The Catholic Record

LONDON, SATURDAY, OCTOBER 7, 1916

THEY WHO WAIT

in its relentless grasp.

THEIR STRENGTH

latent forces of the mind have to be life reveal their solid worth. Happy are they who possess their souls in shadows we pursued!" patience; they will not be crushed under a load of care. Uncertainty will provide occasion for the exercise of faith-not merely that which expects unbroken prosperity, but which looks to the end in the decreed triumph of justice as well as the ultimate personal good. These are never really alone. Friends may console, but their strength to endure has its source within and above.

THE NOISY ONES

This revealing time, when all ordinary measures are outstripped, when virtues and vices define themselves sharply against the lurid background of battle, murder and sudden death, is bringing out latent heights and depths of capacity for utterance as well as for action. The coarse sensualist is on his defence, and growls out his censures upon all who would limit his customary enjoyments. The refined egotist rebukes the toilers and moilers for their lack of patriotism, though it resisted their claim to full citizenmusings on the decay of human nature in the public press; overimperial responsibilities courageously, for the most part without a com- glory and freedom. plaint. These amateurs fill the air with their noisy and monotonous ness" lose their efficacy in time.

LOOKING TO THE FUTURE

ners have responded to the call of resources opened up by public and on the pages of history.

for heavy work, with a whole train of scourges apathy even as it inspires disabilities that loom upon the fam- those who lose not sight of eternity. ily horizon when casualty interrupts | Into a short life he crowded years the hopeful outlook. Indeed there of achievement. He hungered and will inevitably be unnumbered cases thirsted; he bore with unalterable city. From a Catholic family in Our world has never come nearer of extreme hardship which will doom patience the brutality of Indians; he to a realization of life's transiency men and women accustomed to lives was tortured by those who were in front of "the insubstantial of comfort, and even modest luxury, enemies of the Cross and finally pageant" which cheats our senses to a pinched existence on a lower crossed over the borderland as a day by day than it is doing in these social level. It is of no use pretending martyr for Christ's sake. times of tumult. History and that changes of this sort can be easily tragedy are one now, for the fair met by moods of resignation and self- missionaries of Canada, who entered lands that were so lately smiling in denial. The things that can be the lists for the conquest of souls. response to industrial toil are becom- valued in money, apart from the We are sure that the young would be ing graveyards, and only shadowy common necessities of daily main. thrilled by a perusal of their deeds; memorials recall the forms and tenance, we can, most of us, do with and the adult who lives on low doings of millions who breathed and out when reverses come; but how loved and died in their country's many of the choicest things-books, ated by the wind that blows over the cause. The motive we dare not scan pictures, holidays, all the little refine- mountains of self-sacrifice. too closely, but the futility of much ments that pertain to the intellectual that wears an imposing garb and life, with "the charities that soothe boasts its greatness, who can deny? and bless " as outlets for expanding There are shadows that assume a means and elevating affection—have blacker appearance than ordinary to submit to curtailment under because they imply heavier risks and the strain of lost position or depleted upset our usual calculations. Such income. Only a heroic temper can is the loneliness that has become face such a contingency with calm the portion of countless thousands endurance. Still, we have high whose husbands or sons are "some- authority for the expectation that where in France," exposed to perils along with such changes of circumthat bulk more largely out of the stance unsuspected powers will come politic mist by which they are veiled to the surface. The old law of comfrom anxiously brooding eyes. This pensation still works well and wisely. sense of forsakeness is not like the For one thing, the so-called social chosen solitude in which some standard will have conformed to new natures grow stronger; nor do the requirements. A simpler and sounder compensations so liberally pro- view of life's true needs will be vided cover the deeper needs of sen- evolved under the general financial sitive people. Diversions may stress. It may be that society will wean light minds from a too-pro- throw off the galling yoke of fashionlonged attention to the hard facts of able custom, learning to dispense the terrible conflict in which these, with wasteful indulgences which our brothers, are engaged, but the divert trade and industry from their fixed idea holds some serions minds proper channels into swamps that yield no profitable return to the community. As for the striving millions who have little to lose in the way of goods and chattels, the future is Imagination may prove a foe to likely to reveal no heavier burden peace. Yet duty and interest alike for them than they have long carried, demand a studied calmness. All the Our very days are shadowy, every preacher proclaims: and Burke's summoned to meet the blank in the exclamation when he heard of a everyday experience. Here habits colleague's death echoes the secret of quiet musing on the real issues of sigh of every burdened heart-"What shadows we are, and what

FATHER JOGUES

The cause of the beatification of Father Jogues, S J., has been introduced before the Congregation of Rites for definite consideration and settlement. This news will please appointing a Nuncio to succeed him those who love heroic devotion and has been influenced by the considerunselfish thought and deed. Father Jogues was one of those who bore across the ocean the blessings of Christian civilization and braved the future conditions. terrors of the wilderness and its hostile inhabitants for the "greater glory of God." A son of Loyola, he was a worthy comrade of those who were the first to push the forest brambles aside—the first to cross the threshold of the wigwam of every native tribe-the first to plant the cross of Christ in the wilderness and to shed his blood cheerfully at its

THE JESUITS

We recommend the reading of the was but the other day that he lives of the early Jesuit missionaries. They were real men-men who ship on the ground that they "had no always saw the stars, and because of stake in the country." There is no it gave themselves for Christ's sake. lack of mock-Jeremiahs and would-be | Theirs was surely a forlorn hope, but Cassandras who air their melancholy the seed they sowed and watered with their blood has germinated and yielded blossom and fruit; and their of recruiting, judging by the state clever people who see farther than example is a kindly light to those the chosen representatives and who know that self-seeking bars the rulers who bear the burden of our way to the great open stretches where Catholics were not enlisting as they love and sacrifice crown life with

many-sided individual associated parishes throughout the city had fulmination. They resemble the with plot and schemes, with designs given their sons in generous num-Teutons in this respect, that they against the Government and various rely upon the gullibility of the mass other things that exist only in the of busy folk; but, like the boy in the luxuriant imagination of the sensaness" lose their efficacy in time.

tional novelist. But we know them as men who have ever fought for estimated that probably 500 men truth and justice, who have been, as they are to-day, the uncompromising soldiers of the Cross. And the non-than one member of a family had The shadow of impending poverty | Catholic who is not dominated by | joined the colors. Some of the harrasses many whose bread win- prejudice acknowledges that for he cited were as follows: Out of one learning and sanctity and service their country. Wonderful as the their names are not written in water family, three; Smith family,

private contributions are, and vari. At the age of twenty-nine Father ous the devices for healing the Jogues began his missionary career. wounds of the sad and sorrowful, Between 1636 and 1664, the year of there is no evading the consequence his death, he wrote by his self-abnega-

They were gallant men, those early levels might be cleansed and invigor-

NEWAPOSTOLICNUNCIO AT VIENNA

CARDINAL SCAPINELLI HAS REEN DESIROUS OF CHANGE

Catholic Press Cablegra Monsignor Valfre di Bonzo, Arch-bishop of Vercelli, has been appointed Apostolic Nuncio at Vienna, in succession to Cardinal Scapinelli, Apostolic Pro Nuncio there. He had a long private audience with Pope Benedict on Friday last, and has returned to Vercelli to arrange diocesan matters. Soon he will come to Rome again and will be received by the Holy Father in private audience prepara

tory to starting on his journey to the

Austrian capital. Scapinelli, on being Cardinal relieved of his onerous post in Vienna, will probably proceed to his country residence in Leguigno, for the purpose of taking a much needed rest; and will later on come to Rome to receive his red hat, according to precedent, in the next consistory, which, it is expected, will be held towards the end of November or early in December. Nothing is known vet. however, as to the date on which the

consistory will be held. It is probable that Cardinal Fruwirth, Apostolic Nuncio at Munich, will also be replaced soon, and come to take up his residence here. difficulty is likely to be placed in the way of his remaining in Rome as a Cardinal in Curia, notwithstanding

the fact that he is an Austrian. No political significance need be attached to the retirement of Cardinal Scapinelli, it being the regular custom for a Pro-Nuncio to hold his post for a short time only, until a Nuncio is appointed in his stead. It is known that Cardinal Scapinelli has been for some time desirous of being relieved of his post as early as possible. It is believed, however, that the action of the Pope in ation of the advisableness of having a new Nuncio in Vienna now instead of making the change later, in view of the uncertainty that surrounds

REFLECTIONS ON THE CATHOLICS ARE UNJUSTIFIED

REV. FR. WHELAN ESTIMATES 500 MEN HAVE GONE FROM HIS CHURCH ALONE

(Ottawa Evening Journal)

Widespread comment has been caused in the city by the sermon preached by Rev. W. A. McIlroy, of Stewarton Presbyterian Church, recently, in which he is attributed with declaring that Roman Catholics, Irish and French-Canadian alike were content to let the Protestants do the fighting and stay at home in hope of reaping a benefit.

The general feeling seems to be one of regret that a religious question has been raised in the matter ments made to The Journal to-day In contravention of the attributed to Rev. Mr. McIlroy that should, Rev. Father Whelan, parish priest of St. Patrick's, estimated that We know that the Jesuit is a probably 500 men had gone from his Church alone, and stated that other Some of the representative interviews given The Journal fol-

Talk like that will do no good. enlisted from his parish alone and turned up the register to show that Gorman family, three have enlisted another Gorman family, two : Stock Rogers family, two; Devine family, two; Woods family, Huggins family two; Dalton family, three; O'Neil family, two; Starrs family, two: Young family, two.

entails ruined fortunes, incapacity table courage a chronicle that the many cases where families in his one divorce was granted. Excluding ing, it would be difficult to say; and parish had contributed more than one member to the cause.

"And it is not only in my parish,"

Catholics among whom there was no divorce in that time, it is easy to deduce the growing prevalence of bered that the family of Miss Dorrien "And it is not only in my parish," id Rev. Father Whelan, "but in all

said Rev. Father Whelan, another section of the city, example, two of the McGee boys have laid down their lives on the

"Rev. Father Wheian was quite calm on the subject and stated that such statements as those attributed to Rev. Mr. McIlroy were "hardly worth noticing. '

PROTESTANTS DISGUSTED

Editor of the Journal. - As a staunch, but unbiased, Protestant, allow me to say that the Rev. Mr. McIlroy's unjust, unfair and most unChristian criticism of his Roman Catholic fellow citizens re recruiting in his sermon of last Sunday de serves the severest condemnation. Why should Mr. McIlroy jump at such a hapless conclusion as to assert that Catholics were "content to let the Protestants do the fighting and stay at home in hope of reaping a benefit? Is he of the Presbyterian ministry a fit and proper subject to preach the Gospel of Jesus Christ? Personally, I doubt it, for he lacks the most essential of the Redeemer's characteristics—charity. If the Rev. Mr. McIlroy had taken the trouble to investigate and get at facts, he would not today be the most ludicrous citizen in the Capital. His ranting and scathing denunciations against Catholics and Roman Catholicism are like the ravings of a maniac. I am very glad to know that Father Whelan came to the rescue of his flock and completely turned the tables on Mr. McIlroy. Surely the latter must be now thoroughly convinced that our Irish Catholic fellow citizens are nobly responding to the call of the motherland (and have been) since the war began. Figures, as given by the Rev. Father Whelan from his own parish, more than justify this

SCOTCH ANGLICAN.

BENEDICT XV.

AND THE WAR PRISONERS

The Osservatore Romano quoted by Rome gives the following proof of the Holy Father's endeavors to mitigate the horrors of war. A Commission of Catholics, belonging to the French northern provinces now occupied by the Germans, entreated Benedict XV. to obtain the transportation into Switzerland of the French prisoners from the northern districts who are the fathers of four children ment dates back to eighteen months age. The Holy Father willingly listened to the request and immediately opened negotiations with the German authorities. These accepted the proposal and decided to agree to the reception in Switzerland of the French prisoners of eighteen months' standing who were fathers of three or four children, on condition that the French Government allowed the German prisoners similarly circumstanced to enjoy the same favor. The consent of Germany thus was applied to and agreed to the reception in Switzerland of military prisoners of at least eighteen months standing who were fathers of three children on condition of reciprocal treatment. They remained to find a place in Switzerland for those guests. The presence already of numerous prisoners and sick people presented some difficulties. Thanks to the good will of the Federal Government there are good hopes that these difficulties will disappear.

Monsignor Tiberghien, Canon of St. John Lateran, has gone unofficially to Switzerland to aid personally in bringing matters to a definite result. By a fortunate coincidence he has met there the French Minister, M. Denys Cochin, who by this will undoubtedly have interposed his influential meditation to obtain the consent of the Federal Council.

DIVORCE

-America.

Next month the Episcopal Church will hold its general convention in St. Louis. A recent announcement tells us that a Commission of five bishops, with an equal number of clergymen and laymen of the Episcopal Church, will recommend that no divorced person shall be married by example of the Catholic Church and would bar all divorced persons from fa her, during his residence

this evil, since Ohio is not an exception, but simply an indication of Public school supporters. general conditions.

Catherine of Aragon, he opened the floodgates of a torrent that has inundated Western civilization to this day. Everywhere the tide is of them, the only provise being that the Public of them, the only provise being that rising and we cannot but hope that other denominations will emulate shall pay his taxes in support of them the example set by the Episcopal and not to the Separate schools.

Commission and endeavor by any Nine years ago, when Miss Dorrien barrier to stem the torrent in their direction. If the convention ratifies its Commission's report it will deserve great credit and will win for itself the applause of all real thinkers.—St. Paul Bulletin.

CATHOLIC EDUCATION IN GREAT BRITAIN

Throughout the country, there has een a revival of interest in the subject of education. A sermon delivered by the Lord Bishop of Nottingham, the Right Reverend Dr. Keating, has attracted much attention. The "educationists" of the country, said the Bishop, have con-trolled the system of education for more than fifty years. Schools have been built everywhere, millions of public money have been expended, in accordance with the theory that mankind was to be regenerated by compulsory education. The results have not justified the theory. The dominant system has no place for the Catholic doctrine that instruc tion in morality, an indispensable part of true education, must rest upon the immovable foundation of religious belief. The secularist has asked: "What is the use of bothering about religion? Keep the creed out of the schools. What difference does it make to a workingman whether he is a Catholic, a Protestant or an unbeliever? Can he not work as well?" The advocate of undenominational schools, on the other hand, "agreed with the Catholics as to moral teaching, but held that to teach a creed brought confusion into morals. They said: 'Teach morals, but not dogmatic religion, moral lessons, but no religion, just plain, simple morality founded on the plain, simple, teachings of the Bible.'" In the meantime, the Church has never faltered from her position that education might easily become a curse, unless the child's training included the lesson of the knowledge and love of God and our neighbor. The fight for religion in the schools has been sharp, but the Bishop believes that as time goes on, the country will realize the justice

of the Catholic doctrine on educa What Catholic schools have done is well shown by a paragraph from a recent number of the Tablet, chronicling the results of the Oxford Local Examinations "Catholic secondary schools on the evidence are the foremost in the country The "Catholic Directory" for 1916 population of the country. But notes the Tablet, "the results of the recent examinations in all grades show a grand average for Catholic schools of nearly 17% of successful one of other schools." splendid results have been achieved by schools which "have been penalized and handicapped by a public policy of administrative discrimination."—America.

UNDENOMINATIONAL AND NON-SECTARIAN

Toronto has often been unfairly

charged by other cities with being

the head centre of bigotry in this

Dominion, and such have been properly resented; but a majority of the Toronto Board of the intimations of eternity. majority of the Toronto Board of Education on September 21st, were guilty of an act of petty persecution Dorrien has for nine years been a kindergarten teacher in the Public chools, and is recognized as one of the ablest specialists in that department, her promotion to the post of kindergarten Avenue School, which was hers by right of seniority, was voted down on the ground that she was a Roman Now, it so happens that an Episcopal clergyman. In this Miss Dorrien, though a member of the Commission is following the that religion, was educated in the Toronto Public Schools, and her would bar all divorced persons from re-marrying. At present the Canon law of the Episcopal Church allows in central cases, the re-marriage of towards their upkeep. The promotion of Miss Dorrien was recthe innocent party.

If the convention adopts the recommendation of the Commission to the Commission t will have done much toward mittee, yet when it came to a vote in lessening the terrible evil of divorce. the full Board, several members of If it be true as statistics show, that that committee changed their coats, there is one divorce for every twelve and by a vote of nine to three, marriages in the United States, the evil is indeed appalling. We learn and experience could not be taken presence. It is perhaps because of its war. Sir Henry has served as oung family, two:

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the bigotry back of the decision is bered that the family of Miss Dorrien, though Roman Catholics, have been decision was also a clear breach of When Henry VIII. divorced the spirit of the Ontario School law,

> was first appointed to the teaching staff, L. S. Levee, a trustee who has since left Toronto for Toronto's good, after sundry experiences in the courts, made an attack on her that was characteristic of the man, and it was assumed that when that attack failed, Rev. Thomas A. O'Callaghan. there was an end of persecution so far as the Board of Education was concerned, but when the vote was taken on September 21st, only three trustees, Mr. William Houston, Mr. R. D. Fairburn, and Mr. C. A. B. Brown were found on the side of tolerance. Nine trustees, Dr. Carolyn Brown, Dr. Noble, Dr. Hunter, Dr. Steele, and Messrs. W. H. Shaw, Edmunds, Mc-Taggart, Hopkins, and Miles Vokes took the narrower view, although some of them had previously voted for Miss Dorrien's promotion. The influence which led them to do so was an attack on the appointment by a fanatical organization called the Bible Protestant League, and a petition from certain members of Woodgreen Methodist Tabernacle. first named organization is, of course. hopelessly unintelligent, but there must be some members of the Woodgreen church who do not favor the persecution of girls on the ground of their religion. Certainly the majority on the Board have done their best to give Toronto an ill name in other

parts of Canada. The calibre of some of the trustees was illustrated by another episode at the same meeting, when Dr. Noble, who is presumably an educated man, made a protest against the maintenance of night schools for the educa tion of the foreign population. Nothing more reactionary and stupid could be imagined. The question of how we can make useful British subjects of our foreign population if we do not educate them, has apparently never occurred to Dr. Noble, who, in this particula matter, is entirely in sympathy with the Quebec Nationalists. As has frequently been said in these columns, we shall never have a satisfactory administration of our school system until it is taken out of the hands of men capable of such utterances as this, and placed in the hands of a commis sion responsible to the City Council. -Toronto Saturday Night.

THE MONTH OF THE ROSARY

Perhaps it is less a misfortune than a mercy that of all the passing things of life the most precious and the most beautiful are the swiftest to estimates the total Catholic popula- take flight. If the hints of heaven tion of England and Wales at less that sometimes pause to lure us upthan two millions, or about 5% of the population of the country. But become too well satisfied with earth. Beauty and joy are fugitives. shared only for moments in the

bloom of a rose, the glow of a sunset, the glamor of youth, the uplift of a candidates, or more than three to dream. To try to fix them is to despoil them of just that rare and elusive charm which sets them apart. The rose blooms and is Clare-Colletines. The service con withered in a day, the sunset flushes templates the exposing of the Sacred and fades in a moment, youth dares Host with the saying of prayers its heights and dies, the dreamer has every moment of the twenty-four his vision and is awakened Sum. mer is going and the chill winds of bishop Mundelein, in commenting on autumn will soon be here.
Better things remain—daylight, the

rich levels of maturity, the calm and Yet who would exchange the rosebloom of a day for the evergreen of a year, the rapt moment of the dream lifetime barren of illusions?

Whether accident or design, it was a beautiful thought that consecrated which does much to justify such the harvest month of the year to the charges. Although Miss Daisy devotion of the rosary. In its use of devotion of the rosary. In its use of the most familiar prayers, familiar meditation upon the human life of Christ and His mother, the rosary represents all that is homeliest and most tender in Catholic The harvest time empties the fruitful earth not more potently than the rosary unlocks the stores of

As the autumn garners the products of the earth and secures them from the winter, the rosary gathers in its peoples, uniting those of every common need. Old and young, sinner and saint, learned and ignorant,

There is something tangible in the has rendered able assistance to move beads; they help to realize the universal maternity of Mary somewhat cripples, and is treasurer and tru as the mementoes of our dead com-

The Church of St. Dominic, in Naples, is one of the finest in that city. It was built in 1285. In the adjoining monastery St. Th Aquin lived and taught in 1272.

CATHOLIC NOTES

Rear-Admiral William S. Benson, who is the executive head of the U.S. navy under Secretary Daniels, has been promoted to the rank of Amiral. He is a Catholic. The first Catholic Church in New

York for Belgians is now under construction on West Forty-seventh Street and will cost \$50,000. It will be named in honor of St. Albert. The Right Rev. Daniel Cohalan, Auxiliary Bishop of Cork, Ireland,

has been appointed Bishop of that see, in succession to the late Right A cavalry has been erected in the central square of the Hampstead Garden Suburb (outside the Church of St. Jude.) Beneath the figure of Christ is a stone, upon which are inscribed the names of residents of

the suburb who have fallen in the war. A new addition to the list of Catholic colleges in the Middle West for the higher education of women was made on Sept. 12, with the opening of the Loretto college and academy at Webster Groves, St. Louis, Mo. The new institution is to be under the direction of the Sisters of

Loretto. J. K. Mullen, well-known Denver millionaire and philanthropist, has purchased two tracts of land in North Denver, upon one of which he is planning to erect a home for the aged upon lines to which he has devoted thought and study for several years. It will cost, it is understood, about \$400,000 in all.

