

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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SANITY FIRST

While we safeguard our power of sympathy as a possession too valuable to be endangered, we ought also to conserve it within the bonds of justice and true humanity, bestowing our good will, in the main, on the man, the cause, and the nations that have deserved it during this great world-war.

There is a real need for thought on this point, for we may be quite sure as soon as the war ceases, or even before that period, a certain number of sentimental sillies, who pride themselves on the breadth of their sympathies, will feel called on to forget the sufferings which Germany and Austria have imposed on millions of innocent and unconcerned people in Belgium, in Poland, in France, in Serbia, and in the countries that were forced by honor to stem the Germanic tide of wanton aggression, and with an air of moral superfluity, will lavish their inconstant interest on the enemy.

Signs of this moral flabbiness have already appeared. The most suitable punishment for the sentimentalist without "sanctified common sense" would be that he should be left to be dealt with by the dear enemy after that dear enemy's own peculiar fashion. In that case he would be speedily covered by extinction. At the end of this most outrageous war every spark of human pity will be needed, but not for those who had no pity. Pity that obscures all sense of wrong and mitigates the gravity of the punishment due to organized barbarism is a morbid growth. Let us keep our sympathy unspoiled, but be sure that it is well directed.

NO DEFENCE

Democracy is no sure defence against war. Accounts agree that a great part of the people of Germany on the one hand, and of Russia, on the other, were as ready to fight as their rulers. The most violent glorifications of the war have proceeded from unofficial persons, who must be presumed to voice the opinion of many others. If the diplomatic correspondence that preceded the war—with all its disclosures of fatuous statecraft riding for a fall—had been published when written, no considerable part of the public in each country would have urged the Government to fight rather than yield an inch. Men are naturally pugnacious enough. Let their national education foster pugnacity, teach that their nation is inherently superior to every other, preach suspicion, jealousy and hate of other nations, insist that war is a necessary incident of human society—and they will fight readily enough, whatever their form of government.

LONELINESS

To review the last novel of Monsignor Benson in the controversial spirit that his mannerisms arouse in persons neither docile nor uncritical is impossible to one who holds in admiration—and who does not?—the eminent ecclesiastic and fine-bred English gentleman who has so lately passed away. This novel "Loneliness," describes a young woman who starts her story with more than the usual advantages, she is about to become a great singer, and she is loved by a young man who is the son of a wealthy father—a father in opposition, but the prospective prima-donna's salary will smooth out many difficulties. The greatest difficulty of all is not of the father's making, and it is only borne in upon the girl after she has allowed herself to fall in love with the son, for she is a Catholic and Max is a Protestant. We leave readers to follow for themselves the course of Marion's ill-starred romance, and to discover the double edge to the meaning of the title, when in loneliness she discovers how little loneliness there is for a strayed child returned to the bosom of its parent faith. All this is written with vivacity and decision and interest, and we perceive with renewed regret how rare a personality has been lost by the untimely death of Rev. Robert Hugh Benson.

LEARNING

Eleven months after Great Britain declared war against Germany, the British public is just beginning to realize, what thoughtful observers have known for some time, that if the war is to be won by the Allies it is mainly England's business, not only on the sea, but on land. It is England whom Germany regards as her enemy from the beginning and it is England whom the facts of the war have now made the leader in the fight. She will now have to take over the heaviest part of the work, or surely as heavy a part as France. For as the situation is to-day among the Allies, the Russians have spent themselves for some time to come, the French have given pretty nearly to the limit of their powers, and from England must come the millions of troops to win the combat, if it is to be won at all.

Since the Marne there have been moments when the French and Russians did so well as to make England's task seem a comparatively simple one. To-day there is a return to that situation: not that the French have been reduced to helplessness, nor that the Russians are by any means to be counted out of it, but because the display of German energy has been such as to call for every ounce of effort that each one of the Allies can put forth. The English have been learning: slowly, after the traditional fashion, but learning nevertheless. Long ago they had learned not to underestimate the German resources. To-day England knows that there is such a thing as German resourcefulness, German wit, as one English writer puts it, and that it bulks mighty large.

German discipline, German thoroughness and preparation were feebly admitted, but always the point was stressed that the German army was stale, complicated, lacking in flexibility. If in case of war things went well the Kaiser might win. If a hitch occurred, the machine would break down, for the simple reason that a machine cannot think. That the German military leaders can think has been shown before this, and very clearly, cleverly and completely demonstrated. For what Germany is doing to-day is precisely the opposite of what she set out to do at the beginning of the war. Then the aim was to settle France swiftly and deal with Russia at leisure. To-day the purpose is to settle Russia swiftly and deal with the Western Allies at leisure. Germany began by attacking in the west and standing on the defensive in the east. She is now hitting out in the east and "standing pat" in the west. Virtually, to quote the man in the street, Germany has swapped horses while crossing the stream, a feat that argues brains as well as will and preparation.

CLEAR VISION

There is no more important piece of wisdom than that of looking at the good in things rather than at the evil. Nine persons out of ten have the eye of a vulture for carrion, but look without looking—to use a Greek idiom—at that which is healthy and alive. But it is an immense blessing to be perfectly callous to ridicule, or to be conscious that what we have in us that is noble and delicate is not ridiculous to any but fools, and that if fools will laugh wise men will do well to let them.

DO IT NOW

Too much advice is usually given. It is not only the word in season that can be of any avail, and the word in season seldom or never comes to those whose minds are constantly harrowed up and irritated by words out of season. It is a great thing to have a talent for appreciation. He can do much good in the world who recognizes the good other people are doing and tells them of it. More folks than we can imagine are growing fonder and faint-hearted because the cheering and strengthening word in season is withheld.

The effort of the soul must be to fill the mind so full of healthy thoughts that there is room for others—trying not so much to think of what is evil as to think of what is good.—Father Maturin.

ORANGE CREDULITY

GOD PITY THE POOR DUPES

The Detroit Journal, July 5.

Who started the dreadful war? The Orangemen of Detroit and Windsor found out all about it Sunday afternoon in All Saints' church, Windsor.

The cat was let out of the bag by Rev. Canon William Walsh of Brampton, Ont., grand master of the Grand Orange Chapter, Ontario west, Loyal Orange League.

The reverend canon assured his auditors that the full responsibility rested on the terrible Catholic Church, which purposed by this means to check the advance of Protestantism.

He deduced the lesson that Orangemen must cease being quiet, peaceful.

To prove that it was the Catholics who had taken this means of converting Europe instead of stealing out of bed some night, arming themselves with the rifles stored in the church basements and slaughtering their Protestant neighbors, Canon Walsh produced figures to show that the church had suffered a loss of 80,000,000 adherents in the past seventy years. The inroads on its numbers, he said, had prompted the powers at Rome to inspire the Germans and Austrians to attack Great Britain and the countries now fighting with her, the majority of the Catholics, Rome hoped for a check on the advance of Protestantism in the event of a defeat of the allies, he argued.

"What was the cause of the dallying on the part of the Italians in their plans to enter the war?" the canon demanded. "It was the powers at Rome, but all honor to the Italians, they could not be influenced."

He advised the Orangemen to be on their guard. He had heard Orangemen say: "Now, don't let us be all the time agitating against the Romans; let us go along in a quiet, peaceful way and keep out of trouble."

"Now I want to warn you against just that sort of talk," he said to them. "We want to see to it that we keep on agitating, else we shall find ourselves worse off than we are to-day."

"You Orangemen have principles to live up to and you should not forget that. If you are only Orangemen for one day a year, you are nothing but a crowd of hoodlums, and you should take off your regalia and go home. But I am sure you are not that kind of Orangemen; I believe that you are true to your colors, and that you will strive to promote the cause you represent."

"It is all very well for some to tell us that the Romans are not wide awake and pursuing a policy for their own good; we have reason to know that they are active in their own interests, and we are on their trail. I know that the Romans in this country are in possession of all the secrets of the legislatures of the different provinces, and they are making good use of your information, you may be sure of that."

He advised the Orangemen to steer clear of politics, to shun the candidate who rode the Orange horse once a year for political effect.

In the course of his address, he rapped the Dominion Alliance, which was active in the cause of temperance during the last Ontario elections. He charged that the Alliance turned over \$85,000 collected from Conservatives and Liberals alike to the Liberals, who were agitating for the abolition of the bar. This, he said, showed political preference.

LATAPIE'S MOTIVE

We might well forget. For in the light of the Cardinal Secretary of State's message the Liberté interview ceased to matter, almost to exist. His Eminence said: "M. Latapie has not reproduced exactly the thought of the Holy Father in any single point, and in many he has utterly and shamefully misrepresented it." As direct a denial, and condemnation, as could well be given. To which the Liberté replies: "We note, with all deference due to its origin, that this interview comes from the Secretary of State of the Vatican, that is the Foreign Minister of the Holy See. It is an affair, then, of foreign policy, which, as differentiated from dogma, has nothing in it of absolute or immutable. We have already said—and it is an undeniable fact—that German influence, exercised in every way and without anyone to oppose it, has misinformed the Pontifical Court about the State of affairs. We shall be happy if, as the statements in the Corriere d'Italia seem to indicate, the interview, reported perfectly correctly by Louis Latapie, has this excellent result. Such was the object of our representative—to induce the political office of the Vatican to approach, in the matter of German atrocities and their necessary sanctions, the sentiments of humanity and the civilized world."

The Liberté and its representative can be left to be the judges of their own perfect correctness. The simple facts about this latest journalist audience which, as His Eminence

the Cardinal Secretary of State emphatically says, is also to be the last, are that His Holiness consented to receive M. Latapie and spoke with him at some length. M. Latapie seems to have wanted enlightening as to the reasons for and the nature of the neutrality of the Holy See in this war, with special reference to two matters: protest against certain methods of warfare, and the relations between the Holy See and Italy now that the latter has joined in the conflict. His account of the audience not only did not represent but misrepresented what the Holy Father said.

The reason of this seeming aberration is, perhaps, best expressed in the words of an experienced and learned religious in the Sottiglia: "M. Latapie seems to have desired, not to report an interview, but to put forward a thesis. As the Liberté itself confesses, he wished to show that the Pope gets his information only from German diplomats because there is no French Ambassador at the Vatican. The political group to which the Liberté belongs desire to force the French Government to re-establish relations with the Vatican." A worthy object but, surely, not to be effected by such means. Nor is the argument correct. Austria has an Ambassador, Prussia and Bavaria Ministers to the Holy See, and, though they have left Rome for Switzerland, these have still the freest communication with the Vatican. But, also, Belgium, Russia and the British Empire have Ministers in Rome. And as regards France Cardinals and numerous Bishops have been to Rome and have been received in audience since the war began. The Holy Father has been glad to receive them; he has spoken to them fully, he has listened to them gladly, especially as to the deep religious feeling that this war has brought out in the country he has lately spoken of as 'still the Eldest Daughter of the Church.' And the words that the Bishops have addressed to their people on their return—some of which have been reproduced in Rome—show fully how they have understood the neutrality of the Holy See and sympathized with the Father of all in his great sorrow. His Holiness is fully informed of everything.

His Eminence's statement has been well received by the Italian press which had been seriously disturbed by the words attributed to the Holy Father in the interview—especially those referring to Italy—and not entirely reassured by the Osservatore's preliminary warning. Certain partisan organs have fastened upon one phrase in it, out of which they endeavour to make political anti-clerical capital, but their cry finds no echo either in the fair press or in the country which desires least of all things to split itself up into factions just now. More than once during the week the Osservatore, in drawing attention to and protesting against these partisan attempts to sow dissension, has borne witness to the just wisdom of those in authority in Italy in not being led astray by them.—Rome.

THE POPE'S PLAN A SUCCESS

20,000 PRISONERS TO BE SENT TO SWITZERLAND TO REGAIN HEALTH

Rome, July 12.—The Pope has been informed that 3,000 wounded or sick British and French prisoners of war in Germany are to be sent to Switzerland, where they will be placed in hospitals until their recovery. It is learned at the same time that an equal number of wounded German soldiers, now prisoners of war in France, will likewise be sent to Switzerland.

It is understood that preparations are being made to dispose of 14,000 more prisoners in the same way. The foregoing refers to the first fruits of the Holy Father's initiative on behalf of sick and wounded prisoners of war, 20,000 of whom are to be sent to Switzerland to enable them to regain health. One of the Pope's chief instruments in effecting this admirable plan was Count Carlo Santucci, who was sent to Switzerland to make such arrangements as might be possible.

The answer of the Swiss Government was entirely satisfactory. It declared that the Government of the Swiss Confederation was deeply touched by the desire of the Holy Father to take such a beneficent initiative on behalf of the sick and wounded prisoners, all the more since the Government had itself conceived a similar idea, and it stated that Switzerland was willing to put the Pope's plan into effect. The consent of the belligerent governments having been obtained, the humane plan upon which Benedict XV. had set his heart is now in operation.

The population of Switzerland is only about two-fifths Catholic, but there are many reasons to link it very closely to the Vatican these days, although it has no official representative at the Holy See. The Pope has millions of children in the belligerent nations—the people of Switzerland are by speech and descent Italian, French and German, and they are divided in their sympathies; Switzer-

land is geographically almost in the centre of belligerent Europe, the Vatican in the moral centre of the world. Even in the matter of its neutrality there is a close resemblance between the position of Switzerland and that of the Holy See.—Standard and Times.

SOME ANTI-CLERICAL SPUTTERINGS IN ITALY

The Presidency of the Society for the defence of the clergy 'at Bologna has issued the following: "The Presidency of this Society has received protests and complaints from various parts of the diocese on account of insinuations that are being noised abroad, and echoed by certain newspapers, against our clergy, making them out to be guilty of words, behaviour, even of acts, which would place them in the odious position of opposition to the sentiment of the country and the national aspirations of the moment. Without referring to what has occurred elsewhere it suffices to bring to light some of the things that have been said in one or other part of the diocese, though as a matter of fact they are so absurd and contradictory that it would seem superfluous to refute them. One parish priest was absent from his parish for a week and it was noticed that other neighbouring parish priests were absent too. As a matter of fact these good priests had come to the city to take part in a course of spiritual exercises given by the Archbishop. But was it possible to believe that? Of course not. So—these priests had come to Bologna to sign a petition to the ministry praying—that was might come. No more, no less than that. And in consequence of course, all the tears and sorrows of the women who saw their dear ones depart for the front must be put to their charge."

"In other places the tactics were in the opposite sense. Such and such a parish priest, it was said, had openly inveighed against the war from the altar and had said offensive things against our troops, praying for victory for the enemy. The day and hour were specified, and consequently everyone was talking about it. Again, as a matter of fact, on that day the parish priest never said a word from the altar. In another village things were even worse. The story was told, most mysteriously, of a light seen on the bell tower: the archpriest had lit it: on a deserted villa a long way off it was answered by another light: German spies evidently. And so on, in one way or another, exploiting ignorance, exciting passion, inventing insinuations against the clergy, trying to arouse hatred which may paralyze their work. We do not say anything in defence of the clergy because there is no need. Since the day war was declared the clergy have not said a word regarding it except the word 'Duty.' Follows a vigorous protest against the campaign of calumny against the clergy.

But surely such insinuations as those complained of are snowed under by the avalanche of good things that one reads daily on the other side. The Cittadino di Brescia recounts, for instance, how the Colonel commanding the 12th Bersaglieri wrote to His Eminence the Cardinal Archbishop of Milan expressing the pleasure and honor he felt in being able to tell His Eminence of the heroism and devotion of the regimental Chaplain Edoardo Girardi, a priest of his archdiocese, during the late fierce fighting. The young priest had already been decorated with the silver medal for valour. Then one reads of His Eminence's visit to General de Rossi who was lying sick in a hospital just outside Milan, and the General had the opportunity of telling the story of the young priest's heroism to the Cardinal *viva voce*. His Eminence then went on to visit the sick and wounded troops in the general hospital in the city. The Duchess of Aosta, on a visit of charity to the wounded in the hospital at Bologna, met there the archbishop of the city on the same merciful errand. And so on, and so on.

