt and waterless, ridged with natural obstructions inland to match its almost inaccessible cliff defended scraps of rugged shore, an altogether wonderful struggle between Titanic forces took place last year. The fabled siege of Troy on the opposite bank, watched by the pagan deities from high Olympus. pales into insignificance beside this terrific display of reckless heroism

and almost miraculous achievement. We follow breathlessly the story of from boats without the fixed mechanical accessories found in every following January, when the remaining contingent left Cape Helles. the Gallipoli campaign lasted-with what varying results and partiallyrealized hopes, we now know. Only two things stand out clearly and indisputably-Turkish armies, mostly directed by German strategists, numbering at least four hundred thousand, were diverted from other fronts been doubly valuable to the Central Empires. The other unquestionable fact, to which full justice will in time be done, is that no such adventure, involving such stupendhas ever before been attempted, or is likely to be undertaken in futurethe heroism, self-sacrifice and unfailing morale of our naval and military forces of every grade holding the gaze of the world and almost privations that we at a distance are to self-seeking, covetous, overbearing wholly unable to visualise even in outline. Achi-Baba, Krithia, above all Anzac, will be names to conjure with for generations to come. How near we were to a perfact success only the leaders on both sides know. How the tide of Allied victory reached its highest mark, and why it turned, leaving only shoals with eddying currents, remains an hibiting the shipping of liquor from open question. What are the Iliads and Odysseys of the ancients, the legendary deeds of Charlemagne and

battles, compared with this un- tained by a vote of seven to two. paralleled display of human character and resource in a unique effort to save civilization from ruin and shame?

#### LEST WE FORGET

Bacon's familiar phrase, "Knowledge is Power," is as applicable to human life today as it ever was. tion with which we have followed But we have enlarged the scope of the progress of our brave brothers the axiom. The "ample page" that and sons in their battle for the great | was hidden in the days when Gray wrote his Elegy, from the labourer Often as the tide has reached its in the field and the city toiler in the ordained limit and receded, we factory, is now thrown open after a never fail to regard it with a wistful fashion; a cheap press brings to his hand and eye voluminous dissertations on matters of industrial, political and social import. Would that these were reasonably free from there is a recurring tidal change party spite and selfish opportunism! Alas, low motives often dictate spurious conclusions. The hunger for "Taken at the flood," who knows the preeminence is found among all measure of the advance? Allowed ranks. Profit as the key to control slip by unimproved, what is a potent engine of mischief. The tion, that the division which it demagogue is as dangerous as the in wait for us in the uncharted exploiter of the market and the funds. Indeed to fail and drag down many to financial ruin is sometimes | correct less injurious to the common weal than to lead millions astray in a false hundredth anniversary of the beginning of this revolt. For this year quest for comfort and security.

Milton's Satan, in "Paradise Lost," tells his satellite truly enough that tion among all Protestant peoples. "to be weak is miserable, doing or suffering," but he omits the qualifying moral condition. Flabby sentimentality injures all who come under its influence. To be blind to Who would look, for example, to the mingled weakness and misguided "The Newcomes" of William Makereligiosity of Charles Stuart or of Louis the Sixteenth in the French revolutionary crisis; not to see that Chapter xxxv., of that novel, and it is Cromwell inaugurated our modern constitutionalism, and that, after all, Let us transfer our thoughts to that the Revolution logically followed the strangely fascinating peninsula vicious and nerveless regime of the Bourbons, is to view the history of who writes himself English and Pro-Straits of the Dardanelles. Upon England and France in a false and

#### THE TEST Let us bring our own conduct to

to nourish a strong will, which is by no means identical with a robust large interests, that the comfort and happiness of many is committed to life of less privileged people hangs satire! us and not only for them if we are hard and implacable, obstinate and that landing under a hail of shot short-sighted in our dealings with claims to all the world, that this is and shell from well concealed foes our fellows! Is it not significant Peter, and on this rock the Church on? the heights, remembering that the hunger for power is unthat every gun and case of satisfying in the case of the most ammunition, every ounce of typical of the troops had to be satisfying in the case of the troops had to be satisfying in the case of the ca borne from Madros and put on shore familiar instances; the Caesars and Napoleons have not found crown and sceptre easy to wear and wield. The civilized country. From April to the lords of finance, like Carnegie and they walk the world even now doubt-Rhodes in our own time; potent less; and the commissioners of administrators and successful writers of novels and plays—these and other winners of the badges and rewards of worldly greatness, who have be wanting. They heal the sick, climbed to eminence in older days, will not find power suffice for their deeper needs. Woe unto those who not crowds ready to bear witness to live and toil for it as the Open their wonders? Isn't there a tribu Sesame of greatness; it will play where their services would have them false at the last! Prelate or poet, physician or counsellor, partypolitician or labour leader, rulers or men on the land or the sea, all hold their office for larger ends than self their office for larger ends than self can measure. It is this primal truth ous preparatory and auxiliary aids, of life that we must all face, the alienable condition of the heart's peace. Love-not the brief intoxicating emotion that mostly passes for the divine passion—but a self-surrender to high ends that ennobles, exalts, purifies sense and soul; this bewildering friends and foes alike by alone brings mastery, opening vistas a lofty, unconquerable spirit under of attainment that are forever closed

#### WILL KEEP "DRY" LAND DRY

men and women.

The Supreme Court reached the most sweeping of all decisions sustaining prohibition laws, states a Washington despatch. On Jan. the Court pronounced as constitu-tional the Webb Kenyon law, proto "dry" States. Further it upheld West Virginia's recent amendment to her law prohibiting importation in interstate commerce of liquor olic friends. This year gives them

Chief Justice White announced opinion. - Sacred Heart

#### THE CENTRE OF UNITY

THE LONGING FOR UNITY AS EXPRESSED BY THACKERAY

'C. B. of C. V., in the New World The desire for the unity of Christendom crops out among men of serious minds on many occasions. The longing for the renewal of the oneness of the Church which existed prior to the great revolt of the sixteenth century has particularly increased since the outbreak of the great European struggle. At the beginning of the War a number of religious periodicals published articles which reflected this feeling, which the nationalism and helpless ness of the Protestant sects in the face of the conflict had served to increase. It was felt, as it has long been felt, that Protestantism has somehow failed of its supposed great purpose—that it has been a force for destruction rather than for construccreated was far from desirable. It is particularly interesting to note this recognition of the error of the Pro testant revolt and the desire it on the eve of the four commemoration marks the Luther's break with the Church, which has been marked for celebra-

There are many men, long before the present, who have expressed this longing for unity with the See of In the most Peter. places it will be found set down. peace Thackeray for such a state-Very few would expect to find it there. And yet there it is, in put in the letter of Clive Newcome to Pendennis. "There must be mo-ments," the son of the lovable old colonel says, "in Rome especially, when every man of friendly heart, testant, must feel a pang at thinking that he and his countrymen are insulated from European Christen dom. An ocean separates us. From one shore or the other one can see the neighbor cliffs on clear days, one must wish sometimes that there were the true test. It is good to have and no stormy gulf between us; and from Canterbury to Rome a pilgrim could pass, and not drown beyond Dover. Of the beautiful parts of the great frame. It may be that we have in- Mother Church I believe among us herited, or by some lucky business many people have no idea; we think ventures acquired, the control of of lazy friars, of pining cloistered virgins, of ignorant peasants worshipping wood and stone, bought and sold indulgences, absolutions, and our trust, that even the health and the like commonplaces of Protestant Lo! Yonder inscription. upon our words and acts. Alas for which blazes around the dome of the temple, so great and glorious it looks like heaven almost, and as if the

shall not prevail. the grandees of his court. seems to be realized in their marble figures. Some of them were alive but yesterday; others, to be blessed as heaven, here holding their court a hundred years hence, shall authoritatively announce their beatification. The signs of their powers shall not open the eyes of the blind, cause the lame to walk today as they did eighteen centuries ago. Are there nal appointed to try their claims; advocates to plead for and against prelates and clergy and multitudes of faithful to back and believe them Thus you shall kiss the hard of a ning to work miracles, who has been Church has just proclaimed a sainthand in hand they hold their way by one another till the line is lost in that he cannot believe these thingsa regret which beneath his humor

has a touch of sadness. There is indeed something pitiful in all this. It shows the great evil the Reformation created. Men who believe in Christ naturally feel a great desire to be united in the worship of Him. They do sincerely wish for that unity which the Master Himself loved so well and which He produced in the foundation of His Church, against which the gates of Hell shall not prevail. It is to be hoped that in this four hundredth year of the Reformation's inaugura tion a great movement will set in among men to bring about the real unity of His fold once more. Catholics without exception should pray for this—and in addition endeavor in kindness whenever it be possible to impress this idea on their non-Cathhis knights, or even the Napoleonic for personal use. The law was sustine occasion for such a message.

#### THE WEAK SPOT

The London (Eng. Observer

Ireland is not the Achilles' heel of the Em ire in the present struggle, but for all political purposes it is a spot which cannot be allowed to fester while Government confesses itself impotent to attempt a remedy. From the new Administration, despite the unduly conventional Unionist element it contains, the country firmly expects healing statesmanship. We say this very earnestly, because every day proves more clearly that in the Irish question we are dealing not with a domestic issue which can be indefin itely adjourned without sensible detriment to our arms and profound moral prejudice to our cause, but with one of the most urgent of all war questions.

Serving at an age which might well exempt him from military toil and danger, but entitles him to address on terms of moral equality at the least any Minister on the Treasury Bench and any audience in the country, that gallant and lovable Irishman, Major Willie Redmond, made in the House of Commons the other night a speech which not only moved all hearts, but, still better, stirred many minds to fresh purpose. In that speech, as staunch and heartening in the common cause as could be made by any soldier of the Allies, he told how men of the Green and men of the Orange are fighting and dying together, pouring out blood of the same colour and showing the common courage of the land that bore them. Many an Orangeman and many a Nationalist who has fallen has had in mind as earthly sight faded away a vision of home among the same villages, the same fields. It is tragic beyond telling that their people at home should be divided by the old political feuds and that while men of the Green and Orange fight with equal loyalty for a common cause at the front, their own country is rent asunder. reflect on this we shall perceive that there are few things sadder in the whole of history. In all the long pain of Ireland's centuries despite the immense amount that has been done by practical measures during the last fifty years to mend ancient wrongs, here is new the iron that enters most sharply to the quick of

Yet, still, Ireland is perversely irritated by such minor things as the attempt to keep . London on a technical plea the pictures that Sir And still to take larger things all the good that Nationalist Irishmen do for the common cause is over looked or little marked by the malign stupidity of common politicians, while every positive misdeed of the Sinn Feiners, every ebullition of hostility or sign of indifference shown by the perplexed and sullen part of the population is magnified and cried up as though there were nothing to be set against it.

This is a miserable situation which every politician worth his shall be built, against which Hell salt ought to resolve to improve, no shall not prevail. have learned this week that in Australia Mr. Hughes proposal for conscription was just beaten by the casting vote of the Irish Nationalist electors, though these at the begin ning of the struggle were as enthustastic as any. In the United States Irish feeling since the Sinn Fein troubles and the fiasco of the subse quent attempt at settlement, has poured a good deal of cold water into the wine of pro-Ally sentiment. The same adverse factor will work in other connections if nothing is done. We shall never get on the best terms the closer organization of the whole Imperial Commonwealth, and we shall never have the best relations between the two Great Powers of the English-speaking world, the Empire and the Republic, until we make a more respectable hand of our Irish affair, which we have bungled again and again by faults on all sides. When we say on all sides we except no party either in

Great Britain or Ireland. It will not be forgotten that disciple of another whom the Labour, in joining the National Ministry, expressed a special hope that the efforts for an Irish settle ment shall be renewed. It is certain heaven." Then he expresses a regret that those efforts must be renewed without hysterical haste, but without undue delay after the opening of the New Year, and in the far more serious mood than ever before. In view of such vital issues as we have stated, it is undoubtedly for Ulster Unionists to do a little more to common cause, and not to have it said that they deal with these great an immovably local matters from an immovably local standpoint. Sinn Fein feeling in its present form was mainly aroused by two things. The arming of Ulster, was a challenge to Nationalist courage and pride and was bound to evoke its counterpart. Next, the dread of an Ireland, formally divided into two parts, with no guarantee for reunion, with a chance that partition might be more hopeless than the daring, the reckless but knightly

charmed the vast majority of ardent God's own time the golden harvest Nationalists to a loyalty like Major Redmond's.

ist and Unionist bodies or their delegates, or without some equivalent or better scheme for asserting Irish Prime Minister, with whom in his little later can triumph over the Irish trouble nothing whatever will do more to make him the most powerful statesman this country has had for generations and few help him more to win the War.

#### ADMONITION OF AN ACTRESS

Theatre-goers of the past generation learned to associate with their idol, Mary Anderson, nothing save what was elevating, refreshing and noble. Those who knew her are ly awaits its reward.-America. not surprised, therefore, at tenor of a message regarding the religious education necessary our children, given out recently to her fellow-Catholics by the famed actress, now Madame de Navarro which is quoted in the Ave Maria; Let us teach our children to be intelligent and enthusiastic Catholics; not to be satisfied with once-aweek service, the mere wearing of a scapular, or being tepid members of some confraternity. Let us make them good, practical Catholics and that will make them good practical citizens. Let us teach them, and have them taught, the dogma-a word very vexatious to our enemies -the sublime and everlasting beauty of the Church. Let their religion be a joy to them. Let it be the dearest thing on earth to them. Let us teach them that if they hold fast to the Church of Christ with one hand they may with the other (to quote dear St. Francis of Sales) gather as many flowers by the wayside as they desire-flowers of arts and craftstrades and sciences. They will be quite safe—safe from the storms and troubles of life-if they have a firm grasp of that mighty, steady, guiding hand. Let us give them that most precious and lasting gift of lucid knowledge of Catholic truth Hugh Lane, by the testimony of his own sister meant to go to Dublin. knowledge, the wing on which we fly to heaven.'

#### THE OPTIMIST

Leibnitz affirmed that the present possible world that God could make. In doing so the great German philosopher imposed a limit to the powers of the Creator. Sound philosophy, on the contrary, teaches that the present world is not the best which of growth. God could make. This world howduring his sojourn on earth, yet in the altar of China. spite of them, he may rise superior to all the blows and burdens of misfortune and find in his own heart mendous determination, have forced the secret of true happiness.

well-balanced optimist who rejects the exaggerated optimism of Leibnitz. The pessimist believes that this is the worst world which God could make, that everything in it is dark gloomy and doleful; that it is of tears, of misery of individual, social and national misfor To such a man life is a tragedy closed with catastrophe and world the sorrows of mind, heart and soul which afflict humanity. The arrows of misfortune have riven his breast. A man, he feels all that a man can suffer, but he does not let the wound fester. He has a heavenly balm for the hurts and the bruises which no warrior can avoid in the battle of life. Even though unhorsed in the fray, he does not give up the fight, but, with hope in his heart and with hands again steadied for the on set, he once more faces the foe. Failures do not daunt him. The dangers and the perils of the combat do not hold him back. Optimist that he is, he does his best and leaves the rest to Heaven. There is always silver and a golden lining to the clouds that roll over the field where he is struggling, and through the rift in the gathering storm, he sees the hand of God stretching out to crown him with victory. He is never springing inevitably in our view out of all the previous circumstances, he may not command success be he may not command success, he

deserves it. Mer such as he do great things for the God and for man. No great work in Church or State is accomplished without the trust, the hope, the dauntless energy, the buoyant spirit. in Poland, was a prospect chilling courage of the optimist. The aposand killing the imaginative magic by which Home Rule might have the same and blood. They knew that in tears and blood. They knew that in ernment of his country.

would come. For three - hundred years every Pontiff that sat on the Though we saw no way out but throne of Peter was an optimist. exclusion for the six Ulster counties, we insisted that without periodical joint-sessions between the National-would soon be changed into the would soon be changed into the basilica of the Lateran, and that the hated Cross would glitter above the Capitol. Columbus was an optimist. national unity as proudly as that of England. Scotland, or Wales, no solution could ever be reached. The West were not deceiving him, that West were not deceiving him, that out of the shadows of the sunset a brief indisposition at this time the new world would emerge to gladden whole country has sympathised, has his straining eyes. The Catholic whole country has sympathised, has his straining eyes. The Catholic his hands full at the moment with pressing concerns. If his genius a the purest optimism, for she is ever the purest optimism, for she is ever sounding in our ears that martial call Sursum corda, "Lift up your hearts," to thrill our souls with a ry has had for things could the War.

message of hope, of courage, of trust and love. The optimist takes a cheerful and bright view of life. If this be so the true Christian and Catholic is the genuine representa-tive of the class. For him, life is God's best and noblest gift. blessings and its sorrows come from Father's hand. He spends it for His service and His glory. He cheerfully bears its load of suffering and care. He is not daunted by its misfortunes. He confidently and loving-

#### BIG RETURNS FOR THIRTY-SEVEN CENTS

Referring to an experiment made by some people in Chicago who lived for two weeks on thirty seven cents day, Good Work observes: "They were trying to disprove the high cost of living accusations. A press comment on the item pictures them after the two weeks were up rushing to the nearest place for a two dollar eal. Thirty seven cents a day! Why, if some of our poor missionaries ere sure of that amount every day they would startle the world with results. They would buy children, build chapels, erect schools orphanhospitals. In a word, they would save thousands of souls."

#### THE CONVERSION OF CHINA

For the conversion of China thousands of Martyrs, European and native, have shed their blood; it is, therefore, sacred ground. According to some, the Apostle St. Thomas was the first to evangelize China. But, certainly in the thirteenth century, the Franciscan, John de Mont-Corvin went to China, and was appointed Archbishop of Pekin by Pope Clement V. At the time of his death there were one-hundred thousand Chinese Catholics.

Under the first seven of his successors, liberty of worship was enjoyed, world in which we live is the best and numerous schools flourished, especially in the north. The faith was probably carried to other sections by commercial travellers. About twohundred and fifty European Sisters also reached China during this period

Then came the inevitable persecuever answers perfectly to the end tions, which swept away almost every which the Creator had in view and trace of the earlier labors, and from in spite of its evident shortcomings that time to the present day, with and defects, it may become an abode of peace and happiness. Evil and women, among whom were thousands sorrow will, it is true, visit man of natives, have been immolated on

of young men and women, with tretheir way into a country which they Two types of man divide humanity, he pessimist and the moderate, ships, punishments of the most revolting nature and death. hardly reach the Foreign Mission Seminaries of Europe, when scores of hands were up, notifying superiors national lawyer and diplomat, who that others were willing to fill the

ranks. As a result of all these heroic endeavors, at a price of untold sacrifice and blood, the Catholic Church The optimist sees in this numbers to day, among the Chinese speaking people, almost one million adherents, including seven hundred Chinese Catholic priests. These figures seem large, but we must remember that China has a population more than five times that of the States, and nearly one-fourth that of the world.—True Voice.

#### NEW NUNCIO TO REPUBLIC OF CHILI

POPE BENEDICT CONSECRATES MGR. NICOTRA TITULAR ARCHBISHOP OF

HERACLEA By Catholic Press Association Cable

Rome Jan. 11.-On Saturday, the feast of the Epiphany, Pope Benedict personally consecrated Mgr. Nicotra, the new Nuncio to the Republic of Chili, titular Archbishop Heraclea. This was the Holy Father's first consecration. ceremony, which took place in the Sistine Chapel, brought to mind the occasion on which he himself was consecrated there by the late Pope he was appointed Pius X. after Archbishop of Bologna in December, 1907. Senor Arrazuriz, the Chilian minister in Rome, presented magnificent They sowed in pectoral cross on behalf of the gov-

#### CATHOLIC NOTES

St. Mary's Seminary, Baltimore, has given over 80 Bishops and more than 2,000 priests to the United States.

The Right Rev. Mgr. Arthur J. Teeling, D. D., rector of St. Mary's Church, Lynn, Mass., is to erect at his personal expense a splendid home for Catholic young women of that city.

On the occasion of her First Communion the little Princess Marie Jose of Belgium received a beautiful gift from the Holy Father. The gift was accompanied by an affectionate letter to King Albert.

Two hundred volunteer workers, under the supervision of their pastor, the Rev. Joseph B. Mueller, of St. Teresa's parish, Covedale, Ohio, built their new church in 21 working days, working in shifts of 50 men

Miss Clara Hill, daughter of the late James J. Hill, who has taken a deep interest in the work in Minnesota for the relief of the Belgians, has received a letter and photograph from Cardinal Mercier. The dinal expressed his gratification at the work done, and sent his blessing to the promoters.

Cowlitz Prairie is the oldest Catholic mission in the present state of Washington. It had been estab-Washington. It had been estab-lished December 16, 1838, by Father Blanchet, later first Archbishop of Oregon City. Mass was said that day in the house of Simon Blamondon, a Canadian pioneer. In the following year Father Blanchet built a log chapel.

The new Code of Canon Law is completed. During twelve years it engaged the attention of a body of Cardinals and consultors, and the revision by a thousand Bishops and canonists. The Code will be tained in an octavo volume of five or six hundred pages. There is not a superfluous word in it. It sets forth in the briefest way possible the law of the Church.

An industrial school and farm for boys will shortly be established by the diocese of Toledo. The undertaking has been made possible by the gift of a Toledo woman, consisting of \$10,000 for the purchase of the land and \$25,000 for erection of buildings. All the useful trades will be taught in the school, which will be under the management of one of the brotherhood orders.

Right Rev. Frowin Conrad, founder and head of Conception (Benedictine) Abbey, Missouri, celebrated the sixtieth anniversary of his ordination to the priesthood Sunday Oct.
1st. The Abbot has been at Conception forty - three founded the monastery there which Pope Leo XIII. raised to an abbey in 1881, with Father Frowin the first Abbot

The death occurred recently at the home of his brother in Portlaw, County Waterford, Ireland, of Very Rev. Dr. O'Hickey, formerly pro-fessor of Irish at Maynooth College. The deceased priest was one of the pioneers and most scholarly leaders of the Gælic revival, and was a former vice-president of the Gælic

Rev. Father Albert Armstrong, who he altar of China. was recently ordained, will be To evangelize this land, hundreds attached to St. Patrick's church, Ottawa, as second curate. He will assume his duties within a time. Father Armstrong has been the recipient of numerous presents, among them a gold chalice from the Ottawa Council of the Knights of announcement of a martyrdom would Columbus, of which he was a member.

> Hannis Taylor, the great interis a convert, has written a book called "Cicero; a sketch of his life and works; a commentary on the Roman constitution and the Roman life." Bishop Shanon has written appreciation in which he says: "I know of no work in recent times better calculated to give the cultured reader a full and exact view of the workings of the Roman law in its native home.

