The Catholic Record

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THE GRADUATE

The college graduate is, if we believe the humorists of the daily press, oversure of his ability to make his way and inclined to put too much value on his diploma. He might do all this should be forget the admonitions of his teachers. He may be sanguine as to the outcome, but the young are ever fearless and hopeful, but it is better for a youth to step unafraid into the arena unburdened by the weight of worldly maxims.

OUR LEADERS

We presume that many of our graduates will become our leaders. Their diplomas will not qualify them for this position, but their colleges have given them the key which if they but use it, can open the way to worth and influence. It takes work to swing back the door of success. It entails time and struggle unremit. ting. It is impervious to frivolity and idleness, and the trifler may beat his hands upon it without avail. But the man who is willing to pay the price can in after years, perhaps feel it more upon its hinges. He can have his dreams, and build his castles irradiated by the glory of the pure joy of living, and by his faith in all mankind. He may keep his dreams for ave, and in the twilight of life hng them to his heart as a priceless treasure. He may transmute his dreams into achievements: or he may cast them aside as things of the cap and bells, and betake himself to

But he who however the wind blow, keeps himself unspoiled and unshaken, who permits not the leering devil of cynicism to cast out of his heart the angels of kindness and trust, and though the hairs be gray. is young in years long since, has achieved happiness. He may never be rich, but then the rich are not, as a rule, the world's chief benefactors. They form the commissariat department of the world's armies. They who lead and shame and uplift us are of the poor, beggars sometimes, felt that men may come and men enthusiasts, clear-eyed men and may go, but that those glorious temare of the poor, beggars sometimes, women, who weigh life's values in the right balance, "queer" people who give toil and time and esteem them. selves richly paid, if they but ease the burdens of others.

success which means money.

The graduate who is disloyal to his Alma Mater is the one who allows his ideals to be submerged in the turbed waters of worldliness when he begins to adore strange gods, and fills his mouth with strange words. and divests himself of the raiment of the writhing agonies of the victims Saints and sages, he is well on his of poisonous gases are forgotten, but copalians praying for the dead, in way to dishonour. And when we say it will be longer still before the spite of all that was done under Eddishonour we mean that he is recreruined cathedrals and churches of ward VI. and Elizabeth to root out
to his principles and that in
Belgium will cease to make their the belief in Purgatory, and in spite stead of exhibiting a resolute manhood, strengthened by sagramental help and devoted to exemplifying in his own life the power and glory of the Church, he becomes but a polished imitation of ungodliness.

IN THE FORE FRONT

In our opinion our colleges can and do equip their graduates to be competitors for the prizes which Canada has to offer. While they are solicitous to retain the approved methods of the past, they look askance at the the darkest pages in the history of conservatism which rejects the good England. We all know them. We that may be in the present. They do not think that anyone by virtue of a Roman collar can be a success in the lecture room. Knowing that nothing but the best can satisfy the intellectual aspirations of the age and that the college which aims to be a center of influence and inspir ation must be grounded in tried and acknowledged scholarship, they concentrate their attention on their protessional equipment. Hence some of them boast of men who have been drilled in great centres of learning. and have seen at close range professors of world-wide reputation. Their contact with strong personal. ities may have added to their virility. students to a knowledge of the methods of the adversary, as well as of present day problems.

We all know our past glories. We talk about them in our halls, forgetful that if we wish to be worthy of our forbears we should perpetuate these glories. We must warm our-

selves at our own fires. The ambitious and enthusiastic look not to what we have done in the past, but to what we are doing now. And we think that the college which in regard to teaching ability, is the peer of any secular institution and is upto-date in the best sense of the term, can and should be the rallying ground of our students, who wish to exercise an influence upon public opinion. Without wishing to make undue claims, we are well within the bounds of propriety when we say that the degrees of some Canadian colleges are honoured by great secular universities, and that their professors are regarded not with pitying condescension but as rivals, men qualified to battle for intellectual superiority. This fact is becoming more and more apparent to all who are not blind. Time was when the Catholic hearkening mayhap unconsciously to Protestant prejudice deemed our colleges inferior to others, but to-day no one can, without violating the canons of fair play and unbiassed judgment entertain that notion. In the formation of character we are easily in the forefront; in teaching ability we ask no quarter from the

FATHER VAUGHAN ON WAR OUTRAGES

RECALLS HOW THE ENGLISH PROPILE WERE ROBBED OF THE SACRAMENTS

All the tramping of Germany's legions, all the thunder of her bombs and batteries cannot drown the cry of one little Belgian child.' Such is the verdict of a neutral Power-the verdict of the great American nation. For the conscience of Europe has been shocked, and we stand horror stricken at the abomionce the most flourishing and one of the fairest lands in the world. And new horrors have lately appalled us —horrors that will take first rank in the list of barbaric atrocities-the sinking of the Lusitania-the poisoning of wells and the flendish use of

poisonous gases.

But it is the wanton sacrilegious destruction of the ancient temple of God that has, so to speak, focussed our vision of horror. We have all ples raised in the ages of faith would outstand the test of time. But a ruthless mailed fist has struck its smashing blow at the peaceful defenceless temples of the silent and living God. As sure as there is a in the heavens, we know and feel that His silence will not be for ever, and that the awful wantonness that has not respected the altar of God will surely bring in its own wake

the day of reckoning.

It will be long before the cry of the helpless little Belgian child and In this dear land of ours we, too, have ruined churches-relics of the dark ages, when sacrilegious ruffians advocating a religion made in Germany tore down the temples of God. Again there are other churches going back to the days when this land of ours was Catholic, but they have passed from Catholic hands. is the sight of a ruined church, sadder still to my mind is the spectacle of some old pre-Reformation church from the altar of which Jesus has

been banished. I do not wish to harrow your feelings by dwelling at any length upon have all sorrowed over them. We have sorrowed to think that those ancient abbeys, monasteries, and cathedrals have been sacked and pillaged and razed to the ground, but we have sorrowed more at the thought of the awful outrages against the Blessed Sacrament perps

trated in those sacrilegious days. What all civilized nations feel to day with regard to the ruined churches of Belgium, we Catholics have long felt with regard to the ruined churches of our own dear land. Even the very ruins have passed from our hands. You can still see in every town, village, and hamlet of the land the old empty homes in which Jesus once lived They are still called cathedrals and churches, but whatever they are called they are no longer the houses and their studies must help their of God, for they are no longer the homes of Jesus in the Sacrament of

His Real Presence. And sometimes as I have looked upon these ruins with a sad heart at the tale they unfold, I have wondered is the day will ever dawn when nev edifices will rise up from those ancient ruins to shelter Jesus once again really present in the Sacrament.-Freeman, St. John.

THE GERMANS AND THE IRISH

It is characteristic of German made to induce Irish prisoners to fight against England. It is equally characteristic of the Irish that the base appeal should have been met with scorn and a sound walloping for the few—very few—renegades who heeded it. In the unhappy past many of the militant Irish, denied careers in their own country, emin the armies of Austria, Spain and France, forming the justly celebrated Irish Brigade, and fought against England on many a famous field; which caused the Duke of Cumber land to complain of the "accurse laws which deprive me of such sub jects." But if the Irish Brigade was found against England in many wars But if the Irish Brigade was frish regiments also won undying fame in her service. Irish soldiers displayed such valor in the Peninsular campaign and at Waterloo that the Duke of Wellington, bitter Unionist that he was, became converted to Catholic emancipation, and indeed it may be said that Irish valor in the wars against Napoleon wrought more than the oratory of O'Connell to win that great reform.

In all the campaigns that England has engaged since Waterloo, Irish regiments have played a gallant role In the Crimes, in the Indian Mutiny in Egypt and the Soudan they gained fadeless fame. In South Africa their conduct stirred the hearts of the Empire and led to the formation by the late Queen of that splendid regi ment which has already given to the annals of the British Army, Mick O'Leary-the Irish Guards. And Irish battalions have more than upheld the reputation of the Celtic battle fury in the present war. In the tragic and glorious retreat from Mons the Connaughts, the Munsters and the Irish Guards battled side by side with the Black Watch, the Gordons, the Coldstreams and the other mighty regiments of England and Scotland. And when British troops walked into the very jaws of death in the landing of Seddil Bahr, the Munsters and Dublin Fusiliers led the way.

Ireland has her Casements, her Shaws, her Sinn Feiners and long distance revolutionaries, but the heart and intelligence of the mass of the people are sound. However much they may quarrel among themselves, way down in their hearts they realize that they all belong to a common Empire and are faced with a common peril. As the late Dr. Drummond once put it: "In piping times of peace the troublesome Irish occasionally give cause for regret, but when it's off with the gloves and a bare knuckle fight to a finish they are never behind the others-in fact they often lead them all."--Ottaws Journal.

SCOTCH PRAYERS FOR DEAD SOLDIERS

It is nothing strange to find Epismute appeal and steel the courage of of the fact that the belief finds no the nations to effect some reparation. expression in the Episcopalian good citizens of Edinburgh must have had a bit of a shock when they read in the "Scotsman" the descrip-tion of the "loud" and vehement prayers for the dead soldiers that issued from the lips of the congregation of St. Mary's Scottish Episcopa Cathedral recently in their service commemorative of those who have fallen in the war. Bishop Walpole we are told, read a long list of names. "The silence was broken only by the Bishop's voice as he slowly read name after name, and by the loud periodic responses of the congregation at the conclusion of the roll of each individual parish — May they rest in peace! Let light perpetual shine upon them!" So it is not "Papists" only who believe in Purgatory—for prayers for the dead certainly involve a Purgatory. We have no doubt that many Presby-terian fathers and mothers, too, are feeling at present that the hard and brutal Calvinistic creed, which forbids intercession for the departed, is violently in conflict with their hearts ruest and deepest sentiment. It must appear monstrous, not to say an Christian, that they should be de barred by an inhuman heresy from pleading with God for the souls of those dear to them who have been cut down "with all their imper-fections on their head," with but little preparation for the great Account. Among its many monstros ities, Calvinism was never guilty of any error more decidedly in contra-diction to the natural feeling and desire of the Christian heart than when it condemned supplications for the departed. Indeed, we believe we are right in saying that, of all schismatical and heretical bodies in Christen dom, Calvinism, together with its offshoots, stands in this matter in fearful and wonderful isolation.— Edinburgh Catholic Herald.

In reference to this subject, writer Mgr. Moyes, in a letter to the London Tablet, may I be allowed the follow-1. The Catholicity of the Church

as to time and place consists essen-tially in her mission to all nations and all generations given her from the mouth of Christ. It is a truth of Faith. It does not depend upon the or that particular people, which is gradual and progressive. In this its essential meaning the Church has been Catholic from the outset.

2. All three applications of her Catholicity—place, doctrine, and time proceed equally from the will and word of Christ, and are equally and expressly contained in Christ's teaching. Hence, it is not open to us to treattwoout of the three as secondar in the sense of denying or rejecting them, least of all to treat them as secondary ideas, accumulated in the course of time, and likely to cause confusion or approvance. These applications, rooted in the plain word of Christ, enter into the essential constitution of His Church, and are from the beginning. As we might expect, the Fathers use the particu-lar application which is most to their point and purpose, and the fre quency of usage of a term in this or that application is naturally matter of development. But the essential meaning as to time and place given by Christ to His Church is not a subequent product or new creation, and cannot be set aside on any mereplea of stymology. As Catholics, we form our concept and regulate our beliefs not upon the stymological structure of a term but upon the meaning which it has in the living mind and speech of the Church, guided as she is by God's Holy Spirit. Amongst other things she can be trusted to know he meaning of her own name, and as has been pointed out, the words of her Fathers and her authorized Catechisms insist upon Catholicity of time and place as much as if not more than that of doctrine. As these are integral parts of Christ's meaning, attested by His own words, that meaning in the mind of the Church, while rightly and happily subject to process of development, is no new or accidental product of any school or a period, but remains essentially the same. ("In codem dogmate" "in co-dem sensu" as the Vatican Council declares, citing the voice of antiquity as represented by St. Vincent of

3. Father Crosse very rightly says that no one could belong to the Church who denies the completeness of her message. But the same thing is equally true of anyone who denied "ubiquity" in the sense of Catho licity of place, viz., that the Church has received from Christ the mission of teaching all nations. And it would be equally true of any one who denied her Catholicity of time viz., her indefectibility by which Christ has promised that He will be with her in that work of teaching all nations "all days" until the consummation of the world. (I cannot recollect baving seen the word "sempi-ternity" applied to the Church. It is usually predicated of God, who has no beginning or end. The Church's and the Irishmen. Catholicity of time here on earth is of Christ to the Day of Judgment If Christ has said that He will be with her "all days" to the consumma tion of the world, it cannot be open to a Catholic to say that the Cl may come to an end before that time. That of course cannot be your correspondent's meaning.)

RHEIMS CATHEDRAL RUIN IS

PRUSSIA'S SHAME For seven hundred years Rheims Cathedral stood, the wonder and admiration of the Christian world. Two hundred years before Columbus discovered America, the faithful of mance in stone and lime" which was to thrill the modern world. Successive wars left it intact, successive foes respected the sacred pile. It was left for a so-called Christian emperor, and so-called Christian troops to shell this incomparable House of God and leave it a standing monument of the infamy of the Hung Even the Red Cross which fluttered from its towers could not hold back the savagery of the brutal invaders. To them it represented a hated nation's love and devotion and the decree went forth for its destruction. Seven hundred years ago King Clovis was crowned within its walls by St. Remi. The Cathedral was the meeting place of Popes, kings and emper-ors and its archbishops claimed, on its behalf, the right to crown the kings of France. To day it is in ruins. But wherever a Frenchman is to be found he will mark its detruction as a foul blot against a military power, superficially Christian but in reality barbarian. Its battered walls call to high Heaven for vengeance. Its desolation will give giant strength to the arm of the Catholics in the allies forces. In its days of glory it never was so powerful as in its humiliation. It stands

TRUE MEANING OF THE for the renewal of the cath to drive and gold of the chasuble, and at the dust, never again, in the world's history, to be a menace to civilization.

SCOTLAND AND

IRELAND FOREVER Exchange

-Pte. Robert McGregor of the Gordon Highlanders, writes to his father of a night attack in the trenches. An aeroplane came over them:

"Then a searchlight played on us, followed by the dropping of bright balls, which brilliantly lit up the whole place, and in a few minutes the shells got us, and were coming plump into us. One shell came right into our position and knocked over twelve of our fellows. They were practically torn asunder and the whole side of the trench was torn up:

"Our guns were blazing away, and I think, found the fellows who were annoying us, as their fire got slacker, and finally ceased. This sort of thing was kept up till day dawned.

Then we saw the Huns advancing as unconcerned as if on parade. Or they came in close formation, and there must have been ten to one against us. We fired as hard as we could, but they seemed to come out of nowhere, and never halted. When they were getting too close we charged. It was our only chance. they halted for a moment, but after wards came on to meet us. I don't remember much of what took place then. It was stab and back.

You could hear the smash of gun yond that there was an uncanny silence, broken sometimes by an oath and a groan. How long this went on I hardly know (but it seemed years to me) We drove them back about a hundred yards. Our officers eaw the Germans reinforced and sounded a retreat, but owing to a few machine guns we couldn't get back into our trenches. The Germans, now greatly increased, came on again, and our fellows, only about 170 left, got ready to meet what seemed certain death.
"But just at that moment we

heard the sound of singing, and the song was "God Save Ireland." It was the Connaught Rangers coming to our relief. I have seen some nothing to match the recklessness and daring of those gallant Irishmen They took the Germans on the left flank.
The Germans now probably num-

bered about 2,000 against about 500 Connaughts and 170 of us : but had here been 50,000 Germans, I don't believe in my soul they could have stood before the Irish. They simply were irresistible; and all the time kept singing 'God Save Ireland.' One huge red haired son of Erin having broken his rifle, got possession of a German officer's sword, and everything that came in the way of

this giant went down. I thought of Wallace. Four hundred and seventy Huns were killed and wounded, and we took 70 prisoners. Had it not been for the Irish I wouldn't have been writing this, and when it comes to hand to hand job there is nothing in the whole British army to approach them. God Save Ireland

MASS IN THE TRENCHES

It is not always—as most soldiers "out here" know—the actual front line trenches that are the most dangerous portions of the battlefield often there is less real danger there than amid the risky shelter of support trench and "demi-répos" billet. Thus it is that the expression "Mass in the trenches" has often been loosely applied to Mass celebrated anywhere near the firing line, within reach of the devastating shells; and the expression has gone unquestioned.

But to day, on this lovely July morning, I and a hundred and fifty other Irish Catholic soldiers have heard Mass, and receive Holy Com munion, in the actual fire trench with only the thin parapet between us and the watchful enemy.

The occasion must have been unique; and, indeed, the men thought it so, for I read as much in their letters home to Ireland, written while the fervour was still strong

upon them. The short July night had given place to day. It was very early morning, and the skylarks—those un-failing little optimists of the war were climbing to their places in the sun. I could discern a star shining palely amid the glow in the east, and the dew was still cold and heavy upon sandbags, arms, and greatcoats. Slowly long files of men, led by their officers, made their way from neigh bouring portions of the line, and assembled in the little chosen place. The altar had already been pe there—an unpretentious sideboard, rescued from some burnt out farm. The priest, dressed like the rest in thaki, was already vesting, and for a little while his figure, all in white, stood out pathetically distinct in the midst of all that cunning "protective" drabness. Then, just as the

and chivalry of Catholicism settled upon one. It was as though a fine, flaunting banner had been unturied. That little trench space, there in a torn up cornfield of France, was Saint Peter's at Rome on a day of high festival; one heard the music and could smell the incense.

Very few bullets, and no shells, disturbed the Mass. But had they come in scores, one felt that never could one be more easily imperturb able. Death, if it is to be one's portion in this war, could surely

never come more aptly!
Certainly there are distractions during Mass heard under such circumstances. But they are distractions concerned with reveries that it inspires : and they were due in this case neither to shells nor bullets, nor to the whitewinged asroplanes that floated high above us. In a varied life it is the that collates, that gives a clear, un-

mistakable meaning.

I remember feeling this often in the st, and on one particular occasion testifying to it in these pages. It was in Kashmir, and I was leaving the Enchanted Valley, that spot that of all on earth is the fairest and most peaceful. I heard Mass in the dawn of a June day, before I took the road that was to lead to the cataclysm of a European war.

And now as this Mass of the Front

Trenches proceeded, one saw an object lesson in what that war has done on our side for amity and toleration. The sentries who crouched below the parapet, giving now cautious glance towards the German lines, now a curious, wistful one to our kneeling throng, were drawn from the Protestant minority of the

regiment.
What food for thought, and for thanksgiving !- London Tablet.

WHEN CHAPLAIN BRADLEY GAVE UP HIS BLANKETS

The Ray. Richard Hall, a Wesleyan minister, who had acted as chaplain to the British expeditionary forces since the beginning of the war, was for ten weeks associated with Father Bradley, S. J. "I never met a more unselfish man than Father Bradley, said Mr. Hall in a public address at Derry. "I remember one night we me. Father Bradley wanted me to execution, this mask now being in take his blankets. Of course I would the possession of the Emmet family not consent to that, but when I in this country. wakened up the next morning I found Father Bradley had taken his own blankets and placed them on me. Another name I would like to mention is that of Father Strickland. saw how unselfishly he performed his work, and when he heard I was coming to England, he made a journey of twenty-five miles for the purpose of bidding me good by. These two men, when they met a member of the Weslevan Church and thought he had need of the ministrations of a chaplain, went out of their way to let me know."—Philadelphia Standard and Times.