Heading the list of scholarship winners among last year's pupils of all the High schools of New York, which was made public the other day by the State Board of Education in Albany was Louisa Viggiani, of 443 East 116th Street. Louisa is sixteen years old. She was born in Southern Italy and was brought to this country by her parents when she was three years old. Her grade percentage for the four years she was in High school was 95.99.

Another regiment of the Illinois National Guard is to have a Catholic chaplain. Of all the infantry, cavalry, and artillery regiments of the State only one has so far been thus supplied. This is the Seventh Infantry Regiment, now mustered into federal service and doing duty at Camp Wilson, San Antonio, Texas. The other regiment, which is to have a Catholic priest as a chaplain, is the Second Infantry, I. N. G., whose armory, like that of the Seventh, is

Peoria, Ills., Sept. 8.—The will of the late Archbishop Spalding dis-poses of a \$120,000 estate. It provides for establishing an educational institution for the diocese of Peoria and bequeaths his homestead on Glen Oak avenue to Bishop Dunne The Home of the Good Shepherd gets \$5,000, St. Joseph's Home for the Aged \$5,000, and St. Francis Hospital \$2,000. Brothers and sisters are all remembered with large sums. Members of his household all get cash bequests.

A public chapel of perpetual adoration is to be established in Chicago by the authority of Archbishop Mundelein. It will be under the special care of the Sisterhood of the hours in each day and night. Arch the building of a chapel described the fitness of such a service in a city which never sleeps and in which steadfast progress of the dreamless. business and pleasure-seeking do not rest night or day.

> As a rule, says the Monitor, the work of the Catholic Press receives scant attention from the pulpit and from Catholic societies—only the ineffective assistance of empty resolutions. It is a happy omen of the times that at the recent meeting of Catholic editors in New York action was taken to have Father Burke of the Catholic World and Tierney of America appear before the next meeting of the Archbishops at Washington to urge the establish ment of a "Catholic Press This is a movement in the right direction and pregnant with rich promises for the future welfare and influence of the Catholic Press.

Sir Henry William Dunn, who in November will assume the office of lord Mayor of London, is the third Catholic in recent years to be named for that position. Sir Stuart Knill lord mayor in 1899, and Sir John Knill, who occupied the office in 1909, were also Catholics. The present lord mayor-elect is known for his interest in civic affairs. the Alton Home for Cripples in Germany.

MOONDYNE JOE

THE GOLD MINE OF THE VASSE

BOOK FOURTH THE CONVICT SHIP VI.

THE CHILD'S GRAVE The Houguemont, chartered by the Government to carry the convicts to Western Australia, lay in Portland Roads. She rode within the dark shadow of the gloomy cliff, upon which is built one of the greatest of the English imperial prisons. old-fashioned was a large, merchant ship, of two thousand tons burden, a slow sailer, but a strong

and roomy vessel. She was fitted in the usual way of convict ships. Her main deck and her lower deck were divided into Cecilia. separate compartments, the dividing walls below being heavy and nun. strong bulkheads, while those on were wooden barriers about 9 feet high, with side doors, for the passage of the sailors while working the ship. At each of these doors, during the entire voyage, stood two soldiers, with fixed bayonets on their loaded rifles.

The hatch coverings opening to the lower deck, where the convicts were confined, were removed; and around each hatchway, reaching from the upper deck, or roof of the great sense of relief and thankfulconvict's room, to the lower deck or formed of strong iron bars. This arrangement gave plenty of air and a good deal of light, the only obstruction being the bars.

Seen from below, on the convict's cage, with a door by which the warders entered, and a ladder to reach the upper deck.

The convicts below never tired of looking upward through the bars, though they could see nothing above but the swaying ropes and the sails, and at night the beautiful sky and

In the forward and smallest compartment of the ship between decks lived the crew, who went up and down by their own hatchway. In the next, and largest compartment lived the male convicts, three hundred in number. The central compartment was the hospital; and next to this the compartment for the female convicts. The after compartment between decks was occupied by the sixty soldiers who kept guard on the ship.

The main or upper deck was divided as follows; the after part, under the poop deck, was occupied by the staterooms for officers and passengers, and the richly furnished cabin dining-room. Forward of this, beginning at the front of the poop, a division of the deck to which the female convicts were allowed at certain hours of the day. The next section was the deck where the male convicts were allowed to exercise one hundred at a time, throughout

The fore part of the main-deck, running out to the bowsprit like a A, was roofed in, the angular section taking in the bowsprit. The front of this section, running across the was composed of enormous bars, thicker than a man's arm, like those around the hatches, and with in these bars, in sight of the male convicts on deck, were confined the

malefactors or rule-breakers. The triangular section was the punishment cell of the ship. It was punishment cell of conderous door, comed of bars also. Its two walls were the acute angle of the ship's bulwarks; its front was the row of bars running from side to side of the vessel, and facing aft on the main deck.

The evil-doers confined here for punishment had neither bed nor

As these refractory ones looked with bowed head. through their bars at the deck, they saw, strapped to the foremast, a black gaff or spar with iron rings, which, when the spar was lowered horizontally, corresponded to rings screwed into the deck.

This was the triangle, where the unruly convicts were triced up and flogged every morning.

Above this triangle, tied around

the foremast, was a new and very fine hempen rope, leading away to the end of the foreyard. This was the ultimate appeal, the law's last terrible engine—the halter which swung mutineers and murderers out over the hissing sea to eternity.

The Houguemont had taken on board her terrible cargo. early dawn the chains had From marching down the steep hill from Portland Prison, and passing tugs to her deck, where the convict officers unlocked their chains, called their rolls, and sent them below to

their berths. Last of all, the female convicts had come, fifty in number, in five chains.

As they stood huddled on the deck of the transport, answering to their numbers, there were hysterical sounds and wild eyes among them.
At last, their chains were unlocked, and the female warders handed to the number of her berth, and

sent her below. Toward the end of one of the chains stood a prisoner with a white face and a strangely calm air. She did not stare around in the dazed did not stare around in the dazed way of her unfortunate sisters; but have arranged that it shall never be remained on the spot where they neglected nor disturbed. bade her stand, motionless. She only turned her head once, with a

smile of silent comfort to unhappy one near her who had made the hysterical sound.

When the key came to her link of the chain and unlocked it, and she stood unshackled, another warder thrust into her hand a card, and pushed her toward the hatch. She tottered beneath the rough needless force, and would have fallen down the open hatchway, had she not caught at a swinging rope and saved herself. As she recovered she gave a kind of pitiful short cry moan, and looked around wildered, the tears springing to her The rough and busy warder again approached her, and she shrank aside in terror.

At this moment she felt a soft hand take her own, and hold it tightly. The touch restored her con-She turned and met the fidence sweet face and kindly smile of Sister The warder at the same moment respectfully saluted the

This is my hospital assistant, warder," said Sister Cecilia, still holding Alice's hand. "She is to be allowed to go to my room."
"All right, ma'am," said the

warder, who, in reality, was not harsh, but only rude and hurried in nanner; "pass on, Number Four. Here!" she shouted to the next on Here !' the chain, "take this card-and down you go, quick !" And as Alice stood aside with a

ness, and with swimming eyes, the floor, was one immense grating, warder whispered to Sister Cecilia: "I'm glad she's not going among 'em we're all glad on it.

Sister Cecilia, holding Alice's hand, led her along a narrow boarded way, at the end of which was a door opendeck, every hatchway stood in the ing into a pleasant room, one side centre of the ship like a great iron which was covered with a large m which was covered with a large medicine case, and off which lay two bright little sleeping-rooms. When the door was closed, Sister Cecilia took Alice's white face between her hands with hearty force, and kissed

"Thank God, my child !" she cried, you are safe at last !" Alice could not speak : but she controlled herself, and kept from

sobbing. She looked around wonderingly.

"This is my room, Alice," said Sister Cecilia; "my room and yours. This narrow passage is for us alone. It leads straight to the female compartment and the hospital; and no one can come here but you and Inot a soul, for the next four months. Just think of that, child! Look out that pretty little window, and say good-by' to gloomy old England and her prisons. We'll be all alone till we arrive in Australia—except when

we are attending the sick ' Alice Walmsley did not answer in words—her heart overflowed, and the kind little nun led her into the pleasanter sleeping-room of the two, and left her, saying that this was her

own room for the voyage.

When she had gone, Alice sank on her knees with such a flood of feeling seemed to melt her very heart. With eyes drowned in tears she raised her hands towards the frowning cliffs of Portland, while her quivering lips moved in yearning

She was saying farewell, not to of the guards. As he laid down the England, but to that which was telescope, a rifle shot rang from the words. greater to her than England—to the little spot of earth where lay the

mother; and as she spoke she saw neglected and forgotten grave. "Good-by, my darling,—for ever—for

seat; they sat upon the deck, and and wept bitterly and long. Sister report. worked at heavy tasks of oakum Cecilia came twice to the room softly, They could not shirk, for and looked in at the mourner, but warder kept sentry outside the did not disturb her. The second time she came, Alice was weeping

Sister Cecilia leant over her, and placed beside her hand a little box, covered with white paper, on which lay a sealed letter. Having done so, the Sister laid her hand caressingly Alice's head, and withdrew

quietly. It was many minutes before Alice raised her tear-stained face. As she did so, she laid her hand on the little box, and saw the letter. She did not heed it at first, thinking it was Sister Cecilia's. But another instant, and she had read her own name--"Alice Walmsley"—written on the letter, and in a hand that was strange-ly familiar. The written name itself was not more familiar than the

handwriting. Something thrilled her as she took the little box in her hand, and opened it. She found within a piece of soft mould, in which some sweet young grass was growing, and on one side a fresh wild flower, that must

have been pulled that day. As she looked, with blurred sight, the meaning of the blessed gift poured into her heart like balm, and her thought rose up to heaven in an

ecstasy of gratitude. She did not need to look at the letter; she divined its contents.
But at length she took it, and broke officer; "the man is drowned!" the seal, and read the few words it

contained : "Dear Alice,-The grass and

> Yours faithfully, WILLIAM SHERIDAN."

An hour later, Sister Cecilia entered the outer room, purposely making a noise to distract Alice's reverie. But she had to come at last and touch her arm, and take the box and the letter from her hands, before Alice realized the revelation that had come to her. She did not see it even then as a whole; but piece by piece in her mind the incredible happiness dawned upon her, that she actually had with her the precious grass, with young life in it,

fresh from her darling's grave. And later on, slowly, but by sure degrees, entered another thought, that rested like a holy thing beside this pure affection.

The last words of the letter repeated themselves like a strain of stant music in her ears: "Yours faithfully-yours though the sense that was touched had in it a tone of pain and reproach that smote her, it roused her from further dwelling on her own un happiness.

VII.

THE SAILING OF THE HOUGUEMONT The last convict had been sent The barred doors in railed hatchways were locked. hundreds of cooped criminals mingled with each other freely for the first time in many years. sentries had been posted at the hatches and passages on deck. The sailors had shaken out the sails. The capstan had been worked until every spare link of cable was up.

The Houguemont was ready for sea. She only awaited the coming of

her commander.
Mr. Wyville walked to and fro on the poop deck, casting now and again a searching glance at the pier and the steep cliff road. At length his pace became less regular, and his usually imperturbable face betrayed impatience. It was two hours past the etime when the captain had engaged to be on board.

As Mr. Wyville stood looking landward, with a darkened brow, the chief warder in command of the prison officers, rapidly approached him, with an excited air, and saluted in military

Well, Mr. Gray," said Mr. Wyville turning, "what is it?"
"One man missing, sir! not on board-he must have slipped overboard from the soldiers, and attempt

ed to swim ashore."
"When did he come on board?" With the last chain, sir,"

Then he must be in the water He would strike for the mainland, not for the island." As he spoke, a soldier who had run

up the rigging shouted that there was a hamper or basket floating a short distance astern of the ship.

Mr. Wyville asked one of the ship's officers for a glass, which he levelled at the floating basket. He saw that it moved obliquely toward the shore of the mainland, though a strong tide was setting in the contrary direction. toward the island. He lowered the glass with a saddened air.

Poor fellow!" he murmured, shutting the glass, irresolutely. knew that the absconder, finding the floating hamper, had placed it over his head in order to escape the eyes maintop, and the water leaped in a ent." jet of spray within a foot of the ody of her dead child.

O, true heart of motherhood, that

Dead of the basket. Next instant, came two reports, the basket was knocked on never changes, never forgets, never loses the sound of the maternal music, once the immortal key has music, once the immortal key has been struck.

"Good-by, my darling! O, if I had

each other as rapidly as file-firing. concerns a man we both know-let clearly in her mind's eye the little At the second shot, Mr. Wyville looked at the soldiers with a face aflame with indignation. As the third shot rang out, he shouted to the soldiers; She buried her face in the bed, but his voice was drowned in the

Next moment, he saw the levelled rifle of another soldier, and heard the officer directing his aim. out a word, Mr. Wyville seized the long and heavy marine telescope, which he had laid on the rack, and, balancing himself on the poop for an instant, he hurled the glass like a missile from a catapult right into the

group of soldiers on the top.

The missile struck lengthwise against the rifleman, and knocked him toward the mast, his weapon going off harmlessly in the air. Consternation seized the others, and the young officer began an indignant and loud demand as to who had dared assault his men.

orders before you act." The subaltern came down, and

joined Mr. Wyville on the poop, saluting him as he approached. I was not aware, sir," he said, into a question of funds. 'that I was to wait for orders in

cases of mutiny or escape." "This man could be overtaken," said Mr. Wyville: "your guards allowed him to escape; and you have no right to kill him for escaping, if the law had no right to kill him for

his crime." As he spoke, he brought the glass to bear on the unfortunate wretch in the water, to whom a boat was now sweeping with swift stroke.

My God! he said, putting down

The struggling swimmer, spent with previous exertions, had struck by a bullet in the shoulder; and though the wound was not mortal, it rapidly spent his remain-Before the boat had ing strength. reached him the poor fellow had thrown up his arms and sunk. His was found and taken to the

had passed quite close to Mr. Wyville offered by that package of bank as he spoke severely to the military A few minutes later, when Mr. Wyville stood alone, the captain

approached him. Am I supposed to command this ship, or to take orders also?" he asked, not offensively, but with his usual hybrid smile.

Mr. Wyville remained silent a noment, as if undecided. The recent had shocking event changed his plans. event somewhat

"You command the ship, sir," he said, slowly, and fixing his eyes on Captain Draper's face, "under me. So long as your duty is done, no interference will be possible. It may be well to understand now, however, that there is a higher authority than yours on board.

Captain Draper bowed; then turning to his chief officer, who had heard the conversation, he gave orders for sailing.

TO BE CONTINUED

"LEST YE BE JUDGED"

Neither of the twain were remark ably endowed in any particular sense. Yet he, earnest, youthful, ambitious and passingly handsome, and she with her beauty and brains and sweet, unspoiled disposition, made a couple happily met indeed. The one incongruity was his irreligiousness, all the more flagrant in

contrast to her constancy of faith. whispered that she had denied his because of this obduracy. Be

absence was prolonged. A year, two years, five years, eight felt the first real qualm of cons years passed, and this woman, obyears passed, and this woman, obviously desirable and worthy, remained unwed. Then came his homecoming, unexpected as had been his departure. Mostunexpected was his attendance at Mass on the following Sunday and on all the Sundays thereafter. How much this neant to her, he alone was per-nitted to know. They took up their mitted to know. friendship again, just where they had left it.

He secured a position in the town's best bank and for two years he filled it faithfully. During that time he sought her company, undenied. On pleasant evenings they sat together on the broad veranda of her pretty home. On Sundays they followed the shady street that led to St. Xavier's.

At length, when he had been named for a better place, he left the bank to make business ventures of That evening he told her his own. of his intentions.

'And you didn't tell me before.' she reminded him reproachfully "But, of course, you don't tell me all that you might."

"In this matter I decided rather red, suddenly," he replied. "What else have I withheld?"

"You have never told me, and surely you realize that I would like to know how you became devoted to your present convictions after having harbored opinions so vastly different." She paused a moment; then, perceiving his hesitation, she hastened to add: "Really, on second

"I must tell you a story," he interrupted. "I've wanted to tell it for a credulous as he felt. 'How did they

us call him Weston. 'Many years ago this fellow. Weston, went down the big river in the desk.' the hope of finding the success he craved. He tried to take up the life of the Southland but his reception at the stupidity he had displayed. was not just what he would have had it. Memories of Sherman and ed his visitor, as he betook himself Grant were yet vivid, and the up the cobbled water front. Northerner was looked upon as an lookin' pale; malaria mebbe. outsider. At least, Weston felt that

he was so regarded. So it happened that, though his persistency and fidelity won a fairly good position with a bank, he could not rise above the limit of a definite place and wage. At length he became embittered against existing condi-

While spending an hour on the river front he saw something that had not been discovered. gave rise to an idea that later "He sat thinking fa become an obsession. His idea was to go North and build a substantial assaut his men.
"Come down, sir," said Mr.
Wyville, sternly, "and receive your his pipe, float down the boson of the big waters, away from everything suggestive of failure and disappointment. So absorbing did this desire become that at last it resolved itself

"Well, a wave of prosperity swept over that portion of the South, net-works of steel and bulks of stone arose on every side. Contractors were required to give cash security before beginning work. One firm was required to deposit \$60,000 before being awarded the building of a palatial hotel.

"It was Weston who placed the unpretentious little parcel in the safety vault after applying the usual label: 'Surety bonds for, etc.' Then the incident passed from his mind, for it was but a part of his daily work him that he might consider the

vacation That night temptation grew waste years, even a lifetime, in pursuit of pleasure while he—a mad pulse tition of his dire mistake.

During this scene, Captain Draper raced at his temples; he allowed him-had come on deck, unobserved. He self to consider the possibilities

For a time the man was silent, as if in doubt just how to continue.
"I need not tell you of his struggle," he said slowly; "a struggle all the more dreadful because of the dishonor of defeat. He took advantage of the confidence placed in him, visited the bank and took away the

parcel. "Nor need I tell you of his trip northward, his tools and supplies, his labor at boat building, up where the great river is all but lost in the silent heart of the evergreen forests.
When completed the boat was little more than a huge raft, surmounted by a small cabin of rough logs. But Weston viewed it with pride and, at last adrift, settled himself to the enjoyment of the balm of solitude.
"Pink-flecked lilies, islands of foam

and bits of driftwood floated alongside the raft. Great bluffs rose in the distance, towered for a time over in all that was good and beautiful the houseboat, and finally melted into nothingness in its wake. great peace of the forest and river cast its soothing spell over all, through the dreamy days and chill the dream, day, darkness whose velvety darkness amed to crowd Weston's entire nights

world into the ill-lighted little cabin. "After the hills and woodlands came stretches of tawny prairie.
The first villages were small and as new as the West itself. Farther on they were larger, and the newness seemed tarnished. Then came towns, quite old. And just as the first yellows of October tinged the clear When he left the dreamy little skies, the pearly spires and grimy village both called home it was chimneys of Lacede's city hove into

'Weston's journey must end at St. this as it may, a wistful look came Louis. It would be unwise to go into the girl's fine dark eyes as his further south. This thought begot others, and in the summing up he Not because his industrial future was ruined—he had a fortune in the little parcel under his bunk, the parcel still unopened. Yet how dare he touch-

"The qualm developed rapidly "He moored his craft at the St. Louis water front, and sent a negro in quest of newspapers. While he waited and pondered what disposition of the funds would least excite suspicion, a heavy hand was placed on his shoulder. Turning, he faced a big stalwart man whom he recalled having seen about the bank down south. Instantly he realized that the man was a secret agent.

'I've been searching every houseboat for a week,' he said brusquely.

'Did you just come in?' Er-yes, Weston admitted as, with cruel suddenness, the dreadful significance of the whole affair orced upon him. 'Yes, just arrived,' he added in a voice so faint that the other inquired if he were ill.

'The cashier wants you,' the big fellow went on. 'Says he can't get along without you.' 'Yes, of course,' Weston answered

resignedly. How tactful this detective was ! 'That young Adams, your assistant, can't keep the books in shipshape. The boss says when you get em lined up y' can have another week off down to N' Orleans, or

somewheres.' 'Yes, yes, I understand,' Weston 'Quite nice of him. stammered. Do we start at once ?'

'Oh, I'm not goin' with you, Mr. Weston. I'm on other business. They just told me to watch f'r you while I was up here.'

only one single withered blade of grass to cherish!" cried the poor seconds. The shots had followed I had proved myself. My tale gasped. You left a map showin' your fulness and apostolic zeal. route, and some sketches of your

shanty boat. Adams found 'em in 'Yes, I remember leaving them

'You're " 'May be, and may not be,' Weston mused, unable to grasp the meaning Clodpathe that he was, he

had left evidence of his exact where And when they found him, abouts. they didn't-Then the truth dawned upon him. The contract was yet unfinished, and

the bonds had neither been forfeited nor reclaimed. Hence their loss "He sat thinking far into the night. The lights and roar of the city were above him and the tireless waters rushed below. But his mind was on neither. A big new idea possessed him. The outgoing mid-night trains had thundered over the

before he sought the rest which his thoughts lightened by a fine resolution, allowed him to enjoy. "In the morning, true to his resolve, he set about to return the little parcel. In his nervous grasp it broke open, and the contents were scattered over the floor-a litter of

crumpled newspapers! "In a trice, he understood. A certified check had been given for the bond. The false parcel, and so to God, and this daily offering gives on, were merely legal formalities them a supernatural character. As attending the filing and signing of members of the League we learn the the contract before witnesses.