And indeed the strange stories about priests do not last for more than a day or two. There was the story of the parish priest of Caporetto, a town which was in Austria, and is now in Italy, who, it was said, was sending messages by a private telephone hidden underneath the altar, and was promptly shot. That story is now authoritatively denied. Also another about the arrest of a number of Franciscans. Also the Cittadino di Brescia is in a position to state that the absolute innocence of the Dominican Friars arrested at Bari will very shortly be authoritatively established. Here in Rome that will cause no surprise for ever since the news of the arrest became known there has always been perfect confidence that the competent authority would find that, beyond, perhaps a certain thoughtfulness, there was nothing that could be laid to their charge.

And Rome? Rome goes on the quiet tenour of its way: it reads its

daily official bulletin recording its 'armies' progress—not enormous when marked off daily on an ordinary scale map but still distinctly visible: 'piano, piano,' it says and goes about its business cheerfully; and it goes to church. Soldiers, especially if they are new to Rome, to St. Peter's; many to kneel at the cross in the pavement above where Pius X. is lying, many in pilgrimage to the now simply beautiful tomb below; parishioners to their parish churches, especially numerous at the Novena functions for the coming feast of their patron saints; thousands of the young to Sant' Ignazio last Monday for the Feast of St. Aloysius of Gonzaga, Patron of the Youth; all to the Gesù tomorrow for the propitiary function, to pray for those at the front; all, more than all, to St. Peter's on Tuesday. Rome is in very truth going to church these days.—Rome.

HOLLAND AND THE VATICAN

The First Chamber of the Dutch Parliament adopted without discussion the Bill authorizing the sending of a special mission to the Holy See: the Second Chamber passed it by 83 votes to 10. The opposition arguments were based on 3 grounds: that of the departure from Rome of some of the diplomats accredited to the Holy See; that it was not certain that it would be through the mediation of the Holy Father that peace would come; that other countries were still unrepresented at Rome. The Foreign Minister, while declaring that the Mission would be of a temporary character, maintained in conjunction with the Holy See for ultimate peace, an object which was to send a representative to Rome. The Minister for the Interior declared that the Protestant character of the nation would not be harmed, and it contained, moreover, a large number of Catholics. No one could deny that the Pope represented a great international power, and Holland was enormously interested in the future peace. The Catholic members took no part in the debate.—Rome.

POPE DISAVOWS LATAPIE ARTICLE

WRITES CARDINAL AMETTE IT REPRESENTS NEITHER HIS WORDS OR IDEAS

Paris, July 20.—An autograph letter from Pope Benedict to Cardinal Amette, Archbishop of Paris, contains the following: "We absolutely disavow Latapie's article, which represents neither our ideas nor words, and was published without our revision or permission." The Pope repeats his previous declaration that his views are to be found in public official statements, and not in accounts of private conversations. To make his attitude still clearer, the Pope enclosed a copy of an interview given by Cardinal Gasparri, papal secretary of state, to the Corriere d'Italia, of Rome, and letters of the Cardinal to the Belgian and British ministers to the Vatican, the former condemning the invasion of Belgium and treatment of the clergy, and the latter affirming that the Pope never pronounced against the legality of the blockade of Germany.

Pope Benedict's letter was in reply to a letter from Cardinal Amette, who said that the Latapie interview had produced a painful impression in France.

THE KIKUYU DISPUTE POSTPONED TWO YEARS

The disputants in the Kikuyu controversy are looking forward for the settlement of the difficulties that have arisen to the Lambeth Conference which meets in two years' time. A carefully prepared statement setting forth the causes of the quarrel is, it seems, to be laid before the Conference. Meanwhile the opponents appear to rejoice that they have before them a long period during which the warfare may be kept up, says Catholic Times and Catholic Opinion of Liverpool.

It must be admitted that when the Archbishop of Canterbury undertook to lessen the ardor of the conflict he entered on a task beyond his powers, and his position has become anything but enviable. If he were a curate instead of an Archbishop, he could not be more distrusted as a doctrinal guide. Not only do the leaders of the English Church Union express dissatisfaction with his attempt to solve his statement, but steps are being taken to defeat the policy to which he has given his sanction.

At a meeting of Anglican clergymen in the Grosvenor Hall, Westminster, all present pledged themselves to resist the practice of admitting members of the Nonconformist bodies to communion or allowing them to preach in Anglican pulpits. Will the Lambeth Conference succeed where Dr. Davidson has failed? Is there a single Anglican who is so sanguine as to suppose it will?

CATHOLIC NOTES

There are now 87 Catholic members of Parliament in the British House of Commons.

In the cloister of the Lateran, Rome, is the chair of Pope Sylvester, who died in 335.

James M. Wilson, a non-Catholic, bequeathed \$5,000 to the Sisters of the Good Shepherd in Denver.

The late General Edward L. Molinieux, of Brooklyn, a non-Catholic, left a sum of \$200 to the Star of the Sea Church in memory of his wife.

The University of Notre Dame has conferred the degree of Doctor of Laws on the former Mayor of Boston, Mr. John F. Fitzgerald.

Mr. William F. Kelly, a prominent lawyer of Lincoln, Nebraska, has been appointed U. S. Consul at Rome, Italy.

Mrs. Nicholas Brady, of New York, has bestowed upon the Sisters' College at Washington, D. C., \$25,000 for the erection of an administration building.

Rev. Anthony J. Schuler, S. J., pastor of the Sacred Heart Church in Denver, Colo., has been appointed Bishop of the new Diocese of El Paso, Texas.

The Catholic Church in the United States now has 85 ecclesiastical seminaries with an enrolled membership of about 7,000 young men studying for the priesthood.

According to the latest statistics that have been compiled it is figured out that there are no less than one hundred and fifteen million Catholics resident in the countries already drawn into the maelstrom of the European conflict.

Catholic missionaries in the Arctic regions are suffering in consequence of the war. Furs sold two years ago for \$30, are now worth only \$2. A sack of flour costs \$25, and sugar 60 cents a pound. Coal costs \$40 a ton.

Lady Dorothy Fielding, daughter of the Catholic Earl of Denbigh and Desmond, has been decorated by the King of Belgium with the Royal Order of Leopold, in recognition of her devoted service to the wounded in Belgium.

Rev. Sigourney Fay has accepted the Directorship of Newman School in Hackensack, N. J. Father Fay is to replace Dr. Jesse Locke, who was the founder of this high grade Catholic school for boys. Both are converts and former ministers in the Protestant Episcopal Church.

Rev. Franz Schneeweis was ordained to the priesthood in Baltimore by Cardinal Gibbons and said his first Mass in St. Patrick's Church in Philadelphia. He had been in the ministry of the Episcopal Church for seventeen years.

Miss Van den Heuvel, daughter of the Belgian Minister to the Vatican, who escaped from Belgium in the disguise of a laborer, and joined her father in Rome, was presented by Benedict XV. with a richly chased gold palm, annually given in recognition of work done for the Church by distinguished personages.

Mr. Wilfrid Ward has been asked by the surviving relations of the late Father Maturin to edit for publication a selection from his letters and papers, and will be grateful if any who possess letters suitable for such a book will send them to him at 37 Belgrave Road, S. W. London, England, where they will be copied and then returned.

A press cable dispatch from Rome, dated July 10, says: "The Pope has appointed the Right Rev. Thomas F. Cusack, D. D., auxiliary Bishop of New York, to be Bishop of Albany; the Right Rev. Paul F. Rhode, auxiliary Bishop of Chicago, to be Bishop of Green Bay, Wis., and Vicar General Michael J. Gallagher, of Grand Rapids, to be Coadjutor to Bishop Henry Joseph Richter, with the right to succession as Bishop."

A large party of British women were brought out of Belgium on May 5, where they had been detained since the beginning of hostilities. The American authorities in Belgium arranged for their departure and accompanied them to the frontier, where they were handed over to a member of the British legation staff. The party comprised 33 nuns and 43 women and infants, besides 15 children under sixteen years of age and 1 elderly man. All of them belong to the better classes.

Sir Percy Girouard, R. E., K. C. M. G., D. S. O., of London, England, who has been appointed Controller of the new Munitions Department, is a Catholic and the son of an eminent Canadian judge and an Irish mother. Gazetted at the age of twenty to a commission in the Royal Engineers, he has since had a remarkably successful career. He was railway traffic manager at Woolwich Arsenal, Director of Railways during the Dongola Khartoum expeditions, Director of the Egyptian Railway Board, and Commissioner and Commander-in-Chief of the Protectorate of Northern Nigeria.

CARDOME

A ROMANCE OF KENTUCKY

By ANNA C. MINOGUE CHAPTER X

"Mrs. Powell surely has no cause to complain against fate," exclaimed Hal, turning his boyish face from the carriage window.

"Why so regretful a tone, Hal?" asked Virginia; "you would not have the weather different?"

"Well, honestly, Virginia," he said, his laughing blue eyes on her, "I wanted it to rain, at least to shower, to save old Ike's reputation as a weather prophet."

"The oracle of Cardome has spoken!" said Hal, bowing; then, "We are nearing the Park. I know Miss Fortunata has sighted our carriage. I can tell it by the fluttering of my heart. I wish Mrs. Powell's invitation to come over early had included Bess. Under her wing I could face the awful Miss Sears."

"You seemed very anxious to come with us," remarked Mrs. Todd. A sudden warmth showed on the young tanned face at the words, but Hal Todd was never disconcerted for any length of time.

"Mother, dear," he exclaimed, "do you think I could permit you and Virginia to travel over this long, lonely road unattended? Timid I may be, as is the nature of a weak man, before the imposing face of a Minerva sprung full grown from the head of Jove, but my sense of chivalry is such as becometh a Kentuckian, or a Todd, as Thomas would say. Hello! what's this we have! Clay Powell and Mr. Davidson! I wonder if she formed them into a committee of reception to meet all her visitors at the gate!"

Mr. Davidson's hand rested on the rein of the horse's bridle, as he conversed with Powell, who had walked with him to the gate. Quite unexpectedly that morning the master of Willow wild had announced his intention of returning to his own home giving as his reason that he had no inclination to mingle with the gay crowds the evening would bring; and, much to the surprise of Clarisse and Mr. Powell, his hostess had not made the slightest demur.

"I can not argue with you," she said. "So long has he been since I have mingled with the world, I have forgotten how to fence dexterously. But Mrs. Todd can tell you that there was a time when he who carried off the trophy from a combat of words with me was as well armed as he was skilful. Perhaps, after a sojourn at the Blue Lick, where I expect to meet none more many of my old antagonists, I shall find myself, as Hal would say, and she glanced at that young gentleman, who was sitting on a low sofa by Clarisse; and after practice, I shall be better able to defend myself against your arguments."

"You need not hope for the assistance of men of that type," she said, in her rasping tones. "They will scarcely uphold a creed, one clause of which they deem detrimental to their own interests."

"But the fundamental principle of that creed is the safeguard of their liberty," he replied.

"The unthinking masses do not discriminate as nicely as you do," she insisted.

"Then they should be taught to do so, in their own interests," he commented.

"To afterward turn their knowledge against their teacher!" she returned.

"That is a secondary consideration," he replied. "If we do honestly our duty, we are not held to account for results that may follow from a wrong acceptance of it, for misconstructions of the truth we have striven to rightly teach."

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picture Hal had seen on this man's desk. He held her eyes, and it seemed he had thought, for a second, then she heard his whispered words, saying, "Be good to her!" Then the master of Willow-wild mounted his horse and rode away. The carriage rolled in between the tall stone pillars of the gateway, leaving the two young men standing where the finely gravelled drive, with a wide sweep, joined the white road, little dreaming what fate one should, on a not far distant day, meet in that very spot. As Powell turned from the disappearing figure of Mr. Davidson, he met Hal's great blue eyes, whose happiness was contagious.

"You look as if you had lost your last friend," said the latter, laughing. "I have just parted with my only one," said Clay Powell, "the best and truest friend ever man had."

"Don't say your only friend, Mr. Powell," said Hal, in quick, nervous tones, which always betrayed his emotions. "Did you not say at Cardome we should be friends? Have you so soon forgotten?"

"No, I have not forgotten, Harold. I could not forget one so generous as yourself. But you know the friends to whom we turn as a child to its mother are few."

"I would be one of those few," said Hal, "yet I do not ask this favor until I have proven my worthiness to receive it."

"There could be no favor given in making a friend of Harold Todd," said Powell, slowly; "nor are the years or deeds needed to prove your sincerity. I am vastly richer to day than yesterday; I have gained a new friend. He reached out his hand which Hal clasped; then they turned toward the house."

"The ladies were in the second parlor, and as the young men entered the room they were somewhat surprised to hear Mrs. Powell saying to Mrs. Todd: 'Yes, I think I shall join your party at the Blue Lick Springs, and have Clay come with me. He needs a few weeks' relaxation from all work, in order to prepare himself for the ordeal that awaits him next winter; from what I hear his election is a certainty.'"

"What a sudden determination, Cousin Angie!" exclaimed Clarisse; and she, becoming aware of the presence of the men she turned and greeted Hal, but in rather chilly tones.

"I was arranging a vacation trip for you—Clay" (it was noticeable that Mrs. Powell always paused before speaking his name). "One I hope will be agreeable, as I know it would be beneficial."

"You are very kind and considerate, Mrs. Powell," he said, taking a chair not far from hers, "but I fear that it will be impossible for me to accept your hospitality. I have already overstayed my time. Every day is needed now, for I assure you my vacation is not certain. I shall have to work for it."

"Then you can have no better field than the Blue Lick Springs will be for the next two months," she returned.

aside had relieved the conversation of its stage effect. "I believe everything, Miss Sears!" he replied. "If you were to tell me that trees grew root upward, I should believe it—that is, if you told me," he added, with a quiet emphasis on the pronoun.

"Very like you would if I were ever to tell you anything so utterly absurd," she remarked coolly. "You must have a very pliant conscience!"

"Alas! I fear so," he exclaimed, in Asia, or Africa, and some wild-eyed savage were to break upon my startled vision and brandishing a war-club, order me to get down on my knees to worship his idols—or do pagans worship on their knees, Miss Sears?"

"How should I know?" she returned. "I am not a pagan."

"If my brother, or Mr. McDowell, or other cavalier, held my enviable place at this moment, he would ask: 'May not a goddess speak and tell the posture of her suppliants?' I, however, am but a plain, blunt man, who has neither wit nor words, nor worth action, nor utterance, nor the power of speech;" and as he repeated the quotation, he slightly raised his voice and sent an effective glance toward Virginia.

"Are you not unjust to yourself?" said Miss Sears; "as unjust as was Mark Antony to himself?" and Hal wondered if that were a fine piece of sarcasm, or a desire to show her Shakespearean acquaintance. "Why didn't your brother come over this morning?" she asked, trifling with the lace edge of her handkerchief.

"I would not let him," he replied, promptly.

"Have you appointed yourself his guardian?" she inquired, lifting her slow, heavy eyelids and looking him full in the face.

"He has one already," said Hal, returning her gaze steadily.

"Father," he said, a smile lighting his face. "We're not twenty-one yet."

"I should have thought him older," she said. "He is so sensible and intellectual. But you would have no trouble in convincing one of your youth, he said, sadly, running his fingers through his beautiful chestnut hair, "it is difficult for strangers to believe that Tom and I are of the same age. That's the misfortune of being labelled light. Thomas looks fully five years older than he is because his cranium over is black and his skin is what a lady novelist would call a rich olive—is that right?"

and he looked slowly over her dark face, which suddenly warmed.

CLOSING THE CONTRACT

In the eyes of her admiring husband, Mabel Conover had never looked more attractive. She was seated at a low dressing table, her face brought into high relief by the electric light globes which were turned full on her and which threw back the reflection in the oval French mirror.

Mrs. Conover rose from her chair and turned her back to her husband, while he patiently brought together hooks and eyes and snapped in place a multitude of patent fasteners. When the last hook had been slipped in place and the final fastener pushed in, he sat down.

"Ralph," said his wife, affectionately patting his broad shoulders, "you are not much of a success as a dress hooker, but," here she smiled, "I don't believe I'd want a husband who was."

"Any man would be glad to do things for you." The man leaned down. "You never looked better than you do to-night, and you never had a dress that was more becoming."

"I'm glad you like it, for I went to a lot of pains to get the dressmaker to fit it exactly right. You see it means a lot to me, this visit. Do you realize, Ralph, here we are, week-end guests of the Severances in one of the smartest homes on Long Island?"

"Being invited here," she went on, thinking aloud rather than talking to her husband, "will bring a flood of dinner and dance invitations this spring, and from the right sort of people, too. I know of women who would pay well to be known as one of the week-end guests at the Severance cottage."