BURSES FOR SEMINARY

A gift of \$10,000 has been made to cation by Richard C. Kerens, former

Ambassador to Austria.

The gift was in the form of two burses presented to the board of Ken-Seminary, St. Louis, of which Rev. P. W. Tallon is president.

Mr. Kerens gave one of the burses epresenting \$5,000, in memory of his ate wife, and he holds the other for his spiritual advantage.

Each burse entitles the donor Masses in perpetuity. A student is graduated and ordained every six ears, through the benefits of the ourse, and is required to celebrate certain number of Masses for his cenefactor, after being ordained to the priesthood.-Catholic Bulletin.

CATHOLIC IS PREMIER

HON. T. J. RYAN HAS BEEN ELECTED PRIME MINISTER OF QUEENSLAND, AUSTRALIA

Hon. Thomas Joseph Ryan, the new Premier of Queensland, Austra-lia, was born at Port Fairy, Victoria, in 1876. He was educated at the Jesuit College, Kew, and South Melbourne College, at each of which he held a scholarship. He graduated Bachelor of Arts at Melbourne University, with honors in classics. After leaving college he was appointed assistant classical master at the Melbourne High school, and subse quently became resident classical master of the Church of England Grammar school. Launcestown, Later he went to the Maryborough Grammar school (Queensland) as classical master. While in Melbourne Mr. Ryan studied law, graduating as Bachelor of Laws in 1901. He was admitted to the Queensland Bar, and entered politics for Barcoo in 1909, when he defeated George Kerr, formerly Minister of Railways. At the election held on May 22, Mr. Ryan scored an easy win, polling 1,425 votes, against 561 cast for his Liberal opponent.

CATHOLIC NOTES

Murillo's famous master-piece "The Assumption," in the Louvre, Paris, was taken by Marshall Soult from Spain, and sold to the French Government for \$120,000.

The number of Christians buried in the catacombs of Rome is estimated at a minimum of 1,752,000. The catacombs required an excavarock.

It is not generally known that the Holy Father Benedict XV. before he studied for the priesthood, was a graduated lawyer. When he received his lawyer's diploma, he said to his parents, "Father I am now a lawyer. Now I ask that I may fulfill my wish

to become a priest.' Mr. James J. Hill of St. Paul will donate to Marquette University, Milwankee, Wis., \$25,000 towards an endownment fund. The donation is contingent on the university raising \$175,000 of the fund. It has already raised \$123,885 and has until January 1, 1916, to raise the balance. The announcement of Mr. Hill's gift was made by Rev. Joseph Grimmels-man, S. J., of Marquette University.

Mrs. Guy Darrell Berry, daughter of the late Edward Sanderson and sister of the Rev. Harry B. Sanderson (also a convert), has become a Catholic. Her brother was lately an Episcopal clergyman of the dicesse of Fond du Lac, and is now studying for the Catholic priesthood. Mr. Sanderson's daughter, Mrs. Alice Kane Sanderson Holden, became a Catholic two years ago.

His Holiness, Benedict XV. has presented a photograph of himself to Dr. William H. Grattan Flood, K. G., the eminent Irish musician. On it in the handwriting of the Holy Father are the words: "To our beloved son, William H. Grattan Flood, in commendation of his edition of The Armagh Hymnel' and of his very distinguished labors in the cause of sacred music, we most lovingly impart our apostolic benedic-

A model of a statue of Robert Emmet, the Irish patriot, the first of its kind, has been completed and has been accepted, and will be placed in the Smithsonian Institute in Wash. ington. The statue is of heroic proportions, and the figure of Emmet is draped in the student's costume of his time. The face was copied by were sleeping by a river and I the sculptor from a photograph of a thought I felt a cold coming upon death mask of Emmettaken after his

> Part of the blood-stained shirt worn on the day of his execution by William Howard, Viscount Stafford, has recently been added to the treasures of the Martyrs' Oratory at Tyburn. This precious relic is due to the generosity of his descendants, and the nuns of St. Bride's Abbey, Milford Haven, have made for it a beautiful setting, a copy in illuminated work of a design in the possession of the Duke of Norfolk, showing the various arms of the Howard

> In the Church of the Holy Cross, in Rome, there is a portion of a nail, which was presented to St. Helena. It is believed that the missing part was cut off and placed in the crown of Constantine, which is now known as the celebrated Iron Crown of the kings of Italy. This is made of gold, lined on the inside with a very thin plate of iron forged from the missing portion of the Sacred Nail, which was one of the nails by which Our Lord was attached to the Cross.

> The celebration of the centenary of St. Andrew's Cathedral, Glasgow Scotland, which takes place next year, recalls an interesting epoch in the history of modern Catholicity in Scotland. Prior to its erection, the only Catholic place of worship in the city was a school-church situated in Marchall-Lane. St. Andrew's was therefore, the pioneer of the numer ous churches which have in the intervening century sprung up all over Glasgow.

> The Methodists are losing ground in England. Statistics recently compiled show a decrease in member ship for the ninth consecutive year.
> The loss this year was 2,450 full
> members, and 3,246 members on
> trial. "We remember distinctly," says an American Methodist paper that at the end of the seventh year some hope was expressed that now there would be seven years of in-creasing plenty. But the hope has largely vanished, and our Methodism in England is greatly depressed."

> In a convent in the Middle West says the Catholic Sun, is a cherished bit of wood carving that is espe-cially valued by the nuns. The statue is about two and one half statue is about two and one-half feet high, carved from a single piece of wood. The Madonna is holding the Infant Jesus and the features. hands and robes of both Mother and Child are beautifully done. The face and hands are dark, hence the name of Black Madonna. It is claimed to be of the time of the twelfth century, and it is said to have lain in a rubbish chamber until claimed and cared for by a monk, who gave it to an artist by whom it was brought to this country.

CARDOME

A ROMANCE OF KENTUCKY

BY ANNA C. MINOGUE CHAPTER XVI

The sun had set when Clay Powell reached Cardome. He en-countered the Judge walking under the pines, and to him first gave the he had come so far to de-The Judge, perhaps, was prepared for it; prepared, too, for the words which immediately followed, announcing that Powell would join his editor-friend. Nevertheless, the man drew himself up and said : You were both dear to me, not for your own sakes alone, but also because of your fathers, my friends and comrades-in-arms. I have loved you, but my country's enemies are not, can never be, other than my ene-

Powell bowed his head, but made no immediate answer. He knew that a chord snapped in the old man's heart when those words were spoken. Then he replied, and his

You know us both. You know also that we are the last to make an appeal against such a sentence. But I bear from Mr. McDowell messages to Mrs. Todd, Miss Castleton and your sons. To his words of farewell I would add my own."

You and Mr. McDowell and all other friends of my family are always welcome to Cardome," said the old man, with dignity. He led the way to the house, and as they reached the library there suddenly came to young Powell the remembrance of the first time he had stood there. The thought of the welcome that had been given him then made him now say, as the Judge was turning away after having sent for his wife and Virginia :

"I have accepted your decision stern, and to me, unjust, as it seems. Yet in parting, perchance, forever, may we not part as friends do?" and he extended his hand.

The old man looked on him, and the yearning expression of the blue travelled into Powell's soul and made him instantly forgive him when Judge Todd turned from the outstretched hand and left the room Mrs. Todd had gone with her sons for a walk, and after despatching a servant for them, Virginia went to the library. For a brief space she seemed overpowered by the knowl edge that the dreaded fear was at last realized, that the hour that was to try her soul with its scorching fire was upon her. But she was a dier's daughter ; so, driving back her and longer nights for tears !-- she

You have not found me unpre pared. I felt I should one day receive such a message, hear such in-telligence," and, looking on him with a gleam of light in her eyes, "I am glad that I have not been mistaken in you. It is hard for a man to tear himself from those dear to his heart; hard for him to abandon pursuits just as, after years of struggle, they are bringing him to the goal of success; hard to quit comfort, luxury, ease, for privation, misery, danger hard to lay down the probability of life for the almost certainty of cruel death; and yet, harder than all these is it for a man to go through life wearing the brand of cowardice. as he must who, when his country calls upon him to defend her honor turns a deaf ear to her voice. know," she added, "that you and Mr McDowell have had ample opportunities of proving your devotion to your cause in a less dangerous way than entering; but to you such a pro ceeding would have been scarcely less dishonorable than not serving her at all. For you both there was but one road, and though that may lead you into suffering, misery, danger, of which we can form but a faint conception—for who can pic-ture the unknown?—yet you will follow it unflinchingly though it takes you down even to death! You will not falter. And the flercer the conflict, the thicker the dangers, the stronger the foe, the more deter-mined you will be to conquer or die; and remember, if it must be the latter, that fate has no sweeter gift for man than death in the holy per formance of a holy duty; and the next holiest duty after that which man owes to his God is that which he owes to his country."
"Ah!" cried Powell, his feelings

nature, 'he who goes to battle to the sound of such words can not be other than a victor ! It seems, listening now to you, that it is not you alone speaking, but our fair mother, the South, and that I am not hearing words addressed only to me, but to every man in whose veins runs one drop of Southern blood. Ever you have been to me, since the day we met in yonder room, the perfection of womanly grace and beauty. I know you to be that rare one we look for half our lives, and doubt the reality of the other half—a great woman. You have made all woman kind hanceforth sacred in my eyes and never cruel wrong is wrought him who reverences all women be-cause of one, whom—" and then Clay

Powell stopped abruptly.
"Oh," said Virginia, instantly, am only a woman, whose sister you will find in every home. Love and protection have made us timid in the small things of life, but in the great, t found wanting ; and not a sister, not a mother, not a wife, in buckling on her soldier's sword but of my course, knowing that you enspeaks as I have spoken. Then tertained a view different from mine; buckling on her soldier's sword but

when you are ready, strong in heart and nerved in arm, to go from us, we do the only thing left us to do for do she only thing left us to do for you?: we pray for you. Oh! God spare you, my friend! God spare you!" Then a quiver ran slong her tones, a tear hung on her eyelash; and he took her hand, held it for a moment in his, looked long into her eyes as if he would drink from their deep wells all the strength and courage for those dreadful after days; then bent his head and kissed her

Yet the sadness of that parting was tempered with sacredness, but not so one that the morrow brought. Hal had made his decision, and as he watched the black horse bearing away from Cardome the friend he loved, he knew there was only one thing left for him to do—to follow. He first imparted his intention to Virginia, nor could all her pleading with him to wait, her counsel that the South did not yet need mere boys to rush to arms in her detence, alter his determination.

"I must go! I must go! he re plied to all her words. 'Never yet, since 'the scholarly John Todd' and his brother Levi came to Kentucky with the Lees in 1773, have Ken tuckians heard the call to arms that Tedd was not among the first to respond. There are only two of our branch of the family left. Tom may perpetuate the name and add to greater glory in the peaceful pursuits but I must be a soldier. Let a Todd go to this war as he has gone to every other. If he dies, he has another of his name, although the least worthy, to valor's list; if he lives—well, he will be glad enough! But go he must! Vir-ginia," throwing out his right hand. I wouldn't have Powell and Phil and the rest of them ride off with Morgan without me—no, not for the longest and happiest of lives that has ever been lived at Cardome!

When he heard of his son's decision, it seemed to Judge Todd that the last drop of bitterness had been pressed into his cup of sorrow. With a grief that crushed his heart, he had witnessed the traitprous defection (as he called their doing what to them was right) of the sone of friends dear to him as brothers had been; but that such a course should be pursued by his own son, and by the boy he loved deepest affection of his soul, seemed an affliction past endurance. All that long night he sat in his little office, its door barred against even his wife, and there fought his battle the greatest ever waged in huma hearts, when pride takes up arms against love. Pride conquered, as it oftenest does, and in the gray of the September morning, while as yes only those were up from whose eyes sleep had been driven by the fear of what would result from that night's conflict, the Judge called his family together in the library.

"Harold," he said to his son, " father does not plead with his children; he commands. But Inave not been like all fathers. So I beg you, my son, for your own sake others' sake, for my sake to abanden this traitorous design and spare my house and name its first

'Father!" cried Hal, "do you call it disgrace to do what honor bids ! Then must I be disgraced!"

'You are too young," urged the ther. "What do you know of the right or wrong of this conflict ? You are carried away by the foolish en-You have heard thusiasm of youth. that Phil and Powell and other of your friends are off fighting for the South, and you would madly join

fight the Indians. It is true, too, that many of my friends have gone to the wer. I am rejoiced over it. But if you know me at all, father, you must know that if they had not gone, yes, if all Kentucky were fight ing for the North, I, believing the cause of the South is right, must go where my conscience bids me. 'You will go, then?" asked the

Judge.
"I must," returned the son, though

his voice was husky.
"Even though by so doing you put yourself under my anger, past for-

giveness?" "Even so!" he said, although his

face was white.
"Then," said Judge Todd, lifting
his hand and pointing toward the door, "go. But never again cross the portals of my house! Never

again call me father !" "Father!" cried Thomas, while Virginia fell on her knees before the stern old man; but Mrs. Todd said no word, only her lips quivered and her face grew white. Hal stood looking at his father, and the terrible pain that was tearing the young heart almost made him cry aloud. Then he turned his face toward his

"Mother!" He could go no further; but she understood all that mother. cry would say, and went to him quickly.

"You are always my own, my dar ling boy!" she said, folding him to her heart, while the first tears of sorrow that she had ever shed for him dropped on his white face. Virginia bent lower, burying her face in her hands, while a hard sob escaped Thomas's lips; but not a muscle of the Judge's stern fac relaxed. Then Hal lifted his head from his mother's breast, where it had rested for the last time, and said

to his father : "I had not hoped for your approval

but I had looked for your justice, as I had believed that your love would make you condone what you could nake you co mmend, You will give me not co not commend. You will give me neither justice nor forgivenoss. But my father, I give you both, and love that will only cease to warm my heart when it shall cease to beat."

He waited a little, his young heart craving one last word from the father for whom he still entertained all a boy's ardent admiration; but the set lips did not unclose, nor the eyes lose their frezen expression; then the mother led her son away.

"Rise, Virginia, rise!" the Judge half sternly said, while he looked at Thomas, who had turned his face toward the window. He crossed the floor, and taking from its place on the wall the sword which he had worn at Buena Tista, he said to the still figure at the window:

"A month ago, Thomas, you asked permission to join the Kentuckians and I counselled you to wait. Now, my son, I bid you go!" and he laid his sword in the young man's hand. For an instant a glad light shone

in Thomae's dark eyes, but it faded as there came to him the thought of he brother against whom that sword might one day be drawn. words that his father had uttered in this very room one August day, a year before, as the carriage was wait ing at the portico steps to take Bessie away from Cardome, came back with startling distinctness. made him say, with the proud lifting of his head that had not been seen since that time :

"I take your sword, father, and promise that it shall never be dishonored in my hands. I am going at your bidding now where a month ago wanted to go because of my own conviction. The cause I have esoused is as sacred to me now as it was then ; so now is the cause of my enemies, on account of the one who goes to it to day. But I declare there has not been, since Cain slew Abel, so unholy a conflict as this upon which we are entering!

And that day Hal, alone, rode to Lexington to join Morgan's cavalry; and on the next, attended by Pe whom of all the slaves he had selected as his body guard, Thomas went to join the Federals at Louis-

TO BE CONTINUED

ville.

HOW A MESSAGE CAME FROM WITHIN THE VEIL

" Do you believe in ghosts ?" asked Polly, the society editress of the Daily Bugle, as she glanced at Florian Stroone, the city editor of the same journal. It was 4 o'clock, and an idle time. The afternoon edition of the Bugle was just being cried on the streets.

I believe that the dead, as we call them in our shallow way," said Stroone, "do sometimes appear in this world. I should as soon think of doubting my own existence And upon what do you base your

belief ?" asked Polly. "Upon a variety of evidence," said Stroone, "which I consider convincing. First of all, the fact is clearly testified to in the Bible. The prophe Samuel after death appeared to King Saul, as the witch of Endor's. Not that I believe the witch had any power to summon him from the dead. But Samuel had a message for Saul and came, I believe, to de liver it in the only way that he knew

Saul would believe. Did you ever have a vision of this kind?" asked Polly.
"It would mean quite a bunch of

pressed me at the time it happened."
"Let's go and have tea," said
Polly. So the story was told to the clatter of cups in the Blue Moon

"The subject of 'ghosts' always interested me as a boy," bagan Stroone, but as I grew older I became sceptical. God Himself after a time semed to hide Himself from my philosophy. Not that I ever lost faith in the existence of God, but I could not comprehend the ways of Providence. As I looked at the sorrows of this world, I began to doubt whether God had really any concern as to things that happen here. ceased to go to church, for the most part, or if I went, I found the serv ices uninteresting, for God had be come to my mind merely an abstrac tion. I became what the world terms an agnostic. This agnosticism of mine led me into constant arguments with an elderly lady friend, a Mrs. Greaves, who often came on visits to our house. She was separated from her husband, owing to the latter's fault, and her sorrow for his misconduct had served o deepen her piety to a great degree. Indeed, she would have made an ex-cellent nun. She had the spirit of detachment from the world and the deep love for the worship of God that lead so often to the cloister.

"The supernatural life is the only one worth living," she said to me

one day.
"Iknow you think so," said I but then the next world seems reality to you."
"And I believe it will be a reality to you some day," said my old friend

smiling.
"Well, Mrs. Greaves," said I, smiling, too. "If you leave this world first, come back again, will you, and let me know that there is a next world? And if I go first, I'll do the

same for you." That's a bargain, then ?" said the lady. "We'll shake hands upon

strange compact.
"Did she keep her bargain?" asked Polly, who was intensely interested.
"I believe she did," said Stroone,
"but not quite in the way I expected. But before I go further I must tell you that I had never spoken of this compact to anyone, not even to my aunt, with whom I lived, for careless as I was when I made it, there had come to me almost a sense that in this bargain there was some-thing sacred. Mrs. Greaves left for the South of England. Six months passed, and we received the news of her death from concussion of the brain. She had fallen down some awkward stairs in her apartments and never regained consciousness. Strange to say, her husband was lying ill in his own house in the same town and died half an hour after. Separated for many years in life, they were summoned by death almost together. Perhaps the strangest thing of all was that at the time of her death I never once thought of the compact we had made. I was going out a good deal in society days, and I suppose I grew forgetful However, one evening I was sitting smoking in an easy chair in the drawing room of our house in West Derby, Liverpool. My aunt was sit-ting knitting at the opposite side of the fire place. Suddenly she glanced up and uttering a startled cry, gazed

at and what made you call out like that just now?"

"I saw Mrs. Greaves standing be hind your chair," said my aunt slow

ly and solemnly.
"You did?" I said, and I glanced round and gazed behind my chair lmost expecting to see my old friend standing there before my eyes. But I saw nothing. Yet I felt somehow that she had kept her promise, and I told my aunt, who was a very piou woman, of our strange compact. began to discuss solutions. One thing puzzled me greatly. Why had my old friend appeared to my aunt and not to ma?

"I expect it's because you have lost touch with religion," said my aunt. If you had had sympathy with the supermatural, I think you would have seen Mrs. Greaves as I did."