> A project of interest to both Catholics and non-Catholics in California is the erection of a monument to the memory of Father Louis Jaume, one of the Franciscan Fathers who built the first Catholic Mission in San Diego, Cal. Father Jaume met his death at the hands of the Indians at the Mission in 1775, six years after it was established. The site chosen for the memorial is on the heights above the Old Mission, 20 feet above the water, and overlooks one of the most beautiful sections of California.

The diocese of Brooklyn has become famous for the vast number of men who take part in the periodical demonstrations of the Holy Name Society. Over fifty thousand men gave public evidence of their belief in the abolition of profanity and indecent language by marching through the streets of Brooklyn and other towns and villages on L Island, on a recent Sunday afternoon, and then assembled in the 20 churches to listen to various noted clergymen speak on the significance of the demonstration.

#### THE WATERS OF CONTRADICTION

BY ANNA C. MINOGUE Author of " Cardome," " Borrowed From the Night" CHAPTER VII

Lucy's experience at the boarding school fulfilled her predictions, with the single exception that she did not die. Of what she suffered, however, she said nothing, and neither teachers nor school-mates knew the anguish she daily endured. She had learned too early the unhappy lesson that, while the world is ready enough to share our joys it is unresponsive to our sorrows; so deep in her young heart she hid that most pathetic of all griefs, the home sickness of a

But it wrought a complete change in her, and the child who had led the games of the district school, whose voice rang the clearest in its laughter and who had impressed her personality upon her associates, now silent and retiring, and only entered into the pleasures of the recreation hour when commanded to do so by teachers. If she did not play, she studied. The mental occupation tended to absorb her mind, and she plunged into it for this purpose, at first, solely; then love succeeded, and all the happiness Lucy Frazier found in her boarding scho was that which study afforded.

The academy was a young one and passing through its days of poverty and privation, in which the pupils had a share. The severest of these to Lucy, as time progressed, was the scarcity of readable books in the Of devotional books there were a plenty, and pious stories outnumbered the ones dealing with love and adventure. As an alternative from this religious plethora, Lucy turned to history. The long row of books looked formidable to her, but she was not to be daunted, and began the story of the ancient kingdoms of Assyria and Egypt. Fortunately it was well written and soon to the thoughtful child became absorbingly interesting. She was prepared for hero-worship when the historian led her into Greece, and Athens became more to her than Washington, and character of her sons the stand ard of human worth.

If she could only have lived in alone in the orchard, when the wan- ago, she had heard him express ing light of the brief spring day prevented her from following the record tion. If it were in that happy time, she mused, this gnarled tree against which she leaned her head might be her worshipful love, might deign to visit her; or a god or goddess might condescend to appear to her mortal eyes, and reward her devotion with the high gifts of which they were so course, the Sisters, over there pray ing devoutly in the chapel, would the door, tell her her thoughts were all wrong. There were not, had never been, and nymphs, mighty gods of mortal and divine. They were only idolatrous gloom was sinful. Thus stovepipe hat, right 'way." the gentle nuns would have said, as they probably would have withdrawn followed the words. The girl and the

beautiful world of imagination. it, after all? she asked herself, with her blue eyes on the red sky. Suppose in that beautiful Grecian land, in that far-off golden time, these creatures, half human, half divine, lived their glad, free life, subject only to the higher gods? that they walked among men, unseen by them, ready A'thuh?" to minister to their mortal brother's needs when mortal help was unavail-Ah! one must have walked very circumspectly, she thought, in those days, feeling the many unseen eyes viewing all one's actions; and securely, too, for when necessity arose and earnest appeal to them had been made, it had never proven for his departure, crossed the thresunavailing. And then the romance of those days, when the world was the tall, white-robed girl: young and experience was new. Now-the book slipped unheeded to the ground while her arms clasped her updrawn knees, now, what was the pleasant laugh followed while, Then people fought for freedom for their glorious country : now they fought to liberate a lot of negroes. Then they led the conquered in their train, a glittering throng; now they degraded them by placing their former slaves over them," she said; "but my white them in offices of authority. Then friends must come for their presents. the hero could do anything he wanted, even to the cutting off of the tail of his dog, and be applauded; now he only maintained his place in popular esteem by behaving himself in the most orthodox fashion. Of course there was some romance left, outside she failed immediately Librarian kept her key securely But what Rome and Athens spared had been worn threadbare by the Crusaders, and only the ragged ends of it were left for those, not heirs of all the ages, in the opinion of this school girl, whose discontent with her enforced life of seclusion and wearing routine, had extended to the age in which she lived.

Except that the vacations sent her to the home she loved, it brought her little of joys belonging to her youth. The ties that had bound her to the young people of the neighborhood.

and as far as congenial companion- the way I live, since grandmother ship was concerned, she was no better at home than in the convent.

All things, however, end fortunately. The end of Lucy's school days sent her home with a gold medal hanging from her neck, and gladness in her heart. It was a gladness mixed with sorrow, not for the days she was leaving behind her, but because the sweetest portion of her life had been embittered, and by those who thought they were secur ing her greatest good. But youth soon reasserted itself, and the knowledge that she should no more suffer exile, together with the free dom of the country, succeeded in restoring her buoyancy, if it could not entirely renew the old fawn-like wildness which had added more to the charm of her childhood than her grace and beauty. But the loss of that was a gain for these, and as she stepped across their threshold a few days after her return, Aunt Jenny and her old husband looked at her in dumb surprise and admiration.

"Yoh's shorely grow'd to be a p'tty gal, Lil'l Miss!" exclaimed the woman, the first to recover speech. Lucy blushed at the compliment, but turned it quickly aside by saying:

"Guess what I've brought you, all the way from the city, Aunt Jenny? "W'at's dat yoh's axin' an ole woman like me to do, Lil'l Miss?" she exclaimed, eying the packages in Lucy's arms exultantly. "It ain't evah a new dress, 'cause I don't need none, an' yoh Mammy give me a new

aprun t'othah day.' That is what it is-a new dress!" cried Lucy, and she deposited a package on the old woman's lap.

"Law, now, Lil'l Miss how did yoh s'picion I wanted a new dress mos thing on earth?" she exclaimed, nervously untying the string. if t'aint a fine red cashmur! Law, Majah! jes' look at dat! It's de fines' dress I evab had in my life. Oh, yoh bressed chile! I'se gwian to have it med up to be berrud in!" and she clasped the girl to her heaving posom and repeatedly kissed her fair

"Why Aunt Jenny! she exclaimed, extricating herself from the smothering embrace. "If you say anything so grewsome as that. I'll take it back right away. You are going to have it made up to wear while you are alive. And here's your present, Uncle Major," she said, opening a box and those days, she mused, as she sat disclosing a high hat for which, long

"Lil'l Miss! Yoh's a congahur. of the youthful period of our civiliza- shore!" he cried, delighted as a child. "Evah sense de day I los' my stovepipe hat, dat ole Marse give me, when wus runnin' 'way from de Morgan the abode of a dryad, who, knowing Men, I'se wanted anothah wuss'n anything on earth. But I nevah 'spected to git it, tell I climbed to de

top uv Zion Hill." 'Did you expect to get it then?' asked Lucy, quietly bestowing a lavish to their former favorities. Of present upon the expectant General Joe Jerry, who was standing shyly at

"Cose I does, Lil'l Miss," he answered, putting on the new hat. "Does yoh think de Lo'd's gwian to war and 'peace and mightier god-desses to overthrow all schemes, walkin' up an' down dem golden streets? No'm! An' de fus' thing the offsprings of an artistic but He's gwian to de when He sees wholly pagan people, and to wish to Majah's ole wooly head boobin' 'foh exchange her time of Christian endde big white throne, is to odah one lightenment and salvation for one of uv de ainguls to go an' buy him a

oks, had they been aware of two old people turned quickly to see her ideas. These, however, Lucy a young, fair-headed man standing wisely kept to herself, and conse- on the log step, just outside the quently was left to inhabit her door. A straw hat was in one hand, the other held a tin pail, which he eautiful world of imagination.

Suppose there were some truth in the other held to the part, which is speak, but stood looking on the surt to do all day a day like this impact to do all day a day like this day all prised group, the laugh still on his face and in his eyes. These now met Lucy's and roved no more, until Aunt Jenny, all a-flutter, thrust her bulky form between the two, saying: 'Yoh's a-wantin' something, Marse

'Just a bucket of water, but that

will wait. I want to see Uncle Major's hat—and—Lil'l Miss." The old negress did not move inch out of his way, as she told him volubly he knew he could get all the water he wanted, without asking for He ignored her too evident desire hold and passing around her, said to

"Did you bring home nothing for your white friends, not even a word welcome, Lil'l Miss?" and again hearing the old name spoken by him, the color ran riot over Lucy's ivory tinted face. She held out her hand and greeted him, coldly, he would have thought, if it were not for the illumined countenance. "Many of she said; "but my white

Then, as if regretting her speech, she turned from him quickly telling Aunt Jenny she would find other things in the packages on the bed she announced her intention, of starting for home. But onc and her mind turned lingeringly to to execute her intention, and, the few novels on which the Sister as she and Arthur lingered in the shadow of the tall pear tree, Aunt Jenny's brow grew heavy with

misgiving.
"When did you get home?" he asked, and as his eyes went over the cameo beauty of the face, he found forward to. himself suddenly remembering the day he had kneeled above her as she

"Tuesday evening," she said, conscious of his eyes and a feeling of restiveness under them.

'And this is Thursday, and I

died.

'Mamma wrote me of her death. I was sorry for you. It must be very lonely there now—with nobody." Her voice went lamely over the words. She wanted to show her sympathy for him, thus bereft, but they sounded cold on her ears.

"It would be unendurable, if it were not for Milly," he said. "Oh, yes, Milly!" she repeated. Iow is she?" and then to Aunt Jenny's relief, she made a movement toward the path, now grass-grown. that led up the hill. He also stepped forward, and Lucy was conscious o a feeling of surprise and gladness for never once during their childhood companionship had he turned his face toward her home.

"She is well," he rejoined, care-ssly. "She teaches regularly now for Miss Cora in the little schoolhouse. Do you remember when we used to do the teaching for her?' 'Yes," she said, and a little sigh

caught at her heart.
"They were good old times," said Arthur, from the height of his five-and-twenty years. "But we didn't

"I did," said Lucy, decisively. was never so happy in all my life as at Stanton school.'

"Notwithstanding the fights?" he cried, and again his rich, full laughter filled her ears.
"They were the best part of it," she chimed, "especially when you

were my opponent" You hated me pretty well," he said, looking at her reminiscently. "And you returned the sentiment quite thoroughly," she retorted.

'It was what you expected and wanted, wasn't it ?" he asked. "Expected it—perhaps," she said.
"And wanted?" he urged.

"Does any one want to be hated?" she asked, turning her blue eyes wistfully upon him. "But you said the best part of it was the quarreling with me," he observed. "We don't quarrel with people unless we hate them, and—"

'Oh, sometimes we do!" she said. interrupting him. He shook his head disbelievingly. cannot agree with you," he said. I never quarreled with Milly in all my life.

Lucy's laugh that followed was tinged with bitterness. 'That is because Milly would not quarrel with you—or any one," she explained. "She never even quarreled with her brother and sister.

Where are they?' "Oh, the sister married some one like herself, and the boy ran off. Her mother is in ill health and her father would have a hard time of it, if it were not for Milly. Miss Cora got the trustees to allow her a salary for teaching, and that helps him

out. It was different to reconcile the indifference of his voice and manner in speaking of Milly, with his admission of his regard for her, and Lucy felt puzzled. It seemed to her that Milly was exhibiting unusual bravery and devotion in giving up her life to the parents whom the other children had forsaken; but her thoughts were interrupted by reaching the little which ran around the toot of the hill.

"I missed my bridge this morn ing," she said, as they stopped. 'Uncle Major made it for me long ago, so 'Lil'l Miss wouldn't fall in an git drownded.'

"Lil'l Miss doesn't need the bridge now," he said, stepping across the brook, and reaching out his hand to her. She took it and sprang across noon. the silvery thread of water Then once more they paused, and Arthur

amuse yourself. See how different swathe, with her beauty and educait is with me ! I could not get any one to help Milly's father with the clover hay, and so I had to turn farmer. My work in town is more profitable for me, but if he were to lose his part of the crop it would be a calamity. And so I must leave you now, and get back with that water I came after. Good-bye, Lil'l Miss," and again he laughed speaking the name, and sprang across the brook. "Oh, by the way," he cried, stopping and looking after her, "are ou as fond of stories, as you used to be? or have you grown senti mental and gone in for Byron and Moore? Because if you are still fond of stories, I've got quite a collection of them now, and I'd like to take up our reading where we left

'We left off in the middle of the Leatherstocking tales," she called back to him, on her way up the hill. Do you want to finish them?'

"Yes, don't you?" he called, and again his laugh filled her ears with its music. But she only laughed back at him.

To Lucy the meeting was quite an event, and under the memory of it and the influence of the Junetime of the year, she found her pessimistic views concerning the condition of present-day romance becoming modified. It might not be so entrancing an encounter with young as Alcibiades, with his fine scorn for public opinion, but unquestionably the meeting with Arthur was some thing to be recalled with pleasure, and its repetition something to look

He was just the same old Arthur, she told herself, with a swift stirring the days succeeding the fortunate never heard a breath of it! But away from his law office, and work-

the hay! Ah, but whose hay? a position which he might never whispered the little demon that is never far from the ear of the happy. If it had belonged to another than Milly's father, would he have made this sacrifice? And this about what had he said about the old Adroitly and home of Arthur Stanton? been known to say a witty or clever county fair that fall.

word at school. For Lucy had yet to learn that the deepest comfort allowed a human heart is to rest in the silence of a ove, great enough to ask nothing in return, strong enough to hold itself ready for every demand made upon it, brave enough to withdraw when its pressure is no longer needed, and pure enough not to see the wrong done it by its object. Such a love probably never has sufficed all the requirements of its object, but it is often the hand of God stretched out to it in the darkness. Often it goes disguised under the name of friendship, and when friendship is perfect, it must partake of the nature of this The instances of such friendship are so rare, however, they have been immortalized; while such a love is an experience known to the first. Milly had felt for Arthur. and now he found it as the deep heart of a forest is to a man worn by the heat of noonday.

When the unexpected death of his grandmother, coming immediately after his entrance upon his work as a lawyer, had left him alone at a time when most he needed her companionship, it was to Milly, instead his mother or other friends, he had turned. She could give him none of the things he had lost when his grandmother died. Her words of comfort would have irritated him, as her words of encouragement would have been meaningless. simply offered him peace from the turmoil of life, and rest when labor was proving too severe. Though she never entered the house while was there, he knew her hands were busy in his absence; for no servant would so look after his comfort. Her care, partaking largey of the maternal, made his loss less sharp, and the sense of her nearness took the edge from his loneliness.

He accepted it all unthinkingly Had he ever stopped to ask why Milly should make herself all this to him, and been driven to accept its logical answer, Arthur Stanton would have abandoned the home of his fathers, rather than accept a service which he could not repay in kind. He was more considerate of his tenants than his neighbors were of theirs, but it was because they were deserving, he would have said had he been questioned on the matter. Besides this they had lived at his door for years, he had been a playmate to their children, and he had ever seen his grandmother acting the part of a friend to them in their various troubles. Hence the meaning of his presence in the hay-field that day, that had caused Lucy so much con-

But when he went back to the field, the thought of Lucy Frazier went with him, nor did he entirely get away from it all that day. When the evening shadows sent him down the long valley to the Hall, she seemed to walk beside him; and, as he passed it, he paused at the place she lain that long past Sunday after-

cern.

What a daring creature she was to ride the unbroken colt!" thought, continuing his walk, a smile on his lips. "She is the same Lucy, only prettier. She will cut a wide tion, and her father's wealth back of Well, every dog must have his her. but, gentlemen! it's hard for day. the dogs, whose days are over !

His head dropped somewhat, and, with his eyes on the ground, he went on until the stone wall separating the field from the orchard was reached. Then he looked up and saw Milly standing before the log house, the red light falling on her slight figure, and kindling the dark brown hair. He sent her a pleasant greeting, and continued his slow walk to the Hall.

But that night, instead of his law studies, the many new novels and works of the poets received his attention, and as he lingered with them, he wondered which one she would like, and would the vacation reading of their childhood ever be resumed.

With suspicious shrewdness Aunt Jenny noted that Arthur began to find a number of excuses for dropping in on her at unexpected times She heaved a breath of relief when Lucy did not appear, and devoutly prayed that his frequent disappointnents would cause him to abandon his visits, whose object she knew too well.

Dah ain't no good gwian to come outer dah frien'ship," she reflected. "An' now dat old Mis' is dead, an' his muthah's done took up wif huh new husban' an' new chillun, I'se got to be keerful uv Marse A'thuh.'

But Aunt Jenny's precautions, however, well fortified by prayer, proved unavailing against Major's championship. Arthur and Lucy were young; it was natural they should enjoy each other's society, and he resolved to lend a hand in obtaining this for them. Besides it lay where the sorrel colb had thrown of the heart, as ready to quarrel and afforded him a pleasure as natural then laugh at it, as he had been in to frustrate his wife's schemes against the companionship of the two, which ride on the sorrel colt. How manly schemes hs was convinced, lack he was, and how handsome and how masculine foresight. Lucy's father good! To think of him stopping was getting rich, and his influence away from his law-office, and work- was increasing. An alliance with had been loosened, if not severed, that is not surprising, considering ing in the hot field, in order to save his daughter would place Arthur in

Adroitly he gained Lucy's promise house not being so lonely, because of Milly? And what could Milly do to the garden patch which her father the Marles of Marle Marles at 1 fearth to the garden patch which her father the Marles of Marle Marles at 1 fearth to the garden patch which her father the Marles of Marles Marles at 1 fearth to the fearth to the garden patch which her father the market at 1 fearth to the f drive away loneliness from the heart had given him in one of the corn-She fields, to see the tomatoes which he could not play, nor sing to suit his dastidious taste, and never had she would secure the premium at the the cover of darkness, he sought the Hall, and on plea of needing some chewing tobacco gained admission to Arthur's study, and incidentally gave notice of the prospec tive excursion on the following morning. The cornfield joined the clear meadow, and though the hay was safe in the tall ricks, and pressing duties awaited him in town, Arthur found it necessary to be in that portion of his estate at that finest hunting district. time. Seeing them, neighborliness demanded that he should join them, and share in her surprise and admiration over the product of the garden plot, claimed by Major, but brought to its present state of growth by the industrious Joe. The inspection was soon over, and Lucy declaring she must return home, found herself abandoned by Uncle Major, who was employed with the weeds in the onion bed.

G'long, Lil'l Miss!" he cried. waving his spare arm in response to her call. "I'se jus' got to pull up dese weeds an' he'p my po'r boy, now dat I'se down hyah. Reckun young Marse kin see you through de fiels an' keep de snakes off'n yoh lil'l feet bettah'n de ole man!" and, as he watched Lucy turning petulantly away from him, and caught the smile on Arthur's face, he chuckled to himself and said : De ole woman'li be maddah'n a

wet hen when she sees 'em a-coming down de hill, but ole Majah knows what he's a-doin.'

Lucy attempted to persuade Arthur that she was not afraid of snakes and could find her way out of the field quite easily, but he persisted in his ntention to accompany her as far as the log house at least. But suppose I don't want you?" she flashed, standing between the rows of Major's prize tomatoes, the

well-remembered light of battle in her blue eyes. "But you do want me!" he retorted, a different light showing for an

instant in his.
"Oh! do I?" she returned, coldly. "Come on, then!" and she whirled around and headed for the path, but not until he had caught the sudden

red that flamed into her cheeks. Up the grassy path that led between the old rail fence and the waving phalanx of the corn she went with feet so swift he was put to it to keep within arm's length of her. Seeing his opportunity slipping his grasp, he

O Lil'l Miss look here !" Safely beyond him, she paused and

looked back over her shoulder. The mulberries are ripe, and I haven't eaten one for ages!" he cried, pointing toward the wide branches of a tree overspreading the path. She glanced from the tree to the speaker, and the penitent look on his face mollified her. After all, suddenly spoke up conscience, he had only told the truth.

'Neither have I!" she said, going back a few paces and watching him as he reached up a strong, brown hand for the bough.

TO BE CONTINUED

#### A TYPOGRAPHICAL ERROR

(By Mary Cahill)

The oak hall at Merle Manor was heavily curtained windows one saw a grey gloomy sky, snow-flakes falling his love for the bonnie girl whose fast, and grounds buried deep in snow. So, at least, I thought as one day early in December I turned from the cheerless, though pretty, sight outside to the cheerful hall and its occupants.

The manor was an old Elizabethan show places of the country. On this winter day a large family party was

gathered there together.
Mr. and Mrs. Tree Merle sat at opposite sides of the wide, old-fashioned fireplace in deep arm chairs. Mr. Tree Merle, a tall, straight man still in spite of his years, looked the type of an English country gentleman as he sat reading his evening paper. His wife, a pleasant old lady with pretty white hair, was busily engaged amusing a party of grandchildren who alternately clamored for stories and shouted with glee as the dancing flames sent wonderful shades of color flashing through the old lady's shotsilk dress. At a little distance from the fire another party—sons, daughters, and daughters in law of the old couple—sat, quietly reading or en-

gaged in chatter. I left my corner at the deep window seat and walked toward the fire. As I did so, Mr. Tree-Merle looked up from his paper, pushed up his glasses beamed across at his wife, and, pointing to a paragraph in the evening

A typographical error, my dear.' His wife looked up from the little ones clustered around her and smiled back at her husband a smile full of ore was said, but, as of one accord both looked into the heart of the fire, a far away look in their eyes, as of those who live in the past, or dream time, but that soon passed, and the of the future.

My curiosity was aroused. What curiosity and insistence. I learned the story, and I tell it here as I

The Merles of Merle Manor were a family as old as were the records of the county they lived in. Father and son, they had held the manor lands for close on eight hundred years. There had been Merles in every profession a gentleman might hold, and they had risen to distinction in each. Army, navy, diplomatic service, all in turn had been recruited from the ranks of the Merles. They were men of action, men whose characteristics were their deep love for the family place and a strong passion for hunting; the latter natural, per haps, to a family that had been settled so long in the heart of England's But their greatest characteristic as

it was their pride, was their staunch loyalty to the church. They had clung all the closer to her in of persecution; neither preferment nor orison had been able to shake their loyalty. They would show you the portrait of one Philip Merle his wife, who, when both were thrown into prison, and their two little boys sent to a Protestant divine to be educated, prayed and besought God to take back to Himself the two souls He had entrusted to their care, rather than that they should grow up heretics who would despise the faith o their fathers. And they would tell you, too, that some very few weeks after the parting of the parents and the children, the latter, with their baby prayers on their lips, died of the pestilence, and the parents heard the news with joy and said no "Miserere" but a "Te Deum." And, as then, The Merles were not people to now. wear their hearts on their sleeves but neither would they hide their convictions. "I follow was their motto, and every Merle learned from childhood to put King of kings first and to follow Him

In 1857 the family at Merle Manor was a small one. It consisted of Philip Merle, the squire, his daughter Mary, and his sister, Philippa. The squire's wife had died soon after the birth of their little daughter, and the passionate love the man bore for his wife had been transferred to the child. Indeed, it was in a way due to wise training that the child grev up to be the fine woman she was The father's unreasoning love had given in to her in all things; from her earliest childhood Mary ruled all at the manor; but, withal, there was in the girl, as in the child, a natural strength of character that had let itself be developed, not spoiled, by the love with which she was surrounded.