"Somehow, the salvation from a taint of name if not of heart, affected That afternoon the president told him strangely. It was the biggest him that he might consider the event of his life. That is how—er, following day as the beginning of his | well, you see, he took it to heart and determined to live up to it. He began looking into matters that he had long overlooked. Finally, it was Others might spend hundreds, thousands, wantonly. Others might better things, and to find such Help endowed through the merits of Christ

"Emboldened by the new Help, something finer and better than he had before ever known, he became trustful, confident, certain. prove himself strengthened against the weakness he had once displayed he again sought a position of trust

The proof was gratifying and— He ceased speaking and turned to the woman, as if to await the verdict

she must render.
"Of course Weston's action was unwise, inexcusably so," she said quiet ly, almost impersonally. "Yet, I am sure that his great failure is to become the cornerstone of builded life. And when I was re minded of his blind gropingfutility of his earnest, but misdirected, efforts-and of the hopeless ness that beset him, I must also

remember," she paused.
"'Lest ye be judged."
He was moved to cry out against this thing that so clouded his past as to make him feel unworthy of esteem and loyable. Her rare charity The silenced him.

'If Weston hadn't decided to rectify his mistake he would be deserving of censure," she conceded. "I admire him for choosing the one way assur-

ing his future safety." 'That's why I waited so long." he interrupted, a sudden smile of relief relaxing his tense features. "And now," a tremor of appeal, wondrously tender and wistful, hushed his ce until it was but a whisper, lost, as indeed it should have been, to the world, save the one loyal, deserving

heart. Through tears of long deferred happiness, she smiled assent to his

entreaties "Yes, at Easter," she agreed. "It's near, almost too near. But I never favored long engagements, naively commented.-Charles J. H. Sheehan, in the Magnificat.

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE LEAGUE IN PARISHES

In the words of the Apostle St Paul, "Let this be in you, that is in Christ Jesus" (Phil. ii, 5), may be found in its entirety the spirit of the Apostleship of Prayer, or League of the Sacred Heart, as it is better known in Canada. Its object is to establish between all Christians and their Divine Head a complete fusion of sentiments and interests, to urge them to make their own His desires and intentions, to help them to unite their prayers to His, to show them how this may be done, and thus cooperate with Him in the sublime work which He began to do on earth and which He still con tinues to do in His eucharistic life, namely, the salvation of souls.

The League of the Sacred Heart is, properly speaking, a league of prayer, a prayerful apostolate, easily understood and easily organized among Catholics. Membership the League is not restricted to the devout and the edifying; everybody is invited to join it; and everybody becomes interested. The introduction of the League into a parish does not stifle the activities of other societies already established; on the contrary, it aids them enormously by stimulating careless Catholics, teaching them how to spiritualize their lives more efficaciously by infusing into them greater prayerspirit enters a parish with League; Catholics feel more keenly that they belong to a Universal Church; they get a clearer and more practical idea of their dignity as Catholics and of their obligations. When the League is solidly estab lished in a parish, its influence is soon felt both in the personal piety of its members and in their zeal for the spiritual welfare of their neigh

bors. And yet in the League no obligations are assumed, no practices; undertaken that are unusual in ordinary Catholic life; merely ew direction is given, new life infused into duties poorly done, and loftier aims are put before the faithful. The League shows Catholics how all their works, even the most trivial, may acquire supernatural profit; it teaches them how to lead more meritorious lives, how they may pray even while they work, how they may exercise a real apostolate among souls. The lives of most of us are made

up of small things. Our days and weeks, our months and years, our whole careers, in fact, are nothing but a series of little deeds done one after the other. If we learn the secret of turning these little deeds into prayers we acquire merit every minute : our lives become one cor tinuous act of vital prayer. This is precisely what the League of the great secret how to "pray always we learn that any act no matter how indifferent in itself, for instance preparing a meal, plowing a furrow, writing a letter, making a journe and so on, may become a prayer in These simple acts. the sight of God. when performed in a state of grace and with the supernatural motive please God and secure an increase of

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grace; secondly, they possess an League is an immense family whose intercessory power which may be millions of members are united to used for ourselves and others; thirdly, they atone to God's justice for sin. Here is an apostolate that friendship, and by a mutual zeal every one, even the laity, may engage which urges us to work to hasten the in, and it should console us to know that we can become apostles on such easy terms.

The daily offering of our work and sufferings is the only essential duty of membership. By it we turn all the acts of each day into one continuous prayer which may be applied to the souls of sinners at home and pagans abroad. Millions of us have no special mission to preach, or teach. or suffer, but we are all called to do something for the glory of God and the salvation of souls. This something we may do without leaving our firesides; we may become apostles at home by turning our day's work into vital prayer, or prayer of action.

The Church asks her laity to become apostles after this fashion. She needs the co-operation of all her children to help her clergy, her missionaries, her religious orders and communities in the work they are engaged in for the salvation of Souls need prayer to live and thrive just as bodies need water, and there are millions who would moisten their parched souls if the fountain of were brought within their Imagine, if you can, the plight of a population dying of thirst in a walled city, while a stream of clear, sparkling water is running uselessly outside the walls. Some would quench their thirst, but they do not know in what direction to go to find the water; others surmise the existence of a stream, but will not take the trouble to hunt for it; others, however, know where it may be found but they are too weak to do so. Would it not be a great charity to dig a channel and bring the life-giving water into the thirsty city? spiritual application is evident. Hundreds of millions of souls, more than half the human race, are living in spiritual thirst and destitution; they are deprived of God's grace and are perishing from the lack of it. Some are languid through years of sinfulness and have no longer the May this state of things continue! strength to reach the living fountain; It is the wish of our Holy Father to others have grown cold and hardened and do not care whether they reach to every parish and to every family. it or not; others again are unaware Our Local Directors and Promoters of its existence, for instance, those are asked to exercise their zeal so millions of poor pagans who have that every Catholic family in Canada never heard of God or His Church or may feel the effects of prayer in His sacraments. Would it not be a union with the Sacred Heart. great act of charity to open up a channel and bring God's grace to those famishing millions? Members of the League may do this by the daily offering of their works and sufferings. United apostolic prayer irresistible; it breaks through the dyke; it opens the sluice gate of God's mercy; it moves the compassionate Heart of Jesus and urges Him to apply to souls the vast stream of His grace. At our bidding He excites to repentance the hearts of sinners at home; equally at our bidding He infuses His grace into the souls of the heathen in foreign lands and brings about their con-

Herein lies the wonderful efficacy of the League. The union of two or three in prayer will move the Heart of God; He Himself tells us so in the Gospel. Surely the united prayer of millions concentrated on one end will also accomplish its object! What then must be the effect on the today all those who are over ninesouls of sinners of this stream of teen and under forty-eight years of prayer offered daily in union with age are militarized. In many cases Sacred Heart, especially when these prayers assume the form of a the front, and in consequence the true apostleship, as our League does? portion of the women is the heavier. The Church is continually asking In many homes there are empty parents are asking for the temporal and to physical weariness is added are asking for peace and prosperity; sion of friends: the distressed and downhearted are asking for consolation and comfort; the poor are asking for the wherewithal to live; priests and pastors are asking for the Savoy, the Pyrenees, from the hilly spiritual welfare of their flocks; districts of Central France and the spiritual welfare of their flocks; foreign missionaries are asking for the conversion of infidels; we are all asking for some favor or other. In the language of the League these children. It is a pathetic sight to are the intentions recommended see how they fight against discourto its members, and the League agement and fatigue, against disapresponds by offering in union with the Sacred Heart the prayers of miligrief that is eating out many a responds by offering in union with the Sacred Heart the prayers of millions, meanwhile begging God to listen to its supplications and the sacred Heart the prayers of millions, meanwhile begging God to listen to its supplications and to show the sacred Heart the prayers of millions, meanwhile begging God to leart. France's women are as brave Blessed Sacrament. We assisted listen to its supplications and to as her men. answer them.

that spiritual solidarity which should exist among the members of the one true Church, among souls purone true Church, among souls purwhen they are lying, still and stricken, when they are lying, still and stricken, and women, old and young. She chased by the Blood of our Blessed, on their hospital beds, their whole knelt in their midst and led the It is not the ideal of a Redeemer. It is not the ideal of a Christian soul to be isolated, wrapped with each of the French peasant for the control of the control of the French peasant for the control of up in itself, satisfied with saving the particular portion of French soil France, who were called upon to itself, without a thought of the souls | that he calls his own, for the corner | assist their country in its hour of that he caus his own, for the corner of of theres. The very religion it professes, a universal religion, protests against any such pettiness. No Catholic worthy of the name should catholic worthy of the name should be caused before the war its strength and its tenderness. Maimed untutored peasants spoke the real cause his own, for the corner assist their country in its hour of supreme necessity. The people strength and its tenderness. Maimed untutored peasants spoke the real cause his own, for the corner assist their country in its hour of the people strength and its tenderness. strength to spread the reign of Christ fields are looking at home; his simple, the believing soul, which the souls. Do we need any other incentive to become earnest and devout members? Once we realize how efficacious our prayers may become age and activity come in as a glad and how easy it is to offer them. it is hard to explain how we can be near Bordeaux showed me a letter careless or niggardly with them. We from his wife, in which, with honest others may live physically, but we are asked to apply a supernatural and got in the harvest and was then ploughing the fields: "It may be other "our brother's keeper." Our This letter is one of many.

the Sacred Heart by a community of sentiment which constitutes true which urges us to work to hasten the reign of the Sacred Heart on earth.

The sad spectacle of millions of sinners awaiting the action of God's grace, and the need of prayer to urge God to bestow His grace, were the motives that were uppermost at the birth of the League seventy years Small and unimportant at its beginning and slow to rise out of its obscurity, it did not begin to spread until 1861 when the first Messenger was published. In the half century which has since elapsed the League has grown by leaps and bounds. It has crossed oceans and deserts and is now active on every continent, directing the stream of prayer which flows every day from the hearts of 25,000,000 of members through the Heart of Jesus to the throne of God. The latest statistics available, those published at the beginning of the war, mention 68,500 affiliated Centers of the League; this number has grown since. Forty-three Messengers, printed in thirty different languages, and issuing monthly over a million copies, link together our millions of members in the various parts of the globe and keep them informed about the League and its interests.

Every month the Holy Father asks us to pray for his special intention which represents some great phase of the Church's welfare; this is known as the "General Intention Every month also members are asked to pray for special intentions which reach The Messenger from all classes of society. Speaking of our own country, wherein we number about 600,000 members, one has only to consult our Correspondence Pages to see how strong is the faith of our Canadian Catholics in the efficacy of the prayers of the League; would have only to read the pathetic letters that come to us every month to be convinced that the League is accomplishing a serious religious work here in Canada, and that confidence in the Sacred Heart is deep and strong in thousands of hearts see the action of the League extended

E. J. DEVINE, S. J.

THE PEASANT WOMEN OF FRANCE

The peasant women of France, on whom, for the last two years, has rested a heavy weight of anxiety and labor, have, as a rule, proved them-selves equal to the claims made upon their endurance.

On August 2, 1914, when the

church-bells rang over the fields of France the call to arms, the women stifling their sobs, bravely faced the future. They too were to have their share of sorrow, but even the most pessimistic among them failed to realize the extent of the responsibilities that the war was to entail. Since then more men have been summoned to join the army, so that both father and son are serving at the front, and in consequence the never again be filled, success of their children: families anguish, bereavement and desolation. Two years of war have greatly increased the labors of those at another village, can say Mass for his home, yet the peasant women of France have not faltered, they are

This being the case, there was diffi grappling bravely with the hard-ships of their lot. From Auvergne, plains of Flanders, we hear of them bringing in the hay and the harvests,

Besides, the League accomplishes our hospitals, have proved themselves pale face framed in the peasant work in the measure of his by his wounds, he wonders how the soul of France, the devout, mong men. Membership in the anxiety for the harvest becomes a tragedy of war has brought nearer to Once we realize how But it is here that the women's coursurprise. A farmer from the country not asked to give our lives that pride, she told him how, assisted by hers may live physically, but we her husband's aged father, she had

In Poitou, young girls have learned to use the plough, which in this particular district is drawn by six oxen. They were awkward at first but have learnt by experience, and last year a traveler in Poitou was amazed to see two young girls of seventeen and eighteen managed their team of oxen as if they had never done anything else. In the hospital, where it has been my privilege to make closer acquaintance with our wounded fighting men, lay a farmer from Central France who had lost One day, lately, when I visited him, I was surprised to see, fastened to the head of his bed, some fine ears of corn. "I was very fine ears of corn. "I was anxious about the harvest." "and kept asking my explained. wife, who has to work our farm alone, how she managed. The other day she came to see me. There. she said, 'is a specimen of the corn that I sowed in the field you know of. It is, I think, quite a credit to me and you must not worry any more. With that she pulled out the bunch of corn that you see. It comes from our own field and I like to look at The good man, for the time being, forgot his infirmity, between his pride in his wife and in his corn. The product of his own little field was a potent solace for pain. It was

sage of sympathy from the land

Sometimes the work is carried on not only under difficulties, but in the teeth of positive danger. Only yesterday, an English officer told me he was sent to buy a large crop of clover, standing uncut in a field not far from Arras and close to the firing line. The proprietress of the field was a young woman of twenty-five, a widow of the war. The officer and his interpreter concluded the bargain in the field itself. The clover was being mowed by a machine in charge of a very old man, and the young woman walked close by, carefully watching the ground. explained that this particular field was close to a high road, where troops passed continually, and that the soldiers often threw bits of iron, empty tins and other rubbish into the clover. She herself picked out these bits of metal, which would have injured the mower. The officer and his companion watched her stooping at every turn and diligently picking up the dangerous refuse. Suddenly a shell, first one, then a second, then a third, swept across the sky above the group. The horses, mad with fear, reared and kicked; the Englishman and his interpreter threw themselves at their heads and with difficulty restrained them; a dog, trembling with fear, crouched low, almost under the machine; the young woman and her aged companion never turned a hair. When there came a pause, she quietly said "We might go on now," and the feeble old man and she did go on, regularly, slowly, methodically. She continued to watch, to stoop, to pick up the objectionable bits of iron, as if no shrieking message of death had disturbed the peace of that summer afternoon. "I shall that summer afternoon. never forget that woman's pluck. said my informant. In certain parts of the front, the women creep out at night to bring in the harvest; during the day they lie low, while the German shells spread terror and destruction. At night the danger is generally less, and these tenacious workers do their best to save the crops from loss and waste.

Instances of their steady courage might be multiplied indefinitely, to humble peasant woman does another kind of work. The curé of this par service and his parish is cared for. who, being already in charge of new parishoners only on Sundays, culty about reserving the Blessed Sacrament. The village, though situated in a district that if far from religious, has an excellent spirit and the people are constant in their attendance at services. A quiet old maid, a peasant by birth, who earns ironing at the "château" close by, came forward and promised that on four afterat one of these services. Léonie The wounded peasants, who fill arrived, a small, slight figure, with a prayers: the rosary, the Way of the Cross, litanies to the Saints of supreme necessity. The people present answered earnestly, and one

GOOD FROM EVIL

The overwhelming ruin that covers Europe is bringing men to a sense of their religious duties. Churches heretofore unfrequented are now filled with men and women of every persevering vital force that others may live spiritually. There is no greater charity than the application of the vigorous and sustained effort of souls in prayer to the spiritual needs of other. We are all in some way or other. We are all in some way or other, "our brother's keeper." Our like vigorous and sustained effort of souls in prayer to the spiritual needs of other, where the property of the vigorous and sustained effort of souls in prayer to the spiritual needs of other work has been done, and I may say that nothing has been neglected."

The fields: "It may be that the furrows are not quite so that the

"Without question the great war is | Sunday;) Rogation Sunday, Domnach harshly teaching a luxurious age how very simple life can be made. For Europe is compelled to practice asceticism of the most rigorous kind and thereby is finding her soul. When peace returns at last, the permanent results of the mission God Himself is now preaching Europe may be the stronger faith, the purer morals and the simpler life that will be conspicuous in the nations engaged in this dreadful conflict. Thus will Divine Providence, as has so often happened in the world's history, bring lasting good out of passing

In the opening days of the gigantic conflict the exhortations of the Holy Father were unheeded. A mighty conflagration ensued. The world is learning through sore experience that there is but one harbor of safety, and that is within the Church. -Intermountain Catholic.

A NON-CATHOLIC

IS GLAD HIS DAUGHTER, CON-VERT, IS NUN

Sister Lorine Brown, who recently nade her first vows as a Sister of Loretto, in Nerinx, Ky., was born in Sterling, Colo., and is known in that community as Gladys Brown. In an interview with her father, A. Brown, who is registrar of the United States land office in Sterling, he expressed his joy that his daugh

ter should choose a religious life. While I am not allied with any religious denomination, the Catholic Church has always seemed to me to have the firmest foundation," he said. "I have always held aloof from those organizations that have opposed the Church and it has not always been an easy road to travel, for many times they would have given me polit ical prestige in the years that are gone. However, it was a matter of conscience with me and I willingly let pass any opportunities that would have been purchased in such a manner. I have raised Gladys, been father and mother both to her, and when I found she needed better training than Ifelt I could give, I sent her to a school in Fulton, Mo. It proved unsatisfactory and so I took her to the Sisters of Loretto in Denver. soon perceived the change in her Instead of wanting clothes and money as she had previously, her letters were full of careful consideration and tender affection and I felt that the best in life was coming to her from daily observation of the devout lives of the Sisters. A year before she graduated she wrote to me asking my consent to become a Catholic, which I willingly gave. At the time of her graduation she expressed a desire to become a Sister, but I persuaded her to wait six months and go to Portland, Oregan, for a visit. At the expiration of the time I urged her to take a trip through California, but she came home to me still desiring

to join the order. I could see that her heart was in it and I told her that if she felt this to be her vocation. I willingly consented. After all, it was not a matter for me to decide, for it lay between her and her God. And so she left me for the religious life. I am glad she is devoting her life to God's service and every night I go to sleep in peace, knowing the world holds no allurements for her."

"And do you not feel that you have lost your daughter?' I inquired.
"No indeed, I do not feel as though I had lost her, but rather I have

gained a precious jewel.' And as I looked into this father's face, I saw a great glow of pride and I thought what a wonderful privilege it must be to have a child choose to follow in the footsteps of our Lord and ministering to erring humanity. - Denyer Register.

OLD IRISH CHURCH TERMS

It must often seem a real pity that so many of the old Irish phrases and words sanctified by the lips of saints and the use of centuries should have passed away. Old Celtic words and customs were slowly dropped from the time of the Norman invasion. The Normans of course were staunch Catholics, but they were perhaps a little over-strict in upholding the letter of the Roman rite. Hence much that was thoroughly Celtic and yet no menace whatever to Catholic unity was set aside by them. Typical is the story of the Norman Archbishop who put out the perpetual fire of St. Brigid because it had come down from pagan times.

How eagerly one searches the old books and manuscripts for hints and survivals! Gerald Cambrensis tells us that the statues of St. Kevin in the Ireland of his time always had a blackbird in one hand: a symbol, which modern church artists invariamong men. Membership in the League makes us apostles and swing a share in the work of saving large large makes us apostles and sixed idea, a haunting fear. He knows a share in the work of saving large large makes us apostles and sixed idea, a haunting fear. He knows a share in the work of saving large large makes us apostles and sixed idea, a haunting fear. He knows a saving large large makes us apostles and saving large lar round tonsure, whereas "the family of Hy" (Iona) wore the Irish tonsure "from ear to ear" across the head. the priest in the war dominates the Only in the old books does one find soldier, as religion dominates the the old phrases dotted here and there and they are worth noting. From a number of annals I have collected bon't believe in the set the makings of a Celtic calendar, I spoke. I am joyful. some of which are still current in Gaelic Ireland though most have the war-its perils and its pains-to succumbed to modern expressions. For example Christmas was called Nodlaig, (Noel); Quinquagesima, Domnach Qinqisi; Pentecost, Domnach an Spiraid Naem (Sunday of the Hals Spirit) Sunday in Patrick Patrick (Note that Patrick) and the properties of the Christmass was called one's wounds than die in one's bed, carried off by fever or pneumonia. Adieu, my good friend. Write to me soon, if you can. I have waxes stronger the present grief will the Holy Spirit); Sunday in Patrick's serious reasons for wishing your Week, Domnach Padraig; Palm Sun- answer to reach me quickly." day, Domnach na Imrime (Riding olic Transcript.

raig; Brendan's Day, Feil Brenaind St. John's Day, Feiltin Seaain; Holy Cross, Feil Cros; Vigil of Holy Cross, Iche Feile na Croiche; Lady Day, Feil Muire; Vigil of Lady day, Iche Feil Muire, and Ascension, Deasgabail. There is no need of pointing out that Irish is the only language in Christendom, which sets aside a special word for the Virgin Mary; Moyra is for earthly Marys but Muire for the Mother of God.