"Maybe," said I reflectively, and my mind seemed full of a sense of dawning sight. "But I wonder why Mrs. Greaves should appear to you. with whom she had no compact?

' I feel sure she had a message for you," said my aunt. She wanted you to know there is a life beyond the grave.'

INDIAN MISSIONARY HONORED

THREE THOUSAND CATHOLIC REDMEN CELEBRATED ANNI. VERSARY OF FAMOUS MIS-SIONARY'S ADVENT

Recently a great Catholic Indian ongress was held at Greenwood. D., near the Yankton Indian gency. Over three thousand Inlians were camped about the little church at Greenwood when the building was dedicated and a tablet was unveiled in honor of the seventy-fifth anniversary of the coming of Father De Smet among the Indian as a missionary.

Among the speakers on the occa sion were Rt. Rev. Bishop O'Gorman of Sioux Falls, S. D.; Rt. Ray "Yes, it is true," said Hal, his eyes shining, "that I am young. Yet John Todd was not much older when he left his quiet home in Virginia to strange phenomenon that much imstrange phenom bureau at Washington, and Mr. Henry Heide of New York, who lonated the chapel at Greenwood in honor of Father De Smet. Dozeni of priests and hundreds of white people attended the celebration.

GREATEST INDIAN MISSIONARY

Father De Smet was the greates Indian missionary the world has ever known. He was born at Termonde, Belgium, January 30, 1801 and emigrated to the United States in 1821, through a desire for missionary labors. He entered the Jesuit novitiate at Whitewash, Md., where he remained for two years In 1823 when the Jesuit novitiate at Florissant, Mo., was opened the young novice was among the pioneers sent to Florissant, and thus he be came one of the founders of the Missouri Province of the Society of

His first missionary tour among the red men was in 1838, when he founded St. Joseph's Mission at Council Bluffs for the Pottawatomies. At this time also he visited the Sioux to arrange a peace between ther and the Pottawatomies, the first of his peace missions. What may be called his life work did not begin, however, until 1840, when he set for the Flathead country, in the far northwest. As early as 1831 some Rocky Mountain Indians had made a trip to St. Louis, begging for a 'black-robe," and at the time their request could not be complied with. Four Indian delegations in succes sion were dispatched from the Rocky Mountains to St. Louis to beg for "black robes," and the last one, in 1839, composed of some Iroquois who dwelt among the Flatheads and Nez Perces, was successful. Father De Smet was assigned to the task and found his life work.

IN THE ROCKY MOUNTAIN COUNTRY He set out for the Rocky Mountain country in 1840, and his reception by

it." So the pious old dame of nearly seventy years, and I, who was just twenty, shook hands upon that over the red men which was to characterize his career. Having impartacterize his career. Having impartacterize his career. the Flatheads and Pend d'Oreilles ed instruction, surveyed the field and promised a permanent mission, he returned to St. Louis; he visited the Crows, Gros Ventres and other tribes on his way back, travelling in all 4,814 miles. In the following year he returned to the Flathead with Rev. Nicholas Point and estab lished St. Mary's Mission on the Bit ter Root River, some thirty miles north of Missoula, visiting also the Coeur d'Alenes. Realizing the magpitude of the task before him, D Smet went to Europe in 1843 to sol icit funds and workers, and in 1844, with new laborers for the mission, among them being six Sisters from Notre Dame de Namur, he returned, rounding Cape Horn and casting anchor in the mouth of the Columbia river at Astoria. Two days after De Smet went by cance to Fort Vancouver to confer with Bishop Blanchet, and on his return founde St. Ignatius' Mission among the Kalispels of the Bay, who dwelt on Clark's Fork of the Columbia river, forty miles above its mouth.

AMONG THE BLACKFEET

As the Blackfeet were a constant menace to other Indians for whom De Smet was laboring, he deter mined to influence them personally This he accomplished in 1846 in the Yellowstone Valley, where after a battle with the Crows the Blackfeet respectfully listened to the ' robe." He accompanied them to Fort Lewis in their own country, where he induced them to conclude peace with the other Indians to whom they were hostile and he left Father Point to found a mission mong this formidable tribe. His return to St. Louis, after an absence of three years and six months, marks the end of his residence among the Indians, not from his own choice but by the arrangement of his relig lous superiors who deputed him to other work at St. Louis University. His coadjutors in his mission labo made his foundations permanent by dwelling among the converted tribes

IN THE COVERNMENT'S SERVICE De Smet now entered upon a nev

phase of his career. Thus far his life might be called a private one hough crowded with stirring dan gers from man and beast, from moun tain and flood, and marked by the successful establishment of numer ous stations over the Rocky Mour tain region. But his almost inexplic seemly instantaneou ascendancy over every tribe with which he came in contact, and his writings, which had made him famous in both hemispheres, caused the United States government to look to him for help in its difficulties with the red men, and to invest him with a public character. Henceforth he was to aid the Indians by pleading their cause before European nations and by becoming their intermediary at Washington.

In 1851, owing to the influx of whites in California and Oregon, the Indians had grown restless and hostile. A general congress of tribes was determined on and was held in Horse Creek Valley near Fort Laramie, and the government requested De Smet's presence as pacificator. He made the long journey, and his presence soothed ten thousand Indians at the council and brought about a satisfactory understanding.

In 1858 he accompanied General Harney as a chaplain in his expedition against the Utah Mormons, at the close of which campaign the government requested him to accompany the same officer to Oregon and Washington territories, where it was feared an uprising of the Indians would soon take place. Here again plored defections was the refusal by his presence had the desired effect, His Grace of Canterbury to take for the Indians loved him and trusted him implicitly.

IN THE SIOUX UPRISING

A visit to the Sioux country at the beginning of the Civil War convinced him that a serious situation confronted the government. The In dians rose in rebellion in August 1862, and at the request of the gov ernment De Smet made a tour of the northwest. When he found that punitive expedition had been deter mined on, he refused to lend to it the sanction of his presence. The condi-tion of affairs becoming more critical, the government again appealed to him in 1867 to go to the red men who were enraged by white men's perfidy and cruelty, and "endeavor to bring them back to peace and sub mission, and prevent as far as possi ble the destruction of property and the murder of the whites." Accord ingly he set out for the Upper Mis souri, interviewing thousands of Indians on his way and receiving de legations from the most hostile tribes, but before the peace commis-sion could deal with them, he was obliged to return to St. Louis, where he was taken seriously ill.

In 1868, however, he again started on what Chittenden calls "the most important mission of his whole career." He traveled with the peac commissioners for some time, but later determined to penetrate alone into the very camp of the hostile Sioux. General Stanley says (ibid) Father De Smet alone of the entire white race could penetrate to these oruel savages and return safe and sound." The missionary crossed the Bad Lands and reached the main Sioux camp of some five thousand warriors under the leadership of Sitting Bull. He was received with extraordinary enthusiasm. His coun sels were at once agreed to and representatives sent to meet the peace commission. A treaty of peace sphere of the Mission to be sup was signed on July 2, 1868, by all the ported."

chiefs. This result has been looked on as the most remarkable event in the history of the Indian wars. Once again, in 1870, he visited the Indiana arrange for a mission among the Sioux.

TRAVELED 180,000 MILES On behalf of the Indians. Father De Smet crossed the ocean nineteen times, visiting Popes, kings and pres dents and traversing almost every European land. By actual calcula-tion he travelled 180,000 miles on

his errands of charity. He died at St. Louis, Mo., May 23 1873 .- True Voice.

POSSIBLE SCHISM SAY ANGLICANS

BISHOP OF CHICHESTER SEES DANGER IN KIKUYU CONTROVERSY

London, July 26, 1915. The Anglicans of England, lay and clerical, have found and utilized portunity to escape from the dis-tractions and mental turmoil of the war news-nor deemed it any waste of time - in order to indulge in a very serious discord which some go so far as to call threatened "Angli can disruption," over the much discussed Kikuyu affair. This "Banquo's ghost" will not down, but rises with steady persistence at every im portant conference of our separated

The Anglican Bisbop of Chichester is the latest to add his voice to the Babylonian discussion; and he has added to the strenuosity as well as the sensational features thereof, by intimating that a schism in the ranks of the Church of England is impend. ing over this very Kikuyu affair. His Lordship in a recent is-sue of his "Diocesan Gazette" had made this intimation quite broadly. He does not become denunciatory as are the Bishops of London and Here-ford, of the recent pronouncement of the Archbishop of Canterbury, in which His Grace practically approved of all that went on at the Kikuyu conference, but he treats His Grace faceticusly and one might say with contempt, and dismisses the Arch bishop, even though he be Metropolitaa and Primate of the Church in England, as a kind of negligible per

ADMITS RUMORS OF SCHISM

In admitting the rumors of impending schism "as being justified by established facts," the Bishop of Chi chester goes on to say that he learns with great regret from letters he has received that the minds of some of the clergy have been disturbed by controversy, and that some have found in it a sufficient reason for leaving the church of their bantism and ordination and for choosing the path of schism.' This is a pretty candid admission

as to what is going on within the fold of a church which began in schism, has endured in schism, and will probably perish in schism. At any rate, the Bishop of Chichester proceeds to censure those clergymen whose minds have been enlightened by the extraordinary failure of the Archbishop of Canterbury to rise to the height of the opportunity afford ed him, or to make any effort even to pretend to think that his church possesses a valid Episcopacy charged with exclusive right to the teaching of the Truth. According to the Bishop: "Their hold on the Faith as once delivered to the Saints and maintained in the Anglican Communion must indeed have beenvery weak which would allow suc precipitate action for so slight a cause." This sounds somewhat funny, as the real cause of the desteps to maintain that "the Anglican Communion" possesses one whit more right to claim to be the safe and depository of "the Faith" than do the Presbyterian, Baptist, Congregational, and Methodist Communions whose representatives were all ac cepted as possessing an equality of spiritual orthodoxy at the Kikuyu conference by the Anglican Bishops

of Mombasa and Uganda. As for himself, the Bishop of Chichester goes on to say that it is his "Intention in the future as in the ast to adhere to the Rubric as it has been in the prayer book since 1662." The Archbishop of Canterbury in his now famous decision treated the inlictment of the Bishops of Mombasa and Ugenda as framed by the Bishop of Zanzibar as being frivolous and in discreet, and virtually declares that the participation of Nonconformists at Anglican Episcopal Services would be no harm if not discovered.

Bishop Chichester will have none of this sophistry, however, and anathamatizes all the Nonconformists n his diocese.

CATHOLIC COVENANTERS UP IN ARMS Meantime, a meeting of determined Anglicans, who style themselves "Catholic Covenanters," has been neld in the Trevelyan Hall, West minster, at which a "solemn League

and Covenant" was drawn up and signed, is in the following terms: "That since the policy of admitting members of separatist bodies to Holy Communion, or of admitting them to preach in the pulpits of the church is contrary to ecclesiastical order, tha those present at this meeting pledge subscriptions to Foreign Missions, or Missionary Societies, or making further collections in their behalf to obtain in every case an assurance that the practices mentioned above will not be permitted within the

The war cry of these Covenanters is "Hold the Cash!" According to their leaders, large numbers of Anglican clergymen are seeking engage-ment in their ranks, but meantime silence still broods over Lambeth Palace, for His Grace of Canterbury sits stricken dumb!-New World

THE PRIEST AND THE PROTESTANT SOLDIER

Evidence from all parts of the world where fighting is going on befact that a great number of men are desirous of putting their spiritual house in order before they enter on firing line. We have already printed much from French, English and German sources, on this subject. Let us add the following from the Rev. Father McMenimen, Chaplain to the New Zealand Expeditionary Forces. His letter is to his mother in New Zealand from Egypt, where the New Zealanders had some fight ing with the Turks at the Suez

The dangers of the war are like a

mission on the men, and many have returned to their duties after being way for years. I had a strange exparience one night on the banks of the I went to a strange camp. It was pitch dark when I got there, and the colonel in charge gave me a tent and said he would call out the Catholics for me. A long double file of men marched before the tent, and I went out and spoke to them in the dark. I simply told them of the dangers that were likely to come (and did come that week from the Turks, and that as I was the only priest on the Canal they might have no further chance of going to confession as I had to go to another place next day. I said there was no compulsion about it, but if they refused to go when they had the chance, the sole responsibil ity would be theirs. I mentioned that, because the sergeant told me when they came up that many of the men had complained of being marched out to confession. To my great surprise and pleasure, every single man stayed till late in the night, and all went to confession. But that is not what I started to tell you : it was about my strange exper ience. When I was about half way through with these men, a young fellow came in like the rest and knelt down beside me on the sand. Then he said: "I don't know whether I have any right to come in here, Father." I said: "Of course you have as much right as any one else." Then he staggered me by saying: "But I am not a Catholic, but a Protestant." I had to admit that that circumstance complicated ters somewhat, and I asked him He said : " I felt that I would like to come in, and I want to be a Cath olic." I chatted with him for a little while, and then he went away after I had arranged to instruct away to say Mass elsewhere, and in of him till we all came back here. quickly, and so he is going through in time to be confirmed by a Greek Catholic Bishop next Sunday .- Sacred Heart Review.

CHURCH OF BADEN

THE STORY OF MASTERPIECE MADE BY A REPENTANT SCULPTOR

Years ago there stood in the ceme tery near Baden a large stone cruci to the weather, yet so life like in appearance that many a traveler wandering through the Rhine vailey stayed his steps to admire its beauty.
The story of the sculptor who made this crucifix will be new to most readers, says the Ave Maria.

In the year 1435 great excitement reigned in Baden. Sebald Kaerner, the sculptor, a man of quiet disposition and entirely wrapped up in his art, had in a fit of frenzy killed a fellow-citizen, and then, filled with horror at his own act, gave himself up to the authorities. There were many extenuating circumstances to be considered, and many a tear was shed as the old man told his story but the law was severe in those days and the jury brought in a verdict of wilful morder. In deference to pub lic opinion, however, when the death sentence had been pronounced, the president of the tribunal addresses the prisoner as follows:

"Master Sebald, in consideration of your hitherto blameless life, and of the deep contrition you have shown, we grant you, at the request of his excellency the Margrave, one last wish before you die."

It was so unusual a concession that a deep hush fell on the court as the sculptor raised his head to answer: 'My victim is dead, and it is not possible for me to atone for what is done. But before I die, if so much time be granted me, I would fain make the only amends in my power by carving one last image of the God I have so grievously outraged.

Sebald's wish was granted. He was led off to prison, where he was provided with everything necessary for the purpose he had in view. And then, as the dark days of winter succeeded each other, surrounded only by the damp walls of his dungeon he chiselled feverishly at the master piece he wished to produce—a representation of Christ crucified. He had no model, of course, the jailer alone being allowed to enter; but his mind, ever haunted by the image of his unhappy victim, found no difficulty in transferring it to the cold block before him. The hands, the feet, the lifeless body soon took shape beneath his touch. When he came to the head, however, a mist swam before his eyes, a blank fell upon his mind, and with a groan he fell upon his knees: "O, God," he prayed, "help me to finish the work I have begun for Thee!"

And then, as if in answer to his

And then, as if in answer to his prayer, a sudden thought flashed upon him. Surely his own face, with its hollow eyes, its lines of pain, its expression of abiding grief, would make a better model for the Man of Sorrows than any he could have found elsewhere. A small mirror was obtained, and with new energy Master Sebald resumed his task. From early morning till darkness fell upon his cell he chiselled away, his strong will carrying him on when the frail body, growing weaker day by day, would have succumbed. If he noted his growing paleness or the deepening lines about his face, it was only to rejoice, for was it not One dying he wished to represent?

At last the day cams when the work was completed. The sculptor had given the last touches; he could do no more. For a moment he knelt before the image, as if imploring par-don; then, calling the jailor, he bade him send for the executioner.

Instead of the executioner, it was the chief magistrate who came at the failer's bidding. As he opened the door and the almost life-like representation of the Christ met his gaze, he forgot all else and fell on his knees with mingled sentiments of admiration and awe; then, unwilling to be alone to enjoy so wonderful presently the little cell was filled to

overflowing with visitors.
"Where should the crucifix be placed?" was the much debated question. Some suggested the market. it up in the large square outside the church. An end was put to the question by Sebald's asking leave to

speak.

"If my work has found favor in your eyes," he said, humbly, "might I beg as a last request that it stand in the cemetery, where, better than in any other place, it will serve as a warning to others? And there, too, he added in a lower voice. "its shadow will fall on his tomb, and plead for

my forgiveness." Sebald's request was approved of by all present. With great pomp the stone crucifix was transferred to the cemetery, a large crowd accompanying it to its destination. When the blessing of the cross was over, and it stood out in all its beauty against the blue sky, the sculptor came for ward and declared that now his last vish was granted, and he was ready to die. But at this announcement a murmur of protest arose. Some of the more influential persons spoke to the councillors, the councillors debated the matter with the Margrave, and finally the judge declared in a loud voice that, in consideration of his genius, his piety and his repentance, Master Sebald should

receive a free pardon.

Great was the enthusiasm at this announcement. Old Sebald, however, took no part in the general rejoicing. I have no wish to live," he said, "now that my task is fluished. But He knows best. May His holy will

Nor was the old man called upon to spend much more time upon earth. Only a few days later, in the early morning, when the dewdrops hung

MAGNA CHARTA

The Living Church, Protestant Episcopal organ, in a recent issue juggles the terms: "Holy Church," "Church of England" and "Holy Roman Church," used in the historic document of the Magna Charta, in a vain effort to make it appear that the "Holy Church" and the "Holy Roman Church" of the thirteenth century were not synonymous expressions, and that the "Church of England," referred to in the Magne Charta, is the Anglican Church of

the present day.

The plain truth of the matter is that there was no Christian denom ination in England up to or during the reign of John Lackland, whom the barons forced to sign the Magna Charta, save the Catholics, who owed religious allegiance to Rome. This is clearly evident from a consideration of the following facts:

After the death of Archbishop Hubert, of Canterbury, in 1205, a dispute arose over the selection of his successor. The churchmen elected one of their number for the post King John proposed his chancellor. The matter was referred to Pops Innocent III., who rejected both candidates and appointed the famous Stephen Langton, whom he had recently created a cardinal. King John remained obstinate, and on March 23, 1208, the Pope placed his kingdom under interdict. In 1209 John was excommunicated. Three years later the Holy Father "had recourse," in the words of Lingard, "to the last efforts of his authority. He absolved the vassals of John from their oaths of fealty, and exhorted all Christian princes and barons to unite in overthrowing the King, and in substituting another more worthy, by the authority of the

John sent a deputation to Rome to sue for peace. Innocent sent his legate Pandulfi to England, and on



May 15, 1213, John resigned his kingdom into Pandulfi's hands, receiving it back again as a flef of the Holy See. Archbishop Langton took pos session of his episcopal charge and set about instituting a series of

At a meeting at St. Paul's, in London, August 25th, 1213, Archbishop Langton read the "Charter of Liberties," granted by Henry I. and the barons swore to fight in defense of their liberties to the death. The tyranny of John was forced to give way, and a temporary peace patched up on October 3, 1213.