At the age of nineteen Mary was in many ways a second edition father. Pretty? No! Her features were too irregular for that, but her black wavy hair and deep blue eyes -the legacy of her Irish mother redeemed a face that was sharp in outline. She had a rare smile, and, well, there must have been something bewitching about her, for even young men who best liked to see a forse when it was quietly feeding in the stables gallantly bestrode the most restless steeds and risked their necks in a vain attempt to distinguish themselves before Mary Merle For, in her love of horses and hunting, she proved herself a true child of her father. She was known as the best rider in the country, and had the reputation of being as fear less a horsewoman as she was a lucky

one.
That reputation she shared with one other follower of the meet-Philip Tree. He was a young squire —a Catholic. His place was a small an ideal place in which to spend a one, his income one to match, but; jolly time, especially if from the withal, young Tree was one of the happiest of men, happiest of all in But for some months prior to the December of which I write, Tree had felt himself left rather in the shade. He was no longer the one Mary turned to in every change had come over their friendly building; its oak hall with the beau-tifully carved paneling was one of the obviously the result of the presence of young Frank Seete. Seete was a cadet of a noble north-

country family. His assets were small, his prospects vague, but he envied-a face of such perfect beauty that one would nowadays have been tempted to call it effectinate; but, in the more sentimental Victorian era he was the envy of all the men and the object of the silent admiration of all the women. Any shrewd judge of character would, however, have preferred the open strength, albeit plainer, of Tree's face to the vacillating weakness of the more beautiful But Tree had sadly to own that one. even Mary had been taken in by the charm of this latest member of the hunt. Others, too, noticed the change in Mary, and cynical lookerson said Seete was merely postponing his proposal until he could discover whether her prospects were such as to make her a profitable wife.

At the great meet on December 6. of this year, a great party was gathered on the lawn at the manor The bright red coats of the men, the dark habits of the women, stood out in sharp contrast to the dark stone of the old building. It was a dull day The great gaunt branches of the happiness and understanding. No trees waved in slow rhythmic time to the sad, piercing sound of the wind A feeling of depression stole over Mary and damped her spirits for a

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ahead, and got separated from her father—so, luckily for herself, she

And suddenly Mary realized that it saw nothing of the accident that cost her father his life. It was all over the time she reached the spot where the vicious steed had thrown its rider. The horse lay there dead. There, too, lay the squire motionless. It was Tree who seized Mary's rein as she rode up, and tried to explain all to the dazed and stunned girl. They laid the old squire gently on a gate and bore him back to the home

he loved so well. The next few days were days of horror for the girl and her aunt. For three days Philip Merle lay between life and death, and Mary watched at his bed side, alternately hoping and despairing as she listened to the quiet moaning, the heavy breathing. On the third morning the doctor told her he had given up all hope. It was a question of days, maybe hours, till death should come. Mary heard the verdict quietly, and, turning once more to the bedside, she prayed that consciousness might return before the end. Opposite her, old Father Byrne prayed for that, too, and their prayers were heard. The squire moved restlessly, opened his eyes, looked about him in a surprised way, and then smiled feebly at

'Oh, Daddy!" she cried, and bent over him.

er him.

"Sh! now, my dear. Where's about it that evening.

"Said we couldn't keep up the manor? What did he mean?" asked Father Byrne ?"

'I'm here," said the old priest, coming to the side where Mary stood.

Mary knew what her father
wanted. She had all prepared, and
now she quietly left the room while her father made his confession. It took but a short time, and then Mary was back again, and kneeling by her father's bed, she received Holy Com

munion as her father did. With the simple faith, the simple love of a child, Philip Merle received his God for the last time, closed his eyes and lay there, telling of his love, his contrition, his hopes, and his fears to that Lord who was so soon to judge him. Another hour passed in silence in the sick room before the squire spoke. At the end of that time he stretched out his hand and

sought Mary's.
"Have no silly mourning and that for me, my dear, and as soon as a good man asks you to marry him, do so. God bless you, my dear, and

keep you safe." Something more he tried to say but could not. A few hours later the blinds were all drawn down. The last of the Merle squires had gone to his eternal rest.

The funeral over, Mary and her loud. aunt were left very much to them-selves, but their affairs, the squire's affairs, were thoroughly discussed among the people of the county. Curiosity was rampant throughout the district as to the state of the old man's finances. He had entertained and spent lavishly, but, at the same time, was known he had speculated heavily, and, for that reason more than any other, all were anxious to say know what he had left. They had out. some months to wait.

It was an evening in April some few months after the squire's death that two young gentlemen sat in two "All relations of the square of the sq different places reading their evening papers. Philip Tree sat before a cozy fire. his feet in the fender, studying the football results. He them the name of Merle caught his the no small astonishment of his He read the paragraph. It fiances who was seated opposite gave the sum of the late squire's

"£4,783," he read. "By jove! Not £5,000! Theoldman must have made self for his rashness and folly, the a mess of things. Poor Mary! Yes, Poor Mary!" he saidagain to himself. Well, now I can ask her without any

Forgetting all else, he dropped his paper, and, with hopes raised, he ered into the fire, seeing there a brilliant future wherein he and Mary figured as happy husband and wife.

At much the same hour, in a certain country house, Frank Seete read the same paper and the same

paragraph.
"Jove!" he, too, said. "Only four thousand odd. The old fellow did play ducks and drakes with things. Why, it won't buy the girl frocks. Lucky I didn't propose to her and have her on my hands."

And, being a wise young man, he straightway went and proposed to Miss Daisy Deene, the richest young member of the house-party, and was straightway accepted by that roman-tic damsel. And, being an exception-ally wise young man, he straightway wrote an account of his engagement and sent it to various papers and many friends.

Mary, in her quiet room at Merle read the announcement a few days after. Her face went a little white, and her aunt looked up as she heard her niece's small teeth grind together and saw her tear the paper to pieces, and throw it into a wastebasket. But Miss Philippa Merle was a wise little woman, and she went on with her work, and said

nothing. Mary told her aunt that she was going for a walk in the grounds, and, calling her dog Sanky, she set off. She had not gone far when she met Tree, who had at last plucked up courage to come and ask the fateful question. A glance told him Mary afterwards, found himself blunder- and despair of the world. He has

was Tree, big, blunt Tree, she loved. It was he who mattered. She had been caught by the fascinating Seete, but now, all in a moment, she her, and the smile said more than any words could.

Some time later, Miss Philippa was surprised to see Mary and Philip | candle. enter her sitting room together. But she had not been blind, and she dearly loved a romance, and so it was with more joy than astonishment she heard the news. Mary left the two alone for a time, and Philip was glad, for he had still more work to do. He fidgeted and coughed, and tried to lead Miss Philippa on to the subject of the squire's will, but she chattered on blissfully unconcious of the trend of her visitor's thoughts. At last, Tree felt the time was passing, so he blurted out all he

a sad change for you. I suppose you won't be able to stay on at the manor, but you'll come and stay with Mary

Miss Philippa looked surprised, but said very little. All the same, she thought a lot, and the result of her thoughts was that she spoke to Mary

Mary "I'm sure I don't know," replied

her aunt, "but he certainly said "That's funny," said Mary. "I'll

ask him what he meant."
She did so the following day, and Tree explained that, as her father had left so little, she would never be able to keep up the manor. It would require almost her whole capital to keep it going even one year."

'And what is my whole capital ?" asked Mary innocently.
"Well, you know, it said in the paper four thousand seven hundred."

"Oh !" said Mary. Tree could get no more from her that day on the subject. But he noticed that Mary once or twice started laughing heartily without giving any reason for so doing. He laughed himself in sympathy with her, and was pleased to see her in such good spirits.

The following week, Mary produced a paper cutting from her pocket as she and Tree were return. ing from Mass. "Read that," she commanded, "out

"We regret to state that, owing to a typographical error, the gross estate of the late Mr. Philip Merle, of Merle Manor, was given as £4,723. It should have read £472,368, 16s.

Mary laughed loud and long as she watched Tree's face. His eyes were big with surprise. His mouth was open wide, as if he felt he ought to say something, but could get nothing

"Whew!" he said at last, and repeated it. "Whew! Is all that 'All mine, my dear," said Mary,

"and all yours, too." 'And it might have been mine,' said Frank Seete to himself the next day as he crumpled up the paper and threw it into the heart of the fire, to

admiringly contemplating his hand-

But, if Mr. Frank Seete hated himhearts of the country folk around Merle Manor were glad. It was a day of days in the whole countryside when Philip Tree and Mary Merle were made man and wife in the old church at Merle village, and since that day a new family has grown up in the manor, and old Mr. and Mrs. Philip Tree-Merle have around them a crowd of children and grand children who promise to be as fine and true a race as were the old squires of Merle Manor.

#### CANDLEMAS

Since the early centuries of Christianity, the Catholic Church has the custom of blessing candles on the feast of the Purification, February 2nd. This is not a meaningless ceremony. The lighted candle should serve to remind us of the Divinity of Our Lord. In the sacred Scriptures we find that light is frequently used as a symbol of the Godhead. Thus we read in the writings of St. John: "God is light and in Him there is no darkness." Jesus Christ also calls Himself the light for the reason that He is the bearer of light, the Teacher, Revealer and Sanctifier. He says of Himself: am the light of the world, he that followeth Me walketh not in darkness, but shall have the light of life. And again He uses similar words of Himself: "I, the light am come into the world, that whosoever believeth in Me may not remain in darkness. The lighted candle reminds us in particular of the words of Simeon in the Gospel of the Feast "Because my eyes have seen Thy salvation, which Thou hast prepared before the face of all people light to the revelation of all the could think of but one thing to account for it. She was worried about money matters. So big, blunt really the light which dispels the Philip Tree, to his own astonishment darkness of paganism and the doubts

forgotten in the vivacity, chatter and | ingly trying to tell Mary all he | taught us the true nature of God and They found early that day, and the ride was a long and stiff one. Early in the course of the run, Mary forged ahead, and got separated from her His life and His doctrine, since men

have witnessed His deeds and His death, they are plain for every eye to see, for every earnest mind to receive. Truly, He was the light of realized the true state of affairs. receive. Truly, He was the light of She smiled up at the big man beside all, who groped in the darkness of unbelief and sin. But there is another lesson con

tained in the symbolism of the lighted candle. Just as its flame ever asce ds, so should our thoughts and our aspirations ever tend upward, heavenward. For that is the home, for which we are created and for which God has destined us. Our earthly life passes rapidly like the candle that is consumed, and its end should be but the beginning of our true life of bliss. Finally the burning candle should remind us of the words of our Saviour: "Let your light shine be fore men." Our actions always speak louder than our words. fore men," Nothing, in fact, exercises greater anted to say.

"I know things will have to be strengthens the weak and helps to different now, Miss Merle. It will be preserve the good in the paths of virtue. Every Catholic wields by his good example an immense power over his fellow men. And this power our Divine Saviour calls upon us use. If we are good Catholics, if we show in our lives the spirit of the true religion, we cannot fail in helping others to see the Light that came into the world to enlighten all men.

—Erasmus Dooley, O. F. M., in St. Anthony's Messenger.

#### A PRECIOUS BOOK

ARCHBISHOP IRELAND TELLS WHY CATECHISM SHOULD BE READ AND KNOWN BY EVERY CATHOLIC

The Catholic Church is essentially a teacher, bearing with her a message, the Gospel of Christ. The Catholic faith is a complexus of well-defined doctrines to enlighten the mind, of clearly expressed commandments to guide the will. Catholic faith is ours: we are the sons and soldiers of the Catholic Church. It is our solemn duty to know what the Church teaches and

commands. The Catholic Church is a teacher —necessarily so, because she is the Church of Jesus Christ. Jesus Christ was the teacher—the teacher coming from Heaven to save mankind. He told what we should know, what we should do in order to possess in our souls the fruits of His Furthermore, He made due provision that His teaching should re-echo through the nations long after He had withdrawn from earth His visible presence. built an organism, a society, church, to take His place, to speak for Him. He appointed as chieftains of this Church Apostles, teachers therefore, teach "Going, therefore, teach ye all nations"—"Preaching the Gospel to every creature"—"Teaching them to observe all things whatsoever I have commanded you" - "He that lieveth and is baptized shall saved; he that believeth not shall be - "And behold I am condemned with you all days even unto the consummation of the world.'

THE CHURCH HAS A MESSAGE

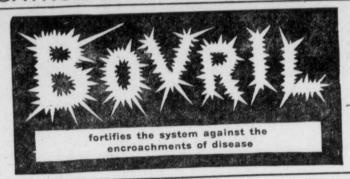
The Catholic Church has a gospel, a message, and it is the divine pre-cept that we reverently receive and believe this message, this gospel. Without a message the Church is a useless, meaningless entity upon Without a message over and earth. above all human learning, she were but one other of those many schools of philosophy and science with which world of men is already burthened, and which, whatever the light they throw across our footsteps over the earth, leave us in sad gnorance of the things of God, the things of our immortal souls. The Catholic Church has a message : she teaches truths. These truths are her very principles of life, her inborn Constitution, her creed, her dogmas.

Can you think of the republic of the United States without its principles telling why it exists and what are its purposes. The republic has its Declaration of Independence, its mass: a tribe of savages where each men and women! Not for you, my Constitution: else it were a chaotic one is master and sovereign; where each one wanders tentatively and insecurely as his meager life, his aisles of the cathedral and question weak will suggests or counsels. Yet, the Catholic Church has her creed, her dogmas. This is the proof that she is the Church of Christ, the Church of the Divine teacher of Galilee Who had His creed, His dogmas, Who commissioned Apostles to repeat until the end of time His creed, His dogmas.

Church? What the dogmas that she teaches? To you it is, children ever remember. of the Catholic Church, to know her creed, her dogmas, as to you it is citizens of the republic of the United States, to know the principles of its Declaration of Independence and of its Constitution. The authorized its Constitution. The authorized summary of the Church's creed and dogmas, not too long to be studied embrace of the divine message, is the Catechism.

THE CATECHISM A SUMMARY OF THE

CHURCH'S CREED After Sacred Scripture, the Cate-



your faith; not, however, that

more ample reading, a

that it be admired and loved.

Church is not known to our world.

When powers and principalities were wresting from peoples their Catholic faith, what did they do? They threw

across the native beauty of the Church the veil of calumny, thus

presenting to the beholder a hideous

form which all who saw should re-

let the spouse of Christ be seen in her native beauty; and all who see

her will cling to her, even to death

itself. That you be strengthened in

the faith; that you lead others to embrace it, know the Church as she

really is. See her queenly demeanor

as she moves across the earth, scat-

tering words of salvation wherever

she sets her footsteps; see the sun-

light of heaven sparkling over her

prow; see her as she was when com

ing forth from the hand of Christ, as

Christ abiding ever with her, as she

her, never afterwards forgets her

claims, or turns away from the ranks

FAITH

WELL EDUCATED CATHOLICS

SHOW AMAZING IGNORANCE

OF DOCTRINES OF CHURCH

An old man who has had many an

occasion to explain the beauties of

the faith to non-Catholics and who

enjoyed such opportunity wrote the following letter to one of our

attention to a subject that is of vital

among Catholic men concerning the

history of the Catholic Church and the doctrines of their religion.

Every day I meet intelligent, fairly

well-educated and clever busines

men, who are ignorant of funda-

mental teachings of the Church. Ask them, for instance, for a simple

explanation of the meaning of indul

gences and see them flounder and

flunk. Ask them the difference

between attrition and contrition.

Ask them if the Church recognizes

the marriage of Protestants as valid.

Ask them to name the ways in which

a person may share in the guilt of

another person's sin. Ask them if Copernicus was a Catholic. Ask them about the inquisition, about

Gallileo, about the proclamation of

religious liberty in this country by

the colony of Lord Baltimore in Maryland, etc., and what will they

tell you, what do many of them

know?

"It is a shame a pitiful shame. Who is responsible? What can be

done in the way of remedy for those

who are now out in the world and

in the way of prevention of such ignorance for those boys and young

"If every Catholic man would read

something besides newspapers and

magazines; if he would buy a dozen

dozen times; if he would find out

what tip-top Catholic books are in the public library and take some of them out to read at his home, if he

would learn the five-cent catechism

by heart all over again; if he would read some such books as "The Faith

of Our Fathers," by Cardinal Gib

bons, or "Catholic Belief" by Fra di Bruno, "The Question Box" by

Father Conway, he would be better

informed than he is today and would

be able to answer some of the

objections made to his religion and

'The day of calumny is here. The

us all get armed with knowledge of

the truth. And knowing our relig-

ion better than ever, we can live it better than ever before."

to his Church.

good books and read them through

who are still at school?

interest—to the lack of information

"Will you permit me to call your

esteemed contemporaries:

of her loyal sonship.—The Monitor.

will be to the end of time.

is to day under the power of

Let knowledge tear away that veil;

taught by the Church.

parish, but every Catholic in the enthat which is to be sounded and retire ciocese of St. Paul. Hence my request to all pastors, that, having sounded—of that which is to be by constant repetition drilled into the ears of man that he may hear and explained to their people the impor tance of the Catechism, they see that

Under one mode of expression or all may possess copies of it. another the Catechism is as old as the Church. Writing to Timothy, St. Paul says: "Hold the form of St. Paul says : sound words which thou hast heard limit your study of religion to the through me; in faith and in love which is in Christ Jesus." St. Paul St. Paul taught; St. Paul had a creed; St. Paul exacted belief in his creed-Hold the form of sound words which thou hast heard from me." form of sound Timothy was to hold and teach was his Catechism.

From earliest years of the Church there was the Apostles Creed. A "creedless church" was never heard of in pristine days of Christianity. The Council of Nicaea in the year 325 was not a creedless church. promulgated its Nicene Creed, which was the further unfolding of truths first compressed into the Apostles Creed, not an addition of new things into this Creed. The Church always had her creed, her form of "sound words," her Catechism. To-day in virtue of her mission to teach until the end of time she has her creed. This creed is the Catechism which all should read and re-read and so far as possible know in every word, in

every syllable. Read and re-read the Catechism for your own enlightenment and sanctification. Read and re-read your Catechism that you be able to defend your faith and rehearse correctly the teaching of the Church to those who are not of her fold. Three fourths of the objections put out against the Catholic Church are misapprehensions or misstatements of her creed. The quick, effective answer to such objections is to say

—Thus, and not otherwise, the
Church teaches: read its Catechism.

Cardinal Newman relates that at one period of his life, when yet an Anglican, he met three of his colleagues returning from a journey through Ireland. They related to how, having taken as their him how, having taken mountains guide, across the western mountains of of Ireland, a boy fourteen years of age, they had not resisted the temptation to heckle him on his Catholi faith. To each statement of theirs I tell you what my Catechism tells me, and the teaching of the Catechism is the teaching of the Catholic however, the boy would simply say-Church. The travellers confessed to Newman that the quotations from the Catechism defeated their objections and opened up to them new mental visions.

be THE CATECHISM ANSWERS OBJECTIONS So should it be, dear, brethren, with yourselves. For instance you will be told that an indulgence is an anticipated pardon for sin. In answer, quote your Catechism—" An indulgence is not a pardon of sin nor a license to commit sin, and one who is in the state of mortal sin cannot gain an indulgence." You will be told that Catholics worship the Blessed Virginand the saints. Quote your Cate chism-"TheChurchhonors the saints because by honoring the saints who are the chosen friends of God we honor God Himself." You will be told that without sorrow, in virtue of mere priestly absolution, Catholics think their sins are forgiven. Quote your Catechism on the necessity of contrition, " a sorrow for sin, a hatred for sin, a true grief of the soul for having offended God, with a firm purpose of sinning no more." In answer to innumerable other objections arising from ignorance, vincible or invincible, quote your Catechism. The Catechism is the final response

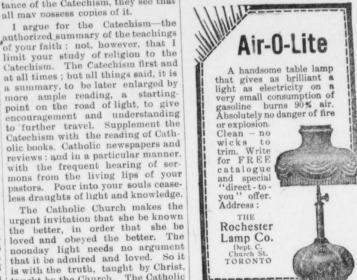
to such objections. But you will say the Catechism is a book for children, not for grown men and women. Not for grown respected hearers! Were I to down at this moment through the grown men and women on the lessons of the Catechism, what answers of the Catechism, what answers would you make me? Is there not peril that oft and oft you would say —I knew my Catechism when I made my First Communion and when I was confirmed, but much of it I have since forgotten. Well you should not have forgotten it, for the Catechism What is the creed of the Catholic gives the summary of what you should ever know, of what you should

Buy the Catechism. Read it, and re-read it. Keep it near you where often you may see it, where often you may read it. Have a copy of the Catechism for your own personal use have copies of it so that you may present, one to him who is not a present one to him who is yet a searcher for divine truth, that he and remembered, not too brief in its may know exactly the teaching of Church. Catechisms should be the bought by the tens of thousands and judiciously distributed where in-struction in the truths of the Church desired or needed. Catechisms day of persecution is coming. Let will be constantly held in the book After Sacred Scripture, the Cate chism is the most precious, the most valuable of books. The word itself at the entrance to the church rack at the entrance ing. It is a Greek word telling of only every Catholic in the cathedral

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LONDON, SATURDAY, JANUARY 27, 1917

#### EDUCATION WITHOUT RELIGION

The time if not past is passing when the diffusion of "education ' was with unfaltering faith advocated treads the path that leads to destrucas the panacea for all the ills that tion of the Scottish race? flesh is heir to. Thoughtful people are beginning to ask that the term the plainspoken Scottish Professor 'education" be defined. And in the emphasizes : attempted definition there is a confusion of tongues. Nevertheless Scotsmen, writes a distinguished there is yet a pretty general disposithere is yet a pretty general disposition to assume that the proportion of "illiteracy" is an adequate test of Scotsmen, as things are going? The the stage of civilization reached by a stock is, in fact, dying out. The nation or a community. And this in stream that fertilised our Colonies spite of the fact that few are found to deny that many "literate" people -we might even say peoples-show ity higher. the most disappointing results of asserted of France, with much rais-"education." The ability to read ing of pious Presbyterian hands, is and write is the test which divides the literate sheep from the illiterate of the Scottish birth-rate offers goats. Yet we have had generation after generation leave school knowing how to read, but knowing neither what to read nor how to think; able to read but reading nothing, or reading what debases rather than what people now choose to have it." elevates: having neither the taste nor the habit of reading or having tastes and habits in this matter reflecting little credit on their causes of the menacing condition 'education." Let it not be inferred that we do not value the general diffusion of education. We would scathingly refers to the official conrather increase it, and above all cealment of the true causes: elevate and enlarge the conception of the meaning of the term.

the Hunterian Museum of the Royal College of Surgeons, gives in the alcohol at all, are just part of the New Statesman some concrete facts system of lies which we call registrathat compel reconsideration of long accepted educational theories:

"Scottish education is probably, as educated part of the British Isles one boy in four goes to a University. It is the only part of the British 10 really believes in education. From the days of John Knox and the village school, to the compulsory Tweed to-day, Scotland has always been a generation, or a century, in front of England in this respect. The consequences are to be observed | powerful." in every part of the Empire, from London outwards, where there are places of responsibility and difficulty to fill For the unthinkable responsibilities and difficulties of stuff, so nurtured.'