"It means more than that," Conover put in, standing near his wife and dropping his voice. "You remember that contract I was figuring on so long—the one that I used to bring home at night and do the extra work over?"

"For the bridge?"

"Yes, well, Mr. Severance is the chairman of the board of directors of the company that is to build that bridge."

"Then he is going to give you the contract? And that's why he invited us here?"

"I am not sure."

"That's not the way business deals are generally entered into. If he wanted to give me the contract, he had only to do it in the office and call me up."

and unconsidered marriages; but should the husband of a few individuals be a valid argument for a system that undermines the family—the foundation of which our social organization is built? This, it seems, to me, aside from religious considerations, ought to be taken into account by those who plead for looser divorce laws," Ralph replied.

Mrs. Conover, at her husband's right, leaned nearer and spoke in an undertone:

"This is no time to talk religion. Do you want to spoil it all?"

But Ralph's table partner was one of the multitude of those who like to talk and hate to listen, so his answer to her query passed unheeded. The lady was already giving her opinion of the new style dancing and had forgotten the subject of a moment before.

Views about the war, politics and the theatre carried the conversation through the remainder of the dinner and when they left the table newer guests, asked for the latter part of the evening were already arriving. When those at the dinner scattered back into the long hall, they found the rugs rolled back and a small orchestra stationed near the stairway.

Both Ralph Conover and his wife were good dancers. The crowd of young people, the dancing set of Long Island, took them into their ranks at once.

"I'd love to have a house like this and give a party," Mrs. Conover said to her husband during one of the few dances they had together.

"If I get the contract, we will be well started on the way toward having one."

After the last automobile of young folk had whirled away from the house, Conover and his wife talked over the events of the evening.

"I'm sure of one thing," Ralph yawned, "if I don't stop gossiping about my neighbors and go to sleep, I'll never be up in time for church in the morning."

"Church?" Mrs. Conover started. "Surely. The church here is around the turn in the road, at the left of the monument we passed on our way here. The late Mass begins at 10 o'clock, which will give us plenty of time if we don't stay awake all night talking."

"But, Ralph, the people here! We are the only Catholics in the house, and you don't want to be conspicuous. Did Henry Severance, or his son, say anything to you about going to church?"

In the director's room of the International Railway office half a dozen chairs had been hastily pushed back from the mahogany table and a uniformed clerk was gathering up penicils and pads.

President Harry Severance shook hands with the departing directors and passed through a door at the rear into his private office. He did not go to his desk, but stood looking over the splendid panorama before him. He was going over in his mind the result of the directors' meeting, and thinking of the opportunities they had placed in the way of a young man. Severance had passed the meridian of life. He had won the battle for success and had realized his reward in wealth, power and distinction. Yet he felt that he would willingly give it up to be young again and have the joy of conflict and victory that he felt sure was in store for the man he was about to summon. Going to his desk he pressed the button. His secretary responded.

"Get Mr. Conover on the wire and ask him to come to my office."

In ten minutes Mr. Conover was there.

"Mr. Conover," the president began, "our directors met to day and gave final consideration to the awarding of the bridge contract. I don't mind telling you that the decision lay between Donohue and yourself. Both bids were substantially the same; the standing and reputation of the bidders were equally satisfactory. But there is an element in every contract—the element of character. That is what counts most, after all, in the business world. They had asked my report on both, and that was why I invited you both to my home."

"It was your stand on the matter of going to church that influenced my final decision. I am not a church member, but I understand the Catholic attitude, and I like to see a man true to his convictions. I may or may not agree with him—we can't all see alike—but they are his convictions, and he is known by them. If a man is faithful to his ideals, to the religion to which he is pledged, it shows that he has the one thing most needed that he will be faithful in other matters, faithful when no one is looking. This is, in substance, what I reported to the director and they closed the contract by awarding it to you on a unanimous vote."

Ralph was too excited to do more than nod his thanks and acceptance.

"And now the matter is settled, I want you to come to lunch with me. We can go over the details then."

"Certainly," said Ralph. "You don't mind my using the telephone a minute, do you? I want to send a message," here Ralph smiled—"it's to my wife."—Horace Foster in the Rosary Magazine.

G. K. CHESTERTON TELLS WHY HE IS NOT A SOCIALIST

I have been asked to give some exposition of how far and for what reason a man who has a faith in democracy may nevertheless stand outside the movement commonly called Socialism. If I am to do this I must make two prefatory remarks. The first is a short platitude; the second is a rather long personal explanation.

The terse and necessary truism is the expression of ordinary human disgust at the industrial system. To say that I do not like the present state of wealth and poverty is merely to say I am not a devil in human form. No one but Satan or Beelzebub could like the present state of wealth and poverty. But the second point is rather more personal and elaborate; and yet I think it will make things clearer to explain it.

I do not wish Jones and Brown to share the same cigar box; I do not want it as an ideal; I do not want it as a very remote ideal; I do not want it at all. I want Jones by one mystical and God-like act to give a cigar to Brown and Brown by another mystical act to give a cigar to Jones. Thus instead of one act of fellowship (of which the memory would slowly fade), we should have a continual play and energy of new acts of fellowship keeping up the circulation of society.

Keep in mind, please, the purpose of this explanation. I do not say that these gifts and hospitalities would not happen in a collectivist state. I say they do not occur to Socialists. I know quite well that your immediate answer will be: "Oh, but there is nothing in the Socialist proposal to prevent personal gifts." That is why I explain thus elaborately that I attach less importance to the proposal than to the spirit in which it is proposed. When a great revolution is made, it is seldom the fulfillment of its own exact formula; but it is almost always in the image of its own impulse and feeling for life.

I believe very strongly in the mass of common people. I do not mean in their "potentialities." I mean in their faces, in their habits and their admirable language. Caught in the trap of a terrible industrial machinery, harried by a shameful economic cruelty, surrounded with an ugliness and desolation never endured before among men, the poor are still by far the sanest, jolliest and most reliable part of the community.

But one thing I should affirm as certain, the whole smell and sentiment and general ideal of Socialism they detest and disdain. No part of the community is so specially fixed in those forms and feelings which are opposite to the tone to most Socialists; the privacy of homes, the control of one's own children, the mind of one's own business. I believe I could make up a sort of creed, a catalogue of maxims, which I am certain are believed, and believed strongly, by the overwhelming mass of men and women.

For instance, that man's house is his castle, and that awful prophecies ought to regulate admission to it; that marriage is a real bond, making jealousy and marital revenge at the least highly pardonable; that vegetarianism and all pitting of animal against human rights is a silly fad; that on the other hand, to sum up all in a silly fad, but a symbol of ancestral self respect; that when giving treats to friends or children one should give them what they like, emphatically not what is good for them; that there is nothing illogical in being furious because Tommy has been coldly coddled by a schoolmistress and then throwing saucers at him yourself. All these things they believe and are absolutely and eternally right. They are the ancient sanities of humanity; the ten commandments of man. Now, I wish to point out to you that if you impose your Socialism on these people, it will in moral actuality be an imposition and nothing else. You may get them to give a vote for Socialism, but they do not believe in the Socialist ideal; they are too healthy.

Thinking thus Socialism does not hold the field for me as it does for others. My eyes are fixed on another thing altogether, a thing that may move or not, but which, if it does move will crush Socialism with one hand and landlordism with the other.

That is my answer. I am not a Socialist because I have not lost faith in democracy.—Tablet, Brooklyn.

STREETS THAT ECHO VOICES OF THE APOSTLES VIVID MEMORIALS OF FOOTSTEPS OF SAINTS PETER AND PAUL IN ROME

Says the correspondent of the Boston Pilot: The inexhaustible abundance of historical records and venerable traditions associated with every remnant of ancient Rome presents to the thoughtful visitor a world of ideas and facts that lends an absorbing attraction and a helpful light to him in his wanderings through this city.

It has been asked: Is there anything new to be said about Rome? There are aspects of it which are strikingly strange. At the present moment the dwellers in Rome are turning their thoughts to the proximate celebration of the feast of the two glorious apostles, Saints Peter and Paul, on the 29th of June.

The memories of these two great patrons of the city—some might almost say the memorials of them—are sufficiently numerous in Rome as to render it possible for a Christian traveller to follow their footsteps on the highways and in the streets from their arrival in the city to their death and burial. This is a notable outcome of the permanence of the story of their lives here—a permanence of eighteen centuries and a half.

ST. PETER IN ROME The most rabid and ignorant anti-Catholic hesitates to assert nowadays that St. Peter was never in Rome. Even Ernest Renan, the bitter antagonist of Christianity, admitted the presence of the apostle and his death in the Eternal City. By what route he travelled, and by which gate he entered is not historically known; but an old tradition relates that he came up the Tiber and landed in the

TO BE CONTINUED

Travellers, district, where there was a "ghetto" or Jewish quarter.

Of St. Paul's journey to Rome a very detailed account is given in the last chapter of the Acts of the Apostles. We see the landing of the Apostle at Puteoli—now Paestum, not far from Naples—after his journey from Malta in the Alexandrian ship, "whose sign was the Castor." He is met here by "the brethren" and tarries with them several days; and then he proceeds on his journey by the well-known Appian Way until he reaches "Apollonia" and the "Three Taverns," to which "the brethren" came to meet him all the way from Rome.

THE THREE DIVINE SISTERS

FAITH, HOPE AND CHARITY

They are of heavenly origin; pure, chaste, peaceable, kind, loving, benevolent, and attractive. Their charms ever please; their society is always agreeable, and they are never known to exhibit any improper feelings one towards another. They have lived together for generations, and yet they are as youthful, as confiding, as hopeful, and as lovely as ever.

Her banner is inscribed "Strong in Faith." "This is the victory that overcometh the world: even our faith." This she exhibits everywhere, and with its exhibition exerts a mighty influence, and performs an incalculable amount of good.

Beyond the Gate on the Appian Way, the Church of "Domine Quo Vadis" marks according to tradition, the site where St. Peter beheld the vision of Christ going to Rome to be crucified again; and hearing this word the apostle returned to meet his death by crucifixion in the Circus of Nero.

In the great church that now occupies the site of this Circus, the altar in the left transept marks the spot of St. Peter's martyrdom; and a few paces distant is the great altar that surmounts the tomb of the same apostle. His fellow laborer, St. Paul, rests on the splendidly magnificent church of St. Paul, beneath the principal altar, a mile and a half from the site of his decapitation at a place called "Ad Aquas Salvias," where stands the Church of St. Paul at the Three Fountains.

But there are ancient buildings partly incorporated into churches, which have echoed to the voices of the apostles preaching the Gospel of Christ to the Hebrews and the pagans of Rome. The house of Aquila and Priscilla on the Aventine Hill, is one of these; and the house of Pudens on the Viminal Hill, known as the Church of St. Pudenciana, is another. There are memories of St. Peter's preaching at sites which are now consecrated by Catacombs; and there are many legends of the apostles in other parts of the city.

Perhaps one of the most interesting memorials of them, though not contemporary, but in all probability handed down throughontemporaries, is the likeness of both Apostles found in the Catacomb of Domitilla on the Ardeatine Way. These portraits are set together in relief on a bronze plaque, or medallion, circular in form, and without the frame measuring two and seven eighths inches in diameter. The reliefs are busts and they face each other: St. Peter on the spectator's right, St. Paul on the left. This medallion is preserved in one of the cases in the Christian Museum that is within the precincts of the Vatican Library, and small as it is, it is one of the most precious treasures of that collection.

This bronze plaque, in the opinion of De Rossi, furnishes us with the most ancient specimen which has been brought to light of the portraits of the two apostles. No one has ever doubted, for a single instant, he says, that these are the likenesses of the princes of the apostles.

P. L. CONNELLAN.

THOUGHTS FROM ST. TERESA

Let us never voluntarily dwell upon the faults of others when they present themselves to our minds; instead of dwelling on them let us at once consider what there is of good in these persons. . . . No one should think or say anything of another which he would not wish thought or said of himself.

True perfection consists in a perfect love of God and our neighbor; the more perfectly a soul observes these two commandments, the more perfect does she also become.

Let us bless God that we are children of His Mother; let us imitate her and consider our great happiness in having her as our patroness and advocate. The devotions we practise in honor of the glorious Virgin Mary, however trifling they may be, are very pleasing to her divine Son, and He rewards them with eternal glory.

Death is welcome to one who has always feared God and faithfully served Him.

What does it signify if we are calumniated, despised, outraged by men,

question she answers not verbally only, or in writing merely, but by munificent acts of liberality and generosity.

Selfishness so common in the nature of others, is far removed from hers; it has no place in her affections; she has no room for it in her heart; she is entirely excluded from her soul, her conversation, her habits, and her ways.

Her general deportment, her reputation, and her influence all correspond with her honored and distinguished appellation, Charity or Love. It may be thought difficult to decide which of these charming sisters is the most beautiful, prepossessing, and lovely. They all possess and exemplify distinguished and heavenly traits of character. Sister Faith sees what is to be done. Sister Hope gives alacrity to the doing, and Sister Charity performs the work. Faith says: "There are good things prepared." Hope asserts: "They are prepared for me;" and Charity affirms: "I will walk worthy of them, possess and enjoy them."

They are all three prepossessing, attractive, and lovely; but we think Charity is the most fascinating, popular, and useful. Let us keep company with and be united to these fair and charming sisters; such a triple marriage will do us good, and will receive a Divine blessing. It will brighten our prospects, enhance our happiness, and do us incalculable good. It will smooth out the rough path of life. It will be associated with all profit and no loss. It will increase our confidence, enliven our hopes, and inspire us with love one to another.—The Missionary.

POWER OF THE POPES IN DAYS OF OLD

WHEN AN APPEAL TO THE HOLY SEE WAS THE SAFEGUARD OF CHRISTENDOM

From the Baltimore Catholic Review.

One of the last words of the saintly Pius X. is reported to have been: "Alas, in former times the Pope might have been able to stop such a war as this. But what can I do?" In former days religious unity prevailed in Christendom, because the Catholic religion was taken to be the complete revelation of God's will, the supreme test of right and wrong, the absolute standard of life, private, individual, family or public. Men never questioned that. As a consequence the Pope was the father of Christendom, and men "saw in him not merely the type, but the real and highest organ of a power not of this world. The cause of the Pope was that of religion and holiness. Therefore an appeal to the Holy See was the safeguard of Christendom, because its legislation was based on a higher reason and on principles more righteous than those which informed the customs prevailing with the force of law throughout Europe. It was a "standard higher than that of national expediency, a commonly acknowledged law able to reach and visit crimes which national laws were ready to screen or were too weak to punish."

Lingard writes: "In an age which valued no merit but that of arms, Europe would have been plunged in perpetual wars had not Pope after Pope labored incessantly for the preservation or restoration of peace. They rebuked the passions and checked the extravagant pretensions of sovereigns. Their character, as the common fathers of Christians, gave to their representations a weight which no other mediator could claim, and their legates spared neither journey nor fatigue to reconcile the jarring interests of countries and interpose the olive of peace between the swords of contending armies."

Guisot also has said: "By methods of various kinds, the Church strove to check the tendency of society to violence and continual wars. It is a matter of notoriety that the Church struggled against the employment of force and devoted itself to the introduction into society of a greater degree of order and mildness. These facts are so well known that I am spared the trouble of entering into details regarding them."

This widespread adhesion to a Pope's decision on the rights and wrongs of a war constituted a moral sovereign which had to take into account. Let it be remarked that the weapons the Pope used were not carnal, but spiritual; their power was wholly moral, and its sanctions were found in the consciences and spiritual instincts of men.

The Popes never had temporal dominion over Europe, but as a writer has remarked: "Europe was a vast moral territory, of which the Pope was the supreme magistrate, on whom the eyes of all were fixed and to whom every one could appeal as the tutelary and incorruptible guardian of truth and justice. . . . The sole object of his authority was to secure for every Christian that future happiness which is the certain reward of virtue."

"Religious unity was the bond of the medieval frame of civil society, and, more than was also the life of those ordinances by which the Church sought to counteract the evils of the time and to ameliorate the condition of mankind. Thus we can understand the character and extent of the power of the Popes in former days—a power so terribly misrepresented in many quarters—called tyranny by others—"which was exercised to

guide the ignorant in the way and to protect him that had no helper against the mighty and the terrible."