The word for vigil varied, troscad (fasting) being often used, and Holy Week and Lent possessed an array of such terms. For instance: Shrove Monday was Luan Inide; Shrove Tuesday, Mart Inide; Ash Wednesday, Cedaione in Tuaithrid; Tuesday in Holy Week, Mart roime Cedaoine in Braithi; Wednesday in Holy Week, Cedaoine in Braith (Wednesday of Betrayal): Maundy Thursday, Dardaoin Aluinn (Lovely Thursday); Good Friday, Aoine an Cesda (Friday of Passion); Holy Saturday, Iche Casg (Night of Easter.) Needless to say the Irish were not content with one Easter but must needs have three, for besides Easter Sunday, Casg, there was "Little Easter" Min Caisc, or Low Sunday and the sixth Sunday after Pentecost was called Samh Chasg or "Summer

All through the year were kept feasts peculiar to Celtic devotion. January 6 was the "Great Baptism of Mary's Son," Baithis Mor Meic Muire; February 2, the Purification was called "Mary's Son's Reception in the Temple," Airitiu Meic Muire i ; Mayday too had a peculiar name, being called the "Beautiful Preaching of Jesus," Praicept Alaind Issu. The feast of the Assumption vas expressed by a typical compound, "Great Feast of Our Father's True Mother," Mor Feil fir-Mathair ar Nathair; and August 16, was the Birth of Mary" Gein Muire, while it is interesting to find that St. Joseph was remembered on March 19 as Jesus' beautiful Fosterer" Aite aluinn Issu. Not only was the Birth of the Baptist kept but on February 2, was celebrated the "Finding of John's head" Airec cinn

Very striking too, were the Celtic phrases for God, who was generally mentioned under metaphor. For example He was called Ri Greine Gile, "King of the White Sun"; Coimde Seacht Nime, "Lord of Seven Heavens"; Ri uas Nelaib, "King above Clouds"; Ri Recht "King of Laws"; Coimde Nandoine, "Lord of Folk," and An Ti Ta, "He Who Is." The last expression is as simple as the common phrase used today in Ireland: "the Man Above."

For the Trinity there was the circumlocution, "the Unity that nobler than every Unity." A Chur A Church student was called "son of purity," 'son of learning," or "son of the Church," mac ecelsa. What we call a holy death was known as a "free death" or "a death of oil and peni-tence." The devil was humorously known as "the Abbot of Hell" and indeed the peasantry have never ceased to make fun of him, which is a little unchivalrous to a worsted antagonist.

A great deal of piety was communicated not in sermons but in trials, which could be easily memorized For instance in Colman Mac Beognac's "Alphabet of Piety" we find: "The three enemies of the soul: the world, the devil and impious teacher. three things where the devil shows in man : face, gait, speech.' the Labhar Breac "Speckled Book" we learn; "The three things the Son of the Living God is not grateful for: proud piety, harsh reproof, false witness." From a Celtic manuscript in Edinburgh we may learn: three things the King of the Sun is grateful for: union of brethren, upright talk, serving God's altar. The Celtic mind was also acutely interested in theology even unto riddles. Marvan for instance was asked by a poet: "What goodness did man find on the earth which God did not find ?" "His sufficiency of a Lord, for He Himself is Lord of Lords," was the answer. But most unique and beautiful was this appeal to Christ, which is found in an old Litany: "O Thou who wert fatherless on earth, motherless in heaven How much theology lies in that address !- Shane Leslie in America.

SENTIMENTS OF A DYING ABBE

The Abbe Duroy was one of the many priests who gave his life for his country, nothing reckoning of her former treatment and her distinctively step-mother methods of dealing with men of his cloth: "I dealing with men of his cloth: must leave you, dear old friend. The thought of you and of all those whom I love softens my sad hours. Nurse your wounded men with tenderness. To sow sweet charity in their hearts is to prepare a harvest And, going about as you are, or lying down as I am, living or dead, country. But has not Providence given us some splendid hours? Don't believe in the sadness of which my lot. I owe all that I know about it. It would be far finer to die of

No man will ever reach heaven with his face the other way.

Time is but a drop in the ocean of







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LONDON, SATURDAY, OCTOBER 7, 1916

THE TEMPORAL POWER "The reported proposal of the Teutons to restore in some form the Temporal Power of the Papacy recalls to our grandfathers an institution almost forgotten."

Thus does the London Advertiser begin an editorial which, if intended that radiated from her penetrated to enlighten its readers, is a reflection on their intelligence, their knowledge of history and their good

To couple the interests of the Pope and the Germans by means of "the reported proposal" is an adroit but very cheap appeal to prejudice. Not our grandfathers but we of this present day and generation have a very distinct remembrance of prewar declarations that advanced, scholarly, cultured and progressive Germany was proof positive and obvious of the superiority of Protestantism. And from German sources cultured and progressive ministers "gave to the public an irregular and confused mass of criticisms impugning the authenticity and credibility of the Scriptures, and exposing to contempt the events recorded in the sacred volume." "Our grandfathers" may recall also the Kulturkampf, the savage and fanatical onslaught of German Kultur on Catholicism and Catholics from 1871 to 1878, which only gradually in our own time calmed down. Pius IX., though stripped of his temporal power, and his successor, Leo XIII., fought the fight for human liberty and freedom of conscience as truly as the Allies in this War-and "our grandfathers." Ah, now German Kultur has lost its savor, then it was culture and philosophy and Protestantism and progress strug-Popery. Now that the savagery of same task." German Kultur comes home to us why let us insinuate that it is in league with the Pope.

purpose of the Advertiser's supercilious editorial.

"The Temporal Power means the Pope's rule as a sovereign, oldfashioned and undemocratic, quite apart from his spiritual position. authority, much interlaced with his First he was the ruler or duke of the Duchy of Rome and some other (apparently) easier. territories in Central Italy. Secondly, he had vassal states, received taxes from various countries devoted to his see and appeals from national courts to his judicial tribunal, wielding a sort of imperial overlordship, an international or supranational potentate, acting as universal arbiter in Western and Central Europe."

This jumble of undigested historical information no doubt will prove entertaining if not enlightening to history that have really done any those for whom it was intended. As thing with the future have had had the writer goes on with his historical exposition he gets more and more befogged, but he follows the light of his guiding principle that what ever and drives them towards this feature is anti-papal is modern and progres- less future. I mean the presence in sive, while anything else is mediaeval | the and undemocratic. To try to follow him would be useless; but we must give his lucid conclusion from his deep historical studies:

"To attempt to restore the temporal sovereignty of the Pope would be a step back to the Middle Ages or renaissance quite to be expected from the Teuton enemies of democracy, and a blow at the best interests of the Roman Catholic Church as well as at the welfare of civilized Europe."

heed the stern warning.

While it is hardly worth while are not much more superficial and misleading than what we have grown Holy Roman Empire. contrast the conclusions of Protest- marked in modern writing as the make such timely provision that the faith and devotion.

ant scholars with the flippant references to the Popes and the Middle

Canon Farrar in the Hulsean Lectures, 1870, "Victories of Christianity," says

"From the fifth to the thirteenth century the Church was engaged in elaborating the most splendid organization the world has ever seen. During this period the Church was the one mighty witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage.

Amid the despotsm of kings, and the turbulence of aristocracies, it was an inestimable bessing that there should be a power which by the unarmed majesty of goodness made the boldest the haughtiest and respect the interest of justice and tremble at the temperance, righteousness and judgment to come."

A good thing for European civilization, evidently, that there was an international or supranational potentate acting as universal arbiter less prejudice or crass ignorancein Western and Central Europe"weak and futile modern substitute is the Hague Conference.

Lecky, in the History of Rationalism, does not dismiss so cavalierly as the Advertiser the Temporal Power in the Middle Ages:

"The Catholic Church was the very heart of Christendom, and the spirit into all the relations of life, and colored institutions it did not create. This ascendancy was gained in mediaeval society more completely than by any other system before or since, and the stage of civilization that resulted from it was one of the most important in the evolutions of society. By consolidating the heterogeneous and anarchical elements that

succeeded the downfall of the Roman Empire by infusing into Christendom a bond of unity that is superior to the divisions of nationhood, and a moral tie that is superior to force, by softening slavery into serfdom and preparing the way for the ultimate ncipation of labor, Catholicism laid the foundations of modern civil-

Frederic Harrison thus writes of the thirteenth century:

"There was one common creed, one ritual, one worship, one sacred language, one Church, a single code of manners, a uniform scheme of McCabe is also an uncompromising society, a common system of education, an accepted type of beauty, a art, something like universal recognized standard of the Good, the Beautiful and the True. One half of the world was not occupied in ridiculing or combating what the other half was doing. Nor were men absorbed in ideals of their own, while the ideals of their neighbors as matters of indifference or waste of power. Men as utterly different from each other, as were Stephen Langton, St. Francis, Thomas Aqui Bacon, Dante, Giotto, Aquinas, with mighty little sympathy from Edward I.-all profoundly accepted one order of ideas, equally applying to all things of the intellect, of moral duty, of action, and of the soul-to public and to private life at onceand they could all feel that they gling to destroy mediævalism and were all together working out the

This is of course the meaning and dares tell the truth, and puncture a

"The last few decades have been marked by a special cultivation of the romance of the future. the Middle Ages the Pope's secular seem to have made up our minds to misunderstand what has happened spiritual functions, was two-fold. and we turn, with a sort of relief, to stating what will happen-which is This cult of the future is not only a weakness but a cowardice of the age. . .

"The future is a refuge from the fierce competition of our forefathers. grave." It is pleasant to play with children, especially with unborn children.

Now in history there is no Revolution that is not a Restoration.
Among the many things that leave me doubtful about the modern habit of fixing eyes on the future, none is stronger than this: that all men in their eyes fixed upon the past. But there is one feature in the

past which more than all the rest defies and depresses the moderns past of huge ideals, unfulfilled sometimes abandoned. The and sight of these splendid failures is melancholy to a restless and rather morbid generation; and they maintain a rather strange silence about them sometimes amounting to an unscrupulous silence. They keep them entirely out of their news They keep praises of the coming age) that we away from a United States of Europe; that such a thing existed literally in Roman and essentially in mediaeval following our contemporary's his- times. They never admit that intertorical meanderings, which after all national hatreds (which they call

prediction of such ideals in the injustice of the old order of things uture combined with the ignoring of them in the past. Anyone can test this for himself. Read any thirty or forty pages or pamphlets advocating peace in Europe, and see how many of them praise the old Popes or Emperors for keeping peace

in Europe. "Our modern prophetic idealism is narrow because it has undergone a persistent process of elimination. The whole position is based on the idea that we have got all the good that can be got out of the ide the past. But we have not got all the good out of them, perhaps at this moment not any of the good out of them. And the need here is a need of complete freedom for restoration as well as revolution.'

To speak of the Pope, heir to all the wisdom of the ages, as though he were a modern politician, as though he "the monarch of a vast, admirably organized, spiritual world empire" would barter his influence for German promises, is to betray hopeperhaps both. Just what he does 'an inestimable blessing." The pale, desire, what his international or supernational character and function imperatively demand, we shall consider in a later issue.

LORD MAYOR OF LONDON

London, Sept. 29.—Sir William Henry Dunn was today elected lord

mayor of London. The new lord mayor, who will take office in November, will be the third Roman Catholic lord mayor of London in recent years. He was closely associated with Sir William Treloar in the work of improving the condition of thousands of London's poor cripples, and is treasurer of the Alton Cripples' Home.

The Canadian Press despatch above quoted emphasizes the fact that in recent years his faith is not a bar to civic advancement when a Catholic is otherwise a worthy and desirable candidate. The present Mayorelect has occupied many public offices, amongst others, J. P. for County of London, Sheriff, and Deputy - Lieutenant of the City of London, and Member of Parliament for Southwark. The Lord Mayor of Manchester for two terms, 1913-15, Alderman Daniel Catholic. Several other cities of lesser importance have also had Catholic mayors.

The Aldermen in the City of London are elected for life and they choose the Lord Mayor. Thus elections which, like conscience, make cowards of some of our Canadian public bodies have no deterring influence in the selection of the Lord Mayor of London.

A HEAVY RESPONSIBILITY RESTS SOMEWHERE

family is a new feature in the history of mankind which has not so far received the attention from the detached biological point of view Gilbert K. Chesterton is a profound thinker, a keen observer and a writer effects ultimately more stupendous Paul, in whose knowledge and skill who delights millions because he and far-reaching than any of those he had always had unbounded conmigrations, conquests, lot of very modern and unmediæval religious changes-which, beginning shams. This was written just before in prehistoric times, have so protondly influenced human developing his last days he returned once ment. In this country, with one exception, the process began earlier and has gone further than among any other people. Unless we canand quickly too-reduce our infant mortality to an extent hitherto unhoped for, can improve conditions of life so that our young people no longer seek for happiness or tunity abroad, and can awaken the restored and rejuvenated France. national conscience on the question of births, the future of our nation is

The foregoing is the concluding LIC RECORD a few weeks ago to the

menaces races and nations.

be not repeated.

Whether in town or country the which connects the present generawhole problem is in a great measure tion with that of Newman and the bound up with that of thrift — or Oxford converts of 1845-51. Shipley well would settle themselves.

THE LATE HONORABLE JOHN COSTIGAN

Ever since Confederation John Costigan's name has been familiar to Irish Catholic Canadians. After five years in the New Brunswick Legislature, he was elected by Victoria county as its representative in the new Canadian Parliament in 1867. In the seventies he put up a vigorous His Catholic life of thirty-eight years this he was not supported by his coof the Confederation pact was unsuccessful.

When Gladstone first took up the cause of Home Rule for Ireland Mr. Costigan moved a resolution in favor of Gladstone's measure which was the occasion of a magnificent supporting speech from the late Edward Blake, then leader of the Opposition, and which resulted in placing on record the sympathy and support of self-governing Canada for Ireland's struggle for self-government.

Church militant. R. I. P.

A STRIKING testimony to the sanity

the Church's attitude towards the

Holy Scriptures, has come from an

guidance. Two of the latest novel-

is seen in the reference to "Nico-

demus as "this gentleman;" the

command of Our Lord to Jairus'

daughter is translated "Young Lady,

arise," and St. Peter is made to say

to Christ on the Mount of Trans-

figuration: "O Sir, what a delecta-

ble residence we might fix here.'

This shocking and atrocious liberty

and themes in the holy books has

received as it has merited the severest

condemnation from eminent Protest-

WHETHER IT was this particular

scarcely less indecorous that was

held in mind when a Scots minister

attitude to the Bible through the

centuries. "When you order Bibles,"

said this worthy, "make quite sure

that you do not get the imperfect

Bibles too often issued." It evidently

category, and that for three centuries

and more the Church has been cease-

lessly on guard to keep such unauthor-

children's hands. Yet the same man

would probably quarrel with the

from the people." That, as matter

of fact, has been the burden of the

belong to the Orthodox or Eastern

and only about 70,000 Catholics.

It is not without interest to recall that the self-styled and crude "imperialism" of that day vigorously denounced such meddlesome interference with "imperial" affairs. Now a responsible British minister an nounces that the Irish question will be a subject of consideration for an imperial conference in which the Overseas Dominions will be represented by constituent members. Times change and we change with

them. Shortly after the momentous event of the Costigan Resolutions Sir John Macdonald invited Mr. Costigan into the Cabinet to represent that important element in the Canadian population with whom his name was now

a household word. Clean, big-hearted, straightforward, always loyal to the interests of his people under many and trying difficulties, he retained the respect and esteem of friend and foe and earned the title by which he was familiarly known-Honest John Costigan.

NOTES AND COMMENTS

THE CONVERSION of M. Paul Bert, a French anti-clerical fire-eater of the 'The artificial restriction of the most pronounced type is another consoling result of the War. In his last illness he had the good fortune of being nursed by a religious, Sister and far-reaching shall any of the past—
migrations, conquests, epidemics,
migrations, conquests, epidemics,
the had always had unounted conmigrations. atheistic days. To her influence more to the Faith of his youth, and died with the aspiration: "My God, have mercy on me," on his lips. The War has accounted for many such as Paul Bert, and points the way, let us hope and pray, in a religious as well as in a national sense, to a

presages a great awakening? paragraph of an article on "The Pass- effect that the American Foreign ing of the Child" by Dr. Brend in a Missionary Seminary at Maryknoll, recent number of the Nineteenth N. Y., had received from an unnamed benefactress in Pennsylvania, a The national conscience is a some- cheque for \$5000, marks the dawning what vague and shadowy thing, of a new but long-heralded day in But the individual conscience of American Church annals. It seems English-speaking Catholics in this to indicate that the call to preach the country should be awakened to a Gospel to the heathen nations form of race suicide, which, if less has at length been heard and sordid and sensual and sinful, is answered on this Continent. Not scarcely less selfish and certainly not that the Catholics of the United less injurious in its effects on our States and Canada have been in-Catholic population than that which different to the spiritual welfare of heathendom—the splendid response We have before now referred to to the call of the Society for the the custom prevalent amongst our Propagation of the Faith in New at all. One reason for this condi- widespread sympathy in Canada enjoys the greatest liberty and has available supply.—Globe, Sept. 30. papers and almost entirely out of tion of things, in rural parishes with Father Fraser's work in China wonderful potential scope for their history books. For example, they will often tell you (in their most pronounced, has been the individual conscience is becoming children some of the most imporfailure of parents to realize alive to the urgency of the call from tanta people in the country, includtheir obligations in the premises. the "uttermost ends of the earth," ing King Ferdinand and the s at the welfare of civilized Europe." States of Europe. But they carefully Let Europe, ecclesiastical and civil, omit to tell you that we are moving omit to tell you that we are moving omit to tell you that we are moving one of the duties of parents towards their obligations in the premises. The "uttermost ends of the earth," omit to tell you that we are moving omit to tell you that we are moving omit to tell you that we are moving one of the duties of parents towards what one generous soul has been of the earth," omit to tell you that we are moving one of the duties of parents towards and the contract of the carefully of the contract of the carefully of the c their children is to enable them to live decent, human, Christian lives live decent, human, Christian lives, tion in many quarters. "If the the leading military leaders, and and this includes the right to marry | Faith languishes at home," said a many others. The Metropolitan and found homes of their own. great prelate of our day, "send Archbishop, Mgr. Netzhammer, a Catholic press, and with the Catholic barbaric) are really very recent, the mere breakdown of the ideal of the Holy Roman Empire.

While it may be too late to remedy missionaries to the heathen." Swiss Benedictine, has his cathedral the mistakes of a past generation, it Response to the call to the apostolate dral chair in Bucharest, the capital, toly Roman Empire.

"I say decisively that nothing is so behooves the parents of to-day to has ever been the fruitful mother of and there is one suffragan See, the

THE PASSING of Mr. Orby Shipley vacant by the death of Mgr. Doulcet, severs another link in the chain a French Passionist.

ACCORDING TO La Croix, a leading French Catholic periodical, there has thriftlessness. And if parents readwas a lad of thirteen at the time of been for years a growing tendency lized more keenly their obligations Newman's conversion, hence could in Roumania towards closer relationtoward their children the question ont have come under the immediate ship with Rome. Even before the of thrift, and other questions as influence of the great Oxford leader, War there was a strong feeling but that he imbibed much amongst deputies and other influof the spirit of the Tractarians ential political leaders to follow and got an early glimpse of the Serbia's example of 1912, in estab-'Kindly Light" which, thirty three lishing a Concordat with the Vatiyears after the "forty-five," brought can. With her own entry into the him safely into port, his subsequent War upon the side of the Entente, writings testify. Orby Shipley had and the prospect of her great dream at the period of his own conversion being realized—the redemption of been twenty-two years a clergyman her ancient Transylvanian possesof the Anglican Establishment, dur- sions-this movement is certain to ing which period he published take on new impetus. The Translvanians are mostly Catholics and if many essays, lectures and sermons. incorporated into the Roumanian fight against the abolition of Separate was even more fruitful in a literary kingdom, will have a noticeable schools in New Brunswick; but in way. If he had published nothing effect upon the body politic, in else, his great collection of poems in | bringing it to realize that the highreligionists of Quebec and hence his honor of the Blessed Virgin, under est interests of the nation, moral and fearless and persistent struggle to the title Carmina Mariana, would of material, point to the closest posmaintain the spirit if not the letter itself entitle him to remembrance. sible relationship with the Holy See His death removes a useful and and the nations of the West. attractive personality from the

ON THE BATTLE LINE

The British army on the Somm presses forward despite wet and cloudy weather that interferes greatly to put it on no higher ground) of with the work of its artillery. At three points on the front there was unexpected quarter. Novelties in heavy fighting yesterday. North of Bible translation have come to be as Thiepval the enemy sought to regain Stuff redoubt captured by the every-day an occurrence as Bible British. By their first rush Hessian interpretation, and both, as all the troops secured a section of it. The world may see, are playing havoc British regained the redoubt later, and with it took 530 prisoners. For with the faith of the multitude this ridge to the north of Thiepval deprived of the Church's divine overlooking the Valley of the Ancre the enemy has put up a determined ties are a "Woman's Bible," and a struggle ever since the capture of Refined Bible," the latter an Thiepval village on Tuesdayattempt on the part of a cleric of the without avail. His losses in killed and wounded have been heavy, and "Reformed School," to "diffuse considerably over 2,000 prisoners have been taken in and around over the sacred page the elegance of modern English." The result Thiepval.

In the centre of the British advance by an early morning attack the lines were pushed northward to a point 500 yards southwest of Le ars, on the Albert-Bapaume road. On the extreme right of the British front ground was gained to the east of Les Boeufs, where 500 yards of German trenches were taken.

An official statement as to condiions on the Macedonian front from "We still hold General Sarrail says: "We still hold the highest summit of Kaimakcalan." taken with the most sacred persons The Bulgars renewed their attacks on this key position on Thursday night. Four times they advanced to the assault, and on each occasion the Serbs drove them back to their trenches, inflicting heavy losses upon them. The race feud between Bulgar and Serb has added to the fierceness of this struggle. General travesty of the Bible or some other Sarrail reports that the Bulgars have wounded been seen to massacre prisoners. This action will inflame recently warned his flock against the Serbs, and perhaps lead to "unauthorized versions" is not stated, reprisals. In the second Balkan war but his caution, no doubt unintention-Greeks, Serbs and Bulgars were ally, testifies unmistakably to the accused of killing the wounded and wisdom of the Catholic Church's

non-combatants. A stiff battle is in progress among the hills to the south and southeast of Hermannstadt, in Transylvania, between Austro-German and A despatch from manian troops. Vienna states that the Roumanians did not occur to him that his own have been repulsed, that the heights, "authorized version" is in that very after very violent fighting, are in possession of the Teutons, but that the battle has not been conclude

In Southern Volhynia and Galicia Brusiloff is faced ized and mutilated versions out of her strengthened Austro-German-Turkish army. Vienna states that in an offensive in this region the Teutonic troops took 3,000 prisoners and 33 Church on that very ground, and machine guns. accuse her of "keeping the Bible state that this offensive was promptly checked by artillery and machine gun fire, but it evidently proceeded a considerable distance before the hue and cry against her, down even check was administered.