It will be observed that Professor Keith is by no means an unfriendly ous and powerful churches." critic of Scottish education, quite the contrary.

In passing, just to enable us to year of unprecedented prosperity, realize how completely Scotland has should have a birth rate of 17.9, and, outdistanced the rest of the Empire, indeed the rest of the world in the matter of university education, it tory.' may be well to recall to mind that in Ontario—and we are rather proud What the answer of the powerful respect: of our record—only about one in ten churches of Edinburgh may be to receives any measure of secondary the Professor's implied charge we do high and low, young and old, what ition is "a standard of excellence or education, and of this number only a small fraction reaches the university. Scotland's one in four puts us several centuries behind in the race.

measured solely by the number of the basis of morality; and education might even say the intercourse becited examples in the past history of positions how important soever held divorced from religion even where tween myself and my Maker. But I Catholic journalism that he considby the beneficiaries of Scotland's-in carried on to a degree that is the do not like to be called to my face a ered standards of excellence. But many respects-admirable education- despair of the most sanguine advoal system.

Professor Keith merely mentions the importance to the Empire of tion of "modern Athens." educated Scotsmen in order to direct attention to Scotland's vital statistics which he claims precisely because of Scottish education "are the concern of every decent patriot."

more ominous.

"Scotland, for instance, furnished us last year with the worst vital statistics in her history, quite apart from our dreadful losses of Scottish Scot-descended soldiers. The facts have already received much guished Edinburgh minister wrote a remarkable article, entitled 'Stand Up. Ye Dead' (Scotsman, April 19), and an article of mine, written in the summer, was reprinted and discussed throughout the Scottish The official report, now published, amply justifies both writers. The birth-rate in Scotland last year. 23.86 per thousand, was so much the lowest on record as actually to be 3.1 less than the mean of the birth rates of the preceding ten years. The total number of births, 114,181, was the smallest in any year since 1869 and actually 12,363 less than the average of the preceding ten years—this in spite of the astonishing rise in the marriage-rate in the latter months of 1914, after the outbreak of war. Throughout the year the birth-rate fell steadily, being only 21.2 in the last quarter, 3.9 less than that of

the last quarter of 1914. "In Edinburgh the birth-rate was and practice. less than 18, being the lowest ever recorded for any city anywhere. But the babies born were slaughtered as usual, and more so, though the birthrate was only half as high as forty years ago.'

What profiteth a man to gain the whole world and lose his own soul. How does it benefit Scotland to lead the whole world in education if it | fessions of a Newman or a Froude.'

And that is the awful truth that

" 'There will always be plenty of adds :the facts.

Will there 'always be plenty of has run dry. Last year the birthrate of Edinburgh was lower than that of Paris, and the infant mortal-What Scotland has long true of Scotland today. Here we need not pretend that the condition obscure and esoteric physiological problems, such as that of a recurrent cycle of fertility and infertility, offered by two Scottish witnesses to the Birth-Rate Commission. The Scottish birth-rate is as the Scottish

The italics are Professor Keith's.

Alcoholism and deliberate "birth control" are the chief immediate which the professor deplores. Speaking of infant mortality he thus years taken it as the emblem of my

"The official statements as to causes of death, attributing, for Professor Arthur Keith, Curator of instance, 126 to syphilis, and over 3,000 to premature birth and congen ital debility, and not mentioning tion of death in this country.'

> After referring to the "unmentionable abominations of such slums as

Isles, if not of the Empire, that and with graduates of her University leading the medical profession in every part of the Empire, surely the time has come for her to deal continuation schools north of the with her horrible slums and the deplorable record of her childhood. Nowhere in the Empire, surely, can the churches be more numerous or

important admission though perhaps | man, and to infuse into the imaginaunconsciously made. Confronted tions of my readers, suspicion and the with the all-important moral issues mistrust of everything that I may Imperial problem in the coming time over which education divorced from say in reply to him. This I call cannot have too much of such religion exercises no control, the poisoning the wells." learned Professor rather savagely passes the question on to the "numer-

> He closes on this despairing note : "That this city, of all cities, in a

though the summer was cool, infant mortality of 132, is surely to have reached the nadir of her his-Is it necessary to point the moral?

not know. But the whole facts as has gone on within me from my the ultimate object of attainment. set forth are an eloquent vindication early years. It is not pleasant to be The other meaning attributed to it is of the position of the Catholic giving to every shallow or flippant "a conception beyond realization." Church in the matter of education. disputant the advantage over me of Evidently the gentleman used the But educational values are not Religion and religion alone furnishes knowing my most private thoughts, I word in the former sense; for he cates elsewhere, stands appalled and doing my duty to my faith or to my diately realized. It is, as the definipowerless before the moral condi-

the door, pull down the blinds and hug your religion to yourself. Open the doors and windows and let the "The recorded facts could not be light of faith shine out."-Mgr. Benson.

#### TWO PILGRIMS AND TWO PILGRIMAGES

Dr. R. J. Campbell, late of the City very much in the public eye as the foremost Nonconformist preacher in England. Without question honest he, after the manner of his kind, tried to find a firm footing in the quicksands of modern Protestantism by proclaiming a "New Theology." It has been the logical development of private judgment from Luther to President Elliot and Dr. Campbell as well as a host of lesser lights whose ought to be? novelties have ceased to startle their blasé congregations. \*

Dr. Campbell two or three years ago abandoned his New Theologyif indeed that was necessary-for the conventional orthodoxy of the Established Church. He has been for some time at the front as army chaplain whence he has written his honest admiration of Catholic faith

Recently he described his religious migration in a volume entitled "A Spiritual Pilgrimage." The Nation reviewing the work says that it shows no such sounding of the heights and depths of life, no such concern with such ultimate beliefs and denials as are shown in the con-

Remarking that passing from High Anglican to Roman Catholic belief that from the Congregational to the High Anglican position, the reviewer

"But to the first, the journey is one of enormous and tragic issues, in which the very foundation of the man's being is shaken. To the other it is almost as the casual passing from one room to another (or even from one arm chair to another) in a warm and lighted house, in which preference for the furniture and ornament of the new apartment is almost justification enough for the change

Indeed, Dr. Campbell confesses that but for the breakdown of his health, making it impossible to continue his work in the great preaching centre of London, he would never have undertaken his "pilgrimage."

Contrasting with this confession the tragic sacrifices of Newman the Nation quotes:

"' There used to be much snapdragon growing on the walls opposite my freshman's rooms there'—so runs the well-known conclusion of the 'Apologia' narrative—'and I had for own perpetual residence even unto death in my university. On the morning of the 23rd I left the observatory. I have never seen Oxford since excepting its spires as they are seen from the railway."

It was another son of Oxford who accused him who had made such sacrifices for Truth of equivocation and hypocrisy and lying and-felix culpa-was the occasion of the immortal Apologia of one "who has given it has long been, the best in the world. Scotland is the only really tinues: "As for Edinburgh, with her glor- loved honesty better than name, and Truth better than dear friends.

> It was not easy for the greatsouled Newman to write the Apologia; but it was, he conceived, the only adequate answer to the "unmanly attempt of my Accuser to cut the ground from under my feet; to poison by anticipation the public In the last sentence we have an mind against me, John Henry New-

A score of years before the hope. the inspiration, the very creed of all to the wheel?" we said; for we knew that was noblest in England's intel- that he had aptitude and ability for lectual and spiritual life, Newman the work. He replied that he did the Catholic, estranged from the old not do so because he realized that loved environment, faces the task of his best efforts would fall far short defending Truth by laying bare his of his ideal. This response reveals whole life. That he shrinks from the the reason why this special departordeal he indicates in words which ment, and no doubt many other even the coarsest-fibered opponent departments of Catholic activity, are must regard with sympathy and deprived of valuable assistance. The

"It is not pleasant to reveal to tions of the word" ideal." One definliar and a knave; nor should I be an ideal is not intended to be imme-

name, if I were to suffer it." There is a profound truth, but attainment." A man cannot have dimly perceived perhaps by the too high ideals, provided that they reviewer of Dr. Campbell's volume are not mere dreams or visions but "Do not go into your house, shut of self-revelation when he contrasts practical standards of excellence this "arm-chair pilgrim" with the that daily call forth his best efforts conversion of Newman where "the in order to arrive at their attain-

the Catholic Church is the Mystical our lot is cast, are "conceptions strued as a menace to national inde- ruin became, therefore, the one aim Body of Christ which like His sacred beyond realization, they exer pendence, and that she was inclined of the Reformers. That they stopped humanity suffers, and "in these very cise no propelling influence upon Temple, London, was for some years sufferings of hers, she is accomplishour endeavors, but on the contrary through them, the reformed religion. to poison the wells of history against ing and applying Divine Atonement may prove a source of discouragefor the sins of those who crucify ment. The same is true if their her."

> Participation in this suffering is sidered necessary. It is a striking the convert's, not a deterrent but a privilege and a consolation.

Newman's Apologia is an English classic and a masterpiece of Catholic apologetic. Are ordinarily well-read Catholics as familiar with it as they

#### DR. AMYOT'S RAPID PROMOTION

England has been successively sanitary adviser to a section, a division. and an army corps. Later he was with the Second British Army.

Modest almost to the point of selfeffacement, Dr. Amyot, by assiduous bert? and enthusiastic devotion to study and experiment in his chosen field of work, achieved a distinction of which few of his own countrymen outside of studious members of the medical the Town Council. "Why should I," seems to the outsiderrather less than profession were even aware. It is he replied, "expend my time and now some years since the present writer was assured by a competent informant that Dr. Amyot as a abuse?" The same attitude, unbacteriologist and pathologist enjoyed an international reputation.

why he did not accept a position on

energy for the benefit of the com-

munity in return for ridicule and

fortunately, is found among Catho-

lies in regard to those who are labor-

receiving the least recompense for

devoted their lives to works of zeal,

are the chief objects of criticism. If

our motives are merely altruistic.

armor for renewed efforts.

word of five letters.

Two other causes of failure may

be mentioned. The first of these

suggests too vast a subject to be

even briefly set forth in this article.

It is the lack of organization, the

NOTES' AND COMMENTS

THE EXTENT to which the Refor-

THE GLEANER.

His contempt for self-advertisement is not more marked than his unquestioning loyalty to the Catholic Faith and his quiet but keenly intelligent interest in many phases of Catholic intellectual activity.

In the high post which he now appreciate his attainments, and we charity of Christ urges us, as it does out the knowledge and consent of sphere Dr. Amyot will do his bit to then neither lack of appreciation all cases before "—clearly meaning uphold the reputation of Canada.

### Among Canadian Catholics there

is a feeling of complacency at the progress the Church is making in this country. It is true that a good deal is being accomplished. New dioceses have been recently established, a goodly number of converts are coming into the fold, the number and efficiency of our schools is being increased, and a laudable effort is being made to aid the poorer missions and to safeguard the faith of emigrants. Everyone, however, who is cognizant of conditions as they exist, must know that only a small part of the spiritual, intellectual, and physical energy at our disposal is being utilized. The Church is making progress because she is a divine institution, because she is such a powerful dynamo that minimum of cooperation on the been accomplished, therefore, furnishes no motive for self-complacency, but should rather be a cause of humiliation for us who have done so little when we might have done so much. It might serve a good purpose to examine some of the reasons for our failure. Let us diagnose the malady.

A gentleman recently pictured to

us in eloquent terms his conception

of what a Catholic paper should be.

'Why don't you put your shoulder honest men. Standard dictionary gives two definierate, and in order to avert bloodtion states, "the ultimate object of shed, she found it necessary to conciliate them as far as she could do so

immediate accomplishment is conparadox that many, in the various intrigues with Elizabeth and her what follows. walks of life, who are not bothering ministers, for practically the sale of themselves much about ideals, are, Scotland to the English Crown, by persevering efforts, accomplishthe loftiest conceptions of what boasts of his own initiation of this ought to be, are losing precious time appeal. and neutralizing valuable forces by vain repining. In the spiritual life

our models. Would it not be foolish entered upon between the Regent and the celebrated series of documents The appointment of Dr. J. A. to cease striving to imitate their the Congregation covering the points known as the "Casket Letters," the Another thing that puts a damper carry on the protracted hostilities ness. on enthusiasm is the fear of criticism. Which an open rupture with the We once asked a prominent citizen Lords would entail. THIS AGREEMENT, or treaty, has

long been one of the knotty points in Scottish history, and the question still is, What were its terms? We are not concerned to go into the subject here, save to exhibit the flagrant dishonesty of Knox and the Lords. ing for their welfare. Strange it is The treaty, if such it was, was soon that the men and women who are broken, and in his "History," Knox was at much pains to show that the their labor, or who have voluntarily Regent was the breaker thereof. He accuses the Regent of having tampered with the document, omitting occupies he will doubtless be thrown they will scarcely be proof against others. "This alteration in words certain clauses and substituting into contact with many able to this chilling ingratitude. But if the and order," he says, "was made withmay feel assured that in his own the great army of our holy Religious; those whose counsel we had used in nor arm chair criticism nor even the preachers—and also implying persecution itself will deter us from that the consent of the noble negotiastriving to accomplish our noble tors for the Congregation was aims, but will rather strengthen our obtained to the French articles. Let Andrew Lang tell us the facts:

"THE CONGREGATION left Edinburgh after making solemn proclamation of the conditions of the truce, in which they omitted all the terms absence of concerted action. We of the French version, except those need scarcely dwell upon the other in their own favor, and stated (in cause of our inertia as none of us Knox's version) that all of their own dated December 4th, 1567. It is will admit that it is applicable in his terms, except the most important, printed by Haynes (p. 453) from the case. It is the inclination, so namely, the removal of the French, collections at Hatfield, and was no inherent in our nature, to follow had been granted. . . . Of the doubt sent to Cecil by Murray to the lines of least resistance. A less terms really settled, except as regards | justify the deposition and imprisoneuphemistic but more accurate definthe immunity of their own party, the ment of the Queen. This paper ition is found in a little Anglo Saxon Lords told the public not one word: states, among other matters, that they suppressed what was true, and 'by divers her privie letters, added what was false." "Against written and subscrivit with her this formal, public, and impudent own hand, it is most certain that the piece of mendacity," continues Lang, Queen was privie to the murder of in his 'History :' to denounce it as Act in Council is part of the human element is pro. mation in Scotland, which we have a cause of God's wrath. On the other Morton, Glencairn, and twenty-five ductive of great results. What has been discussing in recent issues, was hand, he states, with no disapproval. built upon a foundation of fraud, the childish quibbles by which his deceit and wholesale defamation, can party defended their action." It is in be adequately realized only by those this connection that Lang says of those eager to incriminate Mary, that who have given the matter mature Knox that "he uses ink like the the Council must have had very study. The subject is too vast for cuttle-fish, to conceal the facts." lengthy treatment in these columns.

but to conclude our necessarily brief The false terms were not only the difficulty. The documents might survey, we propose, in this issue, to publicly proclaimed by the Congrega- be forgeries (as, in fact, they are), or illustrate the methods of the Reform- tion with sound of trumpets, but the Council might have affixed a ing zealots in their attitude to they were actually sent, by Knox or wrong meaning to them. But adherents of the ancient Faith, by Kircaldy, or both, to Croft at Ber- Hosack, true lawyer as he was, was two incidents not to be found in wick, for English reading. The content to take nothing for granted. histories of their school. If a tree is "own writings" of the Regent's party What then took place he tells himjudged by its fruit, the Reformation, it may be added, are extant, and do self. "There has been a vast amount in the light of these events, even if not contain the terms proclaimed by of discussion about this prentended they were exceptional cases (which the Congregation. "The sending of Act of Council, for it states that the they are not) stands unequivocally this false intelligence to England," Queen's letters were not only written condemned in the judgment of all adds the writer quoted, "was not the but signed by her, whereas her result of a misunderstanding. The alleged letters produced at York and French terms were perfectly well Westminster bore no signature. THE FIERCE and vindictive hatred understood, and were observed, Hume attempts to get over the which Knox and the Lords of the except Article 6, on which the Regent difficulty by saying it was a mere Congregation bore to Mary of Guise, made a concession. How then could blunder of the clerk, and Malcolm Regent of Scotland, during the men, professionally godly, venture to Laing denounces the objection as a minority of Queen Mary is known to misreport the terms, and so make despicable quibble. But it is truly all students of the period. The them at once seem more favorable surprising that not one of the many Regent stood out valiantly against to themselves and less discouraging eminent persons who have discussed the eneroachments of Protestantism to Cecil than they really were, while the point, has taken the trouble to in Scotland, and, though "a for at the same time (as the Regent examine for himself the Book of the eigner," rallied to her side all the could not keep terms which she had Privy Council, which is still to be better elements in the country. The never granted) they were used as a found in the Register House at Edinincreasing power of the Congrega- ground of accusation against her?" tion, however, rendered her position How, save that by such trickery and anything but an easy or pleasant one. deceit the whole cause of the Refor-The forces she had to contend with mation was built, and its end could Hosack, "contains no such Act as were neither scrupulous or consid- not be furthered by honest means.

record concerns more particularly ever existed; there is not the remotest without betrayal of her sacred trust. the person of Mary Stuart, the reference to be found in the Register martyred Scottish Queen. Upon Book relating to the alleged letters Two of the grievances which the Queen Mary, after the murder of of the Queen, and the inevitable con-"reformers" had against her were, Cardinal Beatoun, the whole Catho clusion is that no such letters ever very foundation of the man's being ment. If our ideals, in the ordinary that she maintained a body of French lic cause in Scotland, humanly were produced in Scotland at all. is shaken." And that truth is that sphere of human activity in which troops in Edinburgh, which they con- speaking, depended, and to effect her The imposition thus practised by

to molest the new preachers, and, at nothing to blacken her name and To them, therefore, as they mendaci her scarcely needs stating. It is the ously pleaded, there was no hope one outstanding fact in the history except in aid from England, and the of the Reformation in Scotland. result was that long succession of Let those who doubt it read carefully

THE GREAT, the capital crime which forever stains their memory imputed to the Queen, and which ing much good; while others, with with infamy. Knox, in his "History," has been used to justify all the subsequent proceedings against her, is that of complicity in, or at least of guilty knowledge of the murder of MEANWHILE, to promote pacifica- her husband, Lord Darnley. This St. Francis and St. Charles may be tion, an agreement or treaty was charge has been based solely upon Amyot, of Toronto, as sauitary adviser virtues simply because our efforts of dispute. "It is not wonderful," spurious character of which, from in England to the Canadian forces is leave us so far removed from these says one historian, "that the breth- internal evidence alone, would have a case of promotion due solely to standards of sanctity. Why, there- ren made terms, for the 'Historic' long since been universally admitted exceptional fitness for the position. fore, should men who have more (Knox's History) states that their had not sectarian hate blinded the Before going overseas Dr. Amyot was than ordinary qualifications, say for force numbered but 1,500 men, eyes of those who have made such director of the Ontario Provincial the apostolic work referred to of whereas d'Oysel led'twice that num-Board of Health laboratories, and in disseminating Catholic truth, close ber." The Regent, for her part, memory. With the question of the their note books, put their fountain though her French troops alone evidence generally on this point we pens in their vest pockets and mut- should have been able to rout the have not here to do, but with one ter between cigar puffs "Cui bono?" depleted ranks of the Congregation, incident only which, given due conbecause they do not rise immediately did not want war. She desired to sideration, cuts the ground comto the stature of a Dana or a Lam- avoid bloodshed, in the first place, pletely from under the feet of those and, besides, had not the money to who have argued for their genuine-

> MR. JOHN Hosack, a Protestant barrister, the celebrated author of Mary Queen of Scots and Her Accusers," became interested in the subject in a legal way, and approached it after the manner of a carefully trained lawyer. He had no sympathies, it is said, one way or the other, and dealt with the facts as he would have done with the dullest piece of legal business with which he might have been entrusted. The result, in his great work, is the complete vindication of the Queen as regards the 'Casket Letters," and every other serious imputation made against her. He died in 1887, leaving in an unfinished state, the manuscript of another book in which he was reviewing the case and presenting it in a popular form. This has since, incomplete as it is, been published, and it is in this unpretentious but important volume that the following incident is recorded. The author shall be quoted in his own words.

"On HIS return to Scotland," wrote Mr. Hosack, "Murray was appointed Regent, and the first judicial account of the evidence against the Queen is contained in a pretended copy of an Act of the Privy Council of Scotland we might expect Knox to protest the King.' . . . This pretended signed by Murray. other members of the Council.'

> IT HAS always been contended by strong evidence of her guilt before them. There were two ways out of burgh, and is in perfect preservation.

THE "BOOK in question," proceeds that printed by Haynes, and stated to be a true copy of the original. THE SECOND instance which we No original exists, and no original

Murray and his associates upon the make use in an increasing degree of English Government by pretending the Greek railways. to furnish a judicial declaration of the Queen's guilt, is one of the most remarkable incidents in the Marian controversy. We cannot doubt that if they had possessed any such evidence at this time they would have produced it."

THE NON-EXISTENCE of this Act of Council in Edinburgh has been verified by Mr. Edward Peacock, a later writer of established reputation. It is indeed, as Hosack writes, "one of the most remarkable incidents." not only in what he calls the Marian Controversy, but in the whole history of the so-called Reformation. It shows to what despicable lengths the broad of conspirators and defamers. who were responsible for Scotland's sorrows in the sixteenth century, could go in their efforts to achieve their ends. And it shows above all, that no credence is to be placed in any record they have left behind. It shatters at one blow the whole structure based on the charges against Queen Mary, and with it the entire cause of the Reformation in Scotland. If, as it has been truly remarked, these wretched plotters could forge this Privy Council minute for the sake of bringing about the destruction of the Catholic Queen, what may not their dealings have been with regard to men and women of humbler position, to priests of God, to consecrated virgins, and to the innumerable devout than any put forth will be necessary men and women who, clinging to to break utterly the resistance of Ger their ancestral Faith, were from the many and her Allies. The resources first left entirely at their mercy. of Great Britain are virtually and haustible, but the harmonious and Scotland.