Thus we can appreciate the benefits which mankind derived from the pacific influence of the Roman Pontiffs.

But the times have changed, as has been stated in a current magazine, and the present state of divided opinion and the highly developed lines of national cleavage allow the Pope no chance to exercise his ancient prerogative and power and to impose his wishes on combatants. Perhaps the world may now recognize how beneficial to its peace and security would be such power in the hands of Benedict XV., and how much it loses in the division of Christendom or from the lack of that religious unity of those former days which there existed a moral force to which all men did look, as the oracle of divine law, the organ of the just judgment of God.

THE HUNGER OF THE SOUL

No thoughtful Catholic will deny the need of Catholic participation in social activity, but amid the invitations to new forms of thought and labor and to new substitutes for old charities which the changing conditions of modern life hold out to us on every side, it is well that we should not forget the old wisdom that has kept the Catholic Church the only great teacher and teacher of the multitudes for thirteen hundred years. The new theories dazzle us and some of them ought to draw us, but we cannot be too often reminded that no panacea for social sickness that does not take into account the deeper springs of human vitality, and no reform of conditions that does not reform the man, can be of any profound or permanent value. We shall lose more than we gain if we minimize the spiritual in emphasizing the material needs. The most insatiable hunger of humanity has always been for the bread of the spirit, and we can not produce happiness in the most ideal material conditions if the soul is left unsatisfied.—Catholic Universe.

MORE CATHOLIC CHARITABLE BEQUESTS

Again Catholic charities have benefited under the will of a Catholic lady. Indeed, there has been a perfect rain of large bequests lately. Miss Mary Croft of Waterdale, Lancashire, who died recently at the great age of eighty two, has left \$5,000 for the benefit of the Catholic mission at Betham, Yorkshire, \$7,500 to found a bursar at the Catholic College, Upholland, Lancashire, for an ecclesiastical student; \$2,500 to St. Joseph's College, Cork, Ireland; \$1,500

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to the Catholic Blind Asylum, Liverpool; \$760 to the Archbishop of Liverpool, and the residue of her property also to the Archbishop, after the payment of minor bequests to certain clergy funds.

In the will of a Protestant person, published the same day, we read that the good gentleman, who had a fortune of some \$100,000, declared that

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LONDON, SATURDAY, JULY 31, 1915

THE NEED OF PARENTS TO FOSTER VOCATIONS

What are you going to do for your lifework? is a question that every child must be asked by his parents sooner or later.

What are my children's capacities? the wise parent will ask. The holidays are the time to discuss this question.

Christian mothers especially can in this respect do a great work for God. Upon a mother's influence great issues depend.

Without the prayers of his mother, Monica, the conversion of St. Augustine might never have taken place.

To a mother's prayers and pious example many saints have owed their debt. For the Christian mother's heart is always full of this question regarding her children.

How can I best help them to eternal life? Now is the time, Christian parents, to study the capacities of your children and the relation of these capacities to their eternal life.

This is the only wise viewpoint from which to regard the matter. This life only lasts a few short years at longest, and when it is over the only really important question for each of us will be: How have I used my talents to do the will of God?

The attainment of eternal life depends largely upon the choice of the right vocation. Parents may greatly help their children by the discernment and encouragement of the proper vocation.

The boy adapted for a lawyer must not be made a doctor. Misfits mean inevitable failure. Of course by the grace of God things may be achieved which would be otherwise impossible.

Thus remarkable business capacity, if subjected to the grace of God, may enable a man to be a useful worker for the kingdom of God.

What are your children's vocations? It is true that of recent years the attractions of commerce have been greater than ever before.

But the question must be decided in relation to eternity. For a boy who declares that business is the only thing for him there can be no doubt as to his place in life.

The tragedy is when a parent insists upon putting into business a boy who might have made an excellent priest. We all know such boys. They have, like David of old, a love for the house of God.

They like to serve Mass and receive Communion and show other signs of piety, such as visiting the Blessed Sacrament or a desire to gain indulgences, and a love for prayer. God does not leave his chosen ministers without marks of their vocation.

The marks are both intrinsic and extrinsic. Not merely must there be indications of personal fitness but also recognition of this fitness and admission by lawful authority. The definite call to the holy ministry finally comes from the bishop.

Have your children a divine vocation to the holy ministry or to the religious life? Years glide swiftly and priests grow old. Others must arise to take their place. Priests are not born ready-made. Their vocations have to be fostered.

Their confessor, their parish priest, their parents, their professors at the seminary all studied to develop their vocation. They were "the children of many prayers." To day they are to be seen celebrating Mass or preaching, and we almost forget they are the products of a long and supernatural process. We must foster these

vocations as our duty to God and to the coming generation. Those of our readers who are Catholic parents will watch for signs of a divine vocation in their children.

The first of these marks, says St. Francis de Liguori, is a good intention and the desire to serve God in the holy priesthood or in a religious order.

The second mark is talent and learning, and the third mark is positive virtue. To look for these marks of vocation is a duty which parents must owe their children but

merely owe their children but the whole Catholic Church. The boy who is adapted for the priesthood can only attain his proper development in the life of a priest.

And what can a parent wish better than that his children should obtain their proper goal not merely in this life but in eternity? What higher aim could a parent cherish than that by the grace of God his son should be a priest or his daughter a holy nun?

For the work of a priest surpasses in importance all else in this world. Who else but he can give to the faithful that greatest of all gifts—the sacramental life? The fruit of his work extends beyond this world.

Every Mass that is offered brings blessing not merely to the faithful on earth but to the holy souls within the veil. What earthly wealth or dignity can compare with the Catholic priesthood?

And in that great day when all life and work shall be tested by the divine standard, what social status among women will compare with the reward of a holy nun? These are thoughts that may be useful to parents in discussing their children's vocation.

A QUESTION ASKED BY THE MAN IN THE STREET

Why should I go to Church? is the question we all hear at times from the man in the street. This "man in the street" is of many types and his notions of religion are various.

The type, however, that supplies us with the title of our theme to-day is the one that never goes to Church. He is not an atheist. By no means. He acknowledges his belief in God but declares he cannot see the use of going to Church.

What can we say to this man? If he has a wish for truth and an earnest mind, we can refer him, first of all, to the universal fact in the history of all times and nations that men have worshipped God not merely interiorly but also in a public and exterior form.

"If you travel the world over," says Plutarch, "you may find cities without walls, without science, without kings or riches, but no one has ever seen a city that has not its temples and its gods, and I believe that a city without a foundation can more easily be formed and exist than a community without a belief in some deity. The need of external worship is deeply rooted in man's nature."

Back to the Bible, we can next turn, and can point out to our friend, the man in the street, that in the sacred Scriptures there is mention of external worship almost on every page. Abel, Henoah, and Noe, Abraham Isaac and Jacob, erected altars to the Lord. The Israelitish nation received various directions from God Himself regarding worship.

To this prescribed worship, all zealous Jews were faithful. Daniel preferred to be cast into the lion's den rather than omit his prayers and supplications to God. But perhaps our friend the man in the street may refer to the text of St. John, iv. 24: "God is a spirit, and they that adore Him must adore Him in spirit and in truth."

Well, these words are by no means opposed to the custom of external worship, but merely referred to those of the Jews who had changed their religion to one of mere externalism, and whose hearts were far from God. Christ Himself certainly approved of external worship. He frequented the temple and took part in the service of the synagogue. He was baptized by John. He taught us the "Our Father" and directed us to say it. He instituted the sacrifice of the Mass, and ordered his apostles to celebrate this sacrifice through all time.

The early Christians believed in the worship of God in common, and met in secluded places and in the catacombs during times of persecution, and sooner than abandon their worship of God in the Holy Sacrifice and in public prayer, they were ready to sacrifice their lives—so essential did they regard the custom of exterior worship.

Our friend the man in the street can next be introduced to the idea that external worship is necessitated by the fact that he possesses a body as well as a soul. With both, we

must worship God. With the soul we render interior worship, with the body exterior adoration. The reasonableness of worshipping God with our body as well as our soul is clear from the fact that the body is not merely a fleeting participant of the soul's life on earth, but will be raised in the general Resurrection, to receive eternal life and glory in heaven.

The man who talks of worshipping at home and abstaining from church soon ceases to worship God at all. This is the common experience. Exterior worship is needed to assist and increase the interior. The sight of a devout congregation is full of inspiration. The words of an earnest preacher convey an impression much more striking than the same sermon would be if read in a book. The devotional ceremonies of the sanctuary, reverent singing, fitting music—each has its place in promoting the fervor of interior worship.

The man in the street probably has children, sometimes he explains that he likes the children to go to church, though for himself he cannot see the use. This is illogical. If church-going be good for a man's children, it is equally certain that it must be good for the man himself. Nor is it merely subjectively necessary, but also objectively for the sake of good example.

RELIGION FIRST FACTOR IN SOUND EDUCATION "I am of the opinion that you should not begin the study of mathematics till you are, my dear friend, confirmed in the principles of religion."

So wrote Pope Clement XIV., when a simple priest, to a young nobleman of his acquaintance. The letters of this Pontiff have the mark of genius and are full of sound advice. "I am afraid," he writes to this young count, "that by applying yourself to a science which will admit nothing but what is demonstrative you will fall into the common errors of those mathematicians who think of making our mysteries submit to demonstration."

The above words were written in the year 1758, but they are equally applicable to the problems of to-day. Who has not met the mathematical or biological student who seemed to believe that a limited knowledge of mathematics or biology entitled him to pronounce upon the deepest problems of theology, after the most superficial study? Who has not met the man who discredits the miraculous on the ground that "it is contrary to experience"—a fallacy older than the Roman Empire. What can be sadder than the tragedy of an education distorted and misdirected and shorn of spiritual strength by the lack of first principles?

The first principles of education properly defined are to be found in religion. First of all, let us declare our belief in the principle that the object of education should not be merely the earning of a living, but chiefly the development of character. In order that character may be formed on proper lines religion is essential. It is for this reason that the Catechism is taught in Catholic schools. No better book could be studied for this purpose. The Catechism is a simple compendium of dogmatic and moral theology. It is valuable reading for people of all ages. It contains more truth in the first page than could be found in all the agnostic literature that was ever written. The very first question of the Catechism concerns a problem upon which atheistic philosophers in all ages have written reams of uncertainty and fantastic speculation. The Catechism answers the question in a single word:

Q. Who made the world? A. God.

What a difference God's wisdom makes in answering this question. All the pagan philosophy that was ever evolved by all the sages of Greece or Rome or of any clime or age has little to tell us in comparison with a few brief pages of Divine Revelation. The illuminative wisdom of the Catholic Catechism is simply due to the fact that it is based upon the words of God.

So the Catholic child learns from his early years that God was the creator of the world and of all creatures that are to be found in the world. He learns the central truths of the incarnation and of the sacramental life which our Lord instituted to restore poor fallen man to supernatural grace and a heavenly destiny. Not merely does the Catholic child find in his Catechism dogmatic truths but he learns from it important facts of moral theology:

Q. For what end did God make us? A. To know and serve Him here on earth and afterwards to see and enjoy Him forever in heaven.

In the above brief sentence is summed up one of the most valuable truths that anyone can learn. When we have assimilated the truth that it is our duty to know God, the education of our intellect will proceed on proper lines. When we have grasped the fact that it is our duty to serve God we shall be ready to proceed to the best advantage with the education of our will. We shall have the advantage of living with definite principles and with a certain object to live for. In learning the duty of charity to our neighbor, we learn the most important secret of right relations with our fellow men.

The school where the Catechism is taught stands for the principle that the value of religion should be publicly recognized in all institutions that claim to train the human mind. The child who is taught Catechism in his week day school learns to regard religious truth as an essential part of education, and not as a mere Sunday trifling. And the lessons learned in childhood cling in manhood.

THE PARENT'S PROBLEM OF THE DISOBEDIENT CHILD "What would you advise me to do with a boy who nearly always does the opposite of what he is told?" asks a correspondent whose twelve year old son has never yet learned to obey his parents. "How can I teach him to be obedient and respectful?" asks the father. "He seems to behave at school fairly well, but at home he is becoming a nuisance. What can I do to cure him?"

The problem is an important one. Every wise and well meaning parent desires his children to be obedient and respectful. But how to make them so? That is the question which puzzles many parents. There is no need to despair.

A boy can be taught most things under the sun if the right methods are employed. First of all, there should be daily prayer on behalf of the boy. The question is really a religious one, for it concerns the keeping of the fourth commandment: "Honor thy father and thy mother." Upon the keeping of this fourth commandment great stress is laid in Holy Scripture. Blessing shall attend all who honor their parents, say the Scriptures. The book of Proverbs is full of sound advice on the need of obedience and respect. "The wise son," we are told, "maketh a father joyful; but the foolish man despiseth his mother."

Of the beauty of obedience and respect, our Lord Himself gave an example, for though He was God, He showed pious obedience in His youth towards His mother Mary and the holy Joseph, her earthly protector. In His speech to Mary, our Lord always showed the most delicate respect, for he always addressed her as "lady," which is the real translation of the Greek *gynai* in its Scriptural context, for anyone who has read the Greek tragedies knows that the word *gynai* was a term applied to queens.

After prayer for the boy there should be further practical steps to make him obedient and respectful. It will take a little time and pains, but nothing worth having is ever achieved without them. There must be a definite plan to make a boy obedient. He should be given things to do and made to see that he must do them. If they are not done properly the first time, they must be done a second time, or a third time, and so on until they are properly done. There should be no arguments on the part of the parent, but simple directions. Every day there must be some small task to develop the boy's obedience. Too much of course must not be expected. Tasks should be chosen for the most part in which the boy can take an interest. These will give him the habit of steady attention. As he becomes accustomed to the daily tasks set by his father, he will develop the habit of obedience. He must not be overburdened by rules. Only a few rules are necessary, but these should be kept strictly. Lastly his father should make a point of never treating his son as habitually disobedient or disrespectful, but should speak of acts of disobedience as exceptions to his general good conduct. For its psychological law that people tend to become like that which they are habitually told they are, particularly in the case of the young whose minds are plastic and receptive of ideas.

The importance of the repetition of acts in the development of virtues is known to students of moral theology. Practical experience shows it to be a natural law. Even more important in the growth of virtue is the action of supernatural grace. Our friend's disobedient boy should be brought under its influence by frequent reception of Holy Communion, which is God's means of raising us to the supernatural life.

NOTES AND COMMENTS IN THE course of an address in Toronto last week, on China, the Rev. Robert Jaffray, a returned Presbyterian missionary from that country, told his audience that "missionaries are not nation-builders, and are not actuated by secular aims and ambitions." Whatever of a novelty this declaration may have been to his hearers it was none the less well to have recalled to their minds a principle so fundamentally Christian. The world has heard so much of the gospel of "shrift" and "progress" within the last three hundred years as to make it desirable to remind it of such qualities, however desirable, even necessary in themselves, are not the whole sum of Christianity; that something more is necessary for the welfare of the race than progression in the arts and sciences, or pre-eminence in the art of war. These latter qualities, if we may judge from published utterances, have been held up by the leaders of Protestant thought as the be-all and end-all of the Gospel message, and, in the same ratio, the Catholic Church, because she has refused to acquiesce, has been held up to scorn and obloquy as the foe to human progress. It will be another blessing which humanity will owe to the present War if it serves to restore the Sermon on the Mount to its proper place in the economy of the nations.

THIS REACTIONARY spirit, or something like it, has recently found expression also in the Atlantic Monthly, that whilom mouthpiece of New England Transcendentalism and neopaganism. Writing on "Protestant Paradox," this writer, while clinging to that spirit of "religious independence" which, much misunderstood, has been the animating principle throughout of the great schism, seems to realize something of the irreparable rent it has made in the Seamless Garment. "We have broken away," she says, "not only from the mistakes of the past, but also from its grand, slow processes of growth; we have brought violence upon ourselves. Doubtless, we cleared the air, purged religion, but we also shattered a very precious unity; we rent the seamless robe." Or: "Have not we Protestants had our fling now? We have reformed and changed and upset until the very walls of our creeds totter around us. Are we not rather tired at last?"