The Greek army and navy is in a to the present day. May it not be THE ANNOUNCEMENT in the CATHO that the Scots minister's warning state of utter demoralization. Many of the men in both services have revolted and joined the Allies, and those who remain outwardly loyal are evidently not to be depended THE ENTRY of Roumania into the upon for rigorous action against the War makes interesting everything mutineers. Constantine will have relating to that country and her to get into the Allied camp soon if he people. Though in the heart of the wants to save anything from the wreck. The Allied army chiefs seem Balkans the Roumanians have little disposed to recognize Venizelos as in common with their Slav the real head of the Greek people. neighbors, but are, rather, kindred

General Haig, in reply to congratuto the Latins. This, in spite of the lations from General Joffre on the fact that of the total population of success of the British offensive north about six millions, over five millions of the Somme, speaks of the Allies efforts following the unaided French victory at Verdun as having begun Schismatic Church. There is a to "break down the enemy's powers sprinkling of Jews and Mohometans, of resistance." There is every reason to believe that German reserves on the western front are being thrown into the fighting line at a THE CATHOLIC Church which rate that will quickly exhaust the

SCHOOLS CAN HELP CATHOLIC PRESS

The Catholic school pupil ought to pupils with facts concerning the period of his life, became lethargic press itself as represented by Catholic papers or magazines, is doing a gether; but he read every line in the good work for the future of the Irish papers that gave him any indiin this country. — acred cation of what popular feeling was, and even a small village gathering Church Bishopric of Jassy, recently made Heart Review.

T. P. O'CONNOR'S LETTER

IRELAND LIKE FRANCE A COUNTRY OF INTEREST AND SURPRISES

GENESIS OF THE OLD CONTROVERSY-CONSTITUTIONAL AGITATION VS. PHYSICAL FORCE

Special Cable to the CATHOLIC REC (Copyright 1916, Central New

London, September 30th.-One of the paradoxes of the Irish attitude toward war, was brought home forcibly to me by a visit I paid the past week end to my constituents in Liverpool.

Irish Nationalists have put down that week end as one of memorable in the history of Irishmen in that city, where they form nearly one third of the entire population and have in the municipal and all public bodies regularly constituted Irish Parties.

All Liverpool Irish have rushed to the allied flag, perhaps more numer ously and promptly than any other city in the Empire. They form special battalions in Lancashires and the Liverpool Regiment; that battalion has fought splendidly in several engagements and lost heavily.

Last Sunday they held memorial services in the chief Catholic Chapel, Lord Mayor A. Stout, Protestant himself, in a Protestant city, walked in full state, and attended the service, while municipal councillors, creeds, Anglican, Nonconformist and Jewish, attended the service and listened to a stirring address by Father Bernard Vaughan.

I visited the Catholic schools next day and nearly every child had a father, a brother or an uncle in the army A third had lost relatives in

On Monday night a big hall was crowded to excess with an audience gathered to raise funds for the Irish soldiers, including those imprisoned in Germany.

Throughout my whole visit and at all functions, I did not meet with one Irishman who was not a staunch and vehement supporter of the allies, and declared they were incapable of understanding why any Irishman could take any other view They would not have sent their children to fight and die by the thousand if this feeling had not been universal.

In Ireland one has to recognize that opinion is from this unanim-

It is many years since I first wrote the sentence that there were no things more alike in the world than the French Republic and the Irish Party. Speaking, of course, in prevar times. I used to point out that the French Republic apparently was one of the most solid structures in the world. It had at its back all the sane people of France. It went through its change of President like clockwork; anything approaching to a serious insurrection seemed to be impossible. It had produced a union of all classes, such as was unknown in the century that succeeded the downfall of the Bourbons. Apparently it was founded on impregnable rock. But, as I used to point out, all this superficial strength and stability were subject to very great exceptions French character and French history still remained in the same position of uncertainty which made de Tocqueville declare that France would sometimes attract, and France would sometimes repel, but France would always interest the world. It is a land of surprises and uncertain ties. The result was that any close student of France would never be surprised if apparently a very small incident produced something like a upheaval. The incident might be one of even a comparatively and personal character. trivial Louis Philippe was dethroned because a Duke who was supposed to have murdered his wife gently. The downfall of Louis Vapoleon was accelerated because one of his relatives shot an obscure journalist. It has been just same with the French Republic; it was shaken to its foundations by the Panama scandal. Boulanger, one of the most empty-headed charlatans that ever deceived a nation, might ha e been President of the Republic if he had only had the courage to lead his men against the Presidential residence on the night of his victorious election by Paris. It is possible that, if the war had not come, the murder of M. Calmette by Madam Cailloux might have precipitated a crisis. In short, in France you never know quite where you are.

At a time when the Irish Party was regarded as cone of the most inde structible and impregnable fabrics in public life, I constantly insisted on its likeness to the position of the French Republic. Ireland, like France, is a land of surprises and uncertainty. A personal incident or a small event may act with the devastating fires and destructivean earthquake. Parnell ness of realized this situation so completely that even when he was at the height of his power he never allowed any sign of dissension to pass unnoticed Once at a convention in Tipperary his candidate was rejected in favour of another candidate. By the very down in the middle of the constituency, and got the convention to reverse its verdict. Parnell, at a and was absent from his place in the

could not say anything hostile to his | called into existence by the Orange | in a happy choice of reading matter, policy without attracting his atten-tion. The only thing he neglected created into any army under the was the composition of his own Party, and when he had absolutely in his hands the nomination of every man for every constituency in the country, he allowed a group to gather round Mr. Healy, which was afterwards to be the main agency in

bringing about his downfall. Even, however, in his days of tremendous and unquestioned power, which curiously enough Lord Kitch Parnell was, like all Irish leaders, subjected to the surprises and acciof Irish life. For instance, after his release from Kilmainham, the Phoenix Park assassination put back himself and his cause for ten. if not twenty years. If it had not been for that tragic and disastrous vent, Parnell might have been Prime

Minister in Ireland twenty years ago.
To understand Irish history for few months, it is necessary to go down to one fundamental division of were made by exuberant ex-soldier thought and effort that is rooted in speakers. Worse than all, the names Irish history. That contest may of the Irish regiments when they roughly be regarded as a contest between a constitutional movement movements as the retreat from and a physical force movement. The contest took its rise mainly in the were omitted—apparently by orderct that for more than seventy years from the despatches. after the destruction of the Irish gradually come out that in the War Parliament in 1800—except during the brief interval of O'Connell's who had encouraged the Curragh omnipotence — Irish representation | Camp insurrection against in the Imperial Parliament was Rule. absolutely futile. Owing to a restricted suffrage, the constituencies they told Sir Hedley le Bas-an were small and many of them were corrupt. In my native town of Athlone, which had only been 200 or the Nationalists—that they did not 300 voters, the tariff for the vote reached the large sum of \$200, and the Nationalists because it might men, face to face with bankruptcy, kept on their business for months, if not longer, in the hope that a contested election and the shower of discourage it. gold which always accompanied it would relieve them from their embarrassments. The result of it was that the member of Parliament first once more in the midst of the old bought his constituency and then sold himself. The Irish representation was composed of political adventurers of the most sordid and open desperate and hopeless expedient of Australia, left type. When seeking election if they physical force. came before a populous constituency they professed the most mouthed and most unselfish patriotism; but after the lapse of a year or two the unselfish patriot found But all Ireland is not insane all himself a Judge in a British colony or some other job of small work and large pay. The result of it was that every attempt to improve the land system and stay the emigration the hundred thousand yearly, which was then going on in Ireland, made no progress, and that Ireland had in half century after the Union one of the worst famines in history and a larger emigration than that of any other country at any other time.

was this atmosphere that enabled James Stephens, the Fenian leader, to create the Fenian movement and to make most of the earnest and courageous young men of Ireland turn to the gospel of physical force as the only means left for saving the country from apparently inevitable destruction. movement reached great strength, out when the crisis came and it found itself unagainst the immeasur. able superiority of the British Empire, it collapsed; and some of its members were executed and others served long terms of penal servitude. was Isaac Butt who founded on the ashes of the broken Revolution the modern Constitutional movement: but even he found it hard to subdue the disbelief of the Irish people in constitutional agitation, and the still lingering hope of insurrection as the best and indeed the only method of redressing Ireland's grievances.

It was the dominating personality the coup de grace to the revolutionmovement and restored for nearly forty years the united and unbroken faith of the people of Ireland in a constitutional movement Ireland's wrongs. Parnell's policy was justified by a transformation of

the French Republic all the discord- out in accordance with the diagnosis ant elements of France, so an event of each case. like the Sinn Fein rebellion brings siderable number of the clergy have as is so often the case, all these elements found their best allies in the character. unwise policy of the British Governwas made a minister there was a general feeling in Ireland that Orangeism had triumphed and that Ireland was once more under the heel of the old ascendancy. But even this would have been of little recommended for their illuminating such "converts" to Protestantism the War Office. At the beginning of the war and immediately after the among mankind as classics of the their faith and an unballowed sexual to Thy name give glory."

No, what we have here speech of Mr. Redmond, there was something approaching enthusiasm on the side of his policy and of the Allies in this war. Recruits were leading golden were something approaching enthusiasm of the day! Considering the importance of allies in this war. Recruits were reading golden were something approached by the many something approaching enthusiasm of the benefit of non-Catholics whose the advertising man piled columns are the something approaching enthusiasm. No, what we have here set forth is some twenty months ago as the day! Considering the importance of clerical vows and preferring women. Allies in this war. Recruits were accompanied by bands and by cheer ing crowds to the railway stations as they departed for their trains. Re-pensable requisite in the equipment they departed for their trains. Recruiting speeches were made all of their parishes. In the cities, over the country by members of Parliament, by local Nationalist leaders. At one time there was a possibility of the Volunteers, that new armed force that had been of the parliament, by local new armed force that had been of the parliament. The catholic Church has generally a philosophers used to say: "Bonum the Catholic Church has generally a philosophers used to say: "Bonum the clergy and of the means that goodness likes to spread itself. That is our purpose in writing the above. We have experienced the wanted noise. For the Frotestant who contact in the Catholic Church has generally a philosophers used to say: "Bonum the clergy and of the means the oliquing of the leaf force are within philosophers used to say: "Bonum the clergy and of the means the clink. The state is the state

control of the War office. This was the suggestion made by Messrs. Redmond, Dillon and Devlin on the very day after the declaration of war. The three went together to Lord Kitchener, and made the suggestion but he turned on them his basilisk eye and calmly told Mr. Dillon that knew Ireland well-an illusion ener held almost to the end of his days-and he blankly refused any assistance for the Volunteers. If it had not been for that there probwould never have been a Fein force or a Sinn Fein insurrection. All kinds of impossible people were sent to preach recruiting Unionist candidates and ex-Unionist lecturers—to intensely Nationalist To understand Irish history for Catholic districts. Speeches in the last fifty years and for the last which the word "coward" and slacker" were freely interspersed began to take an heroic part in such Mons and the landing at Suvla Bay Office there were several of the men In Dublin the Recruiting Committee consisted of Unionists Englishman sent over from the War

> Then came the insurrection, and after the insurrection the executions, and for the moment Ireland stands conflict between faith in the Constitutional movement and a Parliamentary Party, and a resort to the

> want to encourage recruiting among

help Home Rule. In short, every-

thing that should have been done to

encourage recruiting was done to

Hence, first it seemed that popular feeling was moving in such hostility against the British authorities that the contest was doubtful in issue. the time; and already progress is being made toward those better impulses which so often save Ireland and which will win it to rest in the

BIBLIOTHERAPY

If the reader has not been scared away by the heading he is going to know what it means. Bibliotherapy is the method of healing ailments by books. as hydrotherapy is the method of curing diseases by water. Samuel M. Crothers, a Unitarian preacher of Cambridge, Mass., writes about this new process in the cur-rent number of The Atlantic Monthly. The process is not as new. however, as the name applied it, for from time immemorial books have been medicine or poison.

At the bottom of this statement, is the fact that our thoughts exercise a decisive influence on our mental moral, and even physical well being. Some one said once; "Sow a thought and you will reap an action, sow an action and you will reap a habit, sow a habit and you will reap a character, sow a character and you will reap a destiny." This saying traces the connection between thought and morality. We know, besides, that certain thoughts too exclusively dwelt upon may unbal ance the mind and produce a mania the cream of Protestantism, It was the dominating personality of one sort or another. And who the Protestant churches, in nearly does not know how anxious and every case, get but the scum and offthen very successful policy that gave worrying thoughts are apt to cause scourings of Catholicity, says Rev. dyspepsia and to shatter the nervous John E. system!

Now books are a means, and in means, of storing our minds with and in the Irish Parliamentary Party thoughts. And from our present are almost invariably men and point of view a library is compar-women of the highest intelligence able to a pharmacy. But no one goes to a pharmacy and helps him-Irish conditions as complete and as self at random from the various jars. beneficent as any reform movement To do so would be suicidal history.

Just as an accident brings against folly. Only upon a doctor's prescription are the medicines handed

like the Sinn Fein rebellion brings into being all the many discordant we had such guidance also for the walks of life. One and all, you will elements that lie under the surface books whose contents we are about of Irish life. The war added to to absorb. At any rate, a conscienthese elements of discord. A con- tious person will not read a book about which he or she knows nothresented so much the strong secular legislation of France that their symony or morals. This holds especially pathies, if not pro-German, were at good in the case of those whose menanti-French. Unfortunately, tal system is not immunized by a superior education and well formed Even of these the majority give up

Of all books, the one that stands When Sir Edward Carson supreme as a healing influence and a of Protestantism. And of those who moral power for good is the Bible, for those at least who read it in simplicity of soul for their edification. account if it had not been for the and stimulating force. For the rest folly and almost incredible errors of a number of books have been canon- almost wholly of those who found on the side of his policy and of the day! Considering the importance of Allies in this war. Recruits were reading, zealous pastors in country to God.

both by general hints and individ-ual direction.—The Guardian.

REV. J. C. COFFEE, S. J. DEAD AT MONTREAL

FORMERLY GUELPH LAWYER-FOUNDED ST. BONIFACE COLLEGE, MANITOBA ecial Despatch to The Globe

Guelph, Sept. 26.—A telegram from Montreal received this morning announced the death of the Rev. John C. Coffee, S. J., a former resident of

this city. Father Coffee was the son of the late Dennis Coffee. He was born in Guelph, October 1, 1857. After pas ing through the Collegiate Institute he took up his classical studies at Fordham University, afterwards studying for the bar in the office of Guthrie & Watt. He practised in Guelph for several years, and in 1886 gave up his practice to enter the novitiate of the Society of Jesus at Sault au Recollet, near Montreal. In 1896 he was ordained priest.

For some years he was Bursar of Loyola College, Montreal, the Jesuit classical college for English-speaking students; likewise Bursar of St. Boniface College, St. Boniface, Manitoba. Later he was stationed in Guelph as curate of the Church of Our Lady, and at Sault Ste. Marie, Ontario, in the same capacity. For several years he was parish priest of the Jesuit Church, Fort Rouge Winnipeg, of which church he laid the foundations. When in 1913 it was decided to build the new Loyola College in Notre Dame de Grace, Montreal, Father Coffee was appointed to look after the business details connected with it.

The body is to be brought to Guelph for interment on Friday morning at 9 o'clock. Miss Teresa Coffee, 68 Oxford street, Guelph, and Mrs. Kehoe of Omaha, Nebraska, are sisters of the deceased. Mrs. Kehoe, accompanied by Miss Coffee of Australia, left for Montreal this morning, and will accompany the remains to Guelph.

SHANE LESLIE NEW EDITOR OF DUBLIN REVIEW

We are pleased to hear, says the Catholic Citizen, that Mr. Shane Leslie is the new editor of The Dublin Review. Mr. Leslie is the only son and heir of Sir John Leslie Bart., of County Monaghan, Ireland. by his marriage with Miss Jerome, of New York, a sister of Lady Ran-Churchill. The Croagh Patrick" is situated on the lands owned by the Leslie family.

Mr. Leslie, who is a convert to the Church, became a Catholic while working among the Irish poor. He is a graduate of King's College, Cambridge and of the University of Paris. Mr. Leslie has taken a keen interest in the Celtic Revival, and as a Nationalist twice contested Derry He is a son-in-law of Henry C. Ide late Governor-General of the Philippines and Minister to Spain.

CONVERTS

WHY DOES CHURCH GET THE CREAM OF PROTESTANTISM?

Apropos the recent conversions of Roger Casement, James J. Hill, the "empire builder." Col. John S. non-Catholic friends to take an hour off and try to ascertain why it is that the Catholic Church gone Graham in the Baltimore

Catholic Review. The fact itself is beyond dispute. our modern age a very common Get a list of Catholic converts, and you will see for yourself that they and probity of life—clergymen like Newman, Manning, Faber, Wilberforce and the hosts of high grade English and American ministers who have come over to Rome in the past fifty years or more; representation laymen like the above mentioned together with multitudes of upright, realize that genuine Catholic converts are persons of the highest character-not the sort who

be likely to take a leap in the dark. On the other hand, of the compara tive few who abandon the Church in no instance can be truthfully that they ever were good Catholics. religion altogether; they are rarely satisfied to stop at the half-way house change was made in the interest of and you will see that it is made up

former goes from something easy to something hard; the latter, on the comfort they afford in life and contrary, changes from the difficult in death, and we are eager to share to the extremely easy. No more confession, no more Lenten fast, no more Friday abstinence, no more obligatory Sunday Mass, etc.

JOHNSON WAS WISE

This very plain difference was recognized by that keen analyst of human motives - old Dr. Sam el Johnson — many years ago. Sir William Scott told Boswell that he once heard Johnson say: who is converted from Protestantism to Popery may be sincere; he parts with nothing; he is only superadding to what he already had. But a convert from Popery to Protestantism gives up as much of what he has held as sacred as anything he retains there is so much laceration of mind in such a conversion that it can hardly be sincere and lasting." Boswell, the biographer, adds by way of comment: "The truth of this reflection may be confirmed by many and eminent instances."

Dr. Johnson's remarks are a conto Protestantism are but weeds thrown out of the Pope's It is generally the best of the Protestants who turn Catholic. and e contra, the worst Catholics who turn Protestant. Such is the fact; what is the reason? Ponder this over, dear Protestant reader. It is well worth studying. Why is it that men and women of the highest intelligence and uprightness, after spending many years, some of them nearly a lifetime, in Protestantism, turn eagerly to the church Catholic when they find grim death staring them in the face? Can there be any reason other than that they clearly realize that Church as the Church of Christ pillar and ground of the truth ?"

WHAT ETHAN ALLEN SAID!

It is said of Colonel Ethan Allen, the hero of Ticonderoga, that when he was on his deathbed his Catholic daughter asked him whether she should continue in her mother's faith or go his way, and he answered: "Stick to the religion of your mother. The Protestant way is the easiest to live in, but the Catholic faith is the best to die in."

And here's another. Why is it that while the ministers find the greatest difficulty in getting a half respectably sized congregation—for one or two services on Sunday, the Catholic pastor has no trouble in filling his pews three, four and even six times a Sunday? A Baltimore preacher, writing in the forum of The Sun of June 7, says: "With most of the churches the trouble is to get people in anything like large numbers. What is it to have a few hundred people at a church service in a city like Baltimore, where hundreds of thousands are unchurched

Most ministers are living almost constantly on the verge of despair their hearts are faint and backs are almost broken with the loads they are carrying. The discouragements are crushing and the work, with the mortification and chagrin because of comparative failure, when mighty things should be achieved, is

The Catholic religion is not an asy one assuredly, and the Protestant persuasion is extremely easy. Protestants have no obligatory fast ing and abstinence, no stringent obligation to attend Sunday services, no confession to make, etc. We, on contrary, have all these things Mosby, etc., it would be well for our and a great deal more that is very trying to human flesh and blood And why is it that, in spite of all this, Catholics are so much more numerous and so much more faith. ful in church attendance than Protestants? Doesn't it stand to reason that it must be because the Catholic Church has so much more to offer So much more that is satisfying to man's spiritual nature? Must it not be because Catholics have an assurance that it will prove well worth their while in the long run to undergo all the sacrefices and inconveniences which the practice of their religion entails? All this, dear Protestant brothers and sisters, is surely worth pondering earnestly and prayerfully, and you couldn't possibly make a better investment than an hour or two spent in its investigation.

And let us assure you in closing that the above facts and reason are not given in a spirit of boastfulness. We are well aware that the success and efficiency of the Catholic Church are not due to the clergy, whether individually or as a body. We are fully conscious of the fact that while Paul may plant and Apollo may water only God can give the increase, and that "neither he that planteta is anything, nor he that watereth, but God who giveth the increase." So while doing our little best, as human instruments in the hand of God for country weeklies, and the mountain the furtherance of His work, we moves towards Mahomet. Archirealize fully that He has no need for us, and that it is an infinite conscension on His part to use us at all, and we have both sense and religion enough to say with the sacred fulcrum.

writer 'Not to us, O Lord; not to us, but

blessings of Catholicity; we know humanity. That as an anodyne the comfort they afford in life and measure "twilight sleep" had no these blessings with others.-New World.