#### ON THE BATTLE LINE

The situation in Greece is now reported as quite satisfactory to the Allies. The threat of deposition apparently brought King Constantine up with a round turn. The adherents of Venizelos have been or are being released, the troops in Thessaly are moving south, the railway facilities required by the Allies are evidently to be provided, and the military agents of Britain and Italy, who with their staffs have arrived at Athens, are satisfied with the progress made in carrying out the terms

of the ultimatum. The supplementary terms, not included in the press despatches, but afterwards made public by the Government of Greece, indicate that extensive military operations are contemplated by the Allies in Eastern Albania, and that for these oper-Greek railways will be brought into use. There has been evidence of late that Italy is to play an important part in the Balkans during the coming campaign. The increasing menace of submarines in the Mediterranean may render it advisable not only that the bulk of the troops required upon Sarrail's left wing shall be "Italian instead of French and English transported long distances over dangerous seas, but that the British and French reinforcements required for the Balkan armies shall proceed Adriatic. The distance across the for more land to till. Straits of Otranto to Avlona, in Albania, is less than seventy-five miles, and the passage can be made under the protection of destroyers as safely as can that across the Straits of Dover. The distance from London to Salonika by this direct overland route is about 1,250 miles, and the only water stretches are those Straits of Dover and of Otranto, less than a hundred miles From Southampton to Saloniki by water is about 2,300 miles, and already the submarine perils are great. If Germany has three hundred submarines of the most modern sort in process of completion General Sarrail's supplies, munitions and reinforcements must be carried overland to the Balkans or the Balkan operations be must suspended when these submarines are Mediterranean. A glance at any map showing the European and African shores of the Mediterranean must convince anyone that Allied shipping must, during the remainder of the war, pay an ever increasing In this connection it has been pointed toll to the enemy's undersea boats while passing through the comparnarrow stretch of between the southern coast of Sicily and the northern coast of Tunis. Were all the destroyers of the British and French navy on guard there the enemy's submarines, handled with daring and skill, would continue to do much damage in the Malta Channel and to the westward. All ships from Britain and France bound for the East through the Suez Canal or the Levant, and all ships returning from the East and the Levant, must pass either through the Strait of Messina or the wider

passage south of Sicily. On these

converging lines the enemy's sub-

marine strength will be directed more

and more as his submarines increase

in number. The overland route and

Brindisi give the answer to this

There is little news in any of the official reports, Berlin says "no incidents of importance have been reported from any front." Paris tells of sharp artillery actions on the Veraun front, especially in the vicinity of Hill 304, while the Belgian statement records "an artillery duel of great intensity in the region of Ramscapelle.-Globe, Jan. 20.

#### T. P. O'CONNOR'S LETTER

#### PEACE NOT DISCUSSED IN ENGLAND

PROBABLE SUBMARINE DEVELOPMENT THE CHIEF SOLICITUDE OF THE GOVERNMENT AND PEOPLE

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

London, January 20th.-It is very characteristic of the drift of temper of the belligerent nations, that while Germany still pours forth numerous appeals, explanations, and imprecations, regarding the peace proposals she so dramatically announced to the world late in December, the word peace scarcely finds even a paragraph of brief mention in any of the British journals, or in any of the speeches addressed to the general public. On the contrary, every article and the every public address, is devoted to discussing ways and means organizing everything in the country for the one purpose of carry ing on the war to a successful and victorious end.

While it is definitely known that the power of the enemy is shaken and hour of retribution is approaching slowly and surely, greater efforts close cooperation of the entire people for the use of these resources is necessary to bring about the desired It is with this idea in view that the people of England once more are planning to consecrate them. selves anew to the task of mobolizing to the last man-to the last industry, in one united effort to destroy once and for all time the Prussian yoke and the Prussian

menace. This is only one of the many signs of the greater spirit as well as the confidence and energy which the Lloyd George Ministry has created. With everything in the shape of shipping, agriculture and even the daily neals being scrutinized and brought more and more under government control, it looks as if even in this individualistic and one time peaceful country, everybody is shouting out to have everything under the absolute control of those who are responsible for the conduct of the War

The chief solicitude of the public and government as well, present time, is the possible bringing about of a food shortage by the activities of German submarines in cutting down the available shipping for the carrying of foodstuffs. This concentration of the public attention on the matter of food production has resulted, among other things, in the almost daily announcement that some beautiful park, either public or private, is for the first time in its growing wheat or potatoes. In Ire-land, in particular, this necessity of the story of the spoliation and conanding overland through France and Italy lands popularly miscalled ranches, and the demands of the small farmers

Next, in the preoccupation of the public mind here, is the gigantic Win the War Loan," which has every promise of being an extrao dinary success. This is partly due to the immense resources of the country and partly to the more flercely aroused hatred of Germany. These things for the moment, have absolutely shunted peace off the map.

In fact, the huge size of the present var loan, has done more to eliminate from the public mind any idea of a possibility of an early peace, than possibly any other incident of the past few weeks, the popular conception of the loan apparently that the government is grimly planning for at least two years or more of

The activities of the German raider in South American water resulting et loose in the Atlantic and the in the destruction and seizure of a considerable amount of allied ton nage, has renewed the popular demand for the arming of all merchant shipping with guns of large calibre, both fore, aft, and amidships out that at least ten unarmed vessels have been sunk by German submarines for every armed one. While are solution demanding of the government that measures be adopted instantly by the Admiralty in the matter of arming merchant ships, was recently passed unanimously by a meeting of London businessmen, no official order to this effect has een issued. However, many lines have armed their ships of their own accord as a matter of protection

#### A NOTED CONVERT

The late Judge Moses McFadden, whose funeral service took place on Saturday, the 13th inst., at the Catholic Church in Goderich, Ont., was received into the Church by Father McMenamin, pastor of the Sacred That is, doubtless, why Heart Church, Sault Ste. Marie, Ont the Italians are preparing to hold on August 23, 1916. He was a life Albania with a great army, and to long resident of the latter city.

RELIGION IN MEXICO

EX-AMBASSADOR DISCUSSES RELIGIOUS SITUATION IN HARASSED REPUBLIC

A recent issue of the Indiana Cath olic and Record contains an interview given by the Hon. Henry Lane Vilson, of Indianapolis, Ind., formerly American Ambassador to Mexico, in which he discusses the religious situation in the neighboring republic

Mr. Wilson, who is a Presbyterian and a member of the Masonic order, has had a noted career in the diplo matic service, which he entered seventeen years ago under President McKinley. After serving as Minister to Chili and to Greece, he was made Ambassador to Belgium by Presiden Taft and, later, to Vienna. In November, 1909, he was appointed Ambassador to Mexico, a position which he held until his return to Washington four years later to confer with President Wilson on the Mexican situation. After the conference, the resignation which he had previously tendered to the President was

accepted. In view of the propaganda of misrepresentation of the Catholic Church in Mexico so industriously carried on by the so-called "Mexican-American League," established by Carranza's agents in New York, it is interesting to read what a man so well qualified as former Ambassador Wilson has to say on the religious situation Mexico. The following is the inter-

view referred to:
"During the four years I was Ambassador to Mexico it was my official business to note and report to the Department of State the movement of political organizations, the character of social, economic and religious propaganda. Without en-tering into any discussion of the economic or social problems which existed or of the political division, it may be useful to say something about the religious situation.

#### THE CHURCHES

"There exist in Mexico branches of practically all of the Protestant churches, and these are working in their separate fields with more or less success. The Methodist church especially has a strong organization of able men working among the poorer classes of Mexico, with what substantial results I am not in formed.

'The Protestant churches have. however, only touched the outer fringe of Mexican life. The vast majority of Mexicans are Roman Catholic in tradition, and the in spiration of such religious ideals as exist come from that source. I do not mean to say that a vast majority of the Mexicans are good Catholics they are very far from it. Nevertheless, the Roman Catholic Church is the only one they can be taught to recognize as a religious institution and presenting to them, as it does, the source of punishments and rewards, it becomes a powerful factor in the enforcement of discipline and train ing in teaching respect for law and authority, and in furnishing those restraints through fear which are so necessary in the control of half-civi lized people, such as the majority of the Mexicans are.

What the Roman Catholic Church accomplished in Mexico prior to the time of Juares and Diaz is a matter of history; the story of its work and the persecutions which it has sufhistory broken up for the purpose of fered since that time is not so well known. It is unnecessary to recite the War promises to settle one of the fiscation of the Church properties or controversies be- how the Church, from a position of tween the owners of immense grass proud preeminence, came to be an object of political attack and unjust

> Without lands, without temples save by suffrance, without revenues it began for a second time the work of reconstructing its system and organization. During the long perod of control by Porfirio Diaz Church slowly but surely grew and prospered, and its influence for good, ong the poorer classes especially, in central and southern Mexico was

#### POLITICAL INTERFERENCE

During the time of my service in Mexico, I cannot recall a single instance of interference in the politics of the country by the Roman Catho lic Church.

There was, it is true, a Roman Catholic political party but it was not formidable nor well organized. Naturally, the clergy favored this organization, but not actively. As a rule, the Roman Catholic clergy of Mexico were quite content if they were left alone and permitted to peacefully pursue their religious

The Madero administration was hostile to the Roman Catholic Church, though I believe there was no persecution by the government during this time.

The present Carranza government, inheriting all of the evil and administration, has opened a pitiless war on the Roman Catholic Church, which amounts to a practical denial of the practice of religious liberty. So far as my observation goes, the Roman Catholic Church in Mexico desires nothing more than religious liberty and equality before the law."

Mr. Wilson was asked if any of the Carranza or Villa leaders had done anything antagonistic to the Protestant churches in Mexico, "I \$200,000. have known them to destroy and loot two Methodist orphanages," he said.

These men have no respect for religion of any kind. The only reason they don't destroy more Protestant churches in Mexico is that

many Catholic clergy in Mexico, and been printed. There are 110 lists I regard them as men devoted to each containing 200 names, for the their flocks and zealous in their Italian army alone, making thus a duties. No one who knows Mexico total of 22,000 lost Italian soldiers. will have any stock in the charges Aside from this, the department has that have been made or may be copies of official army prisoner limade against them by any such press arranged by nations, and it imm agency as that which is now operating. As I have said, I never heard for the name of the lost soldier of a case of the Catholic clergy in

Mexico 'interfering in politics.' My observation is that country made me form an opinion that the Catholic Church had done great work in that country, and that it was and will be a great power for good among the Mexicans."

#### AN UNIQUE EVENT

#### 500 RENOUNCE SATAN AT MISSION IN PRISON

Winthrop, Jan. 8-Inspiring scenes, unparalleled in any similar public institution in this State, if not in the United States, were enacted in the chapel at the top of the Deer Island House of Correction yesterday afternoon when five hundred male prisoners, holding lighted candles aloft in their right hands, renounced Satan and promised to begin life

anew. It was a dramatic sight as the Rev. James I. Maguire, S. J., of Philadelphia, a veteran missionary, conferred the Papal blessing upon these five hundred bowed heads. Many wept as they sank back into their seats, and if expression counts for anything, these unfortunate souls meant every solemn word they had uttered.

This was the final service of a week's mission at the island-the first religious devotion of its kind ever held in any penitentiary. Rev. Louis S. Weber, S. J., the Catholic chaplain there, thanks to the assistance of Father Maguire, had succeeded. He had scored against the devil, as the genial father said

Mayor James M. Curley, of Boston, with his brother, City Collector John J. Carley; James H. Burke, Penal nmissioner David B. Shaw, Deputy Penal Commissioner George Sheeha scores of probation officers and other officials of prominence from all parts of the country witnessed this religious spectacle. All were deeply im-

During the week, according to an announcement of Father Weber. more than five hundred confessions were heard and one thousand Communions were received. In many instances some who were Catholics had not been to the sacraments or near church for years and years. Very few had been in five years.

When Mayor Curley became aware HOW WAR IS REVIVING of these facts he warmly congratulated the venerable chaplain and his assistant for their great efforts. Boston Globe.

#### A STRENUOUS TASK

#### POPE BENEDICT LOCATES THOUSANDS OF SOLDIERS

Rome, December 26.-Pope Benedict XV., through the Department of Lost Soldiers established at the Vatican, has aided in learning the whereabouts of more than 10,000 lost soldiers about whom heartbroken relatives had inquired through personal appeals to His Holiness. He is receiving, and has received since the war began, some 200 letters a day from distracted parents, wives and sweethearts in all of the belligerent nations, pleading that he use his good offices to learn whether their loved ones, about whom they have been unable to hear anything, are not have before. dead, wounded, sick or prisoners.

The Pope has found this one of the ddest phases of the war. Notwithstanding the size of his daily mail, he reads all such letters himself. In the beginning of the war he attempted to investigate each per sonally, but the task became so formidable that it was necessary to establish a separate department at the Vatican, now in charge of Father Huismarn, under the Pope's direction. His Holiness, after reading one of the appeals, makes some notations on its envelope and sends it to the Department of Lost Soldiers which has its offices on the fourth floor of the Vatican, near the Papal Secretary of State. Here are some in clerical work.

official records transmitted by the See at Lugano, Switzerland, and has offices at Paris, Constantinople. Vienna, Freiburg, Brussels and Pade turned men from Nietzsche to the Westphalia, Germany, with New Testament." several minor branches in other

The department has become one of the good of the Madero of the most highly organized of any in the Vatican. It writes several hundred letters a day, and to date such letters have run up to a total of more than five million. As the department returns all inclosed in letters of appeal, and as a person writing from England cannot well inclose Italian like Peter the Hermit and many bishops and priests led Christians to stamps for international correspondepartment has been upward of taken part in war.

After making an official demand on the Government of the country army, where the lost soldier is supposed to name to be posted up in the military prison camps, by the aid of a Catho.

and far between, while there are, of comrades may see the name and offer to go willingly, and some of them are and every vestige of sanctity recourse, many Catholic edifices every- a clew that will lead to his location. where. I came in contact with Several thousands of such lists have copies of official army prisoner lists, ately searches these lists carefully

Despite the difficulties of the task, the department has so far been able to find more than 10,000 lost soldiers, and the Pope has received a treasured collection of letters of thanks from families, often from little children, who address him as "Mister" or who give him the title names of popes dead many hundreds of years.

The correspondent of the Associated Press on a visit to the department saw a bundle of letters that had just been sent by the Pope, possibly 75 in number, and on the envelope of each one in his own handwriting was written directions concerning its disposition. Among the heap was a letter from his sister, the Countess Persico della Chiesa of Genoa, the Pope's home city, asking that a search be made for a certain soldier of Genoa. "The Countess begs attention again," the Pope had written on the letter. Another one of the letters was one of thanks from a family whose son, Jean Laforgue, had been for two years in the Orient without being able to send news to his family of himself, but Pope had been able to discover this lost son at Samsam, in distant Turkey.-The Monitor.

#### FRIEND SORROW

Do not cheat thy Heart and tell her, "Grief will pass away Hope for fairer times in future,

And forget to-day.' Tell her if you will, that sorrow Need not come in vain; Tell her that the lesson taught her Far outweighs the pain.

Cheat her not with the old comfort, Soon she will forget."-Bitter truth, alas! but matter

Rather for regret:
Bid her not "Seek other pleasures,
Turn to other things;"— Rather nurse her cagéd sorrow

Till the captive sings. Rather bid her go forth bravely,

And the stranger greet; Not as foe, with spear and buckler But as dear friends meet:

Bid her with a strong clasp hold her, By her dusky wings, Listening for the murmured blessing Sorrow always brings.

#### -ADELAIDE A. PROCTER

#### RELIGION HEROISM OF THE CLERGY

Beyond question the great war has brought about a great religious revival in Europe and turned the at-tention of everybody to the subject of religion.

French workingmen who were notoriously inclined to be free thinkers have become devout Catholics again and have gratefully accepted the ministrations of the priests on the battlefield. Engl sh regiments composed of cockneys and city workers, who had been notorious at home for neglecting church and preferring the music halls, have changed into simple, pious worshipers under the deadly ordeal of war.

Common soldiers have become impressed with the bravery of priests and clergymen serving with them, and have acquired a kindly feelin and respect for them which they did

Hundreds of facts of this character have been reported during the war and have excited the interest of religious leaders and thinking men of all kinds.

Perhaps the most interesting view of this subject is that which has been expressed by 5the noted American psychologist, President G. Stanley Hall of Clark University, Worcester, Mass., says the San Francisco

#### MEN RETURN TO EARLY FAITH

The distinguished Massachusetts psychologist finds that one great result of the war has been to turn Europeans back to a simpler and primitive form of religious thirty priests and civilians engaged faith, the kind of religion they held in "The Ages of Faith," when belief The department has access to inthe constant occurrence of miracles was universal. A German psychol-Prussian Minister of War to the Holy ogist, Professor Baumann, by the way, has expressed nearly the same

A most important part in turning men back to religion has naturally been the heroism of priests and clergymen taking part in it. French government has forced the priests to fight if they are young. while hundreds of other priests have been serving as chaplains and have lost their lives in battle. Not since the crusades when monks

rescue the sepulchre of the Saviour dence, the stamp bill alone of the have so many ministers of religion

Today it is stated that there are 20,000 priests serving in the French including two bishops and many rectors of important parishes. be, the department causes each new Most of them have doubtless been ordered to go by the Government. lic chaplain always present, in the Church to excuse any man from his rang with the echo of prayer. testant churches in Mexico are few hope that some of the lost soldiers' civil duties, but all of them appear was cast away. Religion was scorned From Friends, Alexan

volunteers.

PRIESTS LEAD IN PATRIOTISM Again and again the priests have en reported for bravery in the dispatches. Father Jules Cheron, of the One Hundred and Ninth Regiment of Infantry, was mentioned in general orders for having led a deachment with great bravery and de termination in the capture of a German trench near Givenchy at the point of the bayonet.

Some of the priests conceal their sacred calling under a complete military uniform, while others show a vestige of the priestly garb, such as a black vest, a Roman collar or a broad brimmed hat. When not When not engaged in military duty they seize every opportunity to perform their religious offices, to celebrate Mass and to give spiritual consolation to the sick and dying.

Hence it happens that religious services are held quite frequently in the trenches or in the immediate rear of them. An altar is hastily constructed from stumps of trees or other rough material, the priest puts his vestments over his uniform and the soldiers in their mud-stained uniforms, often bandaged on account of wounds, and fresh from fighting, gather round him in some spot pro tected from fire.

The Church authorities have made extraordinary efforts to carry the consolation of religion to the soldiers on the firing line. For instance, a fifty-horsepower motor car has been specially constructed to hold a perfectly appointed altar for the use of the Belgian army. There are of course, many places on the front where such an apparatus can not be used. In such cases the priests crawl forward under fire to minister to the soldiers.

Many a time the French soldiers in an almost hopeless position in the front trenches have been cheered at dawn by a priest coming to them with Holy Communion. — The Monitor.

#### TWO MORE NUNS ARE INFECTED BY LEPROSY

"To live in daily contact with and of breathing the foul atmosphere ure. that must surround such sufferers demands a heroism more than ordin-ary. Human nature must at times erected in Antioch by Constantine revolt and then only powerful grace awful task."

In this way Father J. B. Michotte, who often writes about the asylum at to be the centre of Christian worship Kumbakonam, begins his letter, but in the east and remained standing he has still sadder news to tell

Two of our Sisters have become infected with the dreadful malady Accustomed to follow the stages of leprosy step by step in the asylum, they can remain in no doubt about another among the ruins. their fate. They have contracted leprosy and must henceforth live among their charges.

Under these circumstances the only comfort the Nuns find is in the presence of the Blessed Sacrament At Kumbakonam there is no Exposition, but as the Franciscan Sisters at the Burmah leper asylum have this constant comfort, our two Nuns are going there for a time. Divine Presence console these noble women and give them strength to bear their affliction!"-True Voice

There is nothing more necessary to the welfare and advancement of the nation than the true education of youth, who are to constitute the bulwark of strength and security against the moral and physical foes that may attack us on the morrow. It is folly then, to pass lightly over the faults and evil tendencies of the young, and to leave to the school of experience the moulding of character, or to give ear to those systems that would condemn all that the past has held sacred The craze for novelty has invaded

every field of endeavor, especially the class room. While secular institutions follow every fad and cast away the old and tried for the new and untried, the Church remains steadfast in her program of instructing the little ones in the three "R's," but is ever mindful to lay particular emphasis upon that fourth and all important "R," religion.

The Church realizes that purely secular learning without religious training is empty and dangerous, for the nobler part of man, the soul is the foundation of his character. neglected, one may indeed acquire osition and honor before his fellowmen, but there will always be something lacking. Mind and heart carefully trained, and directed make a true Christian soldier.

It is no idle boast of the Church that she alone has the secret of true education. Her schools, academies. and colleges admirably equipped combine the forces necessary physical, mental and moral advancement. Honest and fair-minded Protestants are ready to admit that Catholic education supplies the ideal which every institution of learning should strive to attain.

Not so long ago Viviani said Through our fathers, through our soldiers, through ourselves, we have bound ourselves to a work of irre-We have extinguished the ligion. lights of Heaven and they shall not We have shown the be rekindled. toilers that Heaven contained only

chimeras. The schools were deChristianized. which does not now permit the The halls of higher learning no longer

moved from the eyes of the little ones. The same spirit of indifference and ambition seized upon other lands. With what effect the world

knows only too well. Men are coming to recognize that religion must form a part and a very necessary part of true education Even Protestants are to be found who admit that the Church has the finest teaching system in the world. A professor of law from the University of Pennsylvania said at the Yale University Divinity School that "There is no doubt in my mind that the Roman Catholic schools have the finest system of teaching yet devised, and I am positive that the time is coming when a move will be promoted to have each religion care for the education of its children just as the Roman Catholics are doing at the present time.'

Morality must be taught as well as science. Where faith and reason receive proper attention, there will be found the ideal of instruction. This ideal, even from the testimony of Protestants, is to be had only in the Catholic school. As the child progresses in earthly wisdom, he mes nearer to God, the author of his being.—Boston Pilot.

#### EARLY PICTURES OF CHRIST AND APOSTLES FOUND

New York, Jan. 6 .- Portraits of Christ and the Apostles, which, it is believed may be authentic, are on an old chalice dug up from the ruins of Antioch, and now in the possession of a firm of art dealers in this city, it became known to-

night. The chalice, according to the dealers, came directly from the hands of excavators in 1910. It can be dated with certainty to the second half of the first century, A. D., says Dr. Gustavus A. Eisen, the arche ologist, who is now in this country, and who has made a preliminary report upon it to the American Journal of Archeology.