TO HAVE realized the mistakes of the past is the first great step in the process of reparation. And evidence is not wanting that the spirit of yearning, so pronounced in the Atlantic article, is not confined to an individual here and there, but is working its way upward through the whole fabric of non-Catholic Christianity. The desire for union among several of the sects is but one mode of its expression. This notwithstanding that, as the Atlantic writer expresses it, Protestant methods are better adapted to disruption than to unity. They do not seem to be able to lay their old habits aside. Obedience, patience, humility—the fruits bearing the seed of true unity, having been once rejected are not easy of re-adjustment in their conception of man's duty to his Creator. But the lesson may be learned and the present great upheaval may be but one means to so desirable an end.

HOW THIS RETURN is to be brought about no man can foresee. That the heaven is working in many minds signs multiply. The wish to believe, the weariness of irresponsible enquiry, the desire for security, all find their expression in such an utterance as this: "For binding up and healing we might allow the Catholic spirit a chance. Patience, humility, love—these gentle virtues would go far towards gathering up the threads of the robe and reweaving them. We have gone our own ways and may perhaps never return to the home of our Mother. But she lingers there still, and at her knees waits a blessing for every wandering child who will stoop to receive it. There can be naught but good

for us in loving her." So sighs the writer whom we have been quoting. But, why not return to the great Mother; why not put pride and misgiving aside and stoop for her blessing?

ON THE BATTLE LINE

FREDERICK RENNET'S despatch from Petrograd gives the view of the Russian General Staff as to the progress of the campaign in Poland. The emphasis is laid upon the undoubted fact that the Germanic armies are suffering heavy losses on all three lines of their drive against Warsaw. In the South, so tenacious has been the resistance encountered by Von Mackensen that he has again been compelled to change his front. His main advance is now being directed against a position near Trevalka, twenty miles west of Cholm. He has ceased to rush the trenches of the Grand Duke's army, and is now feeling his way in the hope of finding a weak spot in the Russian lines. The Germans claim that at several points they have broken through the lines and forced the Russians to retreat, but the fact that they captured Krasnostaw, only ten miles south of the Lublin-Cholm railway, last Sunday, and during the week have not been able to force their way to the railway, is a better measure of their progress than the flamboyant reports from Berlin. Less than ten miles in a week is mighty slow going for an army battling in Russia's vast spaces. It is not at all certain that Mackensen will be able to make any further advance without calling up heavy artillery, and the transportation of big guns over the Polish mud and sand roads for fifty miles will be a big job.

FOE FACES TRENCH WARFARE In the north Von Hindenburg has had no better luck than his colleague in South Poland. He made a rapid advance from Prazansyz to the Narow River ten days ago, but he has found his way south barred at the river, and has been unable to cross, despite repeated attacks all along the Narow lines. The Russians here have presented an unwavering front, and have launched effective counter-attacks from various bridge-heads and from the fortress of Novo Georgievsk. Between Ivanograd and Warsaw the Russians still hold a narrow strip on the west bank of the Vistula, which is very well entrenched and capable of protracted defence. The drive on Warsaw becomes trench warfare, and the Germans already know what the Russians can do in trenches. Warsaw is in peril, but the peril is not imminent.

OBSTACLES BEFORE THE HUNS While it would be absurd to say that a Russian withdrawal from the line of the Vistula to that of the Bug would not be a serious reverse, it must not be forgotten that the Bug River has long been regarded as Russia's second line of defence from invasion through Poland, and that at Brest-Litovsk, in the very centre of the position, is located one of the strongest fortresses in eastern Europe. The Bug is the dividing line between Poland and Russia. Of the region traversed by it the American Geographic Society's journal says: "It offers many advantages for obstinate defence. Along much of its course the river's banks are very difficult, and the country beside for long stretches is heavily wooded. Extremely bad roads, and lake, pond and marsh by the way add to labors of military advances here. The river forms one of the strongest lines of defence in the west of the Russian Empire. A network of feeding railways are laid to pour men and munitions into any sector of this line from interior points. From Petrograd to Odessa railways converge upon the River Bug. Furthermore, the river line is paralleled along the entire Russian Poland course—just as Germany's eastern frontier is paralleled by a railroad passing from the fortress in the north, Oswiec, through Bielestok, Bialsk, the fortress Brest-Litovsk, Kovel, to Vladimir Volynsk, in the south, just beyond the Galician frontier. Another branch of this railway runs from Brest-Litovsk, close beside the river, finally crossing the Bug and terminating at Cholm. Rising in Galicia, about 50 miles east of Lemberg, the River Bug flows west to Kamionka Busk, about 28 miles east-north-east of Lemberg, and then turns north-northwest to the Russian border. In Russia, for a large part of its course, it flows north along the eastern borders of Poland. Northwest of Warsaw it leaves the Polish border, turns west and joins the Vistula River, 25 miles northwest of Warsaw, at the powerful fortress of Novo Georgievsk. To its junction with the Vistula the Bug traverses 450 miles, more than 300 miles being navigable. From Brest-Litovsk it is passable for larger river boats, while above the fortress is navigated by barges and rafts.

RUSSIANS SHOW FINE PLUCK German press correspondents in touch with the operations of Von Mackensen's army pay a high tribute to the Russian troops, who, crippled though they are by lack of ammunition, are showing splendid fighting qualities. In a recent engagement the Russian infantry, who had evidently exhausted their cartridges, overtook the oncoming Germans in their trenches, and resisted with the bayonet. So steadily did they fight

that it was only by the greatest efforts that the Germanic troops were able to turn them out. The statement that the Russians on the southern front, between the Vistula and the Bug, are digging themselves in may be true, but the entrenching is going on not with the intention of making a determined stand, but rather to enable the Russian rear-guard to economize in ammunition.

ITALY TIRED OF TURKEY

Italy has decided that Turkey has oppressed Italians quite enough. She has formulated a series of demands regarded as of sufficient importance to warrant coercive measures if Turkey refuses. Italy is now at war with Austria alone, but it is evident that hostilities against Austria's allies cannot be evaded.

GERMANS WERE REPULSED "In Lorraine, to the east of Pioncourt, the French repulsed a strong German reconnaissance. In the Vosges, north of Muenster, they occupied the summit of the Lings after a stubborn engagement and gained a foothold to the south of the summit in the quarries of Schratzmannelle and in Barrenkopf wood."

AUSTRIANS LOSE 12,000 Andre Beaumont, in a despatch from Milan, states that the Italians have captured 500 more Austrians near Goritz, making the total number of prisoners almost 4,000 during the past five days. The Austrian losses in killed and wounded have been very heavy on the Carso plateau, a Berne despatch putting them at 12,000 during Wednesday and Thursday. Despite this slaughter they are reported to be defending the ground inch by inch. New wire entanglements are constructed every night, which the Italians have to take in their advance next day. The splendid shooting of the Italian artillery makes an advance possible without prohibitive losses. Goritz is now reported to be under artillery fire, and it is the end will come quickly. In the Trentino progress along the Sugano Valley has been so marked that King Victor Emmanuel was recently able to visit quietly the towns and villages captured. He was received by the mountaineers with banners and cheering. Other points in the conquered territory were also visited by the King.

KILLED OLD MAN AND CHILD The Austrian fleet in the Adriatic is not entirely bottled up. Yesterday a scout cruiser and four torpedo destroyers bombarded the Italian coast town of Ortona, and killed an old man and a child. They also shelled some parts of the railway which runs along the coast. The Italians are using dirigibles for similar operations. On Wednesday and Thursday night bombs were dropped on the railway which runs through Nabresino to Trieste, and has been used largely for the provisioning of the Austrian army on the Isonzo. On both occasions the Italian aviators, who are among the most daring in Europe, got "good results," and the dirigibles returned undamaged despite a violent cannonade.

GERMAN SUBS. DRAW BLANK So far as British vessels are concerned the German submarines drew a blank during the week ending yesterday. Not a single British merchant ship or fishing craft was sunk. During the week under review, one thousand three hundred and twenty six vessels of more than three hundred tons each arrived at or departed from ports of the United Kingdom.—Toronto Globe, July 24.

AMUSING IDEA The idea that they were Protestants who got or forced Magna Charta from King John seven hundred years ago is almost as amusing as the claim that St. Patrick who converted the Irish fourteen hundred years ago was a Protestant. Speaking the other day at a Protestant meeting in England, and in connection with the seven hundredth anniversary of the great Charter, the Protestant Bishop of Lichfield said: "He supposed they all knew that the Church played a great and noble part in the drawing up of Magna Charta and in the inducement of the king to seal it. The undoubted leader of the nation at that time was Stephen Langton, Archbishop of Canterbury."

But, needless to say, the Church that "played the great and noble part" was not the same as that to which the Bishop of Lichfield belongs. Stephen Langton wasn't a Protestant. There were no Protestants known or heard of in the world for three hundred years after his time. Langton was appointed by a Pope and consecrated by a Pope, as was St. Patrick seven hundred years before. —N. Y. Freeman's Journal.

It is good to prostrate ourselves in the dust when we have committed a fault, but it is not good to lie there. In the loving economy of God's providence, every step we take to assist the Holy Souls is a step farther on our own way to Heaven. —Rev. Joseph Farrell.

The hardest thing in the world is self-control, and the saving of money means the exercising of self-control in all directions at once. That is what makes saving so hard for most of us.—Platt.

SIDELIGHTS ON THE GREAT WAR

"LUCK TO THE MUNDERS"
Enthusiastic reference is made (says the Freeman's Journal) in a letter signed by five Limerick men of the Royal Munster Fusiliers to the heroism displayed by Father Gleeson, the gallant Tipperary chaplain, during a terrible bombardment by the Germans on Sunday, May 9. The writer is Private Danaher, and the other signatories are Privates Squires, Bowman, Lynch and Whelan. It was terrible—houses, chapels, trees and bodies flying in the air. Still Father Gleeson stuck to his post attending to the wounded and the dying Mundurers, and shells dropping all around him. Indeed, if anyone has earned the V.C., Father Gleeson has. He is a credit to the country. He has been taken, and has brought luck to the Mundurers since he joined them.

HIS LAST KISS FOR THE FLAG
A letter in the Echo de Paris: "The real spirit that is France, a faith of purpose, a divine belief in duty, and a wonderful resignation when that duty is done, a death amid the glory for which the soldier has fought"—taken from an article in T. P.'s Journal of Great Deeds in the War:

A young French soldier, named Courbel, was dying in the hospital at Flury-Meudon from wounds received in battle. His father and a male nurse were bending over him to catch his last words. "Brother," said the dying man to the nurse, "I know that I have but a few moments to live; but before I die I would like to kiss the flag." The flag was brought to the young soldier clutched it, pressed his lips to it, and died.

A WOMAN'S SACRIFICE
And the following incident, from the same source, goes to show that the men in the fighting line are supported by a similar spirit in the women whom they have left behind. It is a pathetic story of courageous self-sacrifice:

In a little Northern town in France, through which troops are passing just at present, a woman in deep mourning called on the Mayor. "Why have no soldiers been billeted on me?" she asked. The Mayor rubbed his nose and blew it hard. He knew her son had been shot a few days before, but couldn't find the voice to tell her. "I thought that in your sorrow—they would remind you," he said at length. "They would console me," she said. When a young and very dirty sergeant got to the house he found it lighted as though a festival were on. In his room was a well known French family champagne at dinner. The mother was in a pretty spring dress, waved good-bye from the doorway next day. "No," she said to the Mayor; "I didn't tell him about my son. It would have been a mistake to talk about my loss to a soldier on his way to fight." And she went quietly indoors and put on her black mourning clothes again, concludes the narrator. In her soul the joy of sacrifice; in her life a sorrow that shall remain till the day breaks and the shadows flee away.

TRAPPISTS IN THE FIGHTING LINE
The Very Rev. Pere Jean Baptiste, Prior of the Trappists at Wood Barton, Kingsbridge, Devon, has received a letter from Father Gabriel, one of his community, who is now in the French Army, having been called up last August, and is at the present moment in the trenches. He belongs to a well known French family of organ builders, and himself some time ago repaired the organs at Plymouth Cathedral and Syon Abbey. The Rev. Father relates how he says Mass every Sunday for the company to which he is attached. The men go to Confession and Communion. The voice of the cannon, he pointedly says, speaks a most powerful sermon. The men wear badges of the Sacred Heart, some on their service hats, others on their breasts. Father Gabriel in descriptive language tells how he celebrates Mass in the trenches—which is only 30 yards away from the German walls with the barbed entanglements as well, the sky as a roof, and the guns as organ accompaniment. The only music on a particular occasion was that supplied by a little bird which warbled on a solitary bush which had been left undismembered. He says he has had many narrow escapes, but up to the present has kept clear of injury although on one occasion his head was singed through his being in rather close proximity to a shell that burst in his trench. Pere Alphonsus, another member of the community, is at present acting as infirmarian in a Parisian hospital devoted exclusively to the care of French military and naval officers. For some time after he enlisted he fulfilled a similar office at the front, and so meritorious was his work that the French Government sent him to the Parisian Officers' Hospital. There he has three officers and an admiral under his individual care. The other day a pleasing incident occurred. One of the officers was leaving after having been restored to health. A little way off he observed the humble Trappist. The officer approached him and shook hands, bidding him farewell, and thanking him for the care he had given him. Brother Joseph Mary, another of the Trappist community, has also been in the firing line. He is at present suffering from a badly damaged ankle and has been sent back to the base, but will return to the front as soon as he is fit again.

EARLIER CHILDREN'S MASS

A PLEA BY THE REV. DR. JOHN J. O'GORMAN AT THE CANADIAN EUCHARISTIC CONGRESS

If I venture to say a word in this discussion on Frequent Communion of Children, it is not with the intention of attempting to add to the magisterial exposition of this subject just given us by His Lordship, the Bishop of Charlottetown, but merely with the object of putting a question to this Eucharistic Congress relating to two minor obstacles in the way of the weekly Communion of children.

It appears to me that at least half of our work with regard to the Frequent Communion of children must necessarily be spent in getting all our children to form the Catholic habit of receiving Holy Communion every Sunday. At least 90 per cent. of them will in after life go rarely to week-day Mass. Hence, no matter how zealous or successful be our advocacy of daily Communion, this will ever remain the practice of a small, or at least, comparatively small minority. The Church will never oblige the faithful to assist at daily Mass; and the majority of the faithful will never do so. Hence, daily Communion is something which will never be adopted by the majority of Catholics—in our age, at any rate. On the other hand, since the Church commands assistance at Sunday Mass, the Church could quite reasonably command Sunday Communion, and thus bring the faithful back to the practice of the apostolic age, when Sunday Mass and Sunday Communion were inseparable. Even though the Church does not, and perhaps never will command Sunday Communion, the Church expects Sunday Communion of all her children who are bound by the precept of Sunday Mass. There is nothing extraordinary in this statement. Holy Mother Church expects all her children to assist at the Holy Sacrifice of the Mass in a perfect manner every Sunday. Since Communion is an integral part of the Mass, one cannot assist perfectly at Mass, without partaking of the fruits of that sacrifice in the Communion which completes it. Some few are unable to receive Holy Communion every Sunday, just as some few are unable to assist at Mass every Sunday. Yet just as the vast majority of people, despite ill health, distance from church, inclemency of weather, and pressure of unavoidable duties, manage nevertheless to attend Mass every Sunday, so the majority of our people, if they made the same effort, could receive Holy Communion every Sunday. The Church does not expect daily Communion of all her children. She indeed desires it, as does her Divine Founder, but she realizes that it is impossible for very many. On the other hand, she does expect Sunday Communion of all her children. She considers the Sunday Communion as just as possible and just as feasible as the Sunday Mass, of which it is a part. Not only is this practice possible, but I believe that some of us will yet live to see the day, when the majority of our parishioners will receive Holy Communion every Sunday.