The King went to the continent to wage war, and returned to England on October 15, 1214. A few days afterwards the barons assembled at St. Edmund Abbey and drew up a constitution of liberties, which they were on the high altar to maintain at any cost. King John heard of their plans, and blamed Archbishop Langton for their action. His Grace gave his powerful support to the barons, and the struggle ended at Runnymede on June 15, 1215, when the King signed the Magna Charta in the presence of the assembled barons the Archbishop of Canterbury (appointed by the Pope), and Pandulfi,

the Papal Legate.
In the face of these facts, how can The Living Church persist in its contention? For its further enlightenment we would respectfully suggest that it peruse carefully and prayerfully the essay upon Magna Charta's Centenary, just published in The Catholic Mind, issued by the Ameriica Press.—Catholic Telegraph.

CAN GOD REVEAL MYSTERIES?

By S. H. Horine, S. J., in the Queen's Work

My neighbor cannot see my thoughts, but I can by words, signs or by writing, make them known to him. He sees or hears the signs I give him. He understands from them what my thoughts are, but he does not see or feel or hear the thoughts themselves. They are not visible, they cannot be felt, they cannot be seen. Yet wonderful I! I can reach his mind and put it in communication with mine. Now, suppose I am a learned chemist, and my neighbor knows nothing at all about chemistry. I tell him about a great experiment I have just made. le will never grasp fully the nature of the experiment no matter how much I try to explain the matter to him. Yet he knows something about it after I have talked to him. Without me he would never have known even that little. He lacks the train ing, the necessary preliminary knowl edge and the means for carrying on the tests I have made. To him, chemistry is an unexplored land. My experiment is a natural mystery in clusters on the grass, he was to him; it is something he could found, hands clasped as if in entreaty, never discover for himself, and lying dead at the foot of his wondrous crucifix.

which, in spite of my telling him about it, he cannot fully understand. And we are all of us surrounded all our lives by such natural mysteries, truths we cannot enter into com pletely, yet which other men can re

real to us in some fashion. God is a pure spirit, infinitely wise and powerful. He created man and knows perfectly every part of his make up. He gave man an intellect so that he might be able to understand at least a little of whatever can be known. Hence God, if He wills, can tell man something about His own great thoughts, something about His infinite beauty and perfec tions, even though man's mind is unable to comprehend these things.
To comprehend them, man would have to cease being man and become God. That can never be. So man can never fathom the mysteries that God understands so well. And since God is a pure spirit and man is a spirit "housed in a hut of clay" through the windows of which he must get his ideas and knowledge man cannot see God, cannot read His thoughts, cannot even guess at those thoughts or discover fully just what sort of a Being God is. So there are



man could never suspect to exist, much less understand, if God did not reveal them. These are mysteries in the strict sense of the word.

Now, it seems to be a contradiction to say that God can reveal super-natural mysteries. If they are mys-teries, they cannot be understood by men, and if they cannot be under-stood by men, how can they be re-vealed to men?

Cardinal Newman has an excellent illustration, which may belp to clear

up this difficulty.

Here is a man blind from birth Try to describe grass to him. will you begin? Show it-but he is blind! Tell him it is green. He does not know what you mean. Greenthe blue of the heavens, nor the red sun set, nor the yellow corn—only the darkness of unending night is

Put some seed in the man's hand Tell him—he can hear—how the warmth of the sun—he can feel and the moist earth join hands to open the tiny seed and lat the grass blades come forth from their hard little prisons. Bid him place his hand upon the ground and feel how soft the grass makes it. Tell him it carpets the wide meadows and the steep hills, that it waves and bends as the wind sweeps over it. Tell him that the air is heavy with the scent of fields newly mown. Put blades of of his convent, after he had been grass in his hand that he may discover their shape. Bid him place a blade on his tongue and note how jagged its edges are. Ah, how much he now knows! But the beauty of green hills is never to be a joy to him. Still he knows how delightful the hills and meadows must be with their wide stretches of soft, yielding, sweet scented grasses.

Man cannot see God, nor feel Him, nor understand Him. How can God tell man what He is, what His love is, what His nature, what His patience with sinners? These things man could never know-not seeing God nor the judgments He passes on souls that come before Him after death has opened the doors to the world in which God dwells.

Man can feel, see, hear and under stand the things in this world of sense, and through these signs, through the language of human tongues, he can catch feebly at God and His beauty and truth and terrible power. And so God says-"Can woman forget her infant so as not to have pity on the son of her womb? And if she shall forget, yet will I not forget thee" (Isaias 49: 15): "God so loved the world as to give His Only Begotten Son." (John 3: 16); "If I shall whet My sword as the lightning, and My hand take hold on judgment: I will render vengeance to My enemies, and repay them tha hate Me. I will make My arrows drunk with blood, and My sword shall devour flesh." (Deut. 32: 41): Who bath numbered the sand of the ses, and the drops of rain, and the days of the world? Who hath meas ured the height of heaven, and the breadth of the earth, and the depth of the abyss? Who hath searched out the wisdom of God that goeth before all things ?" (Ecclesiasticus "I and the Father are one. (John 10: 30): "The heavens were opened to Him, and He saw the Spirit of God descending as a dove and coming upon Him. And behold a Voice from heaven, saying: This is My Beloved Son, in Whom I am well pleased." (Matthew 3: 16),

If you will not believe that God can instruct us in knowledge too deep for our minds to grasp, explain

How does baby come to know that mother is his mother? That she loves him? He cannot speak: he cannot understand her words. But he understands her eyes. The vary ing inflections of her voice are musi to him, revealing mysteries untold. Her frown is as the storm cloud over the meadow lands and the placid river. And it baby were always to remain as he is-laughing and play fully catching at mother's smiling face, clutching at her coft hair and those eyes that speak—speak the wonderful language of her love—then would not he be like us, babes forever in the tender arms of God who is smiling through all the beauties of earth about us, frowning in anger through the storms and the lashing sea, speaking of mysteries through the living voice of His human messengers and in the still, soundless voice within our souls?

Man-we (this matter concerns us too greatly not to apply it to our-selves), we are indeed superior to dumb beasts. Our souls are faint images of God. Yet we are infinitely below Him. We are little children with heads too small to hold even the wisdom of this earth, and still not too small to catch at the thought of God when He stoops to whisper them to us in our own small language We are blind creatures struggling up toward the light and beauty of the inaccessible and all-loving Father. Surely God who knows us so well, since He molded our frames and put our restless spirit in them, can teach us some of His wonderful knowledge, something of mysteries that we can not fully comprehend.

DIGNITY OF THE MOTHER

The dignity of a Christian mother second only to that of the priest of God; and the reward of a Christian nother who fulfills the duties of her calling can be inferior only to that of the priest who does his duty. Both are engaged in the same work, only in different circles; both are instructors of youth, saviors of people.

supernatural truths and facts that Too many Catholic mothers do not realize their position in life, are not faithful to their calling, try to shirk their duties, and would prefer to be wives without being mothers. Do they imagine that the childless woman or the society "lady" are held in higher regard than the mistress of a home who creates the hearts of the a home who creates the hearts of the country's future citizens, the Church's prospective supporters and candidates

for heaven's eternal joys?

They are sadly mistaken, for the world does not admire the selfish woman, the woman to whom the home is not attractive, the woman apparently bereft of love and not brave enough to shoulder the sweet burden of child raising. It were a cruel person indeed who would commend any conduct on the part of mothers to prevent human beings from coming into the enjoyment of life here and eternal joys hereafter.-Intermountain Catholic.

THE "HIDDEN BIBLE" BOGEY

One of the most tenacious of all the "hardy annuals" about the enormities of the Catholic Church is the one relating to the "suppression" of the Bible. The story of Luther's having "discovered" a copy of the appointed to the post of librarian, is just now being exploited by one of the "ex-priest" tribe, of whose mountebank performances we lately gave a graphic description in our news columns. The Ave Maria, in a recent issue, drew attention to the audacity of such lying regenades in face of the remarkable action taken by two of our greatest Popes of the modern era, Leo XIII. and Pius X, to ancourage the reading of the Sacred Scriptures by granting extraordinary indulgences to all Catholics who would make them a subject of regular study. Surely the height of impudence could no further go than to endeavor to spread among ignorant people the belief that the Church, which had preserved the Bible for the world, was the self stultifying institution which had done its best to keep it from the knowledge of mankind for a long course of centuries until at last its memory had becom almost as that of the lost Pleiad! The Society of St. Jerome is an association formed specially for the Scriptures. To the members of this society the Holy Father (Pope Pius X) was pleased to offer rare induce ments to such as would diligently study and promote the study of the Bible, as announced in the official Vatican press

'In an audience granted on April 23 1914, to the Rev. Father Assessor the Holy Office, His Holiness has been graciously pleased to grant the following indulgences: To all and several the pious sodalities already canonically erected.

Ordinaries of places or which in the future shall be so erseted, with the scope that their members unite to promote the Gospel more and more and for this end propose to them-selves: (1) Frequently, and if possible every day, to read a part of the Gospel, using editions approved by the Church and enriched with numerous and lucid notes. (2) Often and opportunely to recommend this practice to others. (3) To re-cite frequently the invocation

"Grant, O Jesus, that we may obey Thy Holy Gospel!" The Catholic Church has guarded the Bible as a man is said to guard the apple of his eye from injury. Yet her purblind detractors will keep on insisting that Luther (who read the work only to his own destruction) was the one who dragged it from the obscure nook wherein the malice of "the monks" had (inspired by the Evil One) relegated it! Marvelous the gullibility of the evil disposed and the bigoted !-- Philadelphia Standard and Times.

PORTO RICO

One of the fields selected by the Methodists for exploiting their religion was Porto Rico. After the Spar ish American War these good people, fired with an all consuming zeal, de-termined to lead the poor Porto Ricans out of the darkness in which they had wandered under their Roman guides. Money was spent lavishly, houses of worship were multiplied, every inducement was held out to the poor benighted Porto Ricans to receive the light. This perhaps, was praiseworthy evangelism, in a way. Their efforts, however, it seems, went awry. Not so their zeal. Their fervor rose in inverse ratio to the poor results.

Glowing letters have recently appeared from the pen of Rev. W. P.
Thirkfield, the Methodist bishop, who resides in New Orleans. He describes in detail the wonderful fruit gathered for the Church in Utuado. According to this gentleman, a Methodist conference was in session in this town. "Our church" he says, "was crowded." At the "great church on the plaza"—the Roman Catholic—he found "one lone worshipper within, and the Capuchio priest, a clear-eyed, fineface brother, out in front evidently listening to the strains of Gospel music from the Methodist conven

ticle across the way." Our esteemed Catholic contempor ary of New Orleans, the Morning star, thought it worth while to investigate this state of affairs, the more so that the present Archbishop
Blenk, of New Orleans, spent seven
years as Bishop of Porto Rico, and

the present Catholic incumbent, Bishop Jones, is well known. The re-sult of the investigation is told at great length in a recent issue of this aper. Among other things we find hat whereas Utuado, before the advent of the Methodists, had but one priest, four priests are now kept busy, chapels for the outlying dis-tricts have been built, the old church repaired, and a spacious rectory has been erected. There have been during the past four years in this parish 840 marriages and 6,245 baptisms. surely not a bad showing after all the reputed gains of the Methodists Along side of this, the "one lone worshipper" story certainly smacks of

ignorance or One result of the Methodist 'Invasion" has been to make the Catho lies stronger in their Faith. As Mr. ber of the Insular House of Delegates, recently said in a public debate. Competition is the source of energy. Look, for example, in Catholicism. The new life of Catholicity in Porto Rico is evident, on coming in contact with the Protestant sects, which aimed at closing its advance.

Thus it is the same old story of Methodist triumphs, in Porto Rico, in South America, in Italy, and else

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where. The pyrotechnic display is wonderful; the net result is a collec-tion of old sticks that have fallen wonderful; the net result is a collection of old sticks that have fallen from the sky after the fireworks have subsided.—St. Parl Bulletin. subsided .- St. Paul Bulletin.

"UNBEARABLE "

In a letter to a friend whom he had converted, Monsignor Benson said :

"When things become, as rou say one thing to do, and that is to grasp them, like spear points, and guide them to one's heart. A cross that we

cannot "bear," when it is laid upon

... Directly a thing seems intolerable, if one can but make a supreme effort of will, and grasp it, and hug it, and thank God for it—the pain becomes shot with joy. It is so also, with the souls in purgatory.

Lament and count that day lost, in which you have not in some way denied yourself for the love of God .-Saint Mary Magdaien de Pazzi.

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LONDON, SATURDAY, SEPTEMBER 4, 1915

THE EUCHARISTIC PATH TO A WORLD PEACE

If there is one fact that the present war must have impressed upon Christian thinkers, it is that no human power can essentially change the human race. We hear less today about the doctrine of intellectual evolution and moral development While the Atlantic drifts over the murdured non-combatant passengers of the White Star Liner Arabic, it is difficult to talk of human progress. Progress to what? To the morals of Belgium's violator? To the devilment that sank the Lusitania? Was it progress that produced the sacking of Louvain, the shooting of harmless priests, and other nameless infamies? Was it progress that rejoiced over the Lusitania's victims and made men revel in Berlin at the news of the murder, like a herd of moral monsters ?

This European war is making men think. The old shibboleths can no longer satisfy. The war forces into prominence the fact that in the human race there are vast possibilities of retrogression and ruin. Before the open savagery of the modern Hun, that over-worked word "evolution" retires in disgrace. Yet the situation is logical enough. In the moral realm, there is no natural and normal evolution to a higher plane-There is a mental progress on natural lines that makes men apostles of Satan. There is a material culture which may polish the surface of men's minds and leave beneath the soulless instincts of the beast. No flight of time nor diffusion of education can change the fundamental fact that man's mora transformation can never be effected by anything less than the sacramental life.

The cause of this war was selfish ness and false ideas of the purpose of men's existence. An over-bearing spirit of tyranny had been mistaken for manliness. Material inventions had been mistaken for upward progrees, and the deification of the State had been mistaken for mental en lightenment.

natural remedy, nor one that will cost vast sums to confer it upon a suffering world. It is the remedy that our Lord Himself recommended for the sorrows of the human race. When He came to this world, mankind had strayed far from the heavenly path. The fact that God had intended mankind to take the place of the fallen angels in Heaven had slipped into oblivion. Forgetting their heavenly destiny, men had fallen lower than the beasts. They had become mere slaves of Satan Men hated one another. The world was full of sin and sorrow. No human remedy was possible. Only Christ the light of the world, could disperse its moral darkness. The remedy was supernatural. Our Lord knew well that good will to all mankind was not a natural instinct but a supernatural virtue. He knew that a supernatural virtue was not to be acquired interiorly but must come externally from God. He knew that men's proud selfish hearts could only be effectively changed by contact with His own supernatural life. So, He instituted the Eucharist, so that men might become partakers of His own Body and Blood in the mystery of Holy Communion.

So in the path towards peace the Catholic Church relies upon a power that is not of earth. In the Eucharist is her certain hope and help. She sees before her to-day a world torn by human passions and she knows that only her Divine Lord can quell those passions and restore His spirit doctrines distinctively Roman." This there are more with us than with

to mankind. She knows that by the is an fold myth, exploded years ago, graces of Holy Communion vast blessings will be showered upon mankind, and that from devotion to the risen Saviour mankind will rise again from the darkness of personal selfishness and national antipathies to a new life of penance and holiness. To be a Catholic to-day is to possess tremendous responsibilities From the personal holiness of Catho lics, built upon the Eucharist, must issue a vast influence of Christian virtues for the example and uplift of the world. For conversions among the separated brethren in all nations every Catholic Christian must pray, that the divisions of Christendon may be healed and all men may be come one in Christ Jesus. Towards the Catholic Church to day thousands of nen Catholics are gazing longingly as upon the one Divine scelety which has authority and power to transform the world to a heavenly like ness. And for the help of that Eucharistic Lord who conquered the proudest and cruellest nations by the fruits of His sacrifice on Calvary, they will not wait in vain.

A REPLY CONCERNING A PROTESTANT PASTOR

A correspondent in the maritime provinces sends us a letter, written by Presbyterian minister, in which the minister claims the title of "Cath olic" and declares that the Roman Catholic Church is not really Catholic at all. Our correspondent wisher to know what we think of this.

In the first place, we are certain that whatever this Presbyterian minister may mean by the word "Catholic" he does not mean what is meant by it to the Roman Catholic Church. To the Roman Catholic Church the word "Catholic" means universal, and this universality applies to doctrine, time and place. She is "Catholic" in doctrine, for only she possesses the complete number of Christian doctrines. All other churches have rejected some essential portion of the Christian faith. She is Catholic in her consti sution, and is not national but international. She is Catholic in respect to time, for in her fold have been taught all true Christian doctrines. either implicitly or explicitly, from the foundation of the Church by Our Lord Himself to the present day. She is Catholic in place, or geographical extent, for she is to be found in all regions of the earth.

Now though we are animated by the most friendly sentiments towards all sincere Presbyterians, we are sure that they would not wish us to believe that their Church is "Catholic" in the points we have named What does the Presbyterian minis-

ter mean by Catholic ? Probably, his idea of the meaning of the word is that held by certain confused thinkers in non Catholic denominations, as also by certain representatives of modernist opinions. Starting with the conception familiar enough in such phrases as "a man of Catholic tastes," these vague theorists who know no law of definition, would Is there any remedy that will lift have us believe that a Catholic the human race to the likeness of Church either does or should mean a God once more? Only one. Not a church of unlimited comprehensive ness, that is, which is prepared to welcome and assimilate all opinions honestly held, no matter how contra dictory. Such a Church could include in its membership Catholics Protestants, Jews, Brahmins. Mormons, Spiritists and persons of any possible variety of religious belief. Such a church would have no certain doctrines and no authority. It would certainly not be the Church founded by Our Lord nor would it he the Catholic Church of the Fathers, nor would it be a church that could logi cally and completely teach the doc trines of the Bible. All other churches except the Roman Catholic Church are forced to reject certain portions of the Bible (even of the Protestant Bible.) The Bible for example teaches that the Church was built upon St. Peter, that it has power to bind and loose, that its ministers have authority to remit sins. The Bible shows us that the Mass is a true sacrifice foretold by the prophet Malachias, and instituted by Our Lord on Holy Thursday To remain a Protestant, one must persist in mutilating the Bible. After all, what is Protestantism Merely Catholicism cut down by individual tastes to suit a worldly view

> point. The Presbyterian minister in his letter, makes a statement which may startle some students of patristic literature. "St. Augustine," he declared, "belonged to the Catholic Church before the introduction of

but we will deal with it briefly again: Now St. Augustine, the Bishop of Hippo, lived between the years A. D. 854 and A. D. 480. Consequently there was a Catholic Church, by the minister's admission, teaching "the pure gospel" for at least four hundred years after the Resurrection of Our Lord. But what was this "pure gospel?" St. Paul should be a valuable witness. In 1 Corinthians x. 18. 21, the apostle of the Gentiles contrasts the Christian sacrifice with the Jewish and pagan sacrifices. Thus there is a sacrifice among the doctrines of this " pure gospel." The writer of the Hebrews also declares : We have an altar, whereof they have no power to eat who serve the tabernacle. And an altar involves sacrifice. In Romans 15, 16 St. Paul in the original Greek, declares that he is to be "leitourgos" or sacrificial minister of Christ Jesus among the gentiles, for the word "leitour gos" is a technical sacrificial term So much for the New Testament Now let us take Justin Martyr, who lived in the second century. Justin Martyr states that the Eucharist was the sacrifice foretold by the prophet Malachias. St. Irenaeus, in the same century, tells us that the bread and wine in the Eucharist become the Body and Blood of Our Blessed Lord by Consecration. And this was the pure gospel. Why then does this Presbyterian minister not preach this pure gospel to day?