It was found by Arabs digging a well in Antioch on the Arantes, Syria. At the depth of many meters they came lepers, tending their dreadful sores chambers which contained the treas-

the Great after his removal of the enables the worker to resume the capital to his empire in Constantin-

> This Antioch church was intended until the year 526, when during an assemblage of 250,000 Christians, the city was leveled by an earthquake, so disastrous that one building could not be distinguished from

#### COLLEGES AFFECTED BY THE WAR

The latest issue of Rome comments on the falling-off in attendance at the various colleges in Rome. It says: The Prize Days at the Gregorian and Propaganda Universities this year (1916) showed only too clearly the effects of the war on the membership of the various ecclesiastical colleges in Rome. The number of students is considerably less than half that of the year 1914, CHRISTIAN EDUCATION and it is anticipated that there will be a still further diminution during the coming year. The North Am can College is reduced to half its former strength, the Canadian College has temporarily closed its doors, the English College has receded from its high water mark of antebellum days, the number of English speaking students at the Urban College is greatly lessened, but the Beda, Irish and Scots Colleges are almost normal. At the distribution of academical awards for the year 1915-1916 the students of these ferent establishments gave an excellent account of themselves.' Sacred Heart Review.

#### FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916 Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: 'I have been watching with much interest the contributions to the Fund opened on behalf of your missions CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance

Yours faithfully in Jesus and Mary J. M. FRASER.

Previously acknowledged.. \$9,312 40 Mrs. A. Heinty, Ryley...... Georgetown, P. E. I....... A Reader of RECORD 2 50 Whitney Pier ..... 1 00

Malcolm O'Henley, Little Harbor..... 1 00 A. L. Fraser, Souris... In aid of the souls in

Purgatory ... Ottawa Friend. From Friends, Alexandria

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#### F.VE MINUTE SERMON

BY REV. N. M. REDMOND FOURTH SUNDAY AFTER THE EPIPHANY

TRIALS ARE FROM GOD "And behold a great tempest arose in the sea, so that the boat was carried with waves, but He was seleep." (Matt, viii, 24.)

to us events without number may occur as is were, by mere chance, in reality there is no such thing. storm, like almost innumerable occurrences that, as it were, appear to us freaks of chance, was the effect of a cause, both of which together, with the consequences, were eternally designed, foreseen, and decreed by Nothing upon earth is done without a cause Nothing is hid from the eyes of God "-" His wisdom sees from eternity to eternity. vast creation which His immortal fiat called from possible to real existence, all things and events reason, on arguments; must accord with His disposition legislation, by making it and direction. Let the immediate cause be what it may, He is the Supreme Disposer of the whole, against whose will nothing can exist or transpire. Whilst this is so, be it reasons generally thought sufficient ever known that the disposition of to justify if not require these laws. His providence in no way encroaches Reasons must be considered weighty on the free will of man. Nay, He that will lead such organizations most amiably uses man's exercise of his freedom and all second causes to serve His divine purposes. The abuse, however, of man's freedom pense as they do to check or to do He necessarily hates, but permits, away entirely with the manufacture because, it enters into the plan of and sale of intoxicating liquors. His providence. Are we caught in storms on sea or land? have we a ing man stop and think, and to conplace among the victims of some unforeseen accident? must we be numbered among those who are haunted by some of the countless afflictions which human nature is heir? All, be the immediate cause what it may, are ordained, decreed, and sent us by God. "Good things and evil, life and death, poverty and riches, are from God." Well has this truth been understood by the them. Saints, as their perfect resignation to His divine will has evinced. The sufferings, as such, of His creatures, have no pleasure for God. "For art not delighted in our being lost, because after a storm Thou makest a calm; and after tears and weeping, Thou pourest in joyfulness. Were there no sin, there would be no suffering. It is the effect of sin. The voluntary abuse of our free will is the cause that moves—nay, obliges God to send upon us sufferings. He is infinitely just as well as infinitely good ; therefore, He is constrained to be as exacting in His justice as He is generous in His goodness. The sinner but deceives himself in looking upon God as all - goodness without respect to His justice. His justice is as dear, as essential to Him as His goodness. As the first, the supreme end of His every act must necessarily centre in Himself; His accidental glory is the supreme, and our happiness is the secondary end, in view of which He sends us suffer-He spares the Saint no more than the sinner in this vale of tears, " through many tribulations we must enter into life eternal." enables the one to satisfy His justice for the sins of the past, preserves the other from the commission of those sing . what advances the one in neg ative good, carries the other forward in positive good. So that whether we are innocent or guilty, God intends the sufferings which He sends the cause of our gre good. If they will not prove to be so, the fault will be our own. Though God cannot will sin, He can, consistently with the sanctity of His God-head, permit it, which, as a matter of fact, He does. But the sufferings which flow to us from our own sins and those of others, have been willed by Him, and from all eternity have been as expressly decreed as those that flow to us from natural and innocent causes. are mistaken in imagining that these are mere matters of chance brought upon them by the hatred, malice, or sinful negligence of others. sufferings can come to us against His divine will, for "not a hair of our head falls to the ground without Him." Nor can He be indifferent whether we suffer or not. All suf-ferings are either punishments or

Since then, dear people, we have the same God to serve and the same light in which we are to look at all our sufferings. We need but to study their blessed lives to be convinced that this was the light in which they viewed their sufferings. They considered not the immediate causes, but referred all to God and submitted to His divine will. They forgot, as it were, their sufferings in the joy they experienced at the thought that every species of suffer-ing that crossed them was intended by Him who sent it for their promotion in good. The fact of their sufferings having for their immediate cause the sins of others, did not alter the case any more than if they had been the effects of the most natural and innocent causes. They knew that though God could not possibly be the cause of sin or will it, mit it and be the cause of and will to His creatures the sufferings that should follow from sin. These sufferings, as such they well knew had terings, as such they well knew had the course of their strength and to give us courage for the property of the pleased for loyalty on the part they believed in the supernatural, they well had not collapsed and the course of their world had not collapsed and the course of the property of the pleased for loyalty on the part they believed in the supernatural, they well had not collapsed and the course of their world had not collapsed and the course of their world had not collapsed and the course of their supernatural. He could for His own wise ends per good of His creatures—the ends for which He sent them—were to Him blessing and all good gifts—no better the first reactives study of any officer than to receive truth, and for a featiess study of any dense to God's with was being done in spite of the breakdown of blessing and all good gifts—no better their own Church.

so many sources of pleasure. This, then, is precisely the view that we must take of all our sufferings, whatever may be their immediate and devotion (the flower of Christian and devotion (the flower of Christian the whatever may be their immediate causes. To take any other is not to be in harmony with the spirit of our Blessed Eucharist. Let the Real if thus we deport ourselves in the countless trials of our life! We will source of grace and blessing to all, models. Oh how happy will we be When one reads the gospel of to-day, at first thought it might appear to him that the storm was a matter of mere chance. But though to us events without number of the world falsely calls evil, and we will see but one evil in the world—sin!. "All things work together for good to them that love God."

and may we often receive the Bread of angels, the Author of life, to keep us united to our Saviour and as a pledge of our everlasting union with Him in Heaven.—The Monitor.

#### TEMPERANCE

THE ONLY WAY TO ABSTAIN

Total abstinence from conviction is a good way, the proper way—in fact, it is the only way to abstain in order to persevere. But this cannot be made an argument, much less a valid argument, against legislation to regulate, restrict or even prohibit the manufacture and sale of alcoholic liquors. Conviction depends on legislation, by making it more difficult to get drink, tends to make the bibulous stop and think. It tends to make him think why such laws are enacted, that there must be reason or as the Anti-Saloon League, the W. C. T. U., and the Prohibition party ing man stop and think, and to convince him that his best interests lie in the way of total abstinence. But it is one thing to be convinced of this, and quite another to put his convictions into practise. He may be too weak or too unwilling to let drink alone. These laws strengthen his weak will and help him to persevere, just as they helped to convert him after he was convinced by

A SOURCE OF STRENGTH

Most persons have an erroneous notion of law and its sanctions. Law is not a terror and oppression to men of good will, but a protection and source of strength. And the more exactly they are in force the more of a protection and strength are they to him. Manlike every other creature, tends to follow the way of least resistance. He is naturally self indulgent; the path of self-indulgence is the way of least resistance to him. What ever tends to make the gratification of his appetites less easy, gives more resistance to this course. It bars the way, makes the path at least somewhat difficult, and it ceases to be that of least resistance. To drink is a course of less resistance to the intemperate person than to abstain. But the law that makes it more crying out against anti-liquor legislation, even to the point of total prohibition, and its sanction, however severe, these Catholic papers should rather welcome it, as it makes for temperance by barring the way to

It may indeed, bear hard on the leave it alone, but who generally take it; but if they will not give up their glass, why expect the victim of drink to forego his keg of beer or jug M. A. Lambing, in Pittsburg Observer.

#### ADVANTAGES OF FREQUENT HOLY COMMUNION

The continuity of the Catholic Church with the Christian Church of the first ages is proved by her fidelity to the command of Christ, "Do this in commemoration of Me." We receive the same Christ and the same Sacrament that His disciples received in the Holy Eucharist. In the first years of the Church we have St. Paul saying, "The chalice of Benediction which we bless is it not the Communion of the Blood of Christ; benefits; the former His justice exacts, the latter His mercy grants. the same God to serve and the same heaven to gain, as the faithful ones who have gone before us, this is the worthily, eateth and drinketh judg-worthily, eateth and drinketh judg-worthily. ment to himself, not discerning the

ment to himself, not discerning the Body of the Lord."

As the body needs nourishment to sustain life and give energy, so the soul needs spiritual food. The Council of Trent says, "As bread is taken for the life of the bedy, so the Hely Englangiate is read on food for Holy Eucharist is used as food for the soul." The catechism teaches that the Holy Eucharist unites us to Christ and nourishes the spiritual life in our souls. "He that eateth like instancing the classic example

My Flesh and drinketh My Blood abideth in Me and I in him." A writer on Holy Communion says, tant side issue or development of the General Convention has been "Countless hosts are consecrated and the General Convention has been surrounded by gold and precious the utterances, as reported in the denominations were now represented stones and are carried in processions to shrines to bring us before the tabernacle for adoration; but the Brent of the Philippines made what Sacred Host's last abiding place is

no pleasure in them for God, but His own accidental glory and the greater of all Episcopalians to the whole aid to a holy life than to receive truth, and for a fearless study of any

Presence of our Divine Lord in the and may we often receive the Bread of angels, the Author of life, to keep pledge of our everlasting union with

#### THE HOMEWARD TREND AMONG ANGLICANS

From The Lamp

The proposal is now taking definite shape to erect throughout England wayside shrines or crucifixes, in memory of the dead. This is a practical instance of the effect of Continental Catholicism upon the mind of the British soldier; for the idea is said to have been imported by him. Referring to this, the New York Sun says:

The frequency of those wayside shrines which dot the landscape of France still keeps alive in cruel times the savor of an Old World piety. These outward appeals to a primitive faith must needs awaken many thoughts in the minds of men who are thrown violently back on the elemental facts of life and death, and a clear visualization, however crude or casual, of the greatest Sacrifice in history cannot fail to touch the hearts of men who are challenging Eternity for the sake of others.

"The acceptance of the symbolic force of a simple object at a time of crisis in their life appears to have prompted the expression of a wish by British soldiers that some sort of counterpart of the wayside shrines of France might exist at home. Men and women accordingly have hastened to adopt the suggestion of the British Tommy.

One by one London parishes have followed the example, and now these simple expedients to piety are appearing everywhere to beautify and hallow the streets of the capital."

And to us who are interested in Reunion, this appears a deeply cheering example of reversion to type. In what other Protestant country under the sun would a sudden outburst of national fervor, or devotion to memory of its dead, perpetuate itself in the erection of wayside shrines

We have the happy explanation in what the Bishop of Clifton calls "The We quote Latin Tradition." follows from His Lordship's address before an anniversary meeting of The Catholic Truth Society, London

The Latin tradition was born in

this island on the day when Augustine, sent from Rome by Gregory, foot on these shores. But it was the work of heodore, Monk of Tarsus, his sixth successor in the See of difficult to get drink makes it less difficult to abstain. So instead of upon the people's life. Their first break with that tradition came with the change of religion. Protestant writers described that change as national uprising against the hated Roman jurisdiction, but it was only after an able and despotic king had proved himself stronger than persons who can take a drink or leave it alone, but who generally people of England were divorced from their Roman allegiance, and there was abundant evidence that they were divorced from it at first These were men who never said, "I As to action, prompt action was required of Catholics to-day. It was there was abundant evidence that of whisky? which, by the way, their glass is made to justify.—Very Rev. against their will. Protestantism never was the genuine outgrowth of the English mind; it was not here, & s elsewhere, a fierce uprising against corruption, alleged or real, but the chance outcome of a king's matrimonial quarrel. . . . Too long had the Latin tradition been twined with the fibres of their national being for the Protestant Reformation to wholly stamp it out of the life and heart of the English people. It was the pith of whatever sound religion and sane philosophy they possessed Their education had been moulded upon it. The imagination of their youth had been fed on it. The best poets had drunk deep of its streams, from Chaucer and Shakes-peare to our own Francis Thompson. When, after two centuries of convulsion, the Stuart cause went down for ever, its light seemed to flash and the Bread which we break is it into total eclipse. Yet not all the not the partaking of the Body of the Lord? . . . Let a man prove himself; and so let him eat of that

It is to the awakening of this Latin Tradition or Catholic Subconsciousness, call it what we will, that we look, as the efficient factor in the by it. There were well meaning conversion of England. The great primary cause must be, of course the Divine bestowal of the gift of

The Triennial Convention of the Episcopal Church, which took place recently in St. Louis, is ended. It does not appear uncharitable, we tant side issue or development of secular press, of some of the influenwas, in effect, a plea for Church of the members contributed by any Unity, when he said:

He went on to speak of the Cath olic doctrines of Invocation of the Saints and Prayers for the Dead, and said that a leading Methodist Episco-pal minister had told him that as a result of the war thousands of Methodists in the Dominion have been praying for the dead, an innovation for that denomination. And the Bishop added: "It would do us no harm to study other creeds, with a view to adopting the things worth while for ourselves

Dr. Manning the Rector of Trinity Church, New York, in a pre-convention sermon urged that the House of Bishops at St. Louis make a statement defining the Episcopal Church and its relation to the one Catho lic and Apostolic Church."

Dr. Manning's text was from St Matthew, xvi. 18, "Upon this rock I will build My Church."

"There are many important mat-ters to come before this Convention," he said, "but in my judgment the one great and all important thing is that our bishops, to whom we prop erly look as our spiritual leaders and fathers, should give us a clear, ringing and unmistakable declaration as what the Episcopal Church is, what is its relation to the one Cath olic and Apostolic Church founded in this world by our Lord Himself, and why we, who are baptized members of this Church, owe it our

He added : "There are only two possible theories as to what the Church is. Either our Lord Himself founded the Church in this world to be His representative and witness, and it has His authority to minister and teach in His name, or else our Lord disciples free to form churches according to their own notions as they might see fit. In which case the Church has no divine character

allegiance, our loyalty and our love.

and no divine authority." We lately came across a poem of Dr. John Neale's, written in 1862, entitled Church Unity. Dr. Neale, many of our readers will remember, made those exquisite translations of many of the great Latin Hymns, notably Bernard of Cluny's Celestial Country, which are confessed to be the best renditions we have of them in English.

Neal was one of those Catholicminded pioneers in the Anglican body, who labored much and suffered We give the poem below. CHURCH UNITY

O sweet rainbow, yearned for long and dearly, ome day one only Church shall

broken, and incipient Yet not less God's covenant with man.

shall not behold thy perfect beauty We shall never trace thy sevenfold

power; Others be the triumph, ours the duty, Others be the sunshine, ours the shower.

Show us, Lord, Thy works: our sons Thy glory Yet ours all, though this be all we ask. May it be said, perchance in future

story, Those were men that then did Union's task.

Men whom satire could not move and ban out, Men who would work on and would

cannot," ere men who prayed the Church to peace.

we fling the dastard question How," spake Common Sense, "can this be done?"

For we know the Everlasting Prom-Father, Thy will is they shall be

#### AFTER-WAR PROBLEMS

MUST BE SOLVED BY CHURCH The outstanding need of complete organization of the whole body of study of Catholic principles in re-lation to the conditions of life around us, and of prompt Catholic action, were forcibly presented by Father Plater, S. J., at a meeting in London, recently.

Father Plater said that it was not those who had lost money or had been physically crippled by the war that were most to be pitied. It was by it. There were well meaning people who had set their hearts on social reforms with Christianity left out, with a sort of silly heaven on earth an undenominational Utopia. Everything such people had anchored their mind to had gone.

It had been pointed out that the eople in this war who were most cheerful were the Catholics. He did not think that meant they were foolof the mountain in labor bringing ishly optimistic. They had been hit forth a mouse. However, an important side issue or development of and sacrificed as much as anyone. in the army, they must not forget that the proportion of Catholics in it had far outnumbered the proportion

they believed God's work was being civilization. Catholics felt they had smiles.

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no special opportunity at the present moment. I say that the Catholic opportunity is here and now during the war. Now, when the minds of people had been softened and were more susceptible to Catholic truth than ever before.

Father Plater pointed to the enormous number of men who had seen for the first time the Catholic Church in operation. The effect of this was ery striking and showed itself in all sorts of ways.

Father Plater had himself been asked by an Orangeman to bless a miraculous medal for him. Men's minds had undergone a great revolu tion. It would be to this to a large extent they would have to look for the building up of a Catholic England. Father Plater said he could give a thousand examples of the present trend on things. People who would not have dreamed that the Catholic Church founded no church, but left His had ever contributed to the general welfare were becoming possessed of to do the work of building up, it was

He then indicated three main lines upon which Catholic clergy and laity, men and women, ought to concentrate at once. These were organization, study and action. He pointed to the power of organized effort that had succeeded in keeping our Catholic schools. But they must remember the danger to their schools was not the only one. There were other dangers as to which Catholics were not so alert. For those they must organize all their available resources.

Then he came to the subject of study. There were two classes of knowledge for them to learn and assimilate; the knowledge of Catholic principles and the knowledge of the actual world they lived in, the actual social forces and dangers that might be coming upon the Catholic body. By study they would enable themselves to take really intelligent co-operation in this great opportunity that was offered. If they noticed the observations, the literature pub lished by active people, social reformers and such people, they found a great deal of cleverness, practical good sense, but a most astounding absence of principles, which fact was what spoilt a great deal of excellent work. People outside the Church were beginning to see that the Catholic Church, besides revealed truths of religion, lit up for us sound principles of morality and social science; principles that could guide us in our dealing with out fellow men in the various departments of our public life. He did not believe Catholics had yet recognized what an advantage they had there. Shrewd outsiders saw it more than Catholics did.

needed in the after-care of those leaving school, in supporting Catholic press, in Catholic huts for soldiers -- in many directions. concluded by saying that they did not take themselves nearly seriously enough. It was not that they claimed to be better or more clever than others, but if they could only use what they had they could do a great deal for the raising and ennobling of the world. They could make their own the prayer of that little child who said: "O God, your King and Come quickly. country need you. Amen."-Frovidence Visitor.

#### ST. BLAISE

On this feast day the blessing of

throats takes place.

Now St. Blaise lived in the very early days of the Church. He was trained to be a physician, later he was a bishop and afterwards a martyr. Before the final tortures inflicted on him by the pagans took place, he lay for a long time in prison. on the way to prison, he performed a wonderful operation upon a boy who had a fish bone caught in his throat. As a physician he effected many other cures, so remarkable for that period of limited medical information that they may be said to have been miraculous.

For this reason, many people, after his death, asked his intercession during illness. When the blessing of St. Blaise is given, the ceremony generally takes place in the following manner: Two candles are consecrated, generally by a prayer; these are then held in a crossed position by a priest over the heads of the faith ful, or the people are touched on the throat by them. At the same time the blessing is given: through the intercession of St. Blaise preserve you from throat trouble and every other evil." Saturday, Feb. 3rd, is St. Blaise

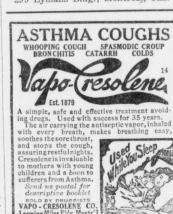
If all knew how easy cheerfulness makes things, the work of the world would be done patiently and with



#### Painful Swollen Veins Quickly Relieved and Reduced

Mrs. R. M. Remier, of Federal Kansas, writes an interesting at of her success in reducing a case of enlarged veins that sho encouraging to others similarly afflicted. She suffered with badly swollen and in-flamed veins (in fact one had broken). flamed veins (in fact one had broken), for more than seven years before she became acquainted with Absorbine, Jr., and used it. Absorbine, Jr., was faithfully applied for several weeks and, to quote from her letter, "The large knots in the veins left, it was all nicely healed, and has not bothered me since." Absorbine, Jr., is an antiseptic liniment—healing, cooling, and soothing. Safe and pl assnt to use. \$1.00 and \$2.00 at your druggist's or postpaid. Liberal trial bottle postpaid for 10c. in stamps.

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#### Actress Tells Secret

A Well Known Actress Tells How She Darkened Her Gray Hair With a Simple Home Made Mixture

Miss Blanche Rose, a well-known actress, who darkened her gray hair with a simple preparation which she with a simple preparation which she mixed at home, in a recent interview at Chicago, Ill., made the following statement: "Any lady or gentleman can darken their gray hair and make it soft and glossy with this simple recipe, which they can mix at home. To a half pint of water add 1 oz. of bay rum, a small box of Orlex Compound, and ½ oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until it be omes the required shade. This will make a gray haired person look 20 years younger. It is also fine to promote the growth of hair, and relieves itching and dandruff."

#### CHATS WITH YOUNG

A FRIEND'S GREETING

I'd like to be the sort of friend that you have been to me, I'd like to be the help that you've been grudgingly.

always glad to be, I'd like to mean as much to you each

minute of the day As you have meant, old friend of mine

to me along the way. I'd like to do the big things and the splendid things for you, To brush the gray from out your skies

I'd like to say the kindly things that I so oft have heard And feel that I could rouse your soul the way that mine you've

and leave them only blue;

I'd like to make you feel as rich as I, who travel on Undaunted in the darkest hours with you to lean upon.

I'm wishing at this New Year time that I could but repay A portion of the gladness that you've strewn along my way.

And could I have one wish this year, this only would it be: I'd like to be the sort of friend that you have been to me.