How can this be brought about? First of all by training all our school children to receive Holy Communion every Sunday. Of the many obstacles to be overcome before this can be done, I wish to refer merely to two minor ones: the hour of children's Saturday confessions, and the hour of children's Sunday Mass. The following rule as regards children's confessions on Saturday is in force in many city parishes: "Children should not be sent or allowed to go to confession on Saturday evenings, unless they have outside work preventing them from coming at any other time." Nor while it is clear that a church, no matter how well staffed, cannot possibly hear the confessions of all the children of the parish on Saturday night, nevertheless it is not preventing children from receiving Holy Communion, to make such a rule as I have just quoted? A boy may quite reasonably want to play baseball Saturday afternoon and go to confession Saturday night. A girl may be thus forced to make the choice between an outing on Saturday afternoon and the opportunity of going to confession and Communion. Would it not then be better to drop the rule barring children's confessions on Saturday evenings? Some few children may even be unreasonable, and without cause come when the priest is busiest hearing adults' confessions; but these will be the exceptions. I fear that sometimes at least not giving children more freedom in the hours of confession on Saturday prevents their Sunday Communion. The other matter bearing on the Sunday Communion of children is the hour of the children's Mass. In many cities it is customary for all children to attend on Sunday a children's Mass, which is frequently at 9 o'clock, 9:15 or 9:30. Now the question I wish to put to this Canadian Eucharistic Congress is this: Does the comparative lateness of a 9 o'clock or 9:30 children's Mass prevent children from receiving Holy Communion? Will not the majority of them want to take their breakfast before Mass, as it may be perhaps 10:30 or 11 o'clock before they get home? If the children's Mass were at 8 o'clock, could not all the children except those of very lazy and careless parents, come just as regularly and punctually, and would it not be a very easy thing for all to come

fasting? Would it not in that case be easier to induce all the children to form the Catholic habit of receiving Communion every Sunday? Such a change would require a rearrangement of the hours of some of the other Masses, and as regards the Masses for which pews are rented, a parish priest will naturally be slow to disturb his present regulations as regards hours of Mass and renting of pews, unless it be shown that a change would really be advantageous. Personally, much as I have ever desired an 8 o'clock children's Mass, I have thus far found it more convenient to have it at 9:30. Yet I fear that it is a mistake to have it so late. Perhaps some one who has more experience will give his opinion on the matter. One thing at least is certain, the children's Sunday Mass belongs to the category of those early Masses which are Communion Masses—that is, Masses where practically all present are expected to receive Holy Communion.

A LETTER FROM CARDINAL MERCIER

The following letter, written in English by Cardinal Mercier to Cardinal Bourne, and dated March 17, was received at Archbishop's House only on July 1:

Archevêché de Malines, 17th March, 1915. Dear Eminence,—Circumstances have made it impossible for me to write sooner to express my gratitude for the munificent gifts which Your Eminence has collected on behalf of the sorely tried population of Belgium and I do not even know when this will reach its destination. Allow me also to refer to the magnificent charity displayed by all the inhabitants of the United Kingdom, both high and low, to the refugees of our unfortunate provinces. Flooding refugees from their homes, thousands upon thousands of men, women, and children were welcomed with open arms to the homes of countless Englishmen. And when the Englishman's home was too small to accommodate all those who had no shelter, palaces, hotels, houses were hired and furnished, so that none should be grieved.

But all this was not enough, and England, notwithstanding the many difficulties she had to face so suddenly, yet found time and money to send help in many forms to those of us who were unable, through force of circumstance, to reach England, and were thus deprived of the sympathy which you all so lavishly bestowed on our fellow countrymen. Their letters praise the unflinching and unwearied hospitality which has been and is being so kind-heartedly extended to them. I cannot now do justice to this wonderful outburst of charity, which in itself is a consolation amidst our trials and sufferings. I trust, some day, a complete and detailed account may be written of all you have done for us. But what I can do is to tell Your Eminence, and all those, Bishops, priests, and laymen, who have helped to organize relief and contributed to alleviate our sufferings, how deeply grateful I am, and to assure you that the memory of British generosity will live on amongst us for years, for generations, to come. Let me end by telling you that, though labouring under some constraints, our hearts cherish the undimmed hope that, to apply England's proud motto, strengthened by God's help, and confiding in the justice of our cause, the day will dawn when our united armies will restore peace and liberty to our land, and then, without restraint, we will be able to proclaim our heartfelt gratitude, and show the world that even as Belgium preferred mutilation and endless suffering to the loss of honour, so also she will ever remember her debt to England. Believe me, dear Eminence, Yours very cordially in Christ, D. J. CARD MERCIER, Archbishop of Malines.

ST. JOHN AND THE FOREIGN MISSIONS

DEDICATED TO FATHER FRASER CHINESE MISSIONARY

The shortest book of the New Testament, the Third Epistle of St. John, contains the following important advice concerning the necessity and advantage of assisting missionaries to the heathen. St. John urges Gaius, to whom he wrote this letter, to continue his faithful work of helping these missionaries. Here are his words: "Whosoever dost a faithful work in what thou dost toward them that are brethren and strangers withal . . . whom thou wilt do well to set forward on their journey in a manner worthy of God: because for the Name's sake they went forth, taking nothing of the Gentiles. We therefore ought to support such, that we may be fellow-workers for the truth."

To teach the heathen Jesus (for there is no other Name under heaven given to men whereby we must be saved), these missionaries had set out. They had received assistance from Gaius before, and would seek it again, through strangers to him. St. John exhorts Gaius to equip them for their missionary work in a manner worthy of their dedication to the service of God. The reason why they needed assistance was that these missionaries followed the wise rule of not accepting contributions from

the Gentiles or heathens whom they proposed to convert to Jesus Christ. Then, as now, to ask the unconverted heathen to support all the expenses of a mission would expose the mission to failure. Hence St. John's general conclusion: "We ought therefore to support such, that we may be fellow-workers for the truth." St. John's meaning is only partially conveyed by the ordinary translations one sees of the first part of this verse. The Rhemes Version, like all the early English versions from Wyclif to the King James inclusively, translates thus: "We ought therefore to receive such." The Anglican Revisers, abandoning the "apollambainin" of the Textus Receptus for the more correct "hupolambainin," seek to express the special nuance conveyed by this word by translating it "welcome." Yet the full content of St. John's thought is not adequately rendered by either of these translations. The missionaries are not merely to be received and welcomed, but are to be so equipped that they may continue their work in a worthy manner. The Latin Vulgate correctly renders it "suscipere," that is, "support." We must contribute to their support that they may be able to continue their work. The object and advantage and reward of supporting such missionaries is "that we may be fellow-workers for the truth."

MOTHERHOOD

On earth there are many things sacred; motherhood is among them. In its marriage finds its chiefest justification and a vindication, too, because motherhood places the state of matrimony on a plane where woman is glorified and noble emotions replace sordid passions, causing men to bow in reverence before the mother and the clinging infant which she has brought forth for God and the state. The noble group is, the mother and her children, God given and God blessed, the support at once of civilization and the body politic.

There is no place for flippancy in a mother's regard; in her presence, thought, word and action should be as lofty as a man can make them. She is holy unto God, holy unto the state, holy unto her family, and the spirit of reverence should be poured out round her, even as sweet scented oil and precious wine.

What then is to be thought of those "advanced" women who, have been clamoring, now on the highway, now on the housetop, speaking of mothers in a brutal fashion, unworthy of the shambles as "breeders." One thing only; they were born some centuries too late; at least their sentiments would seem to indicate that they would make fit leaders of a bygone people whose god was not our God, but rather a thing of earth too vile for mention.—America.

MAKING ITALIAN METHODISTS

Methodistic pronouncements on the Church are generally diverting. In the last number of our church paper there has been no departure from time honored ways. Speaking of the Romish (sic) priests and in particular of their work among the Italians, the writer says: "They (the priests) are bending all their efforts to keep them in ignorance and to segregate them from all influences that would make them independent American citizens. Here is the meaning of the Parochial school, and here is our greatest danger." Passing from the particular to the general the writer goes on to state: "The Romanist (sic) Church arrests all progress, spiritual, intellectual, social, economic and national, and it saps those virtues which are essential to the development of the race." Here are charges comprehensive enough to satisfy even the most rabid hater of the Church; but they are so grotesque in their deliberate misrepresentation, so crass in their ignorance, as not to deceive even a Methodist. In proof of his statement the writer instances the Italian, and asks the reader to "name a few Italian poets, warriors, inventors, painters and musicians." Evidently, he thinks that Dante, Voltaire, Raphael, Michelangelo, and Palestrina were Methodists. Forced by evidence of the clearest kind the writer had just said, "These people (the Italians) have given us law and literature, science and philosophy, art and architecture, music and religion." They have in their veins the best blood of the world, and they need not beg brains of us or any other race. "Now every one knows that these contributions to the culture of Italy. . . . Rome has come from Catholic Italy." Yes, a few paragraphs later we read, "Roman Catholicism has failed to educate—the Italian." A startling lack of sequence surely!

It is not, however, to point out how far certain Methodists are willing to go in their official vilification of the Church that we call attention to the article from which we have quoted, but rather to chronicle the fact that the center of Methodistic propaganda among Italians is apparently to be transferred from Rome to the United States. The motive of the present movement is frankly not very evangelical. The Italians, 2,500,000 of them in America, are to be turned into Methodists, not by bringing them to Christ, but to avert the failure of Protestantism. "America," says the article, "is Protestantism's supreme hope. To fail in America is to utterly fail." A damaging admission this, in the light of the catholicity which Christ predicated of His Church. To fail everywhere, except in America, is not to "teach all nations." But how is this utter failure to be averted? "This is clear from the very title of the article: 'Greeks and Italians Once a Prize—Why Not Now?' Formerly the Methodist motto was 'America for Christ.' It has now become 'America for the Methodists.' For they know perfectly well, that the Italians do not become Protestants. Some of them may be persuaded by money to attend non-Catholic services, but it is almost universally true, that for an Italian to give up Catholicism is to give up Christ. To rob them of their faith is to make them scoffers at all religion, even at the Christianity that the Methodists profess. But 'America is Protestantism's supreme hope. To fail in America is to utterly fail.' Hence, the poor Italians must be baited, they must be turned into Methodists. There is indeed no danger that a larger measure of success will attend their efforts in the United States than was had in Italy.

An Italian Methodist is too preposterous to think of. All the same the sect seems to be hard at work, for the article to which we have referred closes with the following questions to which readers are requested to answer: "Do you know of any Italians or Greeks in your city? If so, have you taken the Gospel to them? How would you proceed to evangelize Greeks and Italians, if they could speak English?" Evidently the Methodists are plotting again.—America.

CATHOLIC CONVENTION PASSES RESOLUTIONS

DECLARES VOCATIONS WILL MULTIPLY WHERE HIGH CHRISTIAN IDEAS FLOURISH
The Annual Convention of the Catholic Educational Association closed its sessions at St. Paul, on July 1. The practical nature of the deliberations and of the various questions that came up for discussion is shown in the set of resolutions which are found below.

The general impression that the delegates seem to have taken away with them is one of optimism over the outlook for Catholic education. The many dangers that confront the Catholic schools were all well marked out and dilated upon by men whose names stand high on the list of educators. A feeling was manifested of a tendency rather to build up the Catholic schools than to seek to discredit the state institutions. Comparisons were introduced by way of lending strength to an argument, rather than for the purpose of belittling the opposition.

The following resolutions were adopted by the Convention: GENERAL RESOLUTIONS
The Twelfth Annual Meeting of the Catholic Educational Association finds in the reports of its delegates from all sections of our country gratifying evidence of earnestness, of solid progress and constant improvement in Catholic education.

(1) For these excellent results, the Association makes public acknowledgment to the generosity of the Catholic laity, the self-sacrifice of our teachers and the untiring zeal of the pastors and priests, all united and inspired by our bishops. Few things in the history of Christian generosity the world over parallels the munificence of the Catholics of America in behalf of the schools, their colleges and their universities. (2) The Association urges that vocations to the Brotherhoods and Sisterhoods of the Church should be encouraged and fostered by priests and people through advice and exhortation and through the Christian virtues of self-sacrifice. (3) Vocations will multiply where high Christian ideas flourish and where the true spirit of Catholicity is manifest. An effective means for implanting genuine Catholic principles is the reading of Catholic papers and Catholic books. The school is the place to awaken the taste for such reading. (4) The Association heartily recommends the education of our children in the music of our liturgy and in the hymns of the Church. It is desirable that the Catholics of our country should have certain hymns known to all, hymns which will awaken and perpetuate Catholic devotion and serve as a sympathetic bond to unite Catholics of all nationalities in our common worship. (5) The Association exhorts Catholic parents to make every sacrifice that their children may attain the highest education in Catholic high schools and Catholic colleges and may fill the ranks of every honorable profession. (6) But as, for the larger number of our people, this higher education is unhappily not possible, the Association deprecates in the lower schools, the overloading of the curriculum, the multiplication of subjects, the introduction of new and untried methods and means to the exclusion of the solid essentials of education. Some necessary facts of the world and of life and, above all, an accurate knowledge of the elements of our language for speech and writing, should be imparted to our pupils by energetic drill. True democracy in education requires that the whole people be educated of what is necessary before a privileged few be given what is helpful. (7) The Association gladly welcomes and wishes to see multiplied all agencies for education of young ever kind which will keep our youth away from dangerous associations and under Catholic auspices. The burden put upon our generous teachers will be willingly borne because of the benefits to our faith from night schools, vacation schools and other sources for the Catholic instruction of our youth. (8) The Association recommends that every Catholic, especially our

SHERLOCK HOLMES OUTDONE

Well, well, well! Sherlock Holmes is now outdone. A correspondent of the Standard (Baptist), of Chicago, has unearthed a deep-laid plot against American liberties in—well, what do you suppose? Why, in "The Star-Spangled Banner" itself. He writes in the Standard of July 3: "Readers of the Standard have doubtless seen a late announcement to the effect that certain Mayors and Governors have joined with various persons in a nation-wide movement to urge all congregations to sing 'The Star-Spangled Banner' during the morning worship on Sunday, July 4. 'Eternal vigilance is the price of avoiding entanglement with the sly devices of Roman Catholicism. Let Baptists, of all men, note well that 'The Star-Spangled Banner' was written by a Roman Catholic and that Rome is moving heaven and earth to have this song declared the national hymn. But 'America' was written by a Baptist minister. And this hymn Rome hates. The files of Roman Catholic periodicals prove this hatred and display the reasons for it. 'As a Baptist pastor, therefore, I take pains to warn Baptists especially of the Romish effort to exalt 'The Star-Spangled Banner' above the real national hymn. 'On July 4 let us sing 'My Country, 'Tis of Thee,' Rome to the contrary notwithstanding. JOHN A. SIMPSON. 'White Hall, Ill.' The fact is, John has his facts all tangled up. The writer of "The Star-Spangled Banner," Francis Scott Key, was not a Catholic, but a Protestant Episcopalian, although now and again some Catholic writer, who does not go to the proper sources for his information, claims him for a Catholic. And Rome is not losing any sleep over "America." Some citizens of Irish blood have indeed no particular love for it, because it is sung to the same tune as "God Save the King," the English national anthem, and people who are choicer about their poetry don't like it because its conception of our country is very narrow and its poetry is pitifully poor, but it is sung by Catholics all over this country with as much fervor as if its author were a Catholic Bishop instead of a

Baptist minister. Indeed, it is much more of a favorite for large assemblies than the other song, because even an untrained singer can "execute" it, but "The Star Spangled Banner" almost executes the singer.

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educational authorities, scrutinize carefully and limit strictly all attempts of legislation which would interfere with our education liberties as citizens and would introduce class legislation under the guise of social welfare.

(9) The Association returns thanks to our Holy Father for his blessing bestowed each year on this meeting of the Catholic educators of the United States, to His Excellency, the Apostolic Delegate, for his very kind letter of sympathy and encouragement.

GERMANS ASKED TO PRAY FOR PEACE
TOUCHING PASTORAL FROM CARDINAL ARCHBISHOP OF COLOGNE
The Archbishop of Cologne, Cardinal von Hartmann, has issued a pastoral letter in which he pays tribute to the action of the Pope in ameliorating the sufferings caused by the war, and orders prayers for peace throughout the archdiocese. He says the entrance of another enemy, Italy into the field seems to promise an extended struggle and further bloodshed; but that, nevertheless, the German cause still stands firm and hopeful amidst a world of enemies, owing to the manner in which the German princes and people have lifted their minds and hands to God in prayer for victory and peace, which has given them unmistakable marks of God's protection and blessing at home and in the Eastern and Western theaters of war.

He concludes thus: "We are moved to the depths of our soul when we think of the victims who fall on the battlefield in the prime of life, of the wounded and the prisoners, of the devastation and the ruin of the burden and cares and tears, and when we think of the additional sacrifice yet demanded from our fatherland and our faithful allies, and also from our enemies. For no matter how we hate the injustice which this war, with its awful consequences, has criminally brought forth, as men, and still more as Christians, we do not exclude our enemies from the love which, according to God's command and Christ's example should not be denied to them."—Brooklyn Tablet.