THE ANGRIJO HOSTS WHO WATCH THE WAR

The story of how British soldiers were protected in the retreat from Mons by heavenly visitants to earth may seem improbable to sceptical critics, but that there is anything unlikely in the facts narrated there is no reason to declare. "It has recently been suggested," writes H. B. Simpson, in The Nineteenth Century and After, "that these parratives had their rise in animaginative story published in a London evening paper which told how the spirits of the English archers of Agincourt appeared in aid of our army in Flanders. This, he continues, is scarcely s probable explanation of the belief which some of our soldiers undoubtedly entertain."

Mr. Simpson does not discuss the truth of these stories, and he declares that those who tell them would probably be the last to wish them discussed in print, but he trusts that if ever the time for discussing them should come, it may be hoped that England will be found to have freed itself from the fetters of German dogmatism and to be able at least to hear them without recourse to that blank and barren affirmation that miracles do not happen.

From a non Catholic writer this is an interesting statement. It shows that the present war is directing men's thought to supernatural lines. As regards the origin of the story it may be asked why should soldiers claim to have been supernaturally protected if they actually had not They must either have been deceived or deceivers. Now in regard to the appearance of heavenly forms, it is highly improbable that a man could be deceived, for there certainly would be no likelihood than an earthly protector could be mistaken for a heavenly one. Nor would a number of men invent a story of this kind which could bring them no material

gain or benefit of any kind. That there are angels watching the great European battlefields there can be no doubt. " It is the mind of the Church." writes St. Jerome, "that each one from his birth has an angel commissioned to guard it. In the Bible, the part played by angels in punishment or protection is clearly stated. In (Gen. xyiii xix) angels not only act as the executors of God's wrath against the cities of the plain. but they delivered Lot from danger ; in (Ex. xii-xiii.) an angel was the appointed leader of the host of Israel, and in (xxxii, 34.) God said to Moses 'My angel shall go before thee."

At a much later period, there is the story of Tobias, which might crushed in order that libertines may serve as a commentary on the words of (Ps.xc, ii :) "For He hath given His angels charge over thee, to keep thee in all thy ways."

Of the part played by the angels in the protection of mankind, there is a graphic description in (iv King's vi, 17.) A Syrian force had been sent to Dothan to capture the prophet Elisans. The prophet's servent was dismayed and said to his master : "Alas, my lord, what shall we do." But he answered: "Fear not, for

them." And Elisens prayed and said : victims are human souls and bodies heroic Queen. Hope sustained her And the Lord opened the eyes of the servant and he saw, and behold the mountain was full of horses and

chariots of fire round about Elisens." And that many have been divinely protected in the present war, is certain. Many must have prayed to Mary, who is queen of the angels that she would send her legions to the help and protection of their friends and to the support of a cause that they believed to be just and true. Many too must have prayed at of business and politics. Masses that their Eucharistic Lord might stretch forth His arms to keep their loved ones from harm. And that these prayers are heard is certain.

"But how could any one see an angel," asks the doubting higher critice Yet it is a simple matter. In our spiritual life beyond the grave we shall see the angels beyond question. If God were to open our eyes and increase their spiritual per ception, we should see them now Angels have appeared to many whose testimony is certainly true. They have always appeared for a purpose. They will fulfil God's purposes in the present war. Some may actually see them, if God have some purpose in letting it be so. In the light of history and of faith, why should we doubt that for some wise purpose of God, a glimpse of the angel helpers who came in answer to prayer from well-wishers may have been granted to British soldiers ?

A PEACE THAT IS CRUEL AS EUROPE'S WAR

While there can be no doubt as to the justice of the cause for which Great Britain and her allies are contending on the battle front, it is equally certain that the war is an infliction, permitted by God to harass the world, because of almost worldwide sin. It is true that to-day there are thousands of holy people in this world, who are doing their utmost to conform to the example of their divine Lord. It is equally true that there are thousands who are strengous workers in the cause of their master Satan. In the world of business the principles of Satan form the moral code of many who receive homage from society. This is no socialist's dream, but a fact known by experience. At the recent convention of the American federation of Catholic societies in Toledo, Ohio, coadjutor Bishop M. J. Gallagher of Grand Rapids, Mich., drew attention to the appalling situation confronting America to day. "Thousands upon thousands of laboring men." he said. "are ground down daily by hard labor, low wages, long working hours, insanitary conditions and the high cost of living. Thousands of women are wasting away their lives in miserable sweatshops.

If the above picture of life's seamy side on this continent had been drawn by a speaker of the I. W. W., The Knights of Columbus acros the so called respectable classes might have dubbed it an anarchist's grouch. But as the words of a Catholic prelate they command attention. They are necessary words if the world is to be saved from the grasp of soulless industrialism. Not all the crimes of this world are to be laid to the charge of war-mad Prussia. The sinking of the Lusitania, the burning of Louvain, the outrages in Belgium are spectacular crimes that publish their own infamy. But there are tragedies in America's great cities which though they reach no public light are destructive of even more victims than are claimed by the present war. The capitalist's crimes of underpayment and overtaxing are committed daily upon countless victims. Of this fact, Bishop Gallagher draws a graphic picture : "Thousands of mere boys and girls," he declared, "are put to work in our factories in order that some bloated plutocrat may live in an elegant mansion, ride in an expensive auto and revel in luxury." "Thousands of girls and young women," continued Bishop Gallagher, "are forced into lives of shame and their life prospects gratify their passions and degraded men may amass wealth."

So with Germany's monster of militarism may be coupled the United States' monster of dollar blinded industrialism. The main difference between the two is that militarism boasts of its infamy, while industrialism veils it with pious platitudes. The moral millionaire, who ascribes his success to gospel principles, is a typical American product. He is not a torpedolaunching pirate of the sea but his

"Lord, open his eyes, that he may see. by their thousands in great cities. What war does on the battlefield, he does more slowly and cruelly in the sweatshop, the factory and the

counting house in time of peace. So this war in Europe is no illogical phenomenon. It merely expresses by violent methods the greed, cruelty and dishonesty that flourish in the business world under most respectable garbs. It is God's lesson for the human race, to emphasize the need of new principles in the world

THE PERIL OF SOCIALISM II

In the case of the untrained and inexperienced Catholic young man of whom we have already spoken, the great danger is that he will strive, in good faith, to reconcile Socialism and Catholicity. Even his own limited observation will be sufficient to show him that there is something rotten in the state of Danmark, in other words that the present social and economic fabric is built upor the wrong foundations. The misery and inequality and grinding poverty that is the result of that system confront him at every step. He feels that a remedy is sorely needed. Then the Socialist comes along and propounds his remedy. It looks harmless enough, for the children of darkness are wiser than the children of light, and the Socialist bates his hook for the fish, cleverly keeping out of sight anything that would even remotely suggest hostility to Christianity. The young man has never had explained to him the real meaning of the Socialist movement. He never suspects that it is not only economically impossible but utterly subversive of order and the moral law. He takes the first false step and when his eyes are opened to the truth about Socialism he has become so impregnated with its ideas that to retrace his steps is exceedingly diffigult. Are such tragedies of rare occurrence? Consult the muster roll of the Socialist legions and count how many good Catholic names are there represented.

expended endeavoring to render them impossible. We have a superfluity of Catholic organizations and societies. Let us utilize them to train our young men, not to be expert dancers or champion billiard players, but to be defenders of the faith that is their chiefest heritage. Let us have a series of lectures on Socialism. Let us try to form s class of Social Study. Have we provided palatial club rooms simply to enable our young men to fritter away their time on senseless amusements while the great issues of life are awaiting solution at their hands Other countries have blazed the way The Catholics of England and Ireland and even of much hated Germany have their Guilds of Social Study. the border maintain two anti-Socialist lecturers constantly on circuit. We may not have the numbers or the means to attempt anything so ambi tious, but we can at least utilize the forces that are at our command. Let us not be discouraged by the thought that we will find it hard to interest our young men in matters of this kind. It such is the case the fault is largely our own. Let us make the attempt and we will find that a certain number will rally to our side, and they will gradually win over

It is little use bemoaning such

tragedies. Our energies were better

others. The Catholic press can help this work. It has already done something along these lines, but it could, and should, do much more. And of course the pastors of souls need not be reminded of their responsibility in this regard. From their pulpits they have a golden opportunity of awakening the public conscience and instructing the public mind.

COLUMBA

NOTES AND COMMENTS

A VALUABLE relic of Mary, Queen of Scots-a necklace of gems, with the inscription "Houp feedis me."was sold at one of the well known ago. It realized 725 guineas. The inscription is a punning one, the necklace having been a gift from the Hope family. But, nevertheless, it, in a manner epitomizes Mary's tragic career. Amidst all her tribulations and in her darkest hours the virtue of Hope was her stay and solace.

midst the network of cruel falsehood and slander by which she was encompassed as reigning Sovereign; Hope was her guiding star in the long years of her imprisonment; and when all but the faithful few had abandoned her, Hope still was true in the very shadow of the scaffold. and went with her down into the dark valley itself-hope in God and in the infinite merits of that loving Saviour in whose cause she laid down her life. As Hope then was her own outstanding virtue in life, so does it remain the precious possession of those who believe in her that in God's own time indubitable vindica tion in the eyes of men will be her portion.

THE GREAT WAR has given a stim ulus to many things Catholic, and, to an unbelieving world, has been the dissolvent of many illusions. The Rosary especially, bids fair to come into its own. In the Archdiocese of Westminster, which, in such a matter means the Church in England, has been inaugurated a "Rosary Crusade" the purpose of which is to bring about a general resitation of five decades of the beads daily, for the following intentions: (a) the blessing of Almighty God, through the prayers of His Immaculate Mother, upon the arms of the British and Irish sailors and soldiers and their allies; (b) an honorable and lasting peace; (c) the sick and the wounded; (d) the prisoners of war and (e) the repose of the souls of all those who have died in or through the war.

IT IS worthy of remark that as

with so many good works, the initiative in this matter lies with a layman, Mr. Lister Drummond, K. S. G. the well-known London Police Magistrate, and co-founder, with Father Philip Fletcher, of the Guild of Our Lady of Ransom, Mr. Drummond laid his proposal before His Eminence, Cardinal Bourne, who gave it instant and hearty approval, and it immediately found response in the hearts of the Catholics of London, whence it spread into other dioceses and bids fair to become universal throughout Great Britain and Ireland. Catholics everywhere are asked to participate, and the practise will, let us hope, soon make its way around the world. Catholics in every parish are counselled with the approval of their pastor, to meet in church every evening, or at least once a week and say the Rosary for the intentions of the Crusade. Though instituted for the special need of the hour it would not be surprising if so laudable a practice become a permanent feature of twentieth century Catholic devotion.

THE SECTARIAN press has given good deal of space within the past few months to glorification of the fifteenth century heretic, John Huss. to the Church is sufficient reason of Bruno whom they also glorify. It is real knowledge, did traditional hate permit would dispel the unhappy delusion. The best that can be said of John Huss is that he was not on so low a level as the arch apostates of the sixteenth century. He is indeed, quite respectable when contrasted with such "reforming worthies." But that he was a thorough-going revolutionary and demagogue, whose persuasion of his own infallibility blinded him to every other consideration, does not admit of question.

ago narrated that the Works Commissioner of Toronto had reported the finding of the remains of more than two-hundred permaturely born babies in the Sewage-disposal plant of that city, and that this was only a auction rooms in London a few weeks fraction of the number which must have passed through and disappeared in the past two years. This report. so shocking itself, is not meet sub-Queen to a member of the historic ject for extensive comment here, but since there is a class of individuals in Toronto (as in other cities, no doubt) who extol their city "The Good," and pity laughingly less favored communities, they may not improperly be reminded that their zeal should first be exercised at home. IF EVER a human being fed on It is a fearful reflection upon the age Hope it was Scotland's ill-fated but that such things should be, and the ceeds rapidly, especially in the

THE DAILY papers of a few weeks

civilization which practices or toler ates it is the merest platitude to say, doomed to perish. Is there any heathen country upon which Protestantism lavishes treasure so abundantly, that could duplicate this Toronto revelation? It may well be doubted.

IF THERE is any one country more than another which is looked pityingly upon by Protestantism it is Catholic Spain. That country, according to certain scribes and oracles, is sunk in superstition and degradation. Yet, thoroughly digested statistics (not the statistics of the Bible Society) show that notwithstanding the heavy drain of emigration, the population of Spain at the present rate of expansion, will double in one hundred and forty years. It is not mere fecundity of race which thus sets Spain in such striking contrast to other countries, it is religion. In Spain still, are practised the maxims of the Gospel, and God rules in His own Household. Spain can well afford to bear the reproach of "decadence," if growth means what it surely does mean in other countries at the present day. But Spain if she continues true to herself has that within her which will exalt her among the nations when the Great Powers have ceased to be.

ON THE BATTLE LINE

From Petrograd comes the nouncement that a new army of 2,000, 000 men is being prepared and that the main Russian army is falling to a new general position, which apparently runs southeast from near Grodno to a point on the east of the Pripet Marshes. Of the relation of Grodno to the new lines nothing is said, and it would seem that there is no intention to defend either that city or Vilna. The region to which the Russians are now retiring is one of few railways and roads and many great areas of marsh land. It is announced that the country in the rear of the Czar's armies has been systematically stripped of all nachinery, live stock and supplies that might prove of advantage to the invader. The fortifications when evacuated are nothing but heaps of debris. The Germans must advance as did Napoleon, through a deserted and devastated country, which, as the fall advances and the rainy season begins, will become still more desclate and difficult. something like equipoise of armament and munition-Petrograd correspondent of The Daily Telegraph, will the Russians accept the risk of a really decisive Russian armies may continue to re-treat, turning now and again when a favorable opportunity is afforded of checking and retarding the enemy. Minsk, toward which the Russians who evacuated Brest-Litowsk are believed by the Austriansto be heading 200 miles northeast of Brest-Litowsk on the main line to Moscow ominous name for invaders.

THE WESTERN CAMPAIGN

The struggle in the west is one of big guns, bombs and mines. From beneath and above and all around death in horrible form leaps upon course for his deidcation (almost) on the men in the trenches, and upon the part of heresy in our day. It is women and little children in cities not probable that those who laud him and towns far removed from the scene of hostilities. The French con so highly have any greater knowl- scene of nosmittee. The reductions edge of the man or his teachings than they have of the infamous Giordano points across the Rhine Muelheim, in Baden, where Charles V. gained only charitable to suppose that they applaud in their ignorance and that way being the objects of attack. At Dornach the factory in which the Germans made poison gas was attacked by an aviator. Other raids were made in the Argonne. The Germans have not so many aero planes to spare for offensive warfare but they sent seven shells into the city of Compiegne yesterday at long range, killing one nurse and seriously wounding another. Complegne is only 45 miles from Paris, and the shelling of the city is a reminder of how near the Germans still are to the French capital. If the army of a into Hamilton from some point over thg Mountain the people of would probably regard the incident her shoulders, and ask what better could be expected of the Boscher than the killing of nurses.

FRENCH SHELLS BUSY

The French expenditure of projec tiles begins to pay. The French midnight official report states that on a great many points of the front our artillery has concentrated on the German positions a very efficacious fire. To the north of Arras German trenches have been upset and a munition depot destroyed. Between the Somme and the Oise German en-campments have been shelled." The blasting process has been begun

ITALIAN ADVANCE PROCEEDS

The correspondents of the London Milan send cables indicating that the Italian advance in the Trentino proSugano Valley. For several days the Italians have been pushing torward along the precipitous banks of the Brenta, which has its source in the mountains midway between Rovereto and Trent. The Italians are now in the published and the published and the second of the sec touch with the outer defences of Trent, and the Austrians have opened upon them a farious bombardment, which the guns of Fort Panarott one of the Trent system of fortresses are taking part. Borgo is now within the Italian lines, and although the Italians during their advance did not occupy the town, taking up positions only on the surrounding moun-tains, the Austrians have bombarded

PREPARE WINTER QUARTERS

On the outer side of the Adige ap. proaching Trent through the Tonale Pass the Italians have advanced up the valley of the Sun, and on Thursday, according to an official report from Rome, the mountain troops assailed Lagoscura Pass and occupied the peaks dominating it despite the bitter resistance of the strongly fortified Austrians. The short season during which military operations on these Alpine heights are possible draws to a close, and the Italians are preparing winter quarters in the conquered territory. They were well within Austrian territory at all points, and if they are not dislodged before October there is little probability that the Austrians will be able to assail them with any hope of success before May, 1916.

AUSTRIANS ARE ROUTED

Conditions on the Isonzo, where there are no climatic difficulties to prevent continuous hostilities during the coming winter, are not greatly changed. The Austrians it is stated, have concentrated in their present positions many fresh troops and countless guns. They make no progress in their counter-attacks, and the Italians win their way forward slowly but steadily. On Thursday there was a bitter engagement near San Martino, on the Carso plateau, which ended in the flight of the Auswho were the aggressors Little attention is paid to these extensive Italian operations, but they are of the greatest value to the Al It is estimated by competent authorities that no less than 800 000 Austrian soldiers have been rendered immobile and prevented from joining in the operations against Russia by Italy's adhesion to the cause of the Allies and her attack upon the Trentino and the Istrian provinces addition of that number of men to the vast armies of Von Hinden burg would probably have enabled him to surround and destroy the Russian army long before it reached the Bug in its retreat from Warsaw and

WILL PLACATE BULGARIA

The Serbs are prepared to placate Bulgaria, if that can be done without too great sacrifice of territory. As urance of their desire to revive the Balkan League on this basis they voted confidence in the Government yesterday. There is every hope that he Bulgars will hesitate about sign ing a treaty with the Turks if both Serbian Macedonia and Thrace may be theirs upon adhesion to the cause of the Allies. The situation in the Balkans is still uncertain, but the Serbs begin to see that they may be destroyed altogether if Bulgaria takes a stand with the Germanic owers. They are in a position, by Blessed Sacrament. the surrender of Macedonia to keep the Bulgars from aiding Turkey by "benevolent neutrality," and seem disposed to make the sacrifice. I the Balkan League is revived the Turk will not last more than a month after the League's armies begin to move-Globe, Aug. 28.

THE FIRST BAPTISM IN NORTH AMERICA

A MOST INTERESTING EVENT, BOTH FROM RELIGIOUS AND HISTORIC STANDPOINT

An exceptionally interesting event in the history of North America was recently commemorated in Church of St. Louis, Annapolis, Nova Scotia. Its nature and the specific form of the commemoration are succintly described in this inscription on a polished brass tablet in the

"This tablet and the Stations of the Cross in this church are a mem-orial of the baptism at Port Royal (now Annapolis Royal) on St. John the Baptist's Day, June 24, A. D. 1610, of Henri Memberton, chief of the Micmac Indians, and his family, the first fruits of the Catholic missions and the beginning of Christian ity in Canada. Erected A D, 1915. Ad majorem Dei gloriam."