HON. JOHN COSTIGAN DEAD AT OTTAWA

VETERAN PARLIAMENTARIAN WAS LAST SURVIVOR OF FIRST SESSION OF FIRST PARLIAMENT OF CANADA

Ottawa, Sept. 29. - Senator the Hon. J. Costigan died here to-day, after a long term of illness, at the residence of his daughter, Walter Armstrong. He was in his eighty second year. Hon. John Costigan was Canada's

veteran Parliamentarian, and was the last sur-ivor of the first session of the first Parliament of the Domin ion. He was born of Irish parents at St. Nicholas, Que., in 1835, and became Judge of the Inferior Court firmation and realization of the truth of Common Pleas in New Brunswick. At twenty-six he was elected to the Legislature in Victoria, N. B., in 1861, and to the House of Commons in 1867, being re-elected always until 1904, a period of thirty-seven years. In 1907 he was called to the Senate. He was Minister of Inland Revenue, 1882-92, then became Secretary of State, and later Minister of Marine and Fisheries, in respective Conservative Administrations

resolution in the House of Commons favor of Gladstone's first Home Rule bill, which was supported by and drew from Edward Blake what is considered to be the greatest speech of that distinguished Parliamentarian's career. In 1896 Costi-gan was a delegate to the Irish Nationalists convention in Dublin. Mr. Costigan was a Roman Catholic. Due to the political developments of 1896, Costigan changed his party

allegiance and became a Liberal Senator Costigan for the past two years had been in failing health, though able, despite his eighty-one years, to attend to his Senatorial duties. The body will be taken on Sunday to Grand Falls, N. B., for interment.

Now that Senator Costigan has passed away, Sir Mackenzie Bowell is the only ex-member of the Macdonald Administration still living.

Written for the RECORI THE LOVE OF MARY'S HEART

The wonders of Our Lady's love will never cease to grow, While angels chant alternate songs in

cadence loud or low as hers could ne'er proceed from a human heart alone; It blossomed forth at Nazareth when at the angel's tone Christ, Our Saviour, in Mary's womb

became our very own. Thus joined unto His Infinite love, her heart can never be At rest, until the souls He bought have crossed life's stormy sea.

Each sinner struggling here below is watched with smile so fair, Until he conquers in the strife 'neath Mary's fostering care,

Though crimson as the sunset's glow our sins to-day may be, One prayer for pity, to her heart will make our souls burst free, This the lesson she doth teach forever unto me, The wonders of Our Lady's love will

never cease to grow, While angels chant alternate songs with cadence loud or low.

(St. John's, Nfld.)

TWILIGHT MUSINGS

"Twilight sleep" seems to have slipped into a nightmare of the most horrifying variety, America reminds us. A few weeks ago, this poetically christened procedure was barred by the Johns Hopkins Hospital of Baltimore. It can hardly be said that this hospital was led to its decision dominating spirit of "bigoted ecclesiasticism." On the other hand, it is probably on good grounds that the high reputation of this institution is founded. Its action, therefore, will cause many a "popular" practitioner to regard his former devotion to "twilight sleep" as a period of black-ness which he would fain forget.

Reviewing the history of this move-ment in the United States, one must perforce pay tribute to the genius of the American advertising agent. He can do anything when strengthened by an invigorating draught of printer s ink. Given a page in the metropoli tan dailies, and suitable space in the medes announced that, given fulcrum, he could move the world. The advertising agent outdoes him. He announces that he has found the

It is enthusiasm, perhaps, that dims the vision. Time usually hints an error in his claims. Appointed clerical vows and preferring women eyes may happen to light on this to God. eyes may happen to light on this weeklies and monthlies, and supplied

more connection with the Catholic Church than it had with spectrum analysis or the Panama Canal mattered little. It pays to adver-

More than a year ago, Dr. Austin O'Malley pointed out the hysterical character of the propaganda, and the scientific shortcomings of method itself, in the columns of America. Attacked as a "reaction ary," time has justified his criti cisms. It has also shown that the higher the altitude the harder the fall. It is just possible that the long-haired cranks and short-haired women who saw in "twilight sleep woman's "emancipation from ecclesi astical thraldom," have learned a But it is not probable.-N. Y. Freeman's Journal.

COMMENDS THE STUDY OF IRISH HISTORY

The A. O. H. of Chicago has officially and formally expressed its thanks to the Most Rev. Archbishop Mundelein for his strong commenda tion of the study of Irish history In a letter replying to one sent him on the subject by the Ladies Auxil iary, A. O. H., of Chicago, the Archbishop said: "I have your letter of the 3rd inst., and in reply to the same I beg to say that I give my hearty commendation of the work inaugurated by your Auxiliary for the study of Irish history in the schools. From Ireland have come nearly all of the saints, who have evangelized the different nations of Europe, and, therefore, in a way, no matter what nation we are from we are all interested in the past history of Ireland, for the history of Ireland means to a great extent the history of the Church in the Middle Ages. In a particular manner the children of Irish parents ought to have some intelligent reason for the pride they show in their birth and in their descent, and to accomplish this, they need to know not so much the Ire land of the present as the Ireland of the past. Yet the special reason for our commendation of this movement is that the memory of what Ireland and the Irish people have done for the Church must not sink into the dim memories of the past, but should be kept alive in the present and in the coming generations."—Sacred Heart Review.

WOULD NOT FOOL HIMSELF ANY LONGER

"Mr. Floyd Keeler of Kansas who rose to be an Episcopalian archdeacon, dedicated his Anglican days, says the Catholic Convert, attempt to persuade his fellow-Episcopalians that they were Catholics. He ran up against the Low Church Protestant Majority, Bishops, clergymen, and the rest, who repudiated his doctrine. It opened his eyes and he was frank enough not to be willing to fool himself any longer. He was received two months ago into the Catholic Church with his wife and children."

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915.

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

building a church every year. Yours gratefully in Jesus and Mary J. M. FRASER. Previously acknowledged... \$7,876 25 A Friend, London..... 10 00 A successful examination Mrs. A. Sueter, Walkerton 1 00 D. S. O'C..... A. J. H..... 1 00 5 00 Reader of RECORD..... Thanksgiving for favour... 1 00 1 00 Islands..... W. M. C..... Mrs. Corbett, Halifax.... 1 00 intention S. M. M. An 1 00 Forest..... Mary C..... 2 00



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GENERAL BANKING BUSINESS

By REV. N. M. REDMONI SEVENTEENTH SUNDAY AFTER PENTECOST

WHAT CONSTITUTES TRUE CHARITY "And the second is like to this: Thou shalt love thy neighbor as thy self." (Matt. xxii. 39.)

It would seem almost loss of time to dwell on the fact, that on the heart of every one of us is inscribed the Do nothing to thy neighbor which thou wouldst be not willing that he should do to thee: but do unto thy neighbor what thou wouldst wish that he would do to thee in similar circumstances." It likewise seems unnecessary to refresh our memory with the recollection, that we are bound by a positive law, as the text betokens, to love our neighbor, or to recall, that the love of God and the love of our neighbor are branches from the same root. Neither can it be said that we are at all strangers to the voice of the Sacred Scriptures telling us that the sign by which we and the world can be sure that we are followers of our blessed Lord, is no other than that designated by Him when He said: "By this shall all men know that ye are My disciples, if ye have love one for another." With all this we are doubtless well acquainted. What generally puzzles us is how to be on the safe side in the varied circumstances in which it devolves upon us to practi-cally obey the law. We are aware that circumstances do occur calculated to appeal to the human instincts of any man, to aid his neighbor. It is of interest to know, therefore, what makes the intrinsic difference between the act of the pagan and that of the true Christian. To the befriended the act is the same, but to the befrienders it is quite different. The disparity in the motives is the cause of the difference in the acts. The pagan acts from purely natural motives, whilst, as well as his natural sympathies, the Christian has motives for his action which centre

As often then as our motives are Godly, so often are we obeying the law of charity. Hence, the motive for God's sake, must have its seat in our hearts under all the circumstances in which it devolves upon us to aid our neighbor. Without this otive our act will be no higher than that of the pagan. The virtue that we are obliged to practice is divine; our motive, therefore, must be noth different. Thus will we be carried to the most heroic acts of the virtue, conquering all repugnances whatever may be their source. This has been the motive which led the saints in every age, and which has led so many Christian men and women of our age, to works of charity which have attracted the admiration of the world. So, too, will it lead us up to the pinnacle where our charity will know no distinction of friend divine influence we become! But, alas, how rare is it in this world charity !" noisy mockery, which is as far removed from the real virtue as the

How Christlike under its alas, for the rarity of Christian harity!" The world rings with a motives which prompt it are from God. How clearly it shows itself to be a mere mockery in its lack of universality and self-sacrifice! How paganlike; how un-Christian it is, in its distinction between friend and foe! "Love your enemies; do good to them that hate you," it brands as imposssible to obey. Yet thus our teachers, thus our models have borne themselves. David returned good for evil to Saul, who thirsted for his blood; St. Stephen prayed for those who stoned him; St. Paul wished to be anathematized for his persecutors; and our blessed Lord spent thirty and three years on this niserable and ungrateful earth, suffered all manner of insults, prayed for His persecutors, and died for His enemies-all for His enemies. the hallowed footsteps of these have all those glorious champions followed. "Certain insurance that are now in the regions of eternal bliss. In the same hallowed footsteps are those walking, who, purely for Gods sake, fill up the days of their lives, according to their circumstances, with works of charity with out distinction as to friend or foe. alcohol, which may never go as far This, too, is the way in which we as drunkenness. must go if we aspire to the reward of true charity. Are we in the way the way of real charity toward friend, foe, and stranger? If so, then we have none but the most favorable opinions of our neighbors and their dispositions and actions. Where undeniable malice does not appear, we put the most favorable construction on our neighbors' actions. our neighbors with all the sincerity our neighbors with all the sincerity affection: "With brotherly love, from a sincere heart, love one another earnestly." love is no mere sentiment, it is real and efficacious, always showing itself

uses endeavors to contribute to our

as in body. It is a mistake, entirely

too common among people, when

they hold that charity imposes no

important than that of his body

That they are held to give material

alms no one will dare deny. God's

word is too clear and strong on the

matter to admit of any shadow of He that hath substance of

this world, and shall see his brother in need, and shall shut

up his bowels from him, how doth

the charity of God abide in him?"

doubt:

FIVE MINUTE SERMON our obligation to give spiritual alms, this would suffice. For, how can it be said that the charity of God is in the man who will stand by and see his neighbor perish when it may be in his power to save him by a seasonable hint, or a timely advice, or instruction? But the word of God, so far from being silent, is most strong in urging us to the fulfilment of our duty in the matter of spiritual alms From the many texts bearing on the matter, we will conclude with the words; "If anyone of you err from the truth, and one convert him, he must know that he who caused a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude

TEMPERANCE

CONDEMNS "TREATING" SOLDIERS

A British magazine scores as follows the "treating" of soldiers home

on sick leave:
"In order that the men might be safeguarded against the false kindness of their friends at home, no gifts of intoxicating drinks are allowed to be forwarded to men serving in the army and navy.
where immeasurable injury But done, and is still being done. notwithstanding all the restrictions that have been put in force, is through the treating of soldiers by civilians when they are on leave and and mixing with their friends associates out of barracks. Those who live in close proximity to a depot or a camp or frequent any big railway station where troops are constantly coming and going, can not fail to be impressed with the evidences of intoxication fested by considerable numbers of men in navy and army uniform. The injury that is being done is incalculable. We read quite recently in a leading daily paper about the burial of a soldier. He had been invalided home from the front, where he had made a good stand. He was in the hospital and was progressing favourably. He had been in terrible condition with bodily wounds and shattered nerves. When convalescent he got a couple of hours leave, and arrived back in the hospital drunk with whisky Next day, after a terrible night of delirium, he was dead. He had

fought the enemy away yonder in trenches and came home to be killed by the traitor in the midst of us. A considerable proportion of our returned wounded are in such a condition of nerve injury that the use of alcohol means collapse and almost certain death. Why should such a thing be permitted? Ought not these wounded men to be protected and tenderly nursed back again to health, and not left to the ravages of an enemy that is death to them and a curse to the country? "In this connection it is interest-

ing to note that while 85% of the Russian wounded are able after a short time to return to the firing line, the percentage of British capable of again helping in the defense of their country is only 65. If every man possible is needed for carrying this war to victory for us, then here is a tremendously serious consideration. It is beyond dispute that the difference is owing to the fact that the Russian convalescent soldiers are safeguarded by prohibition, while ours are the prey of the open public-house."—Sacred Heart

most potent and deadly agent of decline of the physical powers.

drinks are specially liab'e to consumption and inflammatory dis-

"Certain insurance tables show that of 61,215 men between the ages of

in one year; but in abstainers only 50 died in the same period. "Alcoholism is a chronic poisoning, resulting from the habitual use of

"It is a mistake to say that those doing hard work require stimulants. "Alcohol is in no sense a food, and

al prosperity Remedy for alcoholism: Total abstinence from alcohol.

"The teaching of temperance in elementary schools. 'The improvement of the home

and its surroundings.

"The provision of plenty of good and properly-cooked food. "Education of girls and young in action. It manifests diligence; it

neighbors' well-being in soul as well women in home management. 'Physical training of young men." The above is the conclusion of the Royal Commission after thoroughly investigating the subject, from the standpoint of physical degeneration. obligation on them to give timely hints and advices to their neighbor, as We, too, are concerned with that point of view, but our primary puroften as they see him neglect his duty or do positive wrong. Is not the well-being of his soul vastly more pose is to check the moral degeneration that is so closely connected with

the passion of intemperance. Console the Heart of our Blessed Saviour. Who suffered such agonies from the thirst as He died on the Cross.-W. J. Lockington, S. J.

Few can utter words of wisdom, but opportunity to speak kinds words is Had we no positive testimony from offered to every one; and they are the Holy Scriptures informing us of more helpful.

THE OTHER NINE

"Were not ten made clean, and where are the other nine?" was the plaintive query of the Saviour after listening to the words of gratitude lisped by a poor leper—one of ten—cleansed of his defilement. Ten had petitioned for the healing virtue which they knew would restore the bloom of health to their putrifying flesh, and ten had been recipients of the bounty for which they prayed. But only one returned to thank the Master for the gift of renewed vigor, only one showed any gratitude for the favor received.

Where are the other nine?" Not infrequently does "the Giver of every good and perfect gift have to chide His ungrateful children who, in the enjoyment of the favors received from His bountiful hand, fail to return thanks for the spiritual or material benefits bestowed on the in response to their petitions. Like "the other nine" they fail to return

Many people offer up prayers or novenas, or Masses for specified pur-poses, for blessingsand gifts in the order of nature and of grace—to secure employment, to ensure success in business, to obtain a conversion, to ward off calamity, to make progress in holiness, for a thousand and one other intentions—and yet, few there are who, imitating the example of the grateful Samaritan leper, return to offer prayers, novenas or Masses in thanksgiving for the favorable response received from on high. How ardent they are in petition! cold and careless in gratitude for gifts received! Faith prompts them to make the appeal and hope sustains them during the time of uncertainty when they are waiting for an answer to their prayers. Charity should prompt them to show due appreciation of the favorable answer given to their petitions. Gratitude should impel them to acknowledge the goodness of God in bestowing upon them the choice gifts His lavish hand. Let us not be like the ungrateful lepers who went on their way rejoicing, forgetful of the divine Being who had restored them to health.—St. Paul Bulletin.

THE REFORMATION

GIVEN CREDIT FOR THINGS IT ONLY BORROWED (By Orestes A. Brownson, formerly a Protestant Minister.)

It is plain and evident, that no portion of mankind, though segregated from the direct influence of the Church, can escape the indirect influence of her heaven-guided example and proceedings. Do you think that the sects, if by any possi-bility they could have got rid of this indirect influence of the Church in matters of doctrine, would have halted or limped long in carrying out at once their principles to the full conclusion they all reach in time? No, if Deism, Rationalism, and Transcendentalism did not bloom out fully the first season on every branch of the Protestant tree, it was only because the air and the soil around it retained some of the effect of the long culture and watering of the Catholic Church. Even the boldest innovator had not courage enough to LONG LIFE OR EARLY DEATH

"The abuse of strong drinks is a getting farther from it the bolder it as these to furnish illustrations of Say the same of the moral "Those who indulge in such of faith, and their diminution and ardor he sings their praises; inks are specially liab'e to condestruction. It is not surprising, return, they serve him faithful then that even after three hundred years there should be found out of "In abstinence from strong drinks is to be sought the source of muscuolic agency which had been active that of 61,215 men between the ages of twenty-five and sixty five, 1,000 died lingers on still even when it has set, its simplicity, none of its trustful more dim through the increasing Church, who, rare as diamonds, seem they are indeed like gems in darkness issuing rays they have treasured

> yet efface. Hence the difficulty of him for a model. seeing at once in practice, and as clearly as in principle, that as the body without the soul is dead, so rainbow." Always elegant, simple, indeed does Christian charity down into the grave where faith has been buried by the Reformers. We say Christian charity-for we do not pretend to say that the charity or benevolence that a pagan may have, and the world had before the Church came, natural kind-heartedness, may not exist still in those out of the Church. Philanthropy and Co. are its incorporation. But we do mean to say, that, among those who have left the faith and the Church, whatever there is besides this in individ uals, whatever there is beyond the once was, and copies of her great centuries, but the sermons of St. models, which can indeed be badly Francis find a prominent place among

died out completely among them, and and its depths no man can sound.

she took back all her own from those who rejected her, the world separated from the Church would be in matters much in the same state in which she found the pagan world of antiquity, we would only answer, that to be without the Church before she came, and to be without the Church after rejecting her, is in both cases to be equally without the Church, and so far in the same state: though to turn it is elbowed by his keen sens reject her implies more guilt, but not less misfortune, than never to have ourselves, and he laughs with us had her, and therefore may leave people, if not precisely in the same is "the fruit of experience, not of state, in one a little worse. There studies"; this is the secret of its are, also, some people, nowadays, who seem to discover a strong tendency to the spirit of the pagan times the spirit of the age that is, and who contend that the knowledge or opinions of evangelical truths retained by the sects would have profited them little without the Church, or at least without her indirect influence and practical illustration of them. This view finds, undoubtedly, much in the present to confirm it. Indeed, the sects seem themselves to have some suspicion of its truth, and to believe that they find a defense of themselves, not in proving their superiority to pagans, but in proving that they have not fallen below them. Thus the late Sir Robert Hall, the distinguished Baptist minister of Bristol, England, says in defence of Protestantism: Look at the sects and parties into which professed Christians unhappily divided. Where is there one to be found which has innovated on the rules of heathen life, by sub stituting vice in the place of virtue?

THE LOVER OF THE LITTLE

By Florence Gilmore, in America Every writer's work is a reflection of his mind and heart, an echo of his life: a fact which gives immense value, ascetic and literary, to the writings of the saints. depth and beauty of the matter are assured; as for style, it can be trusted to do its part, unwatched, when it serves a heart aflame. That St. Francis de Sale's books are reproductions of himself is the secret of their peculiar charm and world-wide influence. His accomplishments, all of which, in his day, befitted a gentleman, his every gift of mind and heart, his learning, his wide experience, his holiness, each manifests itself upon his pages. The intrepid missionary is there, he who feared neither fatigue nor cold, neither rebuffs, threats nor bodily

harm; there, the saintly bishop ever gentle, ever kind, who said of himself I do not think that there is in all the world a soul more cordially, tenderly, and—to speak quite openly —more lovingly fond than I am, and I think I even superabound in love and expressions of love." Is it sur prising that his books are cherished, and have power to lure souls from

the comfortable ways of ease up the steep path of self conquest? Like his patron, the great saint of Assisi, to whom he had intense devotion, he loved all things. cially did he love all little things Living though he did surrounded by Alpine grandeur, and familiar as he was with the glories of other lands, protest against and reform away all it is not of lofty mountains that he that the old Church taught and often speaks, nor of foaming torrents teaches, because she is there still, and yawning precipices, but of things unimpaired, beaming inside and outside with truth, and fulminating flowers, birds, lambs, smiling error; and error gets out of the influmeadows, the sweet warmth of smiling ence of truth only by growing bolder summer and winter's fleecy snows. his meaning. All his life he had and the same of the benevolent effects observed them, and with lover-like return, they serve him faithfully Nature, often betrayed by her friends, degraded by being made an idol, he exalts by using as a stepping-stone to God. As to children, the most blessed of all little things, his love and fruitful for the preceding fifteen years. The light shed by the sun for them was part of a nature which until it gradually grows fainter and ness. Wherever he went they flocked to him, as hundreds of years before twilight. If there be ever any good | the children of Judea had crept into and congenial souls out of the the arms of his Master. No mother ever noted more understandingly to have some glow of Catholic charity, than did he all their sweet and guileless ways. He watched them at play, he knew them happy and in from a sun long set. trouble: and from them he drew his Now it is not wonderful that much most beautiful comparisons. If he "In short, alcohol is the most terrible enemy to personal health and family happiness, and to national programity."

Abow it is not wonderful that much should be mistaken for a time as the effect of Protestantism, which was in reality only the effect of old Catholic running to his mother with an end of the control of th ity, which Protestantism could not or bumped head or sore heart served

Closely to analyze the style of St. Always elegant, simple, poetical, he is one of the acknowledged masters of French prose, although in the preface to the "Inthough in the preface to the "Introduction of the Devout Life" he tells us that he wrote "without be-stowing so much as a thought on the ornaments of language, having business of more consequence to attend to. His father, proud of his son and honestly fond of display, deplored the fact that the sermons of St. Francis were so simple. A child could understand them, he complained; others preached seldom but learnedly; they noted more Latin and Greek in one creation of this in institutions, is all discourse than did his scholarly son due to the faith of the Church—which in ten. Those other preachers, leaves, even after her rejection, the admired of M. de Voisy, are forgotten, sweet odor of benevolence where she | buried deep under the dust of three copied, but not originally conceived the masterpieces of pulpit eloquence or designed by any but herself.