FATHER FRASER'S CHINESE MISSION

Tachowin, March 22, 1915. Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Tachowin. The former church was too small for the crowds who are being converted. Even with the new addition of forty-eight feet and a gallery 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 CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge 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. Yours gratefully in Jesus and Mary, J. M. FRASER.

Previously acknowledged... \$5,985 87
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A Friend..... 5 00
Estate of the late Mary A. McBride, Port Hope..... 25 00
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J. N. Gauthier, Fossort..... 50
A Friend, Dalhousie, N. B..... 6 00

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FIVE MINUTE SERMON

BY REV. F. FEFFERT
TENTH SUNDAY AFTER
PENTECOST

The Pharisee standing prayed with himself: "O God, I give Thee thanks that I am not as the rest of men." (Luke xviii, 11)

Although, according to his own testimony, the Pharisee practiced various kinds of mortification, he did not go back to his house justified; and his prayer shows us why this was the case, for it proceeded from a proud undisciplined heart. All his works of mortification were exterior, and true interior mortification being absent, they were worthless in God's sight. In this parable Jesus teaches us how indispensable it is to practice inward mortification, without which outward works are of no value.

Inward mortification aims at subduing all undisciplined thoughts, wishes, tendencies and desires, and at stilling sin at the outset. Its task is to correct and bring into conformity with the will of God whatever in our souls is not yet wholly in accordance with it, whatever is wavering and prone to evil, or actually corrupt. This definition shows us at once how necessary it is to practice inward mortification. Nothing but interior strength enables us to triumph in every struggle and in all circumstances of life, and this strength depends not upon robust physical health, but upon the vigor of the soul. Our future for all eternity is decided not by appearances but by reality, and he alone who is master over his soul, and not only over his outward actions, can find favor with God. There is no sin into which a man may not fall in spite of much outward mortification, and also there is no virtue which inward mortification will not enable him to practise. Thomas a Kempis makes a very true and beautiful remark on this subject: "If we were perfectly dead to ourselves, and no ways entangled in earthly pursuits, then might we taste the savor of divine things, and experience something of heavenly contemplation. The whole hindrance, and a very great one, is that we are not free from passions and lusts, and strive not to walk in the perfect way of the saints. When we are met by even a little adversity we are too soon cast down, and seek after human consolation." (Following of Christ, I, c. xi, n. 3.) Yes, if we were inwardly mortified, our faith would be stronger, our confidence more firm, our love of God more full of joyful submission, and our whole life would then be an unbroken series of actions pleasing to Him. Hence Holy Scripture insists upon the need of inward mortification, as we read in the book of Joel: "Rend your hearts and not your garments, and turn to the Lord your God" (ii, 13). The prophet is urging the Jews to do penance, and referring to their practice of tearing the outer garments as a sign of inward sorrow. He declares that this outward demonstration of repentance is worthless before God, unless their hearts are filled with true contrition for sin. Just as a golden goblet studded with precious stones can, if empty, afford no refreshment to a thirsty man, so are external actions of no value for the soul, if unaccompanied by the right inward dispositions. What is the use of prayer without devotion, of good deeds performed without charity, or of tears without true repentance and firm purpose of amendment?

We see here one great reason why many people make no spiritual progress, in spite of outward practicing their religion. In their case everything is on the outside, and nothing inside. A dead tree, hollow and lifeless, may be decked with fresh leaves and fragrant blossoms, but it will never bear any fruit; on the contrary, it will be thrown to the ground by a violent gust of wind. You should strive, by the aid of God's grace, to discipline your hearts, to acquire self-control and to mortify whatever in the depths of your nature could injure your soul, and then your piety will be genuine. In your examination of conscience, before asking yourselves what you have done, look at your motives, but do so honestly, as in God's sight, for we are apt to deceive ourselves, and when we profess to examine our hearts we prefer to glance only at what is superficial, so that, if I may use such an expression, we generally see only the surface of our own hearts. We may recognize our faults and purpose amendment, but we often imagine that amendment consists in a few good resolutions and phrases that we adopt. Superficially, therefore, our hearts may be free from faults, that live in full vigor within their depths. Because perhaps we no longer allow these defects to show themselves very decidedly, we assume that we have overcome them, and do not notice that secretly and without acknowledging it, we are still influenced in our actions by the same old faults.

If, for instance, a Christian should resist a temptation to vainglory only when it was manifest to all men, he is still acting under the influence of his tendency to vanity, and, dominating merely the surface of his nature, he would actually become a prey to vainglory by the very fact of supposing that he had conquered it; the vice would still secretly influence all his actions, unless he resolutely pursued it, so to say, into the depths of his heart, in order gradually to exterminate it there. It is in the depths of our hearts that we must fortify whatever in us displeases God. This is all the more necessary, because we shall otherwise be satisfied with our outwardly good actions, or with the

TORTURED BY RHEUMATISM

Sunday School Supt. Tells How "Fruit-a-lives" Relieved

TORONTO, Ont., Oct. 1st, 1913. "I have lived in this city for more than 12 years and am well known. I suffered from Rheumatism, especially in my hands. I spent a lot of money without any good results. I have taken "Fruit-a-lives" for 18 months now and am pleased to tell you that I am well. All the enlargement has not left my hands, and perhaps never will, but the soreness is all gone and I can do any kind of work. I have gained 35 pounds in eighteen months."

R. A. WAUGH.
50c. a box, 6 for \$2.50, trial size 25c. At all dealers or direct from Fruit-a-lives Limited, Ottawa.

pious phrases and excellent principles that we have learned and, by dint of frequently repeating them, we have come to consider our own, whereas in reality we have, deep down in our hearts, thoughts, feelings, aims and desires quite unlike those that we believe ourselves to have. Such self-deception underlies the Pharisaical disposition against which Jesus, otherwise so gentle, spoke most emphatically on every occasion. "Woe to you, scribes and Pharisees, hypocrites: because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity" (Matt. xxiii, 27, 28).

Jesus forgave the greatest sinners; with touching tenderness He welcomed penitents who, scorned by the proud Jews on account of their sins, cast themselves at His feet, in order to receive from His lips comfort, encouragement and peace. He showed mercy to the thief on the cross; with gentle hand He cured every wound, and sorrow was changed into joy by His grace. . . . Only one curse was uttered by Him, a curse upon those who do not root up evil from the depths of their hearts. There is no man who is inwardly mortified, and never be satisfied with yourselves as long as you allow sinful thoughts, desires and passions to rule within you. Remember the words: "In proportion as thou dost violence to thyself, the greater progress wilt thou make" (Following of Christ, I, 25, n. 11).

TEMPERANCE

A GOOD INVESTMENT

What is it? Temperance! Yes, total abstinence! Many whom you meet are not happy and can not be happy because the habit and the base of intemperance is a cloud over life and home.

Since the prohibition movement gained force it seems that Catholic newspapers and Catholics in general are not as active or fervent preachers of temperance as formerly. A "right about face" and a determined walking away from the persons and the occasions that lead to over-indulgence is the only effective remedy against the sinful and degrading habit of drunkenness. Drunkenness justly excludes its victims from respectable homes and from decent company. It finally excludes them from heaven itself.

The drunkard can not have even self-respect. If he has children they must necessarily be ashamed of their father.

The child may be taught to love and respect his parents, but how can he love and respect a drunken parent? He can not respect one who does not respect himself. No man should transform himself into a brute and then expect the respect due to a man.

No man becomes a drunkard all at once. No man learns a trade without an apprenticeship. The drunkard's ranks are recruited from the ranks of the moderate drinkers. No drunkard ever intended to become the sot and degraded being he is. He thought "he could take it and leave it alone." He went on until the appetite would not leave him alone but took him and placed him lined up among the drunkards.

Every drunkard has a history and his history is summed up in the above paragraph.

made really clean with little effort by Old Dutch Cleanser

What is to be done by the victims? They must break away from the habit. But how? In the first place by divine assistance and then by their own determination and the cooperation of true friends. The struggle will be hard. But self and home and heaven are worth the battle and the victory.

The young man and the older man who are known to drink carry a heavy handicap. They are not trusted and as a rule will not be promoted. If liquor were of any mental or physical benefit to man, there might be some excuse. But medical science, experience and the statistics of life insurance companies prove the contrary.—Catholic Universe.

JOHN BARLEYCORN, CHAUFFEUR
John Barleycorn is a bad chauffeur. His hand shakes, his knees wobble, his eyesight is poor and his conscience half asleep. And any one who permits this reckless driver to sit at the wheel of an automobile is a menace to life.

That is why little sympathy is felt for the Baltimore man just sentenced to two years in the penitentiary, because while intoxicated, he ran down and killed a woman. And if this convict fancied himself the victim of a great injustice he should compare his fate with that of the woman whose neck his carelessness broke.

One does not have to be intoxicated to deserve prison for reckless driving. Nor does one have to be rich, as the Baltimore man is. Indeed, the plight of this man should have an equally sobering effect upon all careless drivers, trippers, teetotalers, plutocrats and poor.—Philadelphia Telegraph.

CALMNESS AT THE HOUR OF DEATH

I have always been puzzled at the extraordinary calm, peace and freedom from anxiety that I have observed in the dying, even in those who have not been models of virtue. says the Right Rev. Bishop John Vaughan, and since it is a subject which has always possessed a certain fascination for me I have again and again questioned other priests regarding their experience, which has in no case differed from my own. Well do I remember proposing this fact as a difficulty to the late Cardinal Manning. Seated one winter's evening in his room, almost roasted by the huge fire before which he was wont to toast his meager and wasted form and chatting upon all kinds of engrossing topics, he began to refer to his declining strength and advancing years. "This turn in the conversation soon gave the opportunity I sought for. "How," I asked him, "do you account for the strange circumstance that when death really comes people seem to fear so little? It seems to me that however good a man may be, the mere notion of falling into the great unknown and of meeting God face to face, and of having one's fate definitely and irrevocably settled for all eternity, ought to cause any one on the brink of the grave the most indescribable apprehension and the most acute anguish."

"Well, dear fellow," replied the Cardinal, "the vast majority of persons do undoubtedly die calm enough, and my explanation is briefly this: So long as God intends a man to live He wisely infuses into his soul a certain natural dread and horror of death in order that he may be induced to take ordinary care of himself and to guard against danger and needless risks. But when God intends a man to die there is no longer any object for such fear. It can serve no further purpose. What is the result? Well, I take it, God then simply withdraws it. This explanation of the old Cardinal, pleased me well and seemed not only to account for the singular phenomenon, but to set God in a peculiarly amiable and tender light.—Catholic News.

CO-EDUCATION

VIEWED IN UNFAVORABLE LIGHT

PROVOST EDWARD SMITH OF UNIVERSITY OF PENNSYLVANIA AND DR. GERTRUDE WALKER DECLARE THAT WOMEN HAVE A DISTURBING EFFECT

Co-education, formerly the pride and joy of non-Catholic educational institutions, is experiencing a sad fall from grace these days. Even in those circles where it found its staunchest defenders in times past doubts have been expressed as to its desirability and in some instances it has even been openly attacked. In this regard it is running the same gauntlet as non-religious education, which had been enshrined beside co-education in the "liberal" educator's esteem.

But a short time ago Provost Edward Smith, of the University of Pennsylvania, declared that his observations and investigations led him to believe that co-education was a failure. "The presence of women in lecture rooms had a disturbing effect," according to a review of his statements, "and their proximity distracted male students from their studies while the social features of college life, through the admission of women, detracted from the seriousness necessary for men in universities." The men students objected to these views of the provost, there-by showing, declares a well-known newspaper which comments on the case, that in reality the provost was correct. (The Indianapolis News, Vol. XLVI, No. 164, editorial).

Dr. Gertrude Walker, speaking at the alumnae dinner of the Women's

Medical College, reiterated Provost Smith's views. She declared that co-education was harmful in many ways to women students, particularly in medicine. "There are indications in things like this," says the News, that the whole subject of co-education is coming to be regarded more critically and less sentimentally than it was when embarked on. Of course, economy favors the plan, but in the face of this there is a growing doubt whether it should not be curtailed where there is no real necessity for it. And there is the further doubt whether the sexes should be thrown together at the period of adolescence because of the belief that at this special time devotion to real education needs seclusion and separation of the sexes rather than a commingling. As in our expanded civilization we are taking broader and more serious views in many things, it is not unlikely that coming years will see such views prevailing in education."

Such views have been prevailing in Catholic education for many, many years, views which cause the Catholic institutions to be pointed at with scorn by those who to-day are beginning to see the folly of their ways. There is a word of warning and advice in this whole matter for Catholic parents who are inclined to send their children to non-Catholic schools and colleges because of "broadening" influences of such places. Those institutions are built on a false basis and are teaching a false and unnatural education. Even "practical matters," in the superiority of which they greatly prided themselves, they have found that they have been in error, as this case of co-education is gradually proving.—Providence Visitor.

CONVERTED BY ANTI-CATHOLIC BOOKS

Many an anti-Catholic book has proved a Balaam, says a writer in the Examiner. It was written to curse and it blessed its reader. "People little thought who lent me bitter books against Catholicism how much they were helping me to become a Catholic," writes Elizabeth Justice Baker, a London convert and author of "A Modern Pilgrim's Progress." An English clergyman recently stated that he was brought into the Church through reading (of all men) Froude, Mrs. Philip Kearney (wife of General Kearney, U. S. A.) was converted by reading Catholic books in an endeavor to find reasons therein for keeping one of her relatives from becoming a Catholic. One might multiply many such instances of the strange roads over which converts have travelled on their road to Rome.

A POPULAR MAGAZINE

"The more I frequent public libraries and read the secular magazines—the 'popular' magazines as they are called, the more convinced I become of the solid worth of our Catholic publications," said a reader, who has a wide knowledge of periodical literature. "Even the poorest Catholic weekly has something solid, something worth remembering in its contents, and that is more than can be said of the greater number of the magazines and weeklies that are exploited so widely. I cannot help thinking that wonderful results Catholic editors would achieve if they had even a tenth of the money that goes into the making of those worthless publications."—Sacred Heart Review.

DID YOU EVER?

Miss your morning prayer without forgetting your breakfast? Give more than a nickel for the conversion of the heathen? Of your own accord do some real penance for your many sins? Attend the evening service on a Sunday or holiday? Stop anyone from using profane or filthy language? Devote one solid half-hour to the study of your holy faith? Prepare seriously for the great end—death and judgment? Levy a tax on your luxuries for the relief of the poor? Did you ever do any one of these things?—Church Bulletin.

A CHANGE OF POLICY

President Wilson has set himself the task of bringing order out of chaos in Mexico. He has sent an open letter to the leaders of the warring factions in Mexico calling their attention to the futile attempts they have made during the past two years to set up a stable form of government in that Republic and warning them that, unless they come to some agreement among themselves whereby peace will be restored, it will be necessary for the United States to "lend its active moral support to some man or group of men, if such can be found, who can rally the suffering people of Mexico to their support in an effort to ignore, if they cannot unite, the warring factions of the country, return to the constitution of the Republic so long in abeyance and set up a government at Mexico City which the great powers of the world can recognize and deal with, a government with whom the program of revolution will be a business and not merely a platform." He calls upon the leaders of the factions in Mexico "to act together and to act promptly for the relief and redemption of their prostrate country." He warns them that "if they cannot accommodate their differences and unite for this great purpose within a very short time, this government will be constrained to decide what means should be employed by the United States in order to help Mexico save herself and save her people."

In other words, the policy of "watchful waiting," which the United States government has observed in its relations with Mexico during the past two years will no longer be followed. The government now sees that such a policy should never have been adopted. We have always maintained that the United States had no business to interfere in Mexican affairs; its "furtive meddling" was disastrous; but once it took the step it should have thrown the weight of its influence on the side of those who were in a position to restore order and not have given the so-called Constitutionalists their moral support and aided them in their opposition to lawful authority by lifting the embargo on arms.