Our Canadian exchanges refer to Memberton's baptism as the first in North America, and there seems to be no question of its being the first administration of that sacrament to one of the aborigines. It is gratifying to note that the Micmac tribe, during the three centuries that have d since 1610, has remaine faithful to the Church; and, though its numbers are sadly depleted at present, the survivors are still good Catholies. An interesting detail of the celebration is that the Stations are oil paintings by Gabriel Pippet, the illustrator of Msgr. Benson's books; and that the frames were made, by a Micmac, of apple wood in its beautiful native color. — Ave

THEOTTAWASEPARATE SCHOOL QUESTION

THE ENGLISH-SPEAKING PRIESTS ENDORSE POLICY OF ONTARIO GOVERNMENT

Ottawa, Sunday, August 28, 1915.

The following important pronounce ment on the Ottawa an bilingual question, which is signed by the English speaking parish priests of Ottawa, was read by them at Mass yesterday. It is a complete endorse-ment of the educational policy of the

Ontario Government.
For the first time since their establishment seventy years ago, the Ottawa Roman Catholic Separate schools are opening this year under the management of a Government Commission. The events of the past two years which have made such a change possible and advisable are fairly well known to the people of Ontario. The bilingual majority of the Ottawa Separate School Board deliberately and persistently defied a wise and necessary regulation of the Department of Education, and further attempted to mortgage the Ottawa Separate School properties and rates to the extent of over a third of a million dollars. Therefore English speaking Separate School supporters sought and obtained protection from the courts. Then the bilingual trustees with complete disregard for the rights of those who speak or wish to learn the language of this province resolved to make all the Separate Schools of Ottawa bi-lingual, dismissed all the English lay teachers and closed the school in the face of the children last September. They failed in their object only because the courts once more stepped in to protect our schools. If we had Separate Schools in Ottawa during he past year, it was in spite of the Ottawa Separate School Board. It was a judge who opened our schools and employed our teachers, and it was the Ontario Government that paid them. Such a state of affairs could not continue. The Ontario Government not being willing, for the present at least, to put the English Separate Schools of this city under a Board of Trustees of their own, as we had asked, wisely decided to protect the Ottawa Separate Schools by placing them under a Separate School Commission.

We believe that the Commission will prove itself equal to the task of conducting our schools at a high degree of efficiency. That they may be able to do this, one thing is required, namely, the support and coperation of all who are or should se Separate School supporters. Those Catholics who have transferred their taxes to the Public Schools, be cause they too readily imagined that the Government and people of this province were going to allow a group of bilingual enthusiasts to ruin our Separate Schools should now that the fight has been won in the courts the church roof with our hymns and in the legislature return to the Separate School system. This is the only wise and Catholic attitude. We trust that now that the Ottawa School question has been definitely settled, all the Catholics of the city will in a spirit of true Catholic char-Ottawa Separate Schools to the high.

est attainable grade of efficiency. Signed-M. J. Whelan, P. P., St. Patrick's; E. J. Cornell, O. M. I., St. Joseph's; Thos. P. Fay, P. Brigid's; George E. Fitzgerald, P. P., St. Mary's; John J. O Gorman, P. P.,

SIDELIGHTS ON THE GREAT WAR

GENERAL AND A MOTHER SUPERIOR

In the hospital at Soissons not many hundreds yards from the firing wounded, who had passed through the hospital in enormous numbers. In presenting the Cross, the General

Allow me, Madame le Superieure, to forget for a moment that the glories of this world do not touch a heart of better self sacrifice unceasingly raised to heaven. Sacrifice and charity are so much a matter of custom to you I see you regard it almost with astonishment that you should here receive any recompense. But it is a great satisfaction to us to pin to your habit, which is also the garb of the brave, a Cross, in which your humility will see a proof of the gratitude of a whole army of every nation rather than a sign of your own merit to you and to all who have devoted themselves with you in this house during these months of tragedy and danger. It is all France that I have onour of representing here to day. It is the living and the dead who speak by my mouth their eternal gratitude, happy to see me place on your generous heart, by the side of the cross that marks your devotion to God, this other Cross, which will be a shining witnesss of your devo tion to your beloved country.

A CATHOLIC SOLDIER'S LAST LETTER Here is the last letter, published

by the Liverpool Echo of Private G. M'Nab, of the Liverpool Scottish, who was killed at the battle of Hooge on the morrow after writing it:

There is to be a big engagement in our position to morrow, and it concerns about three divisions, ours being the third. Our, brigade, which consists of five regiment, are making an attack on the enemy's

trenches, and we are to be in the thick of it. I take it that this is the best course of letting you know, because I should not be able to write for CHAPLAINS IN THE FRENCH ARMY at least a week, therefore the un necessary suspense of waiting for letters. Well, Pa, I hope and trust that you will all do your best by praying to God that I may come through this conflict in safety. I am here, the same as all my comrades, as you know, to do my duty, and will do it to the end and with a good heart. I, along with others in battalion, went to Mass and Holy Communion to the Irish Rifle camp last Sunday morning, so if it comes to the worst that I should be bowled over, you may all thank God that I have done my duty to my King and country in this great crisis. Well, Pa, let us all hope for the best, and

FRANCE AND THE SACRED HEART The consecration of France to the Sacred Heart was a striking ceremony wherever it was performed, but naturally its significance was most strikingly in evidence at the Basilica of Montmartre, the Church of the National Vow. The long succession of Masses, the 10,000 Commun. ions, and the huge crowds which attended the crowning ceremony per-formed by the Cardinal Archbishop entative of the nation. The signifi cance of the function is thus well pointed by Général Cherfils, at the close of a striking article in the Echo

The day of the Sacred Heart has been something more than a religious festival; it has been a national one. Those who do not share our faith and whose hearts were not with our prayers are compelled to recognize the purity of the patriotic thought which inspired the Church and gave this day its significance. We too, yesterday, did something for national arience and sacred union. The Government ensures material forces to our armies; may it also be on the watch against the destructive forces of anti militarianism and pessimism The heroic armies of Joffre add to them high moral forces, and we Catholics bring prayers to the sovereign supernatural forces that rule Thus is all France united and intent on the victory that is com-

ing, and coming soon. A CATHOLIC OFFICER FORCED TO SET FIRE TO A CHURCH

The Beaumont Review gives an in teresting letter from Father F. Wood-lock, S. J., who is "somewhere in France." He writes:

I am billeted with the curé here and have two ambulances, besides some hospitals in the town. In a few minutes we are going to have a military Mass, and I hope

The church here has not been injured, but two churches in the immediate neighbourhood have

ity bury all past bitternesses and unite in helping the Ottawa Separate School Commission to bring the Ottawa Separate Schools to the high-General Absolution. Most of them will be in the trenches to night. The curé and his two curates were greatly edified by the men's demeanchurch and at the altar rails. 'Faith of Our Fathers" ended up the ceremony magnificently. The hymn will: be better known than "Tipper-

ary" before we are through! AN ARGUMENTATIVE SERGEANT

In the same letter the writer gives

the firing line: Just back from a ten miles' cycle ride. The music of big guns has been around me most of the time, which is a sign that things are happening this afternoon. I found a young Catholice flicer, Oratory boy, who collected me fifty Catholic men, went into church, where I prepared them for general absolution and then gave them all Holy Communon-our little service ending with 'To Jesus' Heart all burning." service was held in a barn next to the church, which was destroyed by

the enemy. On my way home I stopped to dis-"Woodbines," and chat with tribute the R. A. M. C. men of an ambulance. was held up in the road further down by a stout sergeant major (an Irishman with a Wicklow accent!), who tried to explain at length how he had had the faith till he read Haeckel-had I ever heard of him? &c., &c. So we talked metaphysics in the dusty road, while despatch riders nearly ran us down. I left him after he had promised to start saying his 'Our Father' and 'Hail Mary' again. Funny business having to argue against materialism with an Irish Catholic who had brought up s family of boys "and always made them go to Mass, your reverence."

"A BIT OF A SOCIALIST" A letter is also quoted from Father

Frank Devas, S. J., who is acting as describing the landing operations, he

Our beach was at the end of a beautiful gully that led up to the extreme left wing of the firing line. The men are all wonderful—the doctors, tireless—the wounded, heroic. The officers gave such an example, refusing all special attention. Their courage under fire, so the men tell

The Cardinal Archbishop of Paris has requested Father John McMullan of St. Paul's Retreat. Mount Argue, Dublin, to publish the follow ing declaration in regard to the facilities allowed to French soldiers for

receiving the consolations religion :

From the very beginning of the war the soldiers of the French Army, whether in the fighting line, in the garrison towns, or in the b have had perfect liberty to falfil their religious duties. Each army division has its official chaplain, with the rank of captair. He is assisted by as many temporary chaplains as may be necessary, who receive their salsuccessincrushingthe enemy; by doing so will assist in bringing the war to the State, Moreover where possible, the soldier-priestsearly conclusion and peace for all once again. Cheers and good luck combatants, stretcher bearers, and infirmarians—have the consolation of exercising their priestly functions for the benefit of the soldier. The Holy Mass is celebrated everywhere that there are priests, most fre quently in the open air, and often in the trenches. These great facilities given to the soldiers have produced that most marvellous religious awak ening which has manifested itself from the very beginning of the war. The great majority of the soldiers wear the badge of the Sacred Heart of Jesus and the miraculous medal of the Blessed Virgin. Often they recite the Rosary in common. When they are present at Mass they love to sing the liturgical chants, which they have been able to learn, or the popular devotional hymns. In all the hospitals a chapel is provided, where the soldiers assist at Mass and

WHENWASTHECHURCH FOUNDED IN BRITAIN?

other divine offices.

CATHOLIC CHURCH IN HER MIDST DATES FROM DAYS OF JOSEPH OF ARIMATHEA

A few months ago the question was asked in a leading newspaper in London, Canada, by E. C. Jennings, Blenheim. Ont., in reference to the British Church in England before

What church was that in England before 597, if it was not the British church of to day? And how could Henry VIII. found it when he was not born for centuries after The writer of a letter (a few days prior) who made the statement that the Anglican church began with Henry VIII., perhaps can solve the problem in some way, at present not known.

Now, the writer of the above question makes the statement in his letter that the first missionary sent from Rome was St. Augustine, in the year 597, and that there was a native (what does he mean?) British church in England nearly 300 years before that, which could boast of a martyr or two any way. Yes, there was a British Catholic Church 536 years before St. Augustine's day, planted and established, but not a native church as the questioner would call it. Does he mean to say the native church he boasts of was like a "new developed plant which had its nativity from a Propagandist? If such could be what a contradictory state of Christianity would exist if

all countries and nations could boast writer should know that it was the custom of the apostles and they have one and but one, consisttheir successors to name places or ency-consistent, unvarying adher-Catholic Church, by naming the church after, and in congruity with, the country in which the church was established. That is to say, for inthe British church, the French church, the German church the Greek church, the Belgian church, the Irish church, the Welch church, the Russian church and so on throughout the universe. And wherever the Apostles and their suc cessors planted the faith of the Catholic Church, that was the true nativ of the foundation of christianity in the name, and with the authority of their Divine Master, of the Catho lic faith. And in whatsoever place it was planted there it was nourished by the blood of the martyrs since the days of SS. Peter and Paul, and throughout all ages to the sixteenth

century.

Heretofore mentioned the writer states that the British Church could boast of a martyr or two anyway. Very true, but that same British church he refers to is not the Anglican church of to day, but the British Catholic Church planted by Joseph of Arimathea and his eleven com-panions in the Christian era A. D. 61. Now, what about the martyrs that suffered for the faith of the Catholic Church by the Pagans during years intervening between 61 and 556, be fore St. Augustine was commissioned to go to Britain to reunite the Monotholites, and to allay the schismatic feud of the Quartodecimans concerning Easter Sunday among the Britons?

All the martyrs that suffered for Frank Devas, S. J., who is acting as the faith between the years prior to chaplain at the Dardenelles. After 597 were the followers of the British Catholic Church, planted in the year 31 by Joseph of Arimathea and his eleven companions, who were the first to establish Christianity on

British soil. If the writer of the letter referred to would ascertain from history what happened in the years between 190

what church was that in Britain be sacrilege.

fore the Christian era 61, and by whom was it planted, and in what year was it planted, and on what spot to throttle truth, is that the Pope did it stand; perhaps the writer, E. and the Church over which Christ C. Jennings, can prove. Yea, but has placed him as head must needs how can he prove that there was a be of some importance for the put native British church before the ting of order into this hurly burly stated in his letter, undeniably, that hitherto it was unknown.

IRENAEUS LEWIS. London, Aug. 20, 1915.

We would add to the above that no church can claim to be the Catho Church unless it can point to its divine institution, communion with the See of Peter (St. Matt. 16-18), and to its celebration of the Holy Sacrifice of the Mass, as instituted by our Lord .- Editor, CATHOLIC RECORD.

POPE BENEDICT AND THE CRITICAL SQUAD

EYES OF WORLD CENTRED UPON SOLITARY WATCHER BY THE TIBER

THE NATIONS AND THE PAPACY

The recent appeal to the belligerent powers, says the Northwest Review, issued by Benedict XV., an appeal to their sense of responsibility for the awful carnage which has disgraced Europe for a whole year, an appeal in the name of the Father and Creator of all mankind to open negotiations with a view to establishing a lasting peace, has been interpreted in some quarters as an intrigue on the part of Germany. It has been represented by part at least of the anti-Catholic and anti-Christian press that the Vicar of Christ has been influenced by Germany and Austria to save them from the utter destruction which their policies of expansion invited. It matters little that His Holiness counts as many, if not more, spiritual sub-jects in the ranks of the Allied armies, it argues nothing that over twenty thousand priests, rifle in hand, are holding the trenches in France, or that thousands of devoted sisters are

nursing back to life the brave lads who offered their all for the cause they champion; such considerations carry no weight. The Pope must wrong, therefore he is wrong. matter what he might or might not do, he would necessarily be wrong. Had he not busied himself in allay ing the horrors of war, he would be wrong; by appealing for a cessation of hostilities, he is equally wrong. A few weeks ago an alleged inter view by one Latapie was published broadcast. It was accepted by the

secular press at its face value and the Papacy was denounced. that if that alleged interview recited some other phase of ilar denunciation. It was bound to it mattered little. Discussing this peculiar unanimity

of anti-Catholic writers, our valued contemporary from Kingston, Jam-

It is one of the inconsistencies of the many non-Catholics whose religious belief may be summed up fitting. ly in the term Pope baiting, that no matter what the Sovereign Pontiff does, he is bound to come in for their adverse criticism. Perhaps, however it would be just as true to say that ies as in conformity with the ence to the principle that the actions are necessarily and always evil. Does Benedict XV. maintain official silence about the German atrocities in Belgium; his neutrality between the combatants — a neutrality which his position as father of all the faithful undoubtedly calls for - is at once questioned, and that vigorously; he s said in plain terms to be officially a sympathizer with Germany. It makes no difference that before a protest could be forwarded to Berlin, a long and judicial examination into the charges would have to be made by Bened ct XV .- no difference that a Papal document should not apportion blame without hearing in his own defence the party blamed - no difference that the very ones who call for such a formal protest would be the first to misrepresent similar action with regard to one of the Allies, the Czar of all the Russias because of equally proclaimed horrors in the Russian occupation of Galicia. does not the time serving Papacy speak out?" is what we hear at one moment; and in the next breath: Does the old babbler in Rome forget that nine centuries have passed since much to his discomfort, Gregory VII played master to Henry IV.?

A so called interview, bearing on its very face the marks of spurious ness, has been copied from the col umns of a French journal and spread broadcast in the press of England and the United States. Two or three weeks ago it was placed before its hoodwinked readers by one of our own Jamaica dailies. There are just two noteworthy facts about the fact less interview. A clever falsehood it is sent forth as part of a systematic campaign, the object of which is to prevent the reawakening of the inter national conscience, and with it the righting of a destardly wrong. The patrimony of St. Peter must yet be restored to its just owner; the spiritual independence of the successor and 556, and so on down to 651, he of St. Peter must again be assured by would not entertain any further doubt as to what British Church it the nations; and there are signs that me, was marvellous. One young doubt as to what British Church it the nations; and there are signs that fellow told me he used to be a bit of a Socialist, "but," he said, "I'm done Britain before Henry VIII. was born.

Will the writer now inform us that peace may not consort with

topsy-turvy world of ours. It is not far from two decades of centuries ago since abuse of the Pope began, and the powers of darkness to this taken but scant respite in the way of vacation. That they are now working over-time at their fell job and that the press has been forced so generally into their service should be anything but a discouragement to us. If Benedict XV, were doing as

little in the service of Christendom as the Archbishop of Canterbury and the other leaders singly and collect ively of myriad headed Protestantism it is a foregone conclusion that the windy plague would cease of fake-interviews with the Pope. That last reflection is worthy of

serious consideration. When the world is at peace, and material pros When the perity, too often mistaken for progress, engages the attention of na tions, the solitary watcher by the Tiber is considered of little importance — if his utterances are heeded at all. But when the earth is convulsed and the tread of armies threaten existing dynasties, the voice of that feeble old man in the Vatican resounds above the din, and his words take on an added importance. His tempora possessions have been alienated, but his sovereignty remains unimpaired

LETTER FROM FATHER And humbly bow before the Primal FRASER

Taichowfu, China, July 22, 1915 To the Editor CATHOLIC RECORD :

It was a sweltering hot Saturday when I started out recently on a long journey to a country chapel to cele brate Mass and administer the Sacra ments. I had given notice to all the Christians and catechumens in the neighboring towns that I would pass the Sunday with them. I was accompanied by a number of seminari ans who were going home for the summer vacation. After being on the road for five hours one of them took ill from the heat. His face turned black and blue and he could not go a step further. I ceded my sedan chair to him and walked the next five miles under the boiling midday sun We were all fagged out and were glad to arrive at last at the Chines house which of late I rigged up as a chapel. The faithful were soon to come in for confession (I had brought with me for their chapel a prie dieu confessional thanks to the alms of the RECORD readers) We were pass an agreeable evening and enjoy a good night's sleep-but no, a sick w recited some other phase of call came in—a man dying in a town pal policy it would meet with sime fourteen miles away! My heart sank within me; not that I was afraid of come in some form — the excuse for the journey, but what a great dissappointment for all the people who were to come here for Mass and find me absent! I resolved to make a great effort and not disappoint them. There was no time to se lost. I bired a chair and chair bearers (the others were completely exhausted.)
It was 3 o'clock then and the sun was blazing hot. The road led through a ravine and over a high mountain. In places there was no foot path but only rough stones Night came on and we tried to buy anterns in the villages we passe through but none could be obtained. I descended from the chair and walked, the bearers being in danger of missing their footing in the dark. Fortunately I found the man still. living, though very low, and administered to him the Last Sacraments Before midnight I was able to retire but at 3 I was up again, mounted the sedan chair fasting and travelled

back a 6 hour journey to the chape

where I found about a hundred of a

they caught sight of me they shouted

with joy and the children came run

ning to meet me. They then began

their morning prayers and recitation

congregation assembled.

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Church Decorating

of catechism during which I heard confessions. I then preached and finally said Mass. Many of them had remained fasting in order to receive Communion though it was near mid-day before all was over. In the afternoon I baptized three women and four babies. I thought to myself that I would have even walked many miles farther sconer than disappoint these fervent neophytes. The following day I was off to the next chapel fifteen miles away. This parish con-tains a thousand towns and villages. There ought to be six priests here instead of two. Two priests could then be attached to each of the three principal cities and its sur-

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

Special for the RECORD MUSKOKA

This is the canvass of the Hand Divine; Witness of Faith, it bids the scoffer

Cause No Artist Chance conceived this

grand design ; Omnipotence did fashion it a sign, Wisdom increate its ordered laws :

Man's puny mind instinctively it To loud proclaim, "ye, Lord, the earth is Thine."