-Detroit Free Press

#### A MOTHER-MADE MAN

Dr. Lorimer tells this story of one of the most distinguished men, who was introduced at a great public meeting as a "self-made man. stead of appearing gratified at the tribute, it seemed to throw him for a few moments into a "brown study."
Afterward they asked him the reason for the way in which he received the announcement.

'Well," said the great man, "it set me to thinking that I am not really a self-made man." "Why," they replied, "did you not

begin to work in a store when you

were ten or twelve?"
"Yes," said he; "but it was be cause my mother thought I ought

'But then," they urged, "you were always such a great reader, devouring books when you were a

Yes," he replied; "but it was because my mother led me to it." But then," they urged again,

'your integrity was your own." "Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the My mother called me and asked me what I was doing. I told her and she said, 'Tom if you do that you will be a cheat.' I think my mother had something to do with my integrity; and, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."—Sun-day School Visitor.

#### SMILES A SOURCE OF POWER

No person ever gained popularity who did not understand how and when to smile. Not that one can take a course of study in smiling. It is purely a matter of tact and intelligence. But the man who smiles his way through life always has a much better time than he who white the color for for the color for the color for the color for the color for the cultivates a sober face at all times. We do not know a person until we his decision, his father rejoiced and see him smile. There is no greater character sign than the smile.

Nine persons out of ten rise in the morning not inclined toward good for the sake of the good he was learn-They may not realize the ing to do, he stuck at his task. fact, but it is so. to be in a large hotel, it is worth his while, if he cares to study human nature, to look at the guests as they come in to breakfast-that is, if he is breakfasting at the ordinary business hour. Watch the expressions as the orders are given to the waiters, and note the small percentage of smiles. The reason is, that calling them bad names. human nature is not at its most pleasant stage when the day begins. One might think that rest ought to make us all pleasant, but the contrary seems to be true.

Here is one reason why smiles are

powerful. The individual who greets his family and friends cheerfully in his house for the poor, and at last he united. The monarch of the State The individual who greets g is certain to impress Even if we do not sold the house itself. the morning is certain to impress pleasantly. happen to feel particularly pleasant ourselves, we are usually in a receptive mood in the morning, and the smile falls on good soil. It bears fruit. "I like my assistant,"

The same of Poisson and Street and Stree when he comes to the office in the

The perfunctory sort is best unnoticed. No one likes it because it appreciate is that which at times lights up the face whose expression is inclined toward sternness. It seems a veritable rainbox of records the seems are related to the seems at the seems are related to the seems are related to the seems at the seems are related to the s seems a veritable rainbow of promise, telling of the good nature that is behind the smile, although it does not always see fit to be on dress arade. Then there is the sympa- capture the beasts.

It comes upon you like a breath of fresh air on a close day. It is infectious. One feels immediately

as if he must smile, too, and he is eyes closed, too absorbed to hear the certain to feel pleasantly inclined soldiers, were all the leopards and doubtful about intruding. Then

The person who calls on business your, own kindness. You can not tell why, but you feel much more inclined to friendliness than if he had greeted you curtly; although you might have thought him extremely business-like. He will succeed, the man who smiles if only with his some Christian. The Christians and eyes, where the man who drops into the offered chair without a pleasant and bring back both the beasts and word will come perilously near the Christian." failure.

All the world loves a sincere smile. I'd like to give you back the joy that you have given me,

The possessor of an infectious smile has one of the best weapons that Yet that were wishing you a need I exist for use in the fight for the hope will never be; exist for use in the fight for the common goal of success. — The

#### OUR BOYS AND GIRLS

#### THE THROAT BLESSER

How would you like to be a Christian and who go to school with you were pagans? It would be pretty lonely, wouldn't it?

Saint Blaise had no playmates who were Christians. He grew up in the town of Sebaste, a town in Armenia, near Turkey. His parents were very wealthy, and bought him many presents to while away his lonely hours, but Blaise liked live things like children and animals, so often he would steal out of the cool court of his home where the fountain splashed and the birds sang among the rare plants, and would wander down the the green woods.

Here he would sit so quietly that the wild beasts would go on with all their domestic work just as if he were not there at all. Soon they would even come near the little. play with them. He grew to know their calls to each other, and at last he could bring them to him whenever he wanted them. Birds he could call in the same way, and his visits to the wood brought out a choir of bright colored songsters to warble over his head.

As he did not have any children to his furred and feathered friends. Why won't the other boys play

with me?" he often asked them why do they call names after me? I like them.' Then at other times he would

wonder and wonder How can I make friends with

those other boys?" As he grew up and learned what it meant to be a Christian, he knew it was his duty as well as his pleasure, to make people like him so that they would learn to love his religion. So now when he went to the forest he would ask his friends:

What shall I do when I grow up so that people will learn to know my

God through me?"
And one day the answer came. Up limped a wolf to him with a thorn in his paw. Blaise removed it, and the poor wolf was so relieved that he jumped up and down with joy, and would follow Blaise around like

When he told his wealthy father medicine in the country. Blaise

Blaise returned to Sebaste a wonderful doctor. Anyone who was sick could come to him and he would cure him without pay. Then many of the poor pagan people would say

Christians are good. It would be better if we became Christians, too, instead of wasting our breath

Blaise's father and mother had died by this time, and left Blaise all their money. But in Blaise's hands money disappeared rapidly because he gave much to the poor sick in order to make them more comfortable. Soon

said one business man, to the writer, because he always looks as if life had some pleasant things left in it.

The story of Blaise's goodness spread throughout the country. Christians came from long distances to see him and to ask his prayers morning. That is a practical example, and the man meant what him bishop, and though this great him bishop, and though this great honor came to him, he went right on

There is a wide variety of smiles. living in his cave. Now at this time there was a cruel emperor, Licinius, who desired the death of all Christians. He arrested

thetic smile. There are two varieties of this, the oily and insince, cere, and the kindly and truthful sort. It is not difficult to distinguish their way. But not a beast sprang at them or hurriedly leaped away.

toward the person bestowing the tigers, and lions, and wolves of the smile. The shy smile indicates that near-by country. The animals just there is any amount of kindness in stared at the soldiers with their big the heart of the owner, but that it is topaz eyes and did not budge. So astonished were the men that they there is the surly smile, which comes stole away without saying a word,

and back they went to the governor, Oh, excellency," they exclaimed, and smiles when he greets you, "in the forest we came upon the god pleasantly but not effusively, stirs Orpheus whose music hath charm in in the forest we came upon the god There did he kneel with all the kings

of the animal world about him."
"Fools!" said the governor, who some Christian. The Christians and

When the soldiers entered the forest this time the animals were all dozing the hot afternoon away. The soldiers went straight to the cave of the holy Saint Blaise, prepared for resistance on his part. But Blaise said simply when he saw the soldiers : "I am ready. I have long expected

As the rude soldiers hurried him down the mountain, Blaise took quick glances about just in farewell How would you like to be a Christian the children who live next door day be got to school with you won! He was glad that his animal friends

> When the little company passed down the streets of the Sebaste the people crowded after, not to call names at the Christian, but to invited the Wesleyans to seek refuge plead for mercy for him. One mother brought up her child who mother brought up her child who we have the first religious body of was choking to death on a bone. The United States proclaiming the soldiers let Blaise stop to cure the doctrine of religious liberty and child. And that is why people with equality and condemning religious child. And that is why people with sore throats still pray to Blaise to ask his intercession.

Agricola, the governor, tried hard hot dusty highways until he came to to make Blaise say that he would give up being a Christian. Blaise quietly refused. Then the soldiers tortured him; still he refused. Then the governor resolved that Blaise should die. But how should they would even come near the little kill him? It was no use to put him figure so that he would rub them and lev with them. He gray to know the figure of the fig they knew that far from hurting Blaise the beasts would protect him.

So they decided to drown him.

According to the orders of the governor, the soldiers took Blaise in a boat out in the neighboring lake. But just as he was cast off Blaise made the sign of the cross and the As he did not have any children to talk to he often told his troubles to his furred and frashbayed friends. beautiful to see. But the heathens were too angry to notice wonders, and he let them seize him, and he bowed his head to have it cut off. martyrdom for that Master he had served so long.

> What are you going to do in honor of the Saint's feast day? He loved children, and did much for them. He is still glad to help little ones, if will ask him.

And so will you go to Mass on February 3rd or will you bring your rosary into the church for a visit, or will you do something directly after Blaise's heart, and resolve to make friends with animals?—Rae Dickerson in New World.

#### HISTORY PROVES THE GREATEST TOLERANCE OF CATHOLICS

By Alex, St. Clair Abrams The Florida Metropolis, Jacksonville, Fla., Sept. 18, 1916.

"I shall not discuss what occurred in Europe several hundred years ago because such discussions have no bearing whatsoever on the situation in the United States. As Count Montalembert, the famous French writer said, 'I view with as much writer said, I view with as much horror the atrocities perpetrated in the name of the Catholic religion on Protestants in France, Spain, Holland and elsewhere as I view the atrocities perpetrated in the name of the Protestant religion on the Cath-olics in Germany, Great Britain, Ireland. Switzerland and elsewhere.

POLITICS NOT RELIGION

"As a matter of fact, the student of these days is bound to recognize the fact that politics and not religion was the all pervading influence be-"I can live as simply as my Master lived," he thought, "I'll go to the trated in the name of religion." Tais is the whole story in a nut

#### IN THE UNITED STATES

"In the territory of the United States Spanish Catholics originally peopled Florida, parts of Alabama, Louisiana and our Pacific Coast, French Catholics colonized parts of Vermont, Louisiana, parts of Alabama, parts of Illinois, Missouri and other Western States. Is am unable to find any record of religious oppression by these Catholic colonists. Protestant as well as Catholic historians are full of praise for the Jesuit and other missionaries of the Catholic Church who first introduced the Catholic religion in the territory now forming part of the United States. As a matter of fact, non-Catholics lived in this territory in perfect harmony with Catholic

IN THE NEW ENGLAND STATES "The New England States were principally settled by British Puritans seeking a refuge from the intolerance and oppression of the govern-Cavalier element of Great

all religious faith except that which they believed. Among the curiosi ties of religious intolerance are the laws and ordinances promulgated by these people and the strenuous efforts they made to drive out of the colonies every person who did not agree with them in the matter of religion.

CAVALIER COLONIES

"Virginia and the Carolinas were originally colonized by the British Cavalier element, they in turn leaving the mother country to escape the religious intolerance and persecution of the then dominant Puritan element in Great Britain. They, imitating the Puritans of New England, at once decided that there was not room enough in the then wilderness for anybody who differed from them in matters of religion; hence we find Virginia a conspicious example in expelling from the commonwealth the Wesleyans now krown as Methodists. These are historic facts.

A CATHOLIC COLONY

"Maryland was settled by English and Scotch Catholics. Their first official act was to declare the most absolute religious tolerance and freedom. When New England expelled the Quakers and other diswere sleeping so that they would senting sects, these Roman Catholics bring no harm to the soldiers in his of Maryland invited the outlawed people to come to Maryland and settle, which they did. When Virginia drove out the Wesleyans, these same Maryland Catholics in Maryland, which they did. Here intolerance in any form to be the adherents of the Catholic Church in what is now the United States. This action of the Maryland colonists took place years before Virginia, under the leadership of Jefferson and Madison passed her famous religious equality law. Indeed, the action of these Maryland Catholics was the first declaration made on the American continent that persons had an absolute right to believe in whatever religion they saw fit and to be protected in such be-This is also a matter of historic

CONTINUED TOLERANCE

"It is an astounding fact that when the non-Catholic element got the control of the colony of Maryland, entirely forgetting and ignoring the course adopted towards them by the Catholics, they immediately passed ordinances and laws dis-franchising and ostracising Catholics in Maryland. This also is an abso lute historic fact.

SPIRIT OF TOLERANCE

"When the revolution of 1776 broke out the spirit of religious tolerance had become general throughout the territory of the United States In the famous convention which declared the inde pendence of the United States there were two Catholics, both of whom signed their names to that famous document. There were Catholic members of the convention that framed the Constitution of the There were thou-United States. sands of American Catholics in the Continental army. American Catholics spent their money freely to further the cause of the revolution. General Washington, in his famous letter, proclaimed their patriotism, their heroism and their loyalty to the cause of the revolution. French Catholic nation, with its army and navy, enabled us to gain our independer ce. Indeed no fact better established than that in the territory which now comprises the United States, before the establishment of the republic, the adherents of the Catholic Church were foremost in exhibiting a spirit of religious equality and tolerance and in aiding by their labor, their money and their lives in the development and prosperity of the colonies

UNDER THE REPUBLIC

"Since the establishment of the United States the history of the Catholic Church within the Republic has been precisely the same as during the days of the colonies. We never had a war where thousands of Catholics did not enlist in the army. The battle of New Orleans was won largely by Catholics. During our Civil War thousands of Catholics were in the armies of the North and South. From Louisiana went regiments composed almost entirely of Catholics with Catholic chaplains. One of the most pathetic and stirring lyrics ever written, "The Conquered Banner," had a Catholic priest for its author. The author of that other stirring lyric, 'Maryland, My Maryland,' was written by a Catholic. A Catholic wrote the 'Star-Spangled Banner.' Beauregard and other officers of the Confederacy were Catholics; Sheridan and other Federal generals were Catholics. Every part of the Union is replete with evidences of the devotion of Catholics to the country.

#### PRIOR ERUPTIONS

"Whenever there has been a lull in the strenuousness of our ordinary political party questions somebody has started an anti-Catholic crusade. Thus we had the 'Know Nothing,' crusade in 1856. Some twenty years laterit was revived under the name of the 'A. P.A.' Its recrudescence today under the name of the 'duardians of Liberty' has again been denounced and condemned.

OPPOSED TO POLITICS IN RELIGION "Consistent with the spirit of Britain. They at once proceeded to tolerance exhibited in Maryland the

# GOOD ADVICE

#### To Go On Taking "Fruit-a-tives" Because They Did Her Good

Rochon, P. Q., Jan. 14th, 1915. "I suffered for many years with terrible Indigestion and Constipation. I had frequent dizzy spells and became greatly run down. A neighbor advised me to try "Fruit-a-tives". I did so and to the surprise of my doctor, I began to improve, and he advised me to go on with "Fruit-a-tives".

I consider that I owe my life to "Fruita-tives" and I want to say to those who suffer from Indigestion, Constipation or Headaches-'try Fruit-a-tives' and you willgetwell". CORINE GAUDREAU.

50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruita-tives Limited, Ottawa.

Catholic Church and its members in the United States have been uniformly consistent in their unbending hostility to any union of State and Church. No where and under no circumstances have they ever exhibited the slightest purpose to carry their religious views into politics. Thus we saw in Louisiana when the Catholics were in the majority in that State, Protestants and Jews elected to high offices, the Catholic majority ignoring religion when their votes were cast. In this State the same spirit has been exhibited, I recall one instance in this city where a Catholic was a candidate for an office and a majority of the Catholics in Jacksonville voted for his opponent, while the mass of his came from non Catholics. And this not because of any religious question, but because those elieved that of the two candidates the non-Catholic was the most desirable for election. I doubt very much if any Catholic in Florida ever went to the polls and gave a thought as to the religion of a candidate when he cast his vote.

Never think that any storms of temptation or evil dispositions can separate you in the least from our Lord.—Father Dignam, S. J.

Cast aside the attractions of human love and thou wilt find ineffable delights in My Heart.— Our Lord to St. Lutgarde.

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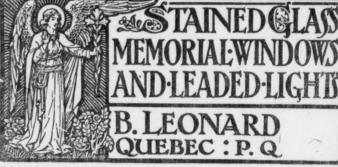
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Knowledge, when wisdom is too strong horse that throws the rider. weak to guide her, is like a head-Quarles.



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HO WOULD EVER have expected to expected I thought you left Canada

I thought you left Canada some years ago. My, Bill! You look just as natural as ever. Let me see now, it must be thirty years since I saw you before. 'I hat was since I saw you before. 'I hat was the time that your father and my father were attending a meeting in Toronto and were staying at the Walker House. Gee! Those were the happy days. I will never forget. My! How you laughed at me when I fell sliding on the clean floor of the Office of the Hotel. My Dad thought is that so? I was there myself last week. My Gosh! they have got the House fixed up beautifully, and the Meals are just as good as ever. In fact, I think they are a little better. It does an old timer of that Hotel a lot of good to see the way in which they look after women and children when they go in there. Mr. Wright, the Proprietor, is on the job all the time, moving around to see that everybody is attended to. Nothing escapes his eye. No doubt there will be lots of other Hotels in Toronto, and many of them pretty go d ones, Billy, but there is only one WALKER H JUSE for mine. Well. TORONTO'S FAMOUS HOTEL.

go d ones, Billy, but there is only one WALKER HOUSE for mine. Well, Good-Bye Old Chap! All right, that's a Go! Walker House next Tuesday. Mind your Step, you are getting old now, Bill. Good-Bye!

TORONTO'S FAMOUS HOTEL TORONTO'S FAMOUS HOTEL Good Walker House next Tuesday. The WALKER HOUSE Geo. Wright & Co. - Proprietors

## First

Announcement We have in preparation a new book under the sug

gestive title : "The

# **Facts About**

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 October, 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 based on the best authorities and written more particularly with a view to the "man on the street". Monsignor O'Hare admirably fills this want, and the book will be published at so nominal a price that those whom the subject interests may readily procure additional copies for distribution. We also beg to call your attention to the fact that this work will be an excellent addition to the mission table.

The book will have approximately \$52 pages 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 8. Luther, Free-will & Liberty of Conscience 9. Luther as a Religious Reformer.

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The Catholic Record

LONDON, CANADA

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DEPARTMENT OF FINANCE, OTTAWA OCTOBER 7th, 1916.



#### CATHOLIC IDEALS IN SECULAR LIFE

The Catholic, moving in secular society, should be as a breath of pine or balsam in a windy air, per-vasive, tonic, effectual, yet suggestive of its source rather than of Just as one is conscious at Bar Harbor or in the Adirondacks of a sense of physical refreshment which must be referred to the great trees and the mountains, so one experiences, or should experience in presence of a clear Catholic per sonality, a social and spiritual influence which, when traced to its source, is found to spring from Catholic belief and practice. No other man conducts himself as does the genuine Catholic, because no other man is in possession of the full content of Christian Revelation or the complete code of Christian deportment. Others enjoy at most only some of the beautiful remnants of

these treasures. There is not one dogma of the Catholic Church that does not react perfectly to the test of Teresa of the Child Jesus, "to make Love more She prayed it, she advised it, loved." she went about singing it. Above all, she flooded every act of her will and body with its supernatural sweetness. She discovered, and would have others discover in all the dogmas of the Faith the source of that air of pine and balsam which every truly representative Catholic gives forth One may not be able to define this air perhaps, but it pervades the true Catholic's life like a social perfume. A simple example will illustrate how

Tourists frequently declare that they have found the deportment of a peasant nun or a lay-brother to sur-pass in actual correctness that of experienced attendants on courts. This is not surprising. What Catholic child is not instructed in court etiquette? He has been a scholar in the court of the Blessed Sacra-To be anything but reverent ment. in the Royal Presence with which he is so familiar would be difficult to point of embarrassment. The habitual practice of gentleness in their places of worship becomes a social asset in the lives of even very Catholics, and we often see what is called a well-born child at a distinct disadvantage in this respect with the orphan pupil of a Sister's Even modesty and humility cannot hide themselves under bushel; for modesty and humility so earnestly taught by Catholic discip-

most obtuse worldling recognizes. It was Father Thurston, I think, who wrote the little manual on religious deportment, which is used in many schools; and in it he insists upon the motives of Christian disorderly behavior is not so much vulgar as a sin against charity. It is an infringement of the law bind years "a conspiracy against the ing us to de all things with a view to our neighbor's comfort and con-So it is, or so it should venience. be, with all Catholic conduct. motive is the very highest. When the garments of cloth of gold were removed from royal saints, it was discovered that the tunic of haircloth was nearer their hearts. Similarly, were the trappings of convention stripped from the true Catholic one might see enwrought beneath it the aspiration of Benedict "That the charity of Jesus Christ may prevail.

Not to those in the world is it given to enjoy that community of aims, sympathies and affections that therein requested certain informations. The distribution of all the kings of earth, and his cause more sacred. The confines of is possible in the Religious Orders. wheat grow side by side, in the social garden. All the strength and wholesomeness of the wheat cannot change that thistle, but the thistle may not be allowed to uproot or ings of the Catholic Church, but in the well planted wheat. Strange and painful are the natural strainings and antagonisms of the social order; yet the end of the

It expects so much from those whose claims are so high. Declaring that we alone have the true life-giving be baptized at my hands.

Sacraments, we correspond so miser "When I saw him I said: Doctor. kind in spite of war's opposition. ably to the world's just expectation of us! Society has heard that we datholic? In reply he said:
dwell in the fulness of the light of revealed truth, symbolized on our the first church I have ever entered.

That is a very fair question. This is children to pray that peace may come, for he feels that there are altars, at our shrines, and even at There were no Catholics in my crisis in human affairs when there is our biers; and we give forth only a county, and the first I knew of the faint and flickering glimmer! There Catholic religion was when I read a as Lincoln once said, and to beg the would be no such journal in the world as the Menace if Catholics to me.' practiced faithfully our holy Faith. The Menace lives and thrives by our said the Cardinal.

failure to demonstrate individually were wrapped in a re-

natural diffusion of Catholic ideals in secular life. This cannot be done so long as there exists any superior comes from the reading of Catholic Pity the countless mothers in anguish of aloofness, or alien sympal papers.'

thies. Certainly it cannot be done by neglect or misrepresentation of our actual belief and more Catholic a Catholic is, the ing, in secular life make so grave a mistake as when he endeavors to con-ceal, or above all to apologize for the matter of social relationship that s not rarefied, sweetened and invigorated by those celestial airs which breathe from a sincere, urbane and

gentle Catholic The Catholic may not fail any man, woman, or child who turns to him with confidence and affection; for this is like the sealing up of spring which the thirsty one had expected to see gush forth in living water. Not the Menace, but the dis appointing Catholic is the clog on the chariot wheels of holy mother Church. To radiate the teachings of the Church from our homes, as the holy house of Nazareth radiated them, is indispensable to any career that would escape the just displeasure of our friends, the "Guardians" and the "Patriots."

A prominent Anglican clergyman is reported to have said that if dur-ing twenty-four hours Catholics were to lead that perfect life of holiness and purity which their Faith enjoins, the thousands among whom they live would be irresistibly drawn people to be extravagant is preposterback to the Church of Rome. There may be some exaggeration in the statement, for good example is not the only factor in conversion. it is certainly true, on the other hand, that the indifferent, worldly heard. And yet behind it lurks the and sinful lives of too many who have received the gift of the true Faith and boast of it, are violently closing the doors of the Fold of Christ against vast numbers who are thus driven away from its peace and calm by the startling contradiction they witness between practice and belief. Beyond all doubt such a scandal should quickly disappear.— E. S. Chester in America.