Should you now tell us that it follows from what we here say, that if the influence of the Church once a child's characterize all his work:

Always poetical in thought and language, he is eminently practical considering no detail too insignificant to be carefully entered into because none is without import for eternity. Writing, though he did, during the short half-hours of leisure allowed by his manifold duties, not one line shows signs of haste. But if his dignity is never ruffled, at every of humor. He makes us laugh at

Each page written by St. Francis studies"; this is the secret of its power. He knew human nature with all its faults and all its littlenesses he had looked himself squarely in the face. His own heart he had subdued before he attempted to teach others to subdue theirs, nor did he ask anyone to go so far in self-abnegation as had hastened to go. largely for the guidance of particular souls living amid the glories of the gay, troublous old days, but distinct tively French though he is, and distinctively of the seventeenth century every word is applicable to multi tudes in our day. He is of all times all peoples. Everywhere and always sweetness

was the most marked characteristic of St. Francis, a sweetness clasped the more closely than it had been hard won. In his dealings with his relatives, his friends, his penitents, even with the heretics who attacked him with their fists when calumny had failed to do its work, he was ever gentle, generous, forgiving. As St. John, after his long, familiar intercourse with Our Lord, followed by years of meditation, preached only this; "Little children, love one another," so St. Francis, harkening to him across the ages, preached and practised this alone. He did indeed love every one. He encouraged every one. The weak he pitied; every one. The weak he pitied; still more did he pity the wicked, and both he spared no pains to help. For the saints he had an intense affection, and truly wonderful his intimate knowledge of many of them. It is evident that he pondered in his heart their words and deeds. thus learning to understand and to love. To him they were as real as the friends about him, and more dear. In his books, by way of encouragement in difficult places, he gently holds up an appropriate example from the story of some holy one who unfalteringly fought upon the same ground, fought and con quered. Even of purgatory, that life-long dread to many, he finds sweet, consoling things to say: a place, he tells us, "more desirable than terrible since its flames are the flames of love"; a place "whose most bitter bitterness is the most profound peace." There were those in his day who considered his meekness coward-ice; even St. Jane de Chantal ventured to suggest that his gentlene was excessive. Who can agree with them, remembering the bravery with which he ventured into Chablais, the energy with which he there defended himself against his enemies? Who agrees, who has pored over the pages of his "Introduction

sweetness, but to try to follow where they lead? "one learns an art from the study of masterpieces," the works of St. Francis de Sales should be among the text-books of two classes of students, those aiming at literary excellence and all in earnest about acquiring the greatest of arts, that of living holily. An age of boasted culture should not lose sight of a prose master, unrivaled in his way, nor "the age of the Blessed Sacrament" forget the priest whose consuming his seraphic "Love of God," as cer tainly as, many times, it constrained him to say Mass at the cost of danger and untold hardship.

to the Devout Life" and "Love of

God," not merely to taste their

BRIEF BUT POINTED

We have read many strong arguments for Catholic education, but we must confess that the editor of the New England Journal of Education, a non-Catholic, has made the most telling plea for@Catholic schools of any that we have encountered recently. It is brief and to the point He writes: "There is one Church which makes

religion an essential in education and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish convents, colleges, which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day If they are right, then we are wrong. If our Puritan fathers were wise then we are foolish; looking upon it as a mere speculative question, with their policy they will increase; with ours, we will decrease.

"We are no prophet, but it does seem to us that Catholics retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when our meeting house will be turned into barns. go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the bible and they will

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plant corn and train grapevines on the unknown graves of the Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears but as inevitable from the fact that whatsoever a man soweth that shall he also reap.

That states the case exactly. man be worth more than a dog he is worth training in the right way. That is the whole case.—True Voice.

> LET THE EDITOR HAVE ELBOW ROOM

Some narrow-minded readers are mortally offended if their Catholic paper differs even slightly from them on any social or political question and will attempt to do their little st to injure its circulation," says the Monitor. "These same people are not at all offended when the big dailies which they read ridicule their pet theories and even print violent articles attacking the most cherished principles of religion.

Yesterday and tomorrow are cephyrs. Today is a bitter wind.— Austin O'Mally.

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NEW TITLES NEXT WEEK

NOVELS

Lady Amabel And The Shepherd Boy, by Elizabeth M. Stewart. A Catholic tale of England, in which the love of an humble shepherd boy for the daughter of a noble English family is ridiculed. In the course of time various opportunities present themselves which bring him before her parents in a more favorable light, and results in her marriage. Late Miss Hollingford, by Rosa Mulholland. A simple and delightful novel by Miss Mulholland, who has written a number of books for young ladies which have met with popular favor. Light Of His Countenance, The. By Jerome Harte. A highly successful story. The plot is faithful to the successful story of the plot is sprightly and untampered, and there are busts of genuine comedy to lighten the tragic darker shades.

Little Marshalls At The Lake, The. By Mary F. Nixon Roulet.

Lost Jewel of The Mortimers, The; by Anna T. Sadlier.

Louisa Kirkbridge, by Rev. A. J. Thebaud, S. J. Adramatic tale of New York City sfer the Civil

Lest 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 infused with a strong religious moral tone.
Magic of Dre Sea, The; or, Commodore John Barry in the Making, by Captain James Connelly. It is a historical novel, and well fit to take its place beside: Richard Carvel."
Mantilla, The; by Richard Amerle. The Mantilla is a romantic tale of insurrectionary Cuba, with Bob Weldon, engineering student and football king, as hero; and Mary Dunleaven Mercaderes, otherwise Corita, for heroine.
Marian Elwood, by Sarah M. Brownson. The story of a haughty society girl, selfish and arrogant, who awakes to the shallowness of her existence through the appreciation of the noble character and religious example of a young man whom she afterwards marries.
Marcella Grace. By Rosa Mulholland, The plot

ous example of a young man whom she afterwards marries.

Marcella Grace. By Rosa Mulbolland, The plot of this story is laid with a skill 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, We are certain 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 two cousins who are left in the care of their very wealthy but eccentric uncle, who professes no religion and is at odds with all the world. It follows them through their many trials and experiences, and contrasts the effect on the two distinct characters.

iences, and contrasts the enect on the two distance, characters.

lerchant Of Antwerp, The; by Hendrick Conscience, lerchant Of Impelling interest from beginning to end concerning the romance of the daughter of a dia-mond merchant, and Raphael Banks, who, through the uncertainties of fortune, earns the parental approval of their marriage, which had been withheld on account of difference in social position.

position.

Merry Hearts And True, by Mary C. Crowley, A collection of stories for Catholic children, including "Little Beginnings," "Bind Apple Woman," "Polly's Five Dollars," "Marie's Trumpet," and Meschinese.

"Polly's Five Dollars," "Marie's Trumpet," and
"A Family's Froit."

Mesalliance, A. A Novel, by Katherine Trnan,
Miss Erin. By M. E. Francis. A captivating tale of
Irish lite redolent of genuine Celtic wit, love and
pathos, and charming in the true Catholic spirit
that permeates every page.
Milly Aveling. By Sara Trainor Smith.
Mirror. The; by Mary F. Nixon.
Monk's Pardon, The. By Raoul de Navery. An
historical romance of the time of King Philip IV.
of Spain. historical romance of the time of King Philip IV. of Spain, Mystery of Hornby Hall, The. By Anna T. Sadlier

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

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

New Scholar A. St. Allife, the Strunowe.
Ned Rieder. By Rev. John Webs.
Old House By The Boyne, by Mrs. J. Sadlier,
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 interesting story, in which some the doctrines of the Catholic Church are clea

the doctrines of the Catholic Church are clearly defined.
Other Miss Lisle, The. By M. C. Martin. A powerful story of South African life. It is singularly strong and full of action, and contains a great deal of masterly characterization.
Outlaw Of Camargue, The. By A. de Lamotte. This is a capital novel with plenty of "go" in it. Parting of the Ways, The; by Florence Gilmore. Pearl Of Antioch by Abbe Bayle. A charming and powerfully written story of the early ages of the Church.
Petronilla, and Other Stories. By Eleanor C. Donnelly.

Petronilla, and Other Stories. By Eleanor C. Donnelly.

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Return of Mary O Murrough, The; by Rosa Mulholland. The sons and daughters of Erin will find this delightful volume a source of real pleasure.

Rose of The World. By M. C. Martin. A very sweet and tender story, and will appeal to the reader through these qualities.

Rosemary, by J. Vincent Huntington. One of the best Catholic novels ever written.

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Secret Of The Green Vase, The. By Frances Cooke. The story is one of high ideals and strong characters. The "secret" is a very close one, and the book.

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book.
Shadow Of Eversleigh. By Jane Lansdowne. It is a weird lale, blending not a little of the supernatural with various stirring and exciting

natural with various stirring and exciting incidents.

Sins of Society, The; by Bernard Vaughan, S. J. Words spoken in the Church of the immaculate Conception, Mayfair, during the Season 1916. Sister Or Charity, The by Mrs. Anna H Lorsey. The story of a Sister of Charity who, as a nurse, attends a non-Catholic family, and after a shipwreck and rescue from almost a hopeless situation, brings the family into the Church of God. It is especially interesting in its descriptions.

So As By Fire. By Jean Connor. 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 absorbing and profitable story. Solitary Island, The; by Rev. John Talbot Smith. As mysterious and fascinating in its plot as either of the sensational productions of Archibald Clavering Gunther, and it contains portraits which would not shame the brush of a Thackeray or Dickens. Stammore Hall and Its Immates, by the author of "By the Grey Sea." "An Old Marquise." "Ktrawcutter's Daughter, The; by I ady Georgianna Strawcutter's Daughter, The; by I ady Georgianna

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The Waters Of Contradiction, by Anna C. Minogue, A delightful romance of the south and southern people.

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e of Nugget Mountain, The. By Marion A. Taggart.

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Taggart.

There is a complexity in the weaving of this story, that will keep the reader in suspense till the very

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

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

The Catholic Record

CHATS WITH YOUNG MEN

PEOPLE LIKED HIM

People liked him, not because He was rich or known to fame He had never won applause As a star in any game. His was not a brilliant style, His was not a forceful way. But he had a gentle smile And a kindly word to say,

Never arrogant or proud, On he went with manner mild, Never quarrelsome or loud, Just as simple as a child. Honest, patient, brave and true Thus he lived from day to day, Doing what he found to do In a cheerful sort of way.

Sort of man you'd like to be, Balance well and truly square; Patient in adversity. Generous when his skies were fair, Never lied to friend or foe, Never rash in word or deed Quick to come and slow to go In a neighbor's time of need

Never rose to wealth or fame, Simply lived, and simply died, But the passing of his name Left a sorrow far and wide. Not for glory he's attained, Nor for what he had of pelf Were the friends that he had gained, But for what he was himself.

-Detroit Free Press. THE ART OF PERSUASION

When a salesman has for sale something worth having, it is his own fault if he does not find pur-He has "the goods;" it 'up to him" to dispose of them. Of course he should not sell to people who have no use for them nor to people who cannot pay for them. But persons who would be benefited by their possession it is his duty to persuade to buy.

Once upon a time the editor of a magazine sent an assistant to interview a man who had had most remarkable success in the life insurance business to get from him the secret of his rapid rise.

When the assistant returned to the magazine office he was asked if he had succeeded in getting his inter-"No." he said. "but the insurance man got me to take out a

This was a triumph of the art of salesmanship. The insurance man actually made his would-be interviewer forget what he had gone after and induced him to buy something he had not thought of buying. yet something which undoubtedly it

was to his advantage to buy. Why is it that one man will so easily change our whole mental attitude and make us do voluntarily the very thing that we had no idea of doing an hour before, and thought we never could do, when another might have talked to us until Doomsday about the same thing, and never changed our mind a particle?

Because he is past master of the gentle art of persuasion.

How little we realize what a large part persuasion plays in our life. The clergyman, the teacher, the lawyer, the business man, the salesthe parent, each is trying to persuade, to influence to win over others to his way of thinking, to his principles, to accept his ideas.

Some characters are so tactful, so sunny, so bright, cheerful, and attractive that they never have to force or even to request an entrance any-The door is flung wide open and they are invited to enter, just as we invite beauty, loveliness and sunshine to enter our mind. Their very soothing and pleasing. They know to persuade almost without uttering a word.

Persuasive power, the ability to win others over to our way of thinking, our way of looking at things, is not a simple, but a complex quality. It is in reality made up of many admirable qualities which have more to do with the heart than the head. It is one of the lovable traits of human nature, which enables one to win out in many instances where head qualities would be of no avail.

The best and most successful teachers are not always the learned, but those who get hold of the hearts of their pupils, whose kindness, personal interest and sympathy inspire them to do their best. The same qualities which, apart from scholarship, make the best teacher also make the best business man. While education and intelligence are indispensable nowadays, in every line of endeavor, it is not so much smartness, longheadedness, cunning, as the warm human heart qualities which make a person popular and successful in business or any other field of endeavor.

There is a sort of hypnotic power which passes for persuasiveness, and enables a man at the outset to influence people, but it is not based on honesty, and in the long run hurts his business and reputation. He soon becomes known as a "spellbinder," and people will not do busi-

The ability to make others think as you do, to see things from your point of view, is a tremendous power, but if it is not kindly and honestly used it will prove a boomerang and injure most the one who uses it.

Mere "palaver and soft soap" do not cut nearly so much of a figure in the business world as formerly Honesty first is the business slogan Spellbinding methods are

not in demand. There is nothing that will take

true success in any business or pro-

But if "palaver" and "soft soap are not in demand, neither is that sort of "blunt," rugged honesty, which, under the guise of frankness, delights in being boorish and hurting people's sensibilities. Brutality is not a part of honesty, nor of a strong, vigorous personality. Loudness and bluster are no indications of strength. The quiet, silent forces are always the strongest. Bluster, strenuous endeavor and an antagon istic manner will fail when gentle ness, persuasiveness and adaptability will succeed.

Of course a successful salesman must know his business. He must know all about his goods—cost, quality, condition of the market, etc., etc. But after that fundamental part of salesmanship, there comes the man himself to make the sale. He must study himself. He must "size up" his customers. He must reason clearly, be convincing in his argument, show the merit of his wares, and know what the trade requires. But then comes the chance of his own pleasant manners, his own charm of personality, his own magnetism. Without that attractive personality he is a "stick." And that can be cultivated.

OUR BOYS AND GIRLS

ANTHONY'S FIRST SERMON

In spite of the very general devotion to St. Anthony of Padua, few people have any direct knowledge of the beauty and grandeur of his life. All know that he was a Franciscan monk and that he lived at the same time as St. Francis of Assisi. saintly founder of the order. But few people are aware that, besides being a great saint and the most wonderful miracle worker, St. Anthony was a very learned man and one o the greatest orators that the world

The statues one sees of him gener. ally represent him as a healthy, smiling, comfortable looking young monk, whereas he was intensel; ascetic and constantly performed much cruel mortification. So great was also his humility and so well did he hide his learning and wonderful eloquence that for years every one, even his superiors, believed him to be an ignorant, unlettered man.

One day, however, the Dominicans had joined the Franciscans at a place called Torli, where they were to celebrate a solemn ordination. After the ceremony the superior of the monastery begged one of the Dominican guests to preach a short sermon as was the custom. All excused themselves from so doing on the plea that they had prepared nothing for the occasion. The Franciscan Superior had up to that time no idea St. Anthony's wonderful talent, indeed so far he had always believed, as did the rest of his brethren, that he was fit for nothing better than washing dishes. Still for lack of any one better he asked him to preach

the sermon. After vainly endeavoring to excuse himself St. Anthony quietly mounted the pulpit. Of course he had pregesting prayers or reading them for the pulpit. Of course he had pre-pared nothing either, but taking for his text " For us Christ Made Himpreached in the purest Latin such a heart stirring sermon that his hearall exclaimed enthusiastically: "Never did man speak like this

man." From that day forward the fame of excitement and calm their feelings.
St. Anthony's eloquence spread like
They should bend all their efforts in wildfire. He was sent all over the place where heretics were most rampant, and wherever he went his ser-

thousands.—The Transcript. ETIQUETTE

One hardly likes to say the word "etiquette" when the question is that of being kind and lovely in one's own family. Yet if members of the same household used a little more ceremony toward each other, no harm would be done. What true gentleman would treat his mother or his sister with less courtesy than he would a chance acquaintance? No one will greatly respect a boy whose custom it is to let his sister trot about on his errands-run upstairs for his handkerchief, hither and thither to bring his hat or his racquet. I well remember the surprise of a young lady when, in a certain family, brother sprang up to light the gas for his sister, and when the latter attempted to put coal on the open fire, quickly took the hod from her hand and did the work

himself. Every boy ought surely to feel a certain care over his sister, even if she be older than he. As a rule, he is physically stronger, and consequently better able to bear the burdens of life than she. There is nothing more charming than the chivalrous protection which some boys (bless them) lavish on their fortunate " women folk." And nothing is so attractive to other girls as to see a boy gentle and tender to

As for you, dear girls, you would never be sorude as to fail to acknowledge any courtesy which your brother paid you? If you would deem it extremely unladylike not to thank any person who gave up his God see fit, it may be instrumental seat in the car to you, or helped you in restoring the sick to health.

cross an icy spot on the sidewalk,

Persons dangerously ill are of

only rule of conduct that will bring you, to make sure that you have an dance with him at a party, surely you are eager to please him. To sew on a stray button, or to mend a rip in his gloves; to thank him for taking pains to call for you and bring you home from a friend's house; to bow as politely to him, and to accept him for a partner with the same pleasant smile which you would have for some one else's brother.

A boy should learn the habit of easy politeness in all circumstances, but if there be one place on earth where one should use freely his very best manners, it is in his own home. -Harper's Young People.

THE VOICE OF THE CATHOLIC CHURCH

pastor of one of the leading Congregationalist Churches of New Haven. Conn., and is a preacher of widealthough very modernistic-influence among the non-Catholic denominations. In a late discourse delivered before a gathering of Sectarian divines in Hartford, Conn., speaking of the Catholic Church, he took occasion to say that "for centuries" it has led its own following.

At any time of need it has not to wait. In the morning its voice may go forth to the ends of the earth. At midnight it may speak; and, as the sun rises the whole world round. the people shall listen. Before the ers of the earth it can appeal for millions of people, and in every tongue. It retains no temporal sovereignty: it cannot command the war to stop; yet its appeal has gone forth for the love of Christ's sake in behalf of the sufferers and the prisoners. The Church of Rome has voice, and it can make it heard even amid the storm of war. The Protestant Churches cannot. The voice of the Roman Church is one voice, as the voice of many waters; there is none to declare the mind of the Protestant Churches, though all would hear it spoken. Its voice is the murmurs of running brooks from distant sources."-The Moni tor

THE LAST MOMENTS

No moments are so supreme as the last moments of life; no journey is so great as the journey to eternity. The Church wishes the dying to receive all the spiritual help that she can give them. Through her representative, the priest, she forgives, encourages and strengthens those who are about to die. The priest should be sent for in good time in order that the last Sacraments may be administered.

When it is clear that death is inevitable, if the sick person is in any way he should occupy entirely with his God, abandoning himself to His Divine will, having absolute confidence in His great mercy, and making short, fervent acts of faith, hope, love and sorrow for his sins. If through physical exhaustion or want of mental concentration, he be unable to engage in prayer, somehim in a slow, quiet, distinct manner, and asking him to follow in mind self obedient even unto death," he and heart. The prayers read should be in reference to faith, hope, love of wonderfully eloquent, inspiring, and God, and sorrow for sin. If he indicates that there is anything on his ers were moved almost to tears and conscience, let the priest be sent for again.

Those in the death chamber should try to control their emotions, allay a quiet, determined manner towards country to preach, particularly in the giving the dying all the religious assistance in their power. The room should not be crowded; anything mons and his miracles converted that may distract should be removed. or any person that may bring up evil memories should be excluded. The room should be quiet and religious, the attendants prayerful and in earnest. If there be time these preparations should not be left to the last moments. Have hely water, a blessed candle and a crucifix in the room. Have a prayer-book at hand, and be familiar with the

necessary prayers. If the dying can pray, encourage him to do so by suggesting prayers and aspirations; if he cannot, then pray for him and try to make him

When you think the end is drawing ear, put the blessed candle in his hand, adjust the crucifix so he can see it, if possible; sprinkle him and the room with holy water, and, kneeling down, begin the prayers of the dying. They can be found in most prayer books. If he cannot hold the candle let someone hold it in his hands for him. Repeat to him, especially at the last moment, short invocations, such as "Jesus, Mary, Joseph," "My Jesus, Mercy," "Lord, into Thy hands I commend my spirit, etc. If the agony lasts long, repeat the prayers of the dying or say the Rosary. Watch and pray until the

Extreme Unction is the sacrament of the dying. It is administered to those who are in danger of death from sickness, a wound or an accident. It remits sin, cleanses the soul from the remains of sin, and gives strength to the soul in that last hour when the faculties have become extremely weak, and human nature has lost its power to resist. Should

There is nothing that will take the place in our lives of absolute transparency, simplicity, honesty, kindness. The Golden Rule is the Persons dangerously ill are obliged

escort after dark, to take off his hat to you on the street, to ask you to making a good confession or receive to death and in slaughtering the ing the Viaticum with proper dispositions. As soon as there is evidence of a reasonable danger of death the priest should be sent for at once. The sick person is not always com petent to pass judgment upon his condition. A Catholic doctor or nurse or friends or relatives are the best judges. Extreme Unction must be administered by the pastor or one of the assistant pastors of the parish in which the sick person lives, except

in case of necessity or when permission has been granted. It frequently happens that, aside from the supernatural strength imreception are very great. It brings composure of mind and easiness of The Rev. Newman Smythe, D. D., is conscience, and a will to accept the inevitable, which are very helpful in sickness .- St. Paul Bulletin.