As first the Spirit moved upon the So breaks the morning on this favored

land : Again, at eventide, we hear Him pass, As once in Eden, while the wavelets

And, silent grown, the pines adoring stand, Like choirs of cherubim at morning

-REV. D. A. CASEY

FATHER FRASER'S OBINESE MISSION

Taichowfu, March 22, 1915.

Dear Readers of CATHOLIC RECORD : Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight a gailery it will be too small on the big Feasts. May God be praised Who deigns to open mouths to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHO-LIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for

the Glory of God.

J. M. FRASER.	у,	
Previously acknowledged \$6,089	8	,
Friend, Judique Sta, N. S	5	
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Halifex 1. Miss Ellen Colloty, Wood		,
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A Friend, Montreal	1 ()
Kavanagh Family, Cherry		
Valley	1 (J
Mrs R A. H. Maidstone	1 0	I

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From England That beautiful Lace straight from the peasant workers of Bucks, England.

Due to the war these English peasant lace makers are in real need. Just or unjust, this struggle is not of their mak-

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Mrs. Corri Armstrong

Niagara Falls, Ont.

(A) — дополниты по наполительной деле (A)

The Battle of

Gettysburg

IN this, the most terrible

L engagement of the Civil War, out of each 1,000 engaged 55 were killed. And this is exactly the number

of those now in good health aged 49 who will die before

In the battle of Shiloh, of each 1,000 combatants 42 were killed, which is the number of those now in good health ased 20 who will die before they reach 25.

Therefore, those who fight the everyday battle of life should seek protection for their families just as earnestly as those who fight the battles of their country We issue insurance on all ap-

THE MUTUAL LIFE

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reaching 53.

FIVE MINUTE SERMON

FIFTEENTH SUNDAY AFTER PENTECOST

"If we live in the Spirit, let us also walk in the Spirit." (Gal. v, 25.) The raising of the widow's son at Naim may remind us that we ought to let Christ raise us to a new life in the spirit, and through and with Him we should lead a life pleasing to God. St. Paul teaches us this lesson

in to-day's epistle. It our life is to be truly pious, must do everything in the spirit of Christ, for whatever is done without that spirit is worthless in God's sight. True piety rejects prayers, ceremonies and exterior practices of devotion if they are devoid of the in ward spirit of devotion, humility and obedience; but it retains carefully such exterior devctional practices as are penetrated with the spirit of true piety and earnest striving after virtue, and are calculated to give life and vigor to this interior spirit of

There are, for instance, many acts of mortification that have been prac ticed by holy men and women in every age, and have helped them to make progress in virtue, and to subjugate their flesh to their spirit. This last is the chief object of all exterior practices of mortification, for, although the spirit is willing, the flesh is weak, and therefore the concupiscence of the fissh must be curbed, and the body brought as far as possible, under the dominion of the mind. How could the spirit remain free from sin, it it were not strong enough to subdue the lusts of

Works of exterior mortification, besides enabling the spirit to gain dominton over the flesh, help also to foster a spirit of penance, and to ob tain many graces from God, provided they are done for love of Him. As we read in Holy Scripture, wisdom is not found in the land of them that live in delights (Job. xxviii, 13). 'The chief means of outward mortification are solitude, fasting, vigils, and other discomforts, that we impose upon ourselves for love of Gcd. Many of the saints practised all these things, and although it is not permissible for us to follow their example with out advice, it is well to know some thing about them, partly that the attractions of the world may not cause us entirely to neglect or ridicule them, and partly that we may not, through mistaken zeal, regard these merely external penances as constituting true piety, or injure our bodily health without promoting the welfare of our souls. We ought also to know what mortifications it is sate d expedient to practise in our daily life. Many of the saints had recourse to terrible austerities ; they fasted, scourged themselves, deprived themselves of sleep, and wore instruments of penance; we hear of some who withdrew into solitary places and lived in caves or in the desert, communing only with God; others fasted so strictly that they seemed to live on Holy Communion alone, whilst others never wearied of spend. ing whole nights in prayer and praise, and of frequently employing

instruments of penauce.

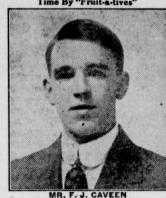
Very various opinions are expressed with regard to all these austerities, which are condemned by some as absolute folly. Yet our Lord's words, "By their fruits you shall know them," lead us to think otherwise. If the men and women who did these things had displayed and selfishness, or had clung to their faults, we should have by their fruits; all that these people did was folly." But what fruits did they actually produce? We read of the humility and modesty of these ascetics, how they forgot themselves in their zeal for the good of others, how heroically they resisted the greatest temptations, how by their example and teaching they helped to save thousands, and committed only the trifling faults due to human frailty, and it we then call to mind our Lord's words, "By their fruits you shall know them," we have to acknowledge their spiritual life to have been so glorious that their ex-ternal mortifications can not possi-

bly have been foolish. The saints certainly were prompted by God to act as they did, therefore they can not be charged with folly; the charge is more applicable to those who criticize them. It is, how-ever, foolish to imitate them recklessly. Some people in their excessive zeal resolve to practise the auserities of the saints, not perceiving that what was heroic virtue on their part, because they acted in the spirit of obedience to God's special im-pulse, is in their own case folly, if not actual sin, because it is under-taken without, or even against the will of God. Such people are only too apt to display, as the fruits of their austerities, obstinacy, disguised under a pious exterior—pride and persistence in faults that are manifest to all except themselves. The fest to all except themselves. The result of their uncalled for and extraordinary austerities is always folly, if it is nothing worse, but they try to justify it by quoting the examples of the saints. By their eccentricities they attract attention, and yet are plainly full of faults, and consequently the world looks down, not only upon them, but upon the religion that they profess, as if it inculcated such perverse exaggerations. Therefore, all that such people accomplish with the ostensible mortification is to bring discredit upon tification is to bring discredit upon

That we may avoid making mis-takes with regard to external morti-

SHARP ATTACK

Dangerous Condition Relieved Just In Time By "Fruit-a-tives"



632 Gerrard St. East, Toronto., For two years, I was a victim Acute Iudigestion and Gas In The Stomach. It afterwards attacked my Heart, and I had pains all over the body, so I could hardly move around. I tried all kinds of medicines but none of them did me any good. At last, acting on the advice of a friend, I decided to try 'Fruit-a-tives'. I bought the first box last June, and now I am well, after using only three boxes. I recommend 'Fruit-a-tives' to anyone suffering from Indigestion, no matter

how acute". FRED J. CAVEEN. Simple Indigestion often leads to Heart Attacks. Catarrh of the Stomach and constant distress of mind and body. If you are bothered with any Stomach Trouble, and especially if Constipation troubles you, take 'Fruit-a-tives'.

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

fication, and find the right path to follow in our own lives, we ought to know the rules under which alone it is right to practise it. The consider ation of these rules must be deferred until we make our next meditati but let us now renew our resolution tunities for mortification that occur every day, and to examine ourselves daily on our fidelity to this practice. Especially let us strive to become more like the saints in virtue, above all in their heroic charity towards God and man, and in their obedience and piety. Amen.

TEMPERANCE

GOOD (?) REASONS

In a Minnesota community, the following adaptation of a satire found by a member of the temperance committee was published as a paid advertisement in the daily papers, and also printed as a circular for wider distribution in the local anti-saloon campaign in Faribault: "Ten reasons why the saloon should stay."

1. Because of their moral uplift

to the community.

2. Because of their purifying

effect on politics.
3. Because they are such law-

abiding institutions 4. Because their patrons get so much value for their money. 5. Because drinking helps one to

get a good job and keep it.

7. Because drunkards; the saloon's finished product; make such good husbands and loving fathers.

8. Because saloons make this city so much safer and better a place for boys and girls to grow up in.

9. Because all right minded fathers and mothers pray that their boys may become saloon frequenters.

10. Because the drunks on out bound trains are such a fine adver-tisement for the city.

THE ONLY WAY TO LEAVE IT ALONE

Dr. Austin O'Malley writes in merica on "European Alcoholism :"
"Italy and France, they say, drink wine and are sober; Germany and Austria drink beer and are sober. They are not sober; they are all chronically pickled in alcohol. France is twice as drunken as Eng-land—she had three saloons to one

bakeshop in 1911.
"In Munich one hospital death in every sixteen is from beer drinker's heart. No matter what Europeans were accustomed to take in home countries, they can not keep up the habitual practise in America. Half the crime of the civilized world

"It is worth while to cut down this toll to bell, no matter what braying is on the wind, from those who know when to leave drink alone.' only way to leave it alone is to leave it out, as Cardinal Mercier said, and this holds good for Germans and Italians as well as for Irishmen.'

A WISE COURSE

It is curious how old-fashioned views still survive about the benefits of strong drink in spite of scientific evidence to the contrary. It was supposed to bring heat to the cold, to give nourishment to the fatigued and hungry. If that were true none would require it more than the soldiers, who are fighting night and day in the cold and rain. Yet Russia has forced her millions of soldiers to become teetotalers; France has for-bidden the sale of absinthe since the war began, and the British soldiers are supplied very sparingly with spirits under medical supervision, and no intoxicating drink is allowed to be sent them as a gift. The lesson of it all is, that the nations, in order to utilize the strength and energy of their armies on the grandest scale dence to take this action against drink, a cause of physical and moral degeneration .- Pittsburg Catholic.

JOYS OF HUMILITY AND POVERTY

But what of the years to come here pelow? Is there naught of happiness no foretaste of eternal joy, promise here by our faith? Yes, there is that message from heaven, proclaimed by the angels at Christ's birth, which has come sounding the ages as the sweetest hope of sorrow-laden humanity, and which shall go on reverberating through the world till the crack of doom. Peace on earth to men of good will. Yes, peace is the gift of Christ. Peace with yourselves. For, though the flesh lusteth against the spirit and the spirit against the flesh, there is a sweeter, more lasting joy in virtuous self denial than in the momentary delirium of self-indulgence, whose end is remorse, despair. Peace with our neighbor. For, though man is pitted against man in the struggle of life, there is a sweeter joy in poverty, humility and meekness of spirit than in the mad struggle to stand alone on the heights of worldly eminence. Peace with Yes, faith, and faith alone, explains life, it inspires a reasonable selfsacrifice, and it offers a peace which surpasseth all understanding. We have finished our course; we have explained life.



Serve plentywholesome.

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Soap is used. It keeps the skin radiantly clean and glowing with health.

Lifebuoy is an honest soap unwrap a cake and smell it. A mild carbolic odor is there-that means an utterly healthy skin. But, the odor vanishes immediately after use.

LIFEBUOY HEALTHY 5 DAP

We thought upon the days of old

and we learned our absolute depend ence upon God the Creator, learned our duty to render Him reasonable service, and our need to weep with Christ in life's Gethsemane over our frequent follies and years of sin. We had in mind the eternal years; and were inspired to deny ourselves and our worldly desires by the promise of a peace which the world cannot give, and to take up the cross of life by the hope of following Carist bereafter into happiness unending, immeasurable. We medita ted in the night with our own hearts; and were lifted up by our solemn night-thoughts above the hurly-burly of our working day existence. We were exercised; drilled in that fundamental truth we learned in our childhood catechism: Man was created by God to know Him, to love Him, and to serve Him in this world. and thereby be happy with Him for-ever in the next. We swept our spirit; swept away the dust of passion and the mire of earthly affections whence germinate spiritual weakness and decay; swept them clean for the reception of grace, by which we can say to God: Behold I come. We know how the heroes of faith, the saints, answered that call. St. Anthony of the Desert one day entered a church and heard these words of the gospel being read : sell all thou hast and give to the poor, and thou shalt have treasure in heaven." He took the words liter ally, and said: Behold, I come; and he became a saint. St. Augustine, on the occasion of his conversion, was sitting in solitude when he heard a voice saying: Take up and read; voice saying.

take up and read; and he opened the
Scriptures, which lay beside him, and
he saw the words: "Not in reveling he saw the words: "Not in reveling and drunkenness, not in chamberings and impurities, not in strifes and envies-but put ye on the Lord Jesus Christ." He took the words literally and said: Behold, I come; and he became a saint. St. Francis Xavier God. For though man feels a quenchless desire to explore the unknown regions of truth, there is a "What doth it profit a man if he gain clung to their faults, we should have had to concur in the common opinion and say: "Yes we may know them attorney.

6. Because they make business—sweeter joy in the humble prayer of the whole world, and suffer the loss faith than in the restless, uncertain delving of the proud philosopher. struck home: he took the words struck home: he took literally and said: Behold I come; and he became a saint. You may not answer the call of God as heriocally as did these great men, but you can at least strive to catch their spirit and answer even if it be from afar; Behold, I come. I come from the East of my self-indulgence to offer to the King of life the gold of charity, the incense of prayer and the myrrh of mortification. I come to Him Who said: "Follow Me, for My yoke is sweet and My burden is light, and you shall find rest to your souls ; the rest of peace here, and the eternal rest hereafter that shall be ours when we hear His last call:" "Come. ye blessed of My Father."—Rev. Thomas

A PROTESTANT APPRECIATION

A very creditable suggestion is thrown out in the course of a letter in The Public Ledger by Mr. Henry M. Collins, a non-Catholic, as it is to be inferred from his communication, in regard to the Pope's appeal for a cessation of the war in the Old

Does not this earnest and mag nanimous appeal of the Pope, who would bestow a blessing on whomso ever will work for peace, whether he be Catholic or Protestant offer a unique opportunity to all Protestant denominations to show an equal magnanimity. Peace based on justice the whole world longs for, not peace as the Germans, English or French now see it, enveloped as they are in the close range of bitter strife, but as the Almighty sees peace, based on such firm foundations of justice and right that it would in the end bring blessing and happiness to all His children. Why should not the gov-erning boards in our larger Protestant bodies quickly assemble and ask the Pope to take the lead, in which they would agree to follow, in appointing days of prayer in all

countries ?" This is a very remarkable instance of the power of charity and reason-

ableness to overcome the virulence of racial hate and carefully culti-vated international prejudices. — Philadelphia Standard and Times.

"ROMANIST"

"What is a Romanist?" The late Dr. Frederick George Lee, sometime Anglican vicar of All Saints', Lambeth, in his "Glossary of Ecclesiasti cal Terms," answers the inquir thus: "Romanist: a vulgar word, used by the uneducated to designate a member of the venerable Church of Rome." "A Roman" is less offensive, but more ambiguous. Mr. Britten, of the English Catholic Truth Society, tells a story of a High Church friend who, discussing with him the vexed question of religious instructions in public elementary schools, asked: 'And what do the Romans do in this matter?" To whom Mr. Britten answered: "The fact is I've lived so little in Rome that I cannot undertake to say.' You know what I mean," replied his friend. "Perhaps I do," was the rejoinder, "but why not say what you mean?"—Catholic Truth Magazine.

WHY THE CHURCH GROWS

If the Church is growing in our land it is because her members are obeying the Ten Commandments. It in the Catholic Church the marriage tie were no longer considered sacred and the right of the unborn child to live were brushed aside, then surely would she join the slow lockstep of the sects. If we are going ahead by lears and bounds, it is because we are going over the way of righteous ness; because Catholics as a body are doing their duty towards God and society.-The Rosary Magazine.

EASY DEVOTIONS

We need to bring Christ back, and while I would not discourage you in your particular devotions, don't take from Him any of the love and de-votedness due Him. Everything has its place, but above all else must come the Blessed Redeemer. Little children and old men alike can love Him. What has kept the faith so alive and active in Ireland? The firm hold of the intellect and heart in Christ Jesus. Their faith in Him was so strong that in the midst of persecution they left their cabins to find a place in the glen where the priest was hidden because of a price put on his head, and there assisted in the holy sacrifice of the Mass, the supreme act of worship. They knew who Christ was. Theirs was a simple religious faith, not confused with a multiplicity of devotions, but embodying the essentials. There is a tendency to seek for easy forms of devotion, yet Christ said very plain-"Unless you take up your cross and follow Me you cannot be My disthere is no encouragement given to exaggerated forms of devotion which take away from Christ. Suffering is the mightiest force in the world for the development of character and heaven is inaccessible without it.

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Christ's way was the way of the cross, and we who hope one day reach heaven must follow His So discourage the idea that here is an easy way to reach heaven -Right Rev. Dr. Keane in Irish

Beauty Doctor Tells Secret

Detroit Beauty Doctor Gives Simple Recipe to Darken Gray Hair and Promote Its Growth

Miss Alice Whitney, a well-known beauty doctor of Detroit, Mich., recently gave out the following statement: "Anyone can prepare a simple mixture at home, at very little cost, that will darken gray hair, promote its growth and make it soft and glossy. To a half pint of water add 1 oz. of bay rum, a small box of Orlex Compound and \(\frac{1}{2} \) oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until the desired shade is obtained. This will make a gray haired person look twenty years younger. one can prepare a simple mixture at haired person look twenty years younger. It is also fine to promote the growth of the hair, relieve itching and scalp dis-ease, and is excellent for dandruff and falling hair.





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CHATS WITH YOUNG

IN BUSINESS

It is not the correct thing : For a man to think that he can be gentleman in the drawing room

To consider ignorance in another

upon him.

To question without good reason the business integrity of a man who grew suddenly rich, or to think that poverty is always a mark of upright. ness and honesty and never of stupidity and want of business train-

To forget that in these days of railroads, western booms, and Yankee pluck, there is always an opportunity for the "hundredth man" to become

To forget that fortune knocks once at every man's door, and sometimes

only once.

To think that a fortune is necessary to happiness.

To forget that many of the world's

greatest men died poor. To forget that prudence as well as courtesy demands that one be punc-

tual in keeping engagements.

To form irregular business habits. To devote one's whole life to busi-

ness, to the neglect of spiritual and nental concerns.

To forget that employees when tempted into dishonesty sometimes salve their conscience with the

To forget that money paid in salaries to deserving men is always a good investment.

To be a Shylock in demanding the

whole of one's bond. To think that misrepresentation in business transaction is not a first

cousin to stealing.

To have one code of manners for the rich and another for the poor.

To think that one's good manners break some day when least expected

To act as it might made right. For a man in society to imagine that the girl he may desire to marry is not perfectly familiar with his business reputation.

To think that a loud reproct in public is ever productive of any To imagine that frigidity and in-

tellect are synonymous terms.

To forget that quack doctors and pettifogging lawyers are known by a lack of honor, honesty, and integrity

more than by a lack of ability. For business and professional men to imitate gamblers, jockeys, and dudes in the matter of dress.

To think that antiquity in clothes adds dignity to one's profession. To forget that agents sometimes carry articles that are worth purchasing.

To make use of technicalities to

escape from one's just obligations. To forget that one's shady transns have an unfortunate habit of getting into the newspapers.

To imagine that a crime ever

To forget that ill gotten gains will

To forget that everybody admires a manly man.-"Correct Thing For Catholics."

AND IS IT WORTH WHILE?