#### CARDINAL GIBBONS

ON NEEDS OF CATHOLIC PRESS

With the hope of arousing the interest of the Catholic people of the United States to the need of a more generous support of the Catholic press, an interview was obtained with His Eminence Cardinal Gibbons, the dean of the Catholic hierarchy in America.

When asked, "What do you think is the greatest need of a Catholic press in this age ?" he stated:

'That's a very big subject, but I would say to be always truthful and not too fault-finding; rather use the constructive method than the destructive, as it appeals more to the

"What do you think the Catholic press could accomplish if supported by our millions of people?" was the second question asked him. "A great deal," replied His Eminence, and as he spoke his face glowed with line are shining virtues which the the conviction that what he said was true. The Cardinal then went on to say that the paper could supplement the work of the priesthood and could also educate the people in the doctrines of the Church. Another deportment rather than deportment great field of the Catholic press, he It is suggested to young said, could be the correction of misfor example, that loud and representations of history, which, rly behavior is not so much according to a distinguished writer,

CATHOLIC PAPERS SHOULD NEVER BE

THROWN AWAY picking them up. I will give you an in one of the world's greatest palaces, instance of the good resulting from a lonely man upon whom the burden

the reading of a Catholic paper: When I was in North Carolina, forty years ago as a Bishop, I had a letter from a Protestant gentleman who was a prominent physician in and princes by reason of his priestly that State. He addressed the letter office. His rule is vaster than that tion about the Catholic Church. On the contrary, the thistle and the Through a strange coincidence the letter got into my box. I read it, the noblest, the purest, the truest, and it started a correspondence the most cultured of earth's sons order to avoid unnecessary correspondence I sent him some Catholic pondence I sent him some Catholic by love. The kings and warring books to read. After several weeks princes of earth listen to his voice, he wrote me saying that he was and he has been able where others satisfied and convinced that the have failed, to mitigate the awful-Such is the ideal, and yet society is often disappointed in Catholics. It expects so much from those relationships and convinced that the Catholic Church was the true one. He further stated that on such a day he would go to Wilmington with the catholic characteristics. he would go to Wilmington with his wife and children, and, if deemed wounded and to the dying, to solace worthy, that they would be happy to the last hours of the fallen, to accent-

remember another instance, Some goods were wrapped in a religious paper. as Christians the infallible truth of which proved to be the old Catholic our dogmas in our commonplace Mirror, of Baltimore, and it led to the cular life.

What is needed is a more easy and the bundle in a box and read the of men; in this hour made terrible

war. I think every boyshould spend a couple of years under military authority. It would develop their his convictions. There is not a function or service of human affairs in discipline and improve their health. The young men of today, as a rule, too little discipline and too much liberty."-Philadelphia Standard and Times.

#### THROWING STONES

A CRITICISM OF THE CANADIAN PATRIOTIC FUND THAT IS POORLY BASED

Too extravagant, of course ! Those wives of soldiers are living better than when their husbands were at home! They are wearing better clothes! Their children are more warmly clad! They are actually in comfortable circumstances Clearly, the Canadian Patriotic Fund is at fault. Clearly it is time for us to tighten our purse-strings. Why should we pay to make women comfortable, or their children warm, when their own husbands or fathers did not keep them either comfortable ous! The men who administer the Patriotic Fund have no business

judgment. And so on, and so on. It is the heard. And yet behind it lurks the fact that for every case where a soldier's wife betrays a taste for little things not wholly necessary to existence, there are a score who are saving every cent they can against that day, certainly coming to thousands of them, when the breadwinner is reported dead or wounded, or the day coming to every other one, when he arrives home, and goes out to look for a job.

In every town the workers for the Thrift. In most cases successfully. But they are handicapped, sadly handicapped, by the absolute failure of the richer classes to show any tinual extravagance, but it certainly hesitates to withhold assistance from who may yet be taught to see the wisdom of economy and saving.

carnage, then the Catholic Church has sought at least to mitigate its

But more than this: Are we stay-at-homes, we "gentlemen of Canada" Ma now abed"—to paraphrase Shake-rocker—in a position to criticize effects. May I recall that from the speare-in a position to criticize severely the woman whose husband may any hour lose his life fighting battles in France? Rather should it not be a matter for pride that we have it in our power to keep captive, to furnish solace to those the wolf from her door and relieve her from all anxiety except that outcasts. May I recall the great which must be ever with the woman be moratic revival under the gentle whose man is "Somewhere in St. Francis, which helped to break St. Francis, which helped to break the found and did

#### THE CHURCH AND PEACE

By the Most Rev. Edw. J. Hanna, D. D., Archbishop of San Francisco

In the momentous crisis through final decision of the devastating the earth, the attitude of the Catholic Church must necessarily largely a determining factor. peace they must have large representation, and her guidance will be sought in the adjustment of a cause

where justice and mercy and right Tonight there sits in a little room a lonely man upon whom the burden of a world, upon whom the sins of men rest oh! so heavily. Of noble lineage, of high place in men's esteem, he is nobler, he is higher than kings His rule is vaster than that the earth are the boundaries of his empire, and hundreds of millions of give to him loyal, faithful obedience. He has been shorn of all temporal sovereignty, he rules in the world by truth, by justice, by kindly mercy, The kings and warring and he has been able where others ness of the present struggle, to obtain an exchange of prisoners, to protect uate the greater brotherhood of manwhat made you desire to become a In his messages, which go to the naught to do save to get on our knees, sermon in a paper that was handed God of battles in mercy to end the struggle.

POPE'S PEACE EFFORTS

Listen, if you will, to his prayer addressed to Christ: "During Thy Life on earth Thy heart beat with tender compassion for the sorrows with burning hate, with bloodshed Pity the countless mothers in anguish pray, will there appear that vision of benevolent institutions.

The final question related to one for the fate of their sons; pity the presentation of practice. The day, namely, universal military trainbetter, even in the eyes of the enemies of the Church. The world's dislike of lukewarmness and evasion is second only to that of God for the which His Eminence said he which broods such havoc and dissame thing. Never does a Catholic view of going to war, but to avoid men together once more in loving harmony. Thou Who didst shed Thy Precious Blood that they might live as brothers. And as once before to the cry of the Apostle Peter, 'Save us Lord, we perish,' Thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tran-

quility.

He implores Christian kings and Christian rulers to consider the value of human life, and the inalienable rights of men to the pursuit of things that have greatest worth. He tells them that war has come because men no longer love, but hate; he tells them that to slaughter men, and to destroy the monuments of their genius for race or national predominance is wrong; he boldly asserts that money and treasure and commerce cannot justify the killing of millions of men made in God's image and destined unto the vision of the Most High; he insists that a war of mere conquest in which kings fight for material aggrandizement only, must lie beneath the censure of heaven as an offense against human kind; and finally, he hesitates not to tell the world that war and ruin threaten the land because men have not hearkened unto the voice of God because men have hardened their hearts because men have risen up against God and against His Christ, because men have despised revealed wisdom, and fashioned unto them selves strange gods. In his prayer for peace, in his attitude towards war, his endeavor to mitigate war's horrors, Benedict XV. is but follow ing the traditional policy of the Church through the centuries.

CHURCH STANDS FOR PEACE The Christian code begets a spirit that is uncommonly uncongenial with war. The character engendered by the following of Christ will tend to the avoidance of war where there are preaching the gospel of is another honorable alternative, and appalling loss of human life, with its appalling loss of treasure, becomes taint, and we are in danger, alas! right only when liberty and freedom vent such violation there is no alternative save battle. But when in the woman who, by her consent, has placed a man in our firing line, and land, and filled the earth with its

> May I recall, in passing, "the "truce of God" has come our inter-national law, our international arbi tration. May I recall the Religious Orders established to redeem the whom war had rendered useless and Democratic revival under the gentle the power of the feudal lord, and did more than anything else to stop that bloodshed and pillage for which there was neither law nor right. now making to stop carnage before

the cup of bitterness overflows.

And so, traditionally, the great which the world is passing, in the final decision of the war which is war only when in honor aggression that is willing to serve and to help. war only when in honor aggression that is willing to serve and to help. demands resistance, only when human rights can in no other way be guaranheaven, she will teach man how he teed. In keeping with the same can make nobler and better condi-For in the struggle her children number millions, in the councils for ruin, the Church has tried to miti- what is the real brotherhood of mangate its horrors, and in ways known kind, without distinction of race or to herself, to bring combatants to of color, and that only in peace can make in the end for honorable peace.

> Church stand to-day for peace, I can through the ages. If you ask, does the Ancient Church do aught to bring peace, I can but point to the action of Benedict XV. and the Bishops of Europe, in the struggle which to day paralyzes the earth. If you ask, does the Ancient Church point the way to a new "peace of God," I can tell you of prayer to the God of battles, I can tell you of her doctrine on the value of human life, of man's mighty dignity and mighty place, and in the light of that doctrine, I can point triumphantly to the teaching of her Doctors in accordance with which war is unjust when carried on save for national honor, national integrity, human rights. I can point to her traditions in accordance with which all the kingdoms on earth, and all earth's treasure cannot compare for a moment to the loss of human life and the value of the human soul. If you ask, can the Church today help actively in restoring the world to the pursuits of peace, I can but tell you that she has no territorial interests, nor does she ask the freedom of the seas for her galleons; that in her there is no distinction between Greek and Barbarian, Slave and Free; that her children of every nation are national in principle they are separate from Catholics elsewhere; that her influon a farm. Later he went will make men value less the things earth in accordance with her stand- dustrial corporations.

# HOME BANK OF CANADA

habits of thrift and saving in their children parents are fulfilling a duty of an almost sacred character. The opening of a in a young per son's name early teaches the prac-tice of banking and saving.



taught to live upon little owes more to his father's wisdom than he that has a great deal left him does to his father's care." William Penn

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brotherhood for which we long, and for which this magnificent assem blage stands as a powerful witness.

AMERICAN IDEALS OF PEACE As children of the greatest of the Bulger, presiding judge of the Jackneutral nations we gather here to-night, hosts to the earth's seekers of Kansas City, tells that a couple after peace. What is my message, what is the message, of the Church to you? A spiritual ideal watched he explained, "teaches me that I at the cradle of the American Republiate of the American Republiate of the American Republiate of the American Republication of the American Republic lic, and the heroes of the Revolution fought not because they hated their get either a priest or a minister to brothers, fought not for territorial aggrandizement, fought not for commercial supremacy, but for a spiritnal ideal that embraced the right to live for the best things of life, the right to liberty, the right to pursue happiness in the ways of peace. And in the days of our civil strife our Catholic Transcript. Fathers were willing to shed the last drop of their blood that our national integrity might not be impaired, that human beings might be free. We have grown selfish in the heyday of our prosperity, and we prize, I fear, in the light of Christ, war, with its | too much, treasure and gold, and our ideals have at times a commercial sometimes fear grave danger, of example in this regard. The Fund does not tolerate deliberate and continued threatened or violated, and to preto-day in Europe, but in spite of all this we can, as Americans, lift our voice and proclaim to a warring world that our great spiritual idealism, and our glory in our spiritual

> shall gain not by arms, not by blood, not by martial prowess, but by patient, honorable, brotherly love, by that friendly arbitration which has become the great American path to peace. CHURCH AND AMERICA IN ACCORD In advancing these great American ideals, be sure that you have with you all the power of the Catholic Church, for she will stand in

conquest still remain, and that to th

nation that would call into danger

this spiritual inheritance we dare

say that we are ready, and we must

and to spill our blood. All else that

makes for the nation's greatness we

ready, to exhaust our treasure,

serried array for our spiritual ideals May I recall the efforts of our Holy she will keep before men's minds the Father to bring truce at the last dignity of man, she will teach him a Christmastide, and the efforts he is standard of right values, she will keep him strong in adversity, humble in the success and abundance of life, she will teach him that realization of those things which man obtain earth's highest blessings.

ake in the end for honorable peace. And finally, in the great reconstruction that must come after the exhaustion of the war, she will bring but point to her honorable record the wisdom and the love of twent centuries to healing the wounds of hatred and revenge.

Here in the West, this favored spot of earth, she will welcome the discontented of the warring world and as the Samaritan of old she will bind up his wounds, and pour in the oil of healing and the wine of brotherly love. And as of old she took the savage tribes of the North and molded out of them the great Mediæ val Europe, so too will she help you to gather in the men mad with the sight of blood, and restore them up to their spiritual inheritance, and make of them one great people for the honor of the race, and the glory of the American name, and the exaltation of those ideals which can never come save in the vision of peace. -Intermountain Catholic.

HOME BANK OF CANADA

"The Journal of Commerce," Montreal, Jan. 9 M. J. Haney, the new president of the Home Bank of Canada, is one of Canada's best known big business men. Mr. Haney was born in Ire land in 1854 and was brought by his parents to New York, but finally deciding that his future was to be the sense of being patriotic, not because in matters of faith and of Catholics elsewhere; that her influence in accord with her teaching, railroad construction and built many sections of road throughout Canada that pass, value more the things that | including a big portion of the C. P. R. must remain-justice, truth, right, Mr. Haney is a director of the North mercy, helpfulness love—and that American Life Assurance Company when men really value things of and of many transportation and in ards, and not till then, will there ably best known for his interest in dawn that day of peace for which we Roman Catholic educational and

HE KNOWS HIS RELIGION

There's a justice out in Missouri whose Catholicity merits nationwide recognition. He is Miles who applied to him lately for mar-riage were refused. "My religion," have no right to perform the sacre perform the ceremony." If the marriage question in this country is ever to be solved, the principles of the Catholic Church alone can effect the solution. And it is edifying to find such laymen as are not backward in asserting her doctrines.-

DIED

CARRIERE. - At 237 Rochester street, Ottawa, on January 6, 1917, Evon, daughter of Mr. and Mrs. E. May her soul rest in Carriere.

McGILLIVRAY.-At Glen Robertson, Ont., on Tuesday. Dec. 5th, 1916, Mrs. Margaret McGillivray, mother of Mr. Robert McGillivray, Hailey-bury, Ont., in her seventy-fourth May her soul rest in peace.

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Lady Amabel And The Shepherd Boy, by Elizabeth M. Stewart. A Catholic tale of England, a \* \* \* \* \* inch the love of an humble shepherd bo for the daughter of a noble English family is ridiculed. daughter of a noble English family is ridicaled. In the coarse of time various opportu-sites present themselves which bring him before her parents in a more favorable light, and results in her marriage. Late Miss Hollingford, by Kosa Mulholland, A simple and delightfi-l novel by Miss Mulholland, who has written a number of books for yeung ladies which have met with popular favor. Light Of His Countenance, The Harte. A highly successful story. The plot is flawless, the characters are natural, their conversation is sp ightly and unhampered, and the e are busts of genuine comedy to lighten the tragic darker shades.

Little Marshalls At The Lake, The, By Mary F. Nixon Rou et. Little Marshalls At The Lake, The. By Mary F. Nixon Rou et. Lost Jewel of The Mortimers, The; by Anna T. Sadlier.

Lost Jewel of The Mortimers, The; by Anna T. Sadlier.
Louisa Kirkbridge, by Rev. A. J. Thebaud, S. J. A dramatic tale of New York City after the Civil War, full of exciting narratives inf. sed with a strong religious moral tone
Maiden Up-To Date A; by enevieve Irone.
Magic of The Sea. The; or, Commodore John Barry in the Making, by aptain James Connells. It is a historical novel, and well fit to take its place besuce. Richard Cavel."
Mantilla. The; by Richard Amerle. The Mantilla is a romantic tale of insurrectiona y una, with Bob Weld n, engineering student and footbal king, as hero; and Mary Dun caven Mercaderes o herwise Cortia. for heroime.
Marian Elwood, by Sarah M. Brownson. The story of a haughty society grif, selfish and arrogant, who as akes to the shallowness of her existence through the appreciation of the 10-le for acceptance in the long of the acceptance of the strenger of the story of a starters.

ous example of a young man whom she atterwards marries.

Iarcella Grace. By Rosa Mulholland. The plot of this story is laid with a skil and grasp of details not always found in novels of the day while its development bears witness at every page to a complete mastery of the subject, joined to grace and force of diction.

Marriage of Laurentia, The; by Marie Haultmont, Mearrie extrain it will be of great interest, especially to fair readers.

Master Motive, The; by Laure Conan. A Tale of, the Days of Champlain. Translated by Theresa A, Gethin.

May Brooke, by Mrs. Anna H. Dorsey. The story of

Gethin, Brooke, by Mrs. Anna H. Dorsey. The story of cousins who are left in the care of their very

nacters nant Of Antwerp, The; by Hendrick Conscience

withheld on account of difference in social position
Mercy Hearts And True, by Mary C Crowley, A collection of stories for Catholic children, including
"Little Beginnings," "B ind Apple woman,"
"Polly's Five Dollars," "Marie's Trumpet," and
"A Family's Frolic"
Mesalliance, A. A Novel, by Katherine Tynan,
biss Erin. By M. E. Francis. A captivating tale of
Irish it e redolent of genu ne Celtic wit, love and
pathos and charming in the true Catholic spirit
that perm-aces every page
Milly Aveling. Py Sara Trainor Smith.
Mirror The: by Mary F, Nison.
Mont's Pardon, The, By Kaoul de Navery. An
histori al romance of the time of King Philip IV,
of Spain.

of Spain.

Mystery of Hornby Hall, The. By Anna T.

sadier
Mystery of Cleverly, The By George Barton,
Mystery of Naples, The; by Rev E, P, Graham.
With six illustrations,
My Lady Beatrice. By Frances Cooke, The story
of a society gril's development through the love
of a strong mun. It is vivid in chara terization, and a strong man. It is vivid in chara terization, and interest.

New Scholar At St. Anne's, The. By Marion J.

Brunowe. Ned Rieder. By Rev John We's. Old House By The Boyne. by Mrs. J. Sadlier. Picturing scenes and incidents true to life in am Old rouse by the boyne, by sais, j. Saduel, Picturing scenes and incidents true to life in an Irish Borough Orchids. A novel by Lelia Hardin Bugg, Orphan Sisters, The; by Mary I Hoffman, This is an exceedingly in eresting stor, in which some of the doctrines of the Catholic Church are clearly defined.

the doctrines of the Catholic Church are clearly defined.
Other M ss Lisle, The. By M. C. Martin. A powerful story of South African life. It is singularly strong and full of a tion, and contains a great deal of mas erly characterization.
Outlaw Of Camargue, The. By A. de Lamothe. This is a rapital novel with plent: of "go' in it. Parting of the Ways. The: by Florence Gilmore. Pearl O Antioch by abbe Bayle. A chairing and powerfully written story of the early ages of the Church.
Petronilla, and Other Stories. By Eleanor C, Donnelly.

Church.
Petronilla, and Other Stories. By Eleanor C.
Donnelly.
Playwater Plot, The By Mary T Waggaman.
Pover na By Eve yn Buckenham.
Return of Mar O'Mu rough, The; by Rosa Mulholland The sons and daughters of Ern will find this delightful volume a source of real pleasure.
Rose of The Wold By M C Martin. A very sweet and tender story, and will appeal to the rearer through these qualities.
Rosemary, by J. Vincent Huntington. One of the best vatholic novels ever written.
Rose Le Blanc, by Lady Georgianna Fullerton. A thoroughly entertaining story for young people by one of the best k own atholic authors.
Secret of The Green Vase. The By Frances Cooke.
The stryis one of high ideals and strog e characters. The 'secret' is a very close one, and the reader will not solve it until near the end of the

reader will not solve it unitable book shadow of Eversleigh. By Jane Lansdowne. It is a weird ale, blending not a little of the supernatural with various stirring and exciting lands. S. J. Conception, Maylai, during the eason 1916, ister Of hanty, The; by Mrs. Anna H orsey. The story of a Sister of haity who, as a nurse attends a non-Catholic family, at d after a shipwreck and rescue from almost a hopeless situation brings the family into the Church of God. It is especially

rescue from almost a hopeless situation brings the family into the Church of God. It is especially interesting in its descriptions.

So As By Free By Jean Comor. After living a life that was a lie, the heroine of this story renounces it all that she might atone for the great wrong she has done. A really abbothing and profitable story Sol tary island, The; by Rev. John Talbot Smith. As mysterious and fascinating in its plot as either of the sensational productions of Archbald Clavering Gunther, and it contains portraits which would not shame the brush of a Thackeary or Dickens Stamoe Hall a d Its Inmates, by the author of "Bs the Grey Sea." "An Old Marquise." "Mere Gilette."

Stawcutter's Daughter, The; by I ady Georgianna Fullerton. An interesting Catholic story for young people.

Tears On The Diadem, by Anna H. Dorsey, A novel of the inner life of Queen Elizabeth. So interesting that the reader will be loathe to lay it down before finishing the entire story.

Tempest O The Heart, The By Mary Agatha Gra? A story of aeep feeling that centers around a voung mo k musician.

Test Of Courage, The. By H. M. Ross. A story that gr ps the h art. The well constructed plot, the breezy dialogue, the Clear, rapid style, carry the reader away.

Thalia, by Abbe A. Bayle. An interesting and

reader away
Thalia. by Abbe A. Bayle. An interesting and
instructive tale of the Fourth Century.
The Waters Of Contradiction by Anna C Minogue:
A delightful romance of the sout and southern A delightful romance of the sout and southern people
Two Victories, The; by Rev T. J. Potter. A story of the conflict of faith in a non Catholic family and their entrance into the Catholic shurch. Their Choice. By Henrietta Dana Skinner. Its characters are leverly drawn, and its pages are full of shrewd wit and delicate humon. Tigranes, by Rev. John Joseph Franc. S. J. An ab-orbing story of the persecutions of atholics in the feurth century, and the attempt of Jul an the Apostate to restore the golds of Homer and Vingtl. Trammelungs and Other Stories, by Georgian Pell. Curtis

old in the standard of the Stories, by Cartis Trail of The Dragon, The; and Other Stories, by Maron F Nixon-Roulet and other leading Catholic authors. A volume of stories w ich make very interesting and profitable reading for young and and Mountain. The. By Marion A

n Of The Tide, The. By Mary Agatha Gray end.

Inbidden Guest, The. By Frances Cooke. A tale of hearts that love, suffer, and win. It is a uniquely conceived tale, full of unexpected complications, and with a heroine who is so truly Catholic as to be an inspirat on.

Navfaser's Vision, The; by Rev. Thomas J. Gerrard, Altogether a most fascinating book, and one which tends to strengthen the soul in its Godward effort, Winneton, The Apache Knight. By Marion A. Taggart.

With A Pessimist in Spain, by Mary F. Nixon. With 13 illustrations.

The Catholic Record