CATERING TO SENTIMENT

Secular papers during the past week have given considerable prominence to some changes made in the ritual of the Protestant Episcopal church and to its revision of the Ten Commandments. The ritual changes are of importance only in so far as they show a yielding to modern sentiment in Protestant We say sentiment rather religions. than thought; for, surely thought is not back of the omission to mention original sin in the rite of baptism. baptism does not remit sin, then its purpose is done away with. The omission of "obey" from the marriage service is only the leaving out of an innovation introduced by the Anglican Church. The word which so many objected to is not found in Catholic rituals.

As for the revision of the Ten Commandments, that is not as startling as it may seem to one who reads only the headlines. A harmless shortening of the words in order to make memorizing easier for children scarcely deserves the prominence that has been given it. Were the Protestant Episcopal Church to Commandments, that would be a revision in the right direction. that is not to be expected owing to the strength of the ultra Protestant wing in the Episcopal Church. Despite the claims of some of its members to be Catholic, it is still ruled by those who are frankly out and out Protestants.

The ritual revisions spoken of are all in the direction of modern indif-ferentist sentiment. Insistence upon religious truths is deprecated. burial service is expurgated of all harsh reference to death. It seems to have been the purpose of the revisers to make things as pleasant as possible for those who listen to the service and to avoid offending sinners. There are some who expect our Catholic teachers to omit all harsh reference to sin and sinners. But the Catholic Church is uncompromising. She does not cater to the tastes of namby-pamby sentimentalists. For that reason she can never be popular in certain quarters. And it is just as well that she is not .- True Voice.

A COSTLY GAME

"War's a game which, were subjects

wise, Kings would not play at." spoken of the subjects of great kings of kings who think themselves so well backed, and fronted, and flanked men that they can defy world. But they are not true if spoken of petty kings, or of the great and wise kings of petty nations. The story of the present strife abundantly reveals this fact. Petty kings are bound to go to war whether they will or no.

The great ones of the earth are they that play at the game of war. They are playing with the lives and limbs of their people. And the people are bred and reared to believe that they are but doing their duty in laying bare their bosom and rush-

ing headlong to the slaughter.

The men of Europe are not wise. They have but one life to spend on earth. That life is theirs. It is theirs more sacredly and more intimately than house or land. It is theirs by sacred and inviolable right and no power on earth can wantonly invade that right. But force and folly in high places halt not at the Creator's bourn. They unite and rush in and fatten the earth with unavailing blood. How fearfully are not the words of the poet seer verified in this wild mutiny of murder? Why did not some supernal power whisper into the ear of each outrageous monarch the bloody

"War 'twixt you would be but a crucifix. "There, Father," said he, "are all my other books; that slain men Should solder up the rift ?"

with the creeping bodies of the slain. Him Whose image it bears the are not all mad. Reason and right assisting at Mass, that I have made vet been able to demonstrate how have gained more true light than I reason and right can be made

Why is Europe a charnel house

of reason, or the severity of their Yet for half the money that Germany inhabitants of other nations, could buy more land than she could cultivate, and expand in all reason

able directions. If the subjects of the Kaiser were wise they could not be led forth to the slaughter. But pride and the thirst for futile glory have blinded the eyes of princes and people, so we behold the horrors of the

times.
Call up, if you will, a congress of the kings. Here they are, a dozen or fifteen of them. All are engaged in this bloody conflict. Here they from the supernatural strength in-parted to the soul by this sacrament, the natural results accruing from its the natural results accruing from its the natural upon his person the scars of the fray. Every arm, every eye, is in its proper place. Nothing is wanting to their physical well-being. Why should they be bereft of life or member, while they have subjects to hurl against the guns of the enemy and immolate to the insatiable god of war? Here they are. Let them look around at the heaps of slain. Let them look out upon Europe reeking with carnage, and revolting the very vultures in the air, millions of human beings, flower of a whole generation, condemned to be the food of devour ing worms, and all because of that folly-a folly as ancient as the race itself-which makes it possible, yea, and honorable, and heroic for monarchs to play at war and immolate as careless trifles the lives of their too willing subjects. That's the game and were subjects wise, kings would not play at it .- The Catholic Transcript.

THE CRUCIFIX

Ever since our Lord and Saviour died on the cross the image of the crucified Christ has been an object of great reverence, especially among Catholics. In our churches, next to the Blessed Sacrament, the blessed crucifix holds the highest place of honor. The crucifix must, by positive law of the Church, he on or over Were the the altar during the celebration of the Holy Mass, to show us that that adopt the Catholic division of the sacred rite is the unbloody renewal of Calvary's bloody sacrifice.

The statues and paintings of the Blessed Virgin, of the angels and saints are properly honored, but in relation to the crucifix they hold a secondary place. In every truly Catholic home the crucifix is esteemed and loved. Sculptors, carvers and painters in all ages and countries. have gladly given of their talent and labor to express in marble, stone bronze, ivory or on canvas their ideal of Christ crucified.

The crucifix is at once both a book and preacher, speaking silently but eloquently of God's infinite love and mercy; gently pleading with out-stretched hands for the return of the erring ones, giving hope and comfort the weary and sick of heart and brain; and to the poor to the oppressed, to the outcast, to all the children of men consolation, peace Addressing his crucifix, the saintly

Cardinal Newman thus prays Better for me that Thou shouldst come thus abject and dishonorable, than hadst Thou taken on Thee a body fair as Adam's when he came out of Thy hand. Thy glory sullied Thy beauty marred, those five wounds welling out blood, those temples torn and raw, that broken heart, crushed and livid frame, they teach me more than wert Thou Solomon 'in the diadem wherewith his mother crowned him in the day of his heart's The gentle and tender expresjoy. sion of that countenance is no new beauty or created grace it is but the manifestation, in a human form, of attributes which have been from everlasting. Thou canst not change. O Jesus; and as Thou art still mystery, so wast Thou always love. I ot comprehend Thee more than I did before I saw Thee on the cross: but I have gained my lesson. As I adore Thee, OaLover of Souls, in Thy humiliation, so will I admire Thee and embrace Thee in Thy infinite and everlasting power.'

As the holy crucifix is a preacher and a book from which we all may learn, so, too, is it a source of inspir With the crucifix before our bodily eyes or mental vision we can effect great things and accomplish great results. When the great St. Bonaventure was teaching theology in Paris and attracting general esteem and admiration by his works, St. Thomas Aquinas went one day to see him, and requested him to show him what books he used in his studies. Then St. Bonaventure, conducting him to his little chamber, showed him some very common books that were on his table. But St. Thomas gave him to understand that he desired to see the other books from which he derived so many marvelous things. The saint then showed him a small oratory, with nothing in it this is the principal one from which I draw all I teach and all I write. They are cleaving Europe with Yes, it is by throwing myself at the trenches only to solder up the rifts foot of that crucifix and begging of The champions of universal peace enlightenment of my doubts, and are on their side. But no man has more progress in the sciences and to would have done by the reading of prevail between the nations of this world.

any books whatever."

We do not realize this, that while

men study much and know but com today? It is because kings feel that paratively little, the saints content they are free to play with the lives and the treasures of their people. Germany wants a place in the sun. tion, not that they, especially those

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among them whose duty or office it was to instruct others or to defend the faith, neglected or despised the acquisition of human knowledge, but they gave the preference to divine knowledge, and esteemed, with St. Paul, the knowledge of the cross and of Him crucified on it above all mere human science and knowledge. We with them, must first seek God and His holy will, then all things else will be given unto us. daily pray that the last object our dying eyes shall behold may blessed crucifix.-St. Paul Bulletin.







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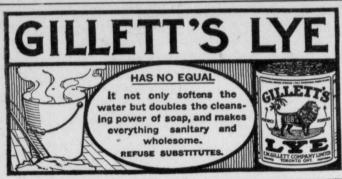
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THE CHURCH IN GREECE

PROMINENT PART FORMERLY TAKEN BY THIS COUNTRY IN THE HISTORY OF THE CHURCH

The abdication of King Constantine of Greece and the probable entrance of that historic land into the maelstrom of the European war, has an interest for Catholics when it is remembered what a prominent part this country has played in the history of the Church.

Christianity was first preached to the Athenians by St. Paul, who frequented the synagogue, conversed with the men of Athens in the Agora, and preached the sermon in the Areopagus recorded in Acts xvii. The first Bishop is supposed to have been Dionysius the Areopagite, whom St. Paul converted.

When Greece won her independence in 1820, Prince Otto, son of King Louis of Bavaria, was placed on the throne. He was, of course, a Catholic, and his co-religionists were allowed to have churches where they were in sufficient members. When Athens became the seat of government in 1834, an abandoned Turkish mosque was given to the Catholics. On August 19, 1834, Pope Gregory XVI., set up an Apostolic Delegation for the whole of Greece and the Aegean Islands, and in 1875 Pope Pius the Ninth re-established the Latin Archbishopric of Athens.

The schismatic Greek Church is the established religion, but other religions are tolerated provided they do not seek to win converts. By a law of 1833, Papal Bulls, Briefs, etc., must be submitted to the Minister of Foreign Affairs before publication. There are about 50,000 Catholics ruled by two Archbishops and five Bishops

The Leonine Seminary at Athens, was founded by Leo XIII., in 1901 to train Greek priests for the Latin Church, Rev. Dr. Quinn, of the Catholic University, Washington, is

president. The Princess George of Greece, born Princess Marie Bonaparte, is the only Catholic member of the ruling house, which is of Danish extraction, King Constantine's father having been a son of King Christian of Denmark, and a brother of the Empress-Dowager of Russia and of Queen-Dowager Alexandra of Great Britain. -St. Paul Bulletin.

A SPLENDID CHANCE

A labor crisis fraught with the gravest danger to the toilers, the employers and the public still holds in its grasp the most populous city in the United States. Under its strain, the wheels of a vast transportation system have slowed down. Traffic, the life blood of the metropolis, has tirely paralyzed, at least seriously hampered. crisis is fostering unrest, dissension and class hatred. Disorder and riot have followed in its wake and blood has been shed. From present indications there stems but little prospect of an immediate satisfactory settle ment.

Conditions have reached a climax in the City of New York. And in almost every part of the country the two giants, capital and labor, which uphold the economic and industrial fabric of the nation, face each other with angered brows, ready to enter the lists in a fray where there will be no quarter and no mercy.

There must be a remedy for the evil, some honorable method of ever been a hotbed and a possible agreement over which the rivals can shake hands. Society is not constituted that the enmity between and before its time, Greece and these two must be looked upon as the natural and normal state of things. natural and normal state of things.
Statesmen and legislators should find
from evils born of industrialism a solution which will satisfy the just demands of both parties and at the same time point out their duties and obligations. They should do so without fear or partiality. This is a social and political mandate which they must perform. If they fail, they will disappoint the legitimate expectations of the people who look to them for relief and help.

to them for relief and help.

In the presence of these threatening symptoms Catholics, and above all Catholic young men, have a serious task set before them. We look to them now to show the mettle of their pasture, their social worth and efficiency. There is a noble part for them to perform in this conpart for them to perform in this con- balance between these two powerful test. They cannot remain inactive while the struggle is going on.

They too must enter the trenches of True, the unions of the present day them, they must fight for impartial justice to all, for law, for mutual respect, for order, charity and peace.

Before doing so, these champions on whom we rely must study the battlefield, mobilize their forces, drill them, and perfect the suides were day very frequently the unions of the suides were dominated by a spirit of religion, and they were not only unions but also religious societies each with its patron saint.

At the present day like guilds. The great difference between the two is that the guilds were dominated by a spirit of religion, and they were not only unions but also religious societies each with its patron saint.

At the present day very frequently the unions of the guilds. The great difference between the two is that the guilds were dominated by a spirit of religion, and they were not only unions but also religious societies each with its patron saint.

At the present day like giving full particulars, testi monials, etc., to any sufferer or frience between the two is that the guilds were dominated by a spirit of religion, and they were not only unions but also religious societies each with its patron saint.

At the present day very frequently is the present day booklet giving full particulars, testi monials, etc., to any sufferer or frience between the two is that the guilds were dominated by a spirit of religion, and they were not only unions but also religious societies each with its patron saint.

At the present day very frequently is the present day is the present day is the present day booklet giving full particulars, testi monials, etc., to any sufferer or frience between the two were dominated by a spirit of religion, and they were dominated by a spirit of religion, and they were dominated by a spirit of religion and they were dominated by a spirit of religion and they were dominated by a spirit of religion and they were dominated by a spirit of religion and they were dominated by a spirit of religion and they were dominated by a spirit of religion and they were dominated by a spirit

Before doing so, these champions on whom we rely must study the battlefield, mobilize their forces, drill them and perfect their tactics. If properly trained, they will be drill them and periect their factions. Our later of the most clientestal.

If properly trained, they will be principles of justice. The result is at eight o'click at their Roo s. t, P to s. that too often the unions are simply Hall, Richmond treet, Frank Smith, Press to

guided by a sincere spirit of justice arbitration of wrongs, real or fancied, becomes a simple problem.

The late Archbishop Spalding once The late Archbishop Spalding once said "Wrong done by a powerful man is doubly and trebly wrong. A wrong done by a great corporation, by a trust, is infinitely wrong. A wrong done by a body that owes its existence to the people, takes the property that the people's labor has made valuable and then uses the nade valuable and then uses the franchises to swindle the peoplethe workers—is worse than highway egy and the plan of campaign of the robbery. The time is bound to come when men, looking back fifty or a Catholic Church, which they will follow, is the only correct one. But hundred years from now, will con-

the Church needs well-equipped troops and officers to carry its cam-

paign through. Our Catholic young men are not doing their duty if in

the presence of this struggle of capital and labor, they let the question

severely alone. The question will not down. It faces us everywhere.

It frowns upon the educated Catholic young man, the hope of the future,

for an answer. He can give it, for the Gospel, Catholic philosophy, the

teaching of a long line of Catholic sociologists supply him with the solu-tion. The hour has struck for the

educated Catholic young man to bring

home to the warring factions, on

the platform, in the press, in the

laborers' lyceum, in the club of the

EDUCATIONAL CREED OF

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What is the Catholic educational reed? We believe in letting Christ

have His children every day in the week. We believe the knowledge of

God is a blessing and a necessity for all ages and all persons. We believe

that morality cannot be taught with-out religion, because religion gives

foundation, the sanction,

lieve the Catholic faith is the most

precious inheritance, the most vital

and essential possession we can be-queath to our children. We believe

that the Catholic church is com-

manded by Christ to teach religion

sacrifice their lives for their religion

and the Catholic education of their

children. Their generosity has made

million and a half of our children.

give their life work to Catholic edu-

In the scene in the Gospel, when

Christ bade the Apostle to suffer the little children to come to Him, a

very strong phrase is made use of, to express Christ's feelings toward the

Apostles. The Gospel says that Christ was "very much displeased"

with them. Christ was patient with

His Apostles, but when they would

Christ is not displeased with the Catholics of America. Christ is not

displeased with the Catholic sister-

hoods of America, because they have

not forbidden the children, but have

has said that a parish without a school is an orphan: it has no mother.—Rev. F. P. Donnelly, S. J.

INDUSTRIAL WRONGS

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source of wrongs committed against

The industrial instinct of man to

get the better of a bargain is vastly

intensified when immense power is

placed in the hands of unscrupulous

men. If one man guided by noble instincts can do much good

A Catholic bishop of our country

brought them to Christ's feet.

Christ was much displeased.

motive power to morality.

unction.

crowded street and

in the gatherings on

capitalist,

A STRANGE CONVERSION

sider us as ignorant, as barbarous.

-The Catholic Bulletin.

an instrument in the hands of unprincipled demagogues to be used as a means of extortion against capi-

When capital and labor are

Dr. Albert Von Ruville, professor of modern history in the great German University of Halle, has lately become a convert to the Church. Harnack's advocacy of Lutheranism was the road to his goal, and not the efforts of Catholic cleric or layman. Shakespeare has truly written. "By indirections find directions out." The process of elimination, whereby heresy in its feeble arguments proves absurd and leaves nothing to the thoughtful mind but Catholicity, is one way of reaching truth.

It reminds us of the Irishman who the true principles which alone can settle the question. They being asked for a direction by a stranger as to which of two ways he should take to reach a destination are nobly and largely interpreted in the Encyclicals of Leo XIII. Here is said: "Do you see that little lane straggling up the hillside, flanked by the orchard and ending at a cottage, said : a call for a body of trained men to enter the lists. They must be sound of principle, broad-minded, keenfrom whose chimney there curls up the blue smoke on this fine frosty morning?" "Yes." "Well you witted, lovers of justice, haters of iniquity, generous, enthusiastic, fearless and sincere. They must morning?" "Yes." don't take that road."

The call is sounding. It must not remain unanswered.—America.

Since there was question of only another, the stranger merrily whistled on his way.—Catholic Columbia

NO HYPHEN IN THIS MAN'S AMERICANISM

"The only unhyphenated American who attended Catholic week in New York City was the Rev. Philip B. Gordon, the Chippewa Indian priest, says the Echo of Buffalo, N. Y. "He sprang a surprise when he appeared at one of the sessions of the Central-Verein and addressed the delegates in German. Father Gordon acquired his knowledge of German in the ninary Innsbruck, Tyrolese, Austria, where he studied two years."

DIED

TOBIN.-At her late residence, Osgoode, Ont., on Sept. 17th, 1916. from our baptism to our extreme Mrs. John Tobin, aged seventy years. May her soul rest in peace. Our forefathers were ready to

Walsh - Killed in action, some where in France, August 21st, 1916 Joseph M. Walsh, of 70th Battalion, son of Mr. and Mrs. E. Walsh, 141 us what we are. (We educate one Sackville St., London, Ont. May his soul rest in peace. thus saving the nation thirty million

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SHE PATIENTLY BORE DISGRACE

A Sad Letter From a Lady whose Husband was Dissipated

How She Cured Him with



"I had for years patiently borne the disgrace, suffering, misery and privations due to my husband's drinking habits. Hearing of your marvellous remedy for the cure of drunkenness which I could give my husband secretly. I decided to try it. I procured a package and mixed it in his food and coffee, and, as the remedy was odorless and tasteless, he did not know what it was that so quickly relieved his craving for liquor. He soon began to pick ut flesh, his appetite for solid foor returned, he stuck to his work regularly, and we now have a happy home for his fellows, the same is true of a powerful industrial body. But the temptation to arly, and we now have a happy home After he was completely cured I tolchim what I had done, when he acknowledged that it had been his saving, as he had not the resolution to break off of the complete of the his own accord. I hereby advise all women afflicted as I was to give your remedy a trial.

Sunshine is delicious, refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather—only different kinds of good weather.—Ruskin.

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What Is An Internal Bath? BY R. W. BEAL

man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but, strange as it may seem, the most important, as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath, you would have as many different definitions, and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath, than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post mortem, the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, how-ever, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is then, only one other way to get this information into their hands, and that is by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing neces-

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also, they have almost no concep-tion of how little carelessness, indifference or neglect can be the fundamental cause of the most virulent For instance, that univerpractice of internal bathing.

of to-day is only fifty per cent. cost or obligation.

Perhaps you realize now, more than ever, the truth of these state-trying to do a man's portion of work that most ments, and if the reading of this stability men's newer than ever, the truth of these state-trying to do a man's portion of work that he men's name if the reading of this stability men's name is a proper appre-

equally to women. and the body certainly cannot do for the book now, while the matter more than a machine. There is is fresh in your mind. entirely too much unnecessary and

The number is appallingly small.

people have time to do everything thing to be well?

Much has been said and volumes | else necessary for the attainment of have been written describing at length the many kinds of baths civilized thing of all, that of giving their bodies their proper care.

Would you believe that five to ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about the fact that few people seem to that which will accomplish this end? realize the tremendous part that Internal bathing will do this, and it Internal bathing will do this, and it will do it for people of all ages and in all conditions of health and People don't seem to realize,

strange to say, how important it is to keep the body free from accumulated body-waste (poisons.) Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result. If you would keep your blood pure,

your heart normal, your eyes clear, your complexion clean, your head keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practise internal bathing and begin to day.

Now that your attention has been

called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an Internal Bath is. Why people should take them and the way to take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY and THE WAY OF INTERNAL BATHING, " written by Doctor Chas. A. Tyrrell, the inventor the "J. B. L. Cascade," whose lifelong study and research along this line make him the pre-eminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of multitudes of individuals have been equally spared and pro sal disorder from which almost all longed. No other book has ever been humanity is suffering known as written containing such a vast "constination," "auto-intoxication," amount of practical information to amount of practical information to "auto-infection," and a multitude of the business man, the worker and the other terms, is not only curable but housewife. All that is necessary to preventable through the consistent secure this book is to write to Dr. Tyrrell at Room 455, 163 College How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of today is only fifty now cost."

on half a man's power. This applies article will result in a proper appreciation on your part of the value of That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per ism to be overload. A machine could book will give you that information. not stand this and not break down. Do not put off doing this, but send

"Procrastination is the thief of avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong?

The number is appallingly small tion, which is free for the asking. If It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days

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