After all, what real satisfaction do you get out of the "good times" for Don't you sometimes find yourself thinking of other things than nights on the street corner, or at the park or in some stifling pool parlor or card room ? And doesn't the thought —and the half-formed purpose born of it—give you a deeper and keener joy than you ever get from the time wasting pastimes that have become

There is no genuine pleasure in anything indulged in to excess, noth ing but disappointment in trying to satisfy an abnormal appetite by yielding to its tyrannical demands.

Beside you in the shop, perhaps, it a young man whose pleasures are downright delights because he is not a slave to them. He is as fond of fun as you are—but he will not lay down a career on the altar of folly. He is no more a slave to books than to billiards—but he will study enough to make himself master of his trade. He glories in the feelings common to youth—but he will not yield the nobility of self restraint.

You have heard of Esau, who sold his birthright for a mess of pottage Are you not bartering your preciou birthright of independence for the miserable pottage of overdone "good

OUR BOYS AND GIRLS

THE BARON AND THE LITTLE GIRL

In the depths of a narrow and pic turesque Breton Valley, Yves Ker-madeuc laboriously tilled the few poor acres of land that supplied a living to himself and his six motheress children. Yves was poor, and his cottage seemed ashamed of seeing the clear waters of the adjacent river reflecting its mud walls and

The times were bad. It was the Jean de Montfort were disputing the sovereignty of the Duchy of Brittany. King Charles V. had declared for Charles de Blois, and had sent him the brave Bertrand Duguesclin, with a large band of hardy knights. Jean de Montfort had as his allies the English.

Every week there were brave pas sages at arms and instances of heroic prowess, but the soldiery tramped down the crops, ate up the provisions of the farmers and drank their cider. Poor Kermadeuc looked with concern on the half starved countenances of his children. Still he did not despair of seeing better times; and he dreamed of a happier period, when his boys would be grown up strong and hearty and life would smile on his daughter Yvonne, now a charm ing little maid of six years.

One day a beggar, a bent and wrinkled old woman, slowly approached the cottage door. Yves knew her well. She lived alone in an old ruined but that had been built years before in a nearby wood owners. Her husband and her only son had been killed by a wandering turn the downiest couch into a bed band of soldiers such as desolated in of thorns at the hour of death.

have found that helmet on the road-

NO ALUM

PRINTED ON THE

AKES THE WHITEST, LIGHTEST

CONTAINS NO ALUM

MADE IN CANADA

It was said that since their death her

There was nothing in the pantry at the time save a single loaf of bar-

ley bread. Yves broke it in two and

gave one half, with a bottle of cider,

The beggar thanked him and went

thinking either of the cruel war or

of the poverty of her home. She was

playing with a bit of wood wrapped up in a rag, to her eyes a perfectly beautiful doll.

The beggar woman approached the

child, knelt softly down beside her

"Little girl," she said, "they call me crazy, and I have suffered so

much that perhaps my mind is clouded. But I have sense enough

yet to know that a good action never goes unrewarded. Mark my word

God will reward your father and bless you for this deed of charity."

And the old woman left so quickly

The next day the Battle of Auray

and De Montfort came together on a

vast plain. All day long distant

clamor, the noise of the arms and

the groans of the wounded terrified

the people of the valley. Dead bodies

began to pile upon the banks of the

river. And, despite the efforts of

Duguesclin, the troops of Charles de

Blois faltered, then gave way. The knights fled at the full speed of their

chargers. Hidden in his cottage, Yves Ker-

hemselves to the river to wash their

wounds; some threw themselves on

lost in the shadows of approaching

One, however, came staggering to-

knees before its door. His face was

pale as that of a corpse; his armor

Sir!" repeated Yves, touching him

with which to defend myself, and I

don't want my enemies to take me

alive."
"Well, I'll try," said Yves. "I'll

put you on the floor behind our bed. But if your enemies visit my cottage,

they'll surely kill me for helping

off and resting on the threshold.

Some time passed, and once again distant noises troubled the silence of

the valley. They drew nearer, and the galloping of horses was distinctly heard. Mounted cavaliers soon

your life speak truly!"

night.

that she appeared to dissolve into

to the suppliant.

and took ber hand.

"Malediction!' exclaimed the cay "Our companions have fore stalled us, and they will get the thou-sand guioeas. Know, fellow, that your daughter is playing with the helmet of the high and mighty Baron

of Roche Aymon."
The cavaliers rode away. Soon there was no other sound than the rippling of the water over the pebbles, and the occasional groans of the wounded lying near. No others of the enemy came to the cottage that evening or during the following days. The Baron soon regained enough strength to resume his flight, and he could do so without danger; De Monttort's troops had left that

part of the country.

When peace was declared he did
not forget his peasant protector, so Yves had no reason to fear either famine or discomfort. The knight whom he had saved returned to the reason had been affected.

"Good many," said the old beggar.
"I am very hungry. The pillagers have taken my cow and set fire to my hut. Now I am wandering through the country, and no-one takes pity on a poor old woman."

There was nothing in the nearty. Aymon. And the latter was so struck with little Yvonne's prettiness and charm that she, with Kermadeuc's consent, adopted the child and took her to the great castle she called her

Shortly atterward Yves was put in possession of a smiling tarm near the astle, with a farmhouse that rejoiced n a roof of red tiles, and all sorts of conveniences. Yvonne often went to see him, and sometimes she recalled the old beggar woman who predicted out. On a step of the porch was seated little Yvonne. She was not her good fortune because of her father's charity.—Father Cheerheart,

PURGATORY

The faithful in large numbers wend their way to the cemeteries to pray for the dead. While loving hands lay garlands of flowers, wreaths and crosses on the graves to honor those who are gone, the love of the mourners with Catholic faith takes the more reasonable form of praying for the souls departed, says the Catholic Universe.

Purgatory is one of the three great divisions of the Universal Church. The faithful on earth constitute the Church militant, those in purgatory in heaven the Church triumphant. Many go to purgatory. We may be sure that few adults entirely escape its cleansing fires. That nothing de filed can enter heaven is the declara tion of the scriptures as it is the judgment of reason. Since even the just man falleth seven times, others who will not presume to lay claim to that title fall more frequently.

Purgatory may be considered as the realm of darkness and of suffering, and at the same time a place of madeuc watched from a window the fugitives going by. Some dragged patience, hope and love. There both the justice and the mercy of God are conspicuously displayed. While He demands that "the last farthing be the ground, utterly worn out; while others ran breathlessly on and were paid." He does not exclude His children forever from heaven for mere venial faults. The inhabitants of purgatory are numerous and are of all nations and tribes and peoples and tongues." We are told by the words of revelation that "the fire wards the cottage, and fell on his shall try every man's work" and "he was soiled with blood and mud. But shall be saved, yet so as by fire. on his head was a helmet, the crest

The souls in purgatory are called of which appeared to be gold, so brightly did it shine in the rays of Holy Souls, because they are forever to be favorites of God. They have the setting sun.
Yves had pity on the wounded fought the good fight on earth, and are detained in the purifying fires be fore they receive the crown of "Sir," he said, "what can I do for justice. They contracted some stains in the battle for heaven, or they were The man did not reply. His head called away before they had fully leaned over on his shoulder, and blood was flowing from his breast. atoned for past sins in penitential deeds. "The fire shall try every man's work." "I am He that search on the arm.

The wounded man opened his eyes. eth the reins and the heart, and I will give to every one of you accord-"Hide me," he murmured - "hide ing to your works."

ing to your works." (Apoc. ii : 23)
While the Church does not teach me! I have no longer any strength us anything very explicit about either the nature or the duration of the pains of purgatory, we can easily deduce that the punishment of sin in purgatory is more severe than any thing we are called upon to endure in this world. In God's sight "a thousand years is as one day, and one Then placing his hands in the other's armpite, the hardy peasant half-carried, half-helped the knight into the cottage, the belief falling God." day as a thousand years," and we know that "it is a fearful thing to fall into the hands of the Living

There's only one way to wash woollens, flannels, and filmy fabrics absolutely clean without injury: The

the troop; "there's his helmet, and the head can't be far away! Answer, fellow! Where's the knight?" And Yves, despite the anguish that made him shiver in every limb, and despite his fear of death that he uessed was very near, replied :

"The man you're looking for must be a good way off by this time; some horsemen dressed like you rode by here about half or three-quarters of an hour ago. My little girl must Knowledge and a clear idea of faith constitute the foundation of true devotion. What is needed is solid and constant and not spasmodic

devotion. The doctrine of purgatory should be clearly and strongly held. It is of faith. It is reasonable and it is scriptural.

Justice demands proportion be tween the crime and the penalty. A thief who steals a dime is not pun-ished by human law and by fallible judges as is the criminal who commits deliberate murder. Were there no purgatory, no middle place, all souls defiled, in little or in much would necessarily go to hell, nothing defiled can enter heaven.

according to his works. God is just.

From these premises anyone car

make those deductions which logical

ly demand a place of purgation

where some souls may be saved. The holy scriptures are quite explicit concerning a place where some souls will be saved, "yet so as by fire." We read in I Cor. iii: 2, "Other foundation no man can lay, but that which is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; man's work shall be manifest: for the day of the Lord shall declare it, because it shall be revealed in fire, and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon he shall receive a reward; if any man's work burn, he shall suffer loss; but he himself shall be saved yet as by fire." St. Paul here is obviously speaking of purgatory, of those who have built on the foundation Jesus Christ. He is also speaking not of our day, but of "the day of the Lord,"

when defects will be purged by fire Then we know that praying for the lead was in vogue among the people of God before the coming of the Messiah. Judas Machabens sent silver to Jerusalem to have sacrifice offered up in the temple for the soldiers who had fallen in battle. Why? "Because he considered that they who had fallen aslesp with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sin." (II Mach. xxxiv: 46.)

This practice was not condemned by Christ. It has been cherished and continued in the Church, which is the pillar and ground of truth. For the suffering souls we should often pray. They turn to us for help 'Have pity on me, have pity on me at least you my friends, for the hand of the Lord hath touched me."

HOW TO CONQUER THE WORLD FOR CHRIST

tions now made for the purpose do not suffice, as is quite evident; for the world is going down rapidly and headlong to hell. Its fatal steps can be arrested only by following heroically like the holy Apostles the foot steps of Jesus Christ crucified. It is thus the world has ever been stopped in the work of its own destruction. St. Gregory the Great, St. Gregory VII., Sts. Bernard, Francis, Dominic Ignatius, Alphonsus, such as these hanged the course of the moral world and gave to it a newer and igher impetus towards its true center and great destiny. Give me ten men, said St. Philip Neri, detached from all things like the Apostles, and I will convert the world. Behold then the remedy. Nothing can or will be done for the salvation of the world or the true well-being of man without sanctity. It is only such as the saints, filled with the folly of and save the world. Med mundi sunt sancti. O my God! make me. in spite of myself, holy, a saint! When St. Francis and St. Dominic

hugged each other for the first time, at Rome, in their coarse and ragged garments, and divided the great world to conquer it, they had no more to do with it than we have now. But they were other than we. They had faith in Almighty God; a sincere love for their fellow men; and, above all, a burning desire to follow the blessed footsteps of their Saviour, our Lord Jesus Christ, whose limbs for them were nailed upon the cursed tree. — Father Hecker.

PATRON SAINT OF SHOEMAKERS

ST. CRISPIN, MARTYRED AT SOISSONS, WAS A SHOEMAKER BY TRADE

Those who follow the ancient and honorable calling of the shoemaker have a special interest in Soissons, for it was in the early days of the fourth century the scene of the martyrdom of St. Crispin and his brother Roman Crispianis. Under the iron rule of Diocletian, both found it desirable to leave Rome, and they set tled in Soissons, which was then known as Noviodunum, where they began to spread the Christian faith. In order not to be a burden on their neighbors they took up the trade of shoemaking, which enabled them to support themselves and devote a great deal to charitable purposes. Their gospel did not please the Governor of Solssons, and he had them both plunged into boiling lead—although other accounts say they were placed in boiling tar and afterwards. placed in boiling tar and afterwards decapitated. Both accounts agree, however, that the process of justification terminated fatally. Some authorities regard St. Crispin as apocryphal: but that cannot be—he has been canonized, and that removes doubt as to his existence and martyrdom.—St. Paul Bulletin.

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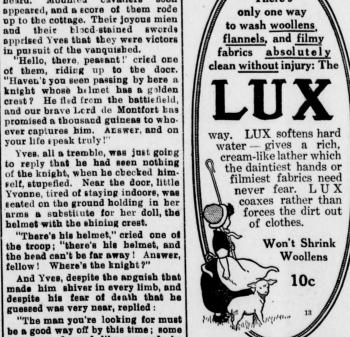
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throat revolutionists in Mexico are always eager and ready to say that one of their noble arms is to free the people and the government from the domination of the Catholic Church. But, alse for poor Mexico, the Church has been without influence on the governmental classes for years. Had they but harkened to her voice and respected the laws of God Mexico would not be in the sad plight of

would not be in the sad plight of to-day.

One of Mexico's strong men in his last days perceived the mistake he made in respect to the Catholic Church while he was in power, William H. Sloan, who was formerly a Baptist missionary in Mexico, but who is now a Catholic and a member of the staff of the Missionary nubof the staff of the Missionary pub-lished at the Apostolic Mission House, Washington, D. C., writing of the late President Diaz of Mexico, says that though the former ruler of our neighboring republic never actually adiated the Catholic faith in which he was brought up, "Free Masonry kept him apart from the Church, and the Liberal party, of hich he was the head, would have nothing to do with the Church except to despoil it." D'az, Mr. Sloan says, was a very warm friend of the Protestant missionaries in Mexico. but his friendship was the outgrowth of his declared policy to have peace throughout the Mexican republic, and of his determination to protect foreigners in all their rights. "I have conversed with him many times," says Mr. Sloan, "and ven tured upon religious ground more than once, and I know I speak ad-

thing else. He did not show himself to be an adherent of the Church, for the constitution forbade it, but he warmly sympathized with his noble wife in all her religious work and received most cordially the Catholic Bishops and priests who called upon him."
"He did not show himself an adherent of the Church for the consti-tution forbade it." That sentence is a sufficient explanation of the deplor able state of affairs in Mexico, so far as the Church is concerned. The Church has been brutually feltered

visedly when I say that at heart he was a Catholic, and never was any-

there by governmental decree. And yet it is declared that the Church has been interfering in politics and has thus brought upon herself the persecution of Villa, Carranza and the other thugs! The fact is, the Church has not enjoyed in Mexico anything resembling freedom for many a long year .- N. Y. Catholic News.

THE "INFALLIBILITY" DIFFICULTY

Many honest seekers after the light of truth confess that they could accept all Catholic doctrines were it not for the "claim to Infallibility" made by the Head of the Church.

Such persons are, for the most part, aware, says Father Edmund Lester, S. J., in a current Catholic Truth publication, that your genuine Catholic would find it hard to accept any of the other doctrines of the Church if he could not be allowed to accept that of Infallibility. And the reason of this is, says the Jesuit. that in the search after truth there can be no stopping at halfway houses them that the hot wax of this candle the fact being that if we had to give mixed with pure water would cure

and our doctrines would no longer trinal principles. It, says the Jesuit, the Church asks me to shape my life according to certain doctrines, I want first of all to know if those doctrines are certain or not, and I cannot know this unless there is some certain (or infallible) authority which has the power to tell me. But, objects the average non-Cath-

olic, have we not got the Bible, which (as Ruskin said) tells us ti is necessary to know or to do?

The best of Catholics is at this point disposed to lose his temper, and in the majority of cases, his reply remains unconvincing to the non-Catholic who ever fails to see that when he accepts the Bible as the very foundation—the impregnable rock, as Gladstone called it—of his belief and trust in God, it is simply and solely because that teaching has come down to him through the from the real Church of which he is nevertheless, the first Church to teach the vital value of the Scriptures.

The logic of this situation, therefore, is that the non-Catholic rests his belief not on the Bible as the inspired Word, but absolutely on the Infallibility of the authority which declares that the Bible is the Word of God. There is, in effect, no logical position between this and the Rationalist position which declares the Bible to be little better than clas-

sical mythology.

It is not conceivable that Christ should have instituted a band of teachers to go forth and teach all nations on every point of His doctrine without giving them an established central authority which should prevent the band of teachers from teaching varying—which is another word for false—doctrine on crucial or vital points, since only one position can be the righteous and truthful one.

Can we imagine (asks the Jesuit) that the Almighty would send into

NO FREEDOM FOR THE
CHURCH THERE
Carranza, Villa and the other cutthroat revolutionists in Mexico are

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"forgot" to do so?

The non-Catholic is here prone to object that while Rome arrogates to herself this supreme authority, she is (to quote the objector) also prone to choke off investigation to a point at which progress becomes impossible; doctrine then becomes a crystallized great of definitions of Councils lized creed of definitions of Councils —all of which (says Father Lester) reminds him of the Anglicau divine who declared that the search after Truth is more precious than the possession thereof.

Far from the Church wishing to

prevent progress, she furthers it, just as all great discoverers and intellect-ual guides do; for (says the Jesuit) the wider our knowledge the narrower our field of discussion, the end of research being not to widen, but to narrow the range of speculation. By establishing the principle of In-fallibility (says Father Lester) the Church has done what scientists have done—she has (as they have done) cleared away controversy by putting established fact where solely theory had once held sway. Men of science issued their scientific and dogmatic bulls and at the same time simply cut away the ground from the specu-

When 800,000,000 of Catholics admit that an institution of an in-fallible nature exists which is One, Holy, Catholic and Apostolic, based on the certainty that Christ could have appointed an infallible Head—the only Church of all time which has made the claim, then, says the Jesuit made the claim, then, says the Jesuit, the clear-thinking man must fall back on the dictum of the greatest and most brilliant apologist of Christianity, Augustine, when he declared:

"For my part if I were not moved by the authority of the Catholic gospels themselves."

And so, if the Caurch is not infallible, the position is that Christ Who

lible, the position is that Christ Who was its Founder, may have been fallible—in other words, that He may have built His Church on a quicksand instead of on a Rock, and that the evils of the world and the devil may prevail against it—all of which is absurd, seeing that the world and the devil have been fighting her these two thousand years and she still remains impassive as the Rock upon which she was founded.—N. Y. Free

RARE RELIC AT ARRAS

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Without the principle of Infallibility, we should have all the Church's

displaying the candle has been carefully teachings reduced to mere opinions, guarded, and it is the firm belief of the inhabitants of Arras that it frebear the seal of certainty as doc. quently saved them from utter destruction .- St. Paul Bulletin.

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The law of nature is self-justifying it is the law of compensation. Why need we worry? Most of us have discovered that we do not get some-thing for nothing. A step further on we discover that we do not get nothing for something. - Lavinia

DIED

COUGHLIN .- At St. Joseph's Hospital, on Sunday, August 22, Philomena, Coughlin. Age twenty two years. May her soul rest in peace!

O'GRADY.—At her home, 178 Albion St., Brantford, Ont., on July 14th, Miss Rose O'Grady. May her soul rest in peace!

CARTHY .-- Accidently killed near Winnipeg, Ambrose Carthy, youngest son of the late Andrew Carthy and atherine Griffith. Aged thirty-six. May his soul rest in peace!

FARMER.- In St. Anne De Beaupre Que., July 22nd, 1915. Joseph Farmer of Centralia, Ont. Aged twenty-nine. Interment St. Peter's Cemetery, McGillivray. May his soul rest in peace !



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