This changed attitude of the Administration is indicative of an awakening to a realization of the necessity of some definite action on the part of the United States to bring about permanent peace in Mexico. Whether Villa and Carranza and the other factional leaders will take this government seriously or not, remains to be seen. The President's note is strong and to the point and, no doubt, must be taken as an index of the intention of the Administration to restore order in Mexico even though, for that purpose, it be necessary to intervene directly in the affairs of the Republic.

According to the latest reports from Mexico, attempts are being made to arrange a meeting between Villa and Carranza, the leaders of the opposing factions for the purpose of considering the situation

brought about by the President's note of warning. After two years of useless warfare, characterized by most brutal excesses, these leaders should be willing to bury the hatchet and join hands for the purpose of establishing a form of government that will safeguard the constitutional rights of the people and win the respect and recognition of the nations of the world.—St. Paul Bulletin.

ON THE WAY TO ROME

The result of the Kikuyu "Statement" has been to lead a number of clergymen of the Church of England to take a very grave view of their position, and some have already placed their resignation in the hands of their respective dioceses, says the Catholic Universe of London. Whether they will take the further step of seeking admission into the Church remains to be seen. Meanwhile it is currently reported that the Bishops of London and Oxford are availing themselves of every opportunity of repudiating the decision of the Archbishop of Canterbury on this much-discussed matter.

SPLENDID EXAMPLE

It would be a splendid thing if the example set by the graduating class of the Chicago Academy of Our Lady, were generally followed. During commencement week these young ladies placed on exhibition copies of all the Catholic publications they could secure. A fine spirit was behind that unique exhibition.—The Catholic Advance, Wichita.

Actress Tells Secret

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

Miss Blanche Rose, a well-known actress, who darkened her gray hair with a simple preparation which she mixed at home, in a recent interview at Chicago, Ill., made the following statement: "Any lady or gentleman can darken their gray hair and make it soft and glossy with this simple recipe, which they can mix at home. To a half pint of water add 1 oz. of bay rum, a small box of Oriz Compound and 3 oz. of glycerine. These ingredients can be bought at any drug store and at very little cost. Apply to the hair twice a week until it becomes the required shade. This will make a gray haired person look 20 years younger. It is also fine to promote the growth of hair, relieves itching and scalp humors and is excellent for dandruff and falling hair."

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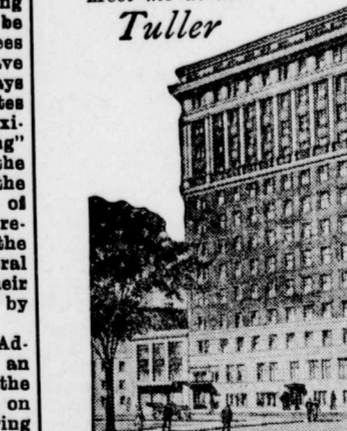
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Absorbine, Jr. is safe to use anywhere, even by the smallest member of the family. Applied to cuts, wounds and bruises, it kills the germs, makes the wound aseptic and promotes rapid healing.

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CHATS WITH YOUNG MEN

DO NOT HURRY TOO MUCH IN CHOOSING YOUR "BUSINESS"

"You don't have to decide to-day or within a year just what you are going to do. By all means finish the high school course, and at the same time learn shorthand and bookkeeping. Then you will know how to do something that is really wanted and will be able to earn some money, whether you go to college or come to this school of commerce. Don't worry too much about what you are going to do; just make up your mind to get such an education that no job or profession will be too big for you to climb up to.

"One thing more. Don't choose a business because other people are making a lot of money in it, and don't reject the professions merely because you have known some doctors and lawyers who can't pay their bills. What you must look for is the kind of work you can do best. In that you will be the happiest and most successful, even though you never become wealthy."

Several hundred thousand young fellows between the ages of seventeen and nineteen years are puzzling over the future just as that boy was. Twenty-five years ago many of them would have gone into the professions and now the rewards of business are tempting them. In fact, many kinds of business have become, in a way, professions. The expert accountant, for example, should have a preliminary training and education that is little less exacting and thorough than that of the lawyer or the physician. Bankers are discovering that the boys who came into their bank when fourteen or sixteen years old, and who have plodded faithfully in the cages for thirty years are not fitted for executive positions. So bankers are beginning to be on the lookout for university graduates and are encouraging their employees to form study clubs.

Leaders in the advertising business are likewise showing a great interest in education. They have discovered that certain sciences are of real value to the advertising man. Psychology, for example, can be made most useful to him. It explains why certain advertisements attract and others repel. Economics, which explains the law of prices and of the costs of marketing, helps the advertising man in his work. He must also be so trained in the principles of art and of literary style that he can present his wares in a manner that will please the public.

The credit men of the country are also waking up to the necessity for education. Most of the large business transactions in this country are made on credit, but the seller is not willing to give credit unless he has confidence in the buyer. A credit man has to determine whether a buyer deserves confidence, and he is not really fit for his business unless he has a trained mind as well as a knowledge of human nature. If as a young man he has been disciplined in the sciences of economics, accounting, psychology and sociology—which among other things explains the origins of human customs, fads and fables—he will make a more successful credit man than if he had gone into the work merely with a common school education.

The art of selling is a very important one, and should not be neglected by young men who intend to go into business, even if they do not expect to be a salesman. He will certainly have to sell his own services, and that is one of the hardest tasks that any young man can undertake. His manner of approach may be too apologetic or conscious or formal, or in the effort to seem practical and brisk he may go to the other extreme and apply for a position in such a bold, tactless and graceless fashion that he will receive no consideration at all.

Young men seldom realize the importance of personality, and I doubt whether they often understand me when I tell them that out of any number of applicants the man with the best personality is the one most likely to get the job. The employer may turn away the man who has the most letters of recommendation to give the position to one whose personality suggests that he is a cheerful person to have round.—Intermountain Catholic.

WHAT A MOTHER WILL DO FOR HER BOY

She was a fine old woman, well past sixty years of age. I knew she had brought up a large family of sons and daughters and I was therefore very much surprised to see her in the mill one day seeking employment. At my request the foreman set her to work, and thereafter she walked two miles each morning and evening to and from the mill. From my desk near the window in the office I often watched her hurrying by, but she was never too hurried to glance in and nod and smile. Then for several days I missed her. I thought the old lady must be ill, and I had decided to investigate when, to my relief, she reappeared.

"Oh, no, I haven't been ill," she said in reply to my question, "but Peter was home. You see," she explained, "all the rest of my children have married and gone away. The only one left at home with me now is the youngest my boy Peter, and the old lady's face lighted up. 'I was left a widow,' she continued, 'when my children were very young, and I didn't have the chance to give any of them much of an education except

Peter. Peter was graduated from High school a year ago, and now he is at Yale. After he finishes college, he plans to study law. Peter is very sensitive and very determined, and if he knew I had to work in the mill in order to keep him at college no power on earth would induce him to remain there. So when he comes home for a few days I stay at home until he returns. That is the way I do him.' And the old lady laughed merrily.

"And when Peter has finally finished college and law school, opened an office and become self supporting, he will probably marry, assume new obligations, and forget all about the debt he owes you. That is what usually happens," I said. "I am not worrying at all about that," she beamed. "I want him to marry just as soon as he can. If he only turns out to be a good man and makes good use of his education, then I will be proud of him, and I will be quite content. I am growing old, and I don't need much anyway, and God is good, you know."—The American Magazine.

OUR BOYS AND GIRLS

AN INCIDENT OF THE WAR

The Sister in charge of instructing outsiders in the Catholic faith, as a rule, keeps the narrations of her people to herself, but the following incident she related to the Community, without fear of indiscretion.

A tidily-dressed non-Catholic woman presented herself at the Convent "Instruction Room," bringing two young children with her. She said her husband was in the artillery. Before his departure for the front he was completely indifferent to religion, but was had changed him into an earnest Catholic, as she found to her surprise, during the few days holiday for a needed rest he was allowed to pass at home with her. Before his return to France he made her promise to see to their children being "taught to be Catholics," as he expressed it. He even made her sign a paper, promising that whatever happened to him, the children should be brought up Catholics and practice their religion.

The next day saw the three again at the Convent. The wife said that as the children were being "taught to be Catholics, she would learn it with them: her gunner would be all the better pleased. . . . Now comes the part worth writing down.

Sister gave Mrs. N. a badge of the Sacred Heart to send to the front, and said that first she must put it in the hand of her tiny child at home, who with its little hands clasped round it, should repeat: "Jesus, keep daddy safe." This was done, and the man received the letter and badge while standing by his machine-gun under a heavy fire from the enemy. He thrust it into his breast-pocket until a moment's respite came. On opening the letter the badge dropped out and went rolling into a slight hollow. The gunner jumped down after it, and while stooping to pick up the badge, heard the whizzing of a cannon ball above his head.

It took almost no time to be again at his post, but he found the gun smashed up, while he himself was unhurt. The infant's prayer, which the badge was sent, had been, "Jesus, keep daddy safe."—English Messenger of the Sacred Heart.

THE KING'S LESSON

King Canute of England was as clever as he was brave, but he had many lords in his court who were very foolish. They feared their master, and wished to please him; and because they considered him somewhat vain of his greatness and cleverness, they thought he would be constantly reminded of his dignity, wisdom and power. So they pleased him all the time, and assured him that everything he did and all he said was perfect. They declared he was the greatest king on earth, and there was nothing in the world too hard for him to do if he really chose. At last King Canute, tiring of their foolish flattery, resolved, on the first favorable occasion, to teach them a lesson that they would not soon forget.

One day, as he walked with his lords on the seashore, one of them told him that even the waves would obey him. "Bring a chair then," said Canute, "and place it close to the water." The chair was brought and set upon the sand, and the King sat down and said to the waves, "I command you to come no farther!" he exclaimed. "I am the King of England and my word is law." But of course, the waves came on and on, until they wetted Canute's feet and splashed his chair.

Then the King rose and went to his lords, who were standing a little way off, staring at their master and talking in low tones about his strange conduct. "Learn from this to keep your tongues from idle praise in future," said he in sternest tones. "No king is great and powerful but Almighty God Himself. He only can say to the sea, 'Thus far shalt thou come, and no farther.'"—Ave Maria.

PURITY IN MIND

Purity in mind will produce purity in character, and a pure character will reflect itself in men until every one coming in contact with it will be so influenced that good will always result. A lad who discards all mean thoughts and looks for the pure and good even in his boyhood life, will build for himself a character that will be difficult to tear down, and his life will remain an ideal long after the owner has ceased his worldly labors.—Pilot.

WHEN BUYING YEAST INSIST ON HAVING THIS PACKAGE



DECLINE SUBSTITUTES

A FAVOR OF OUR QUEEN

The following edifying incident is related by a Jesuit missionary in western Bengal, the village of Manaphadam, in the midst of a country entirely pagan, contains only a few Catholics, but they are faithful servants of God, and His holy mother has a modest chapel amongst them.

For a long time not a drop of rain had fallen throughout the whole territory: the drought was extreme, and the crops were everywhere in danger of being destroyed. The Indians had employed all their superstitious practices, but in vain; the heavens remained closed and the earth parched. Finally they resolved on a last supreme effort. They were in doubt as to which of their divinities they should appeal to in this extreme need, but after some hesitation they resolved to let chance decide the matter. They took eleven palm leaves, on each of which they wrote the name of one of their principal divinities. Some Indians proposed that another leaf should be added bearing the name of Mary, the advocate of the Christians, and the suggestion was acted upon at once.

A great fire was kindled in the public square and in presence of all the people the twelve leaves were thrown into it, all declaring that they would invoke the divinity whose name was respected by the flames. Scarcely had the leaves been cast into the fire when they were reduced to ashes. One only remained untouched in the midst of the flames—that whereon the sacred name of God's Mother was written. Doubt was impossible, and the Indians felt that they were bound to invoke Mary. So they set out at once for the little chapel of Our Lady, exclaiming, "they went, 'There is no other God but the God of the Christians, and His Mother is all-powerful.' And they all united in calling upon her in their own peculiar way.

These homesick pleased the holy Virgin Mary. Hardly had the Indians left the chapel when the sky was covered with clouds, and an abundant rain fell to water the parched crops. But Mary did more than this; she poured the dew of divine grace in their sterile hearts, and a great number of pagans were subsequently converted. The leaf bearing the name of Our Lady, which was miraculously preserved from the flames, is still kept in the modest little chapel.—Selected.

THE OBLIGATION OF HEARING MASS

The First Precept of the Church lays upon us the obligation of hearing Mass on Sundays and holidays. Obedience to this command is the supreme proof of the strength of our profession of faith. We can not be Catholics if we refuse to obey.

Yet there are some Catholics, possibly many, who dispense themselves from the obligation of hearing Mass during the vacation season, pleading, as their excuse, that their summer homes or boarding places are too far from a Catholic church to permit of attendance. The true Catholic, as we have again and again said in these columns, realizing what the Mass means, will not voluntarily spend his summer where the greatest of all privileges—attending Mass—is denied to him.

"It does not matter for a few weeks," says the indifferent Catholic. "The place is so healthy for the children, and they can go to Mass when we get back to the city." But do they? Is it not too much to assume that parents who are indifferent to a solemn obligation during three months of the year, will be exacting in the performance of their duty at any time?

How urgently the Church has insisted on compliance with her command to hear Mass on Sundays and holidays, her history bears witness. Tracing the observance of Sunday back to the apostolic age, the Rev. A. Villien, professor at the University of Paris, says in his "History of the Commandments of the Church":

"The principal object of the Sunday assemblies was the liturgical office of the New Law—the celebration of the Mass. It was now as obligatory to assist at Mass as it had previously been to assist at the services held in the synagogue. Assistance at Mass became the discriminating badge of faithful Christians."

that to assist at the Sunday gathering is to perform a Christian act—assisting at the Eucharistic Sacrifice. "Such is the form under which the obligation of assisting at the Sunday Mass is presented during the first three centuries," comments Dr. Villien; and he goes on:

"It is an unwritten law imposed by tradition, which could not be neglected without somehow abandoning Christianity, and consequently exposing one to the divine threat contained in the Gospel: 'But he that shall deny me before man, I will also deny him before my Father Who is in heaven.'" (Matt. x, 33)

When the right to profess their faith openly was accorded to Christians, their number increased rapidly, but there were among them some who needed the admonitions of the Councils of the Church, and the deliberations of the first of these bore an attendance at Mass. "Even before the Edict of Milan, the Council of Elvira, undoubtedly sanctioning an already ancient discipline," comments Dr. Villien, "made the following main three Sundays in a city, without going to Church, he shall be deprived of Communion for a time."

Zealous Bishops of the sixth century raised their voices in solemn exhortation on the duty of attending Mass. "On Sunday let no one omit assistance at Mass, and remain lazily at home," said the Bishop of Arles, and with his colleagues he signed at the Council of Agde the following prescription:

"We ordain, by a very special prescription, that lay people assist at the entire Sunday Mass and that no one presume to leave before the priest's benediction. Those who dare to do so shall be publicly reprimanded by the Bishop."

Very strictly was this ordinance enforced. Nobles and peasants were alike obliged to perform their duty. Nor did the Church overlook the spiritual claims of even the bondsmen. Redeemed by Christ, they had both the right and duty of assisting at Mass, and their masters were bidden to allow them to attend. Pastors were exhorted to greater diligence in securing the attendance of their people at Mass.

Temporal authority lent its support to the Church when compulsion was necessary. And so, on through the Centuries, the great Mother admonished her children to be faithful in their performance of the most important of all works of religion, "the one that dominates all others, assistance at Mass, at the whole Mass; she rewarded the faithful by filling their souls with the beauty and grace of the Holy Sacrifice, and by making their lives on earth happy despite the cares and trials from which no one is wholly free.—Sacred Heart Review.

"A RETREAT FOR STRATEGIC REASONS"

A significant change in the tactics of Socialist leaders regards the Catholic lectures against Socialism is noted by the Southern Guardian. It seems that when the Knights of Columbus first secured Messrs. Goldstein and Collins as anti-Socialist lecturers, the leaders encouraged the rank and file of their members to attend the lectures in order to heckle the speakers, put all sorts of captious questions and generally embarrass their Catholic opponents. Nowadays they have changed all that. The "comrades" are at present advised to stay away from such meetings altogether. The advice is thus far significant that it is constructively an admission that the case of the Catholic lecturers is far too strong, and the lecturers too well equipped, to be put down by the heckling method. In the overwhelming majority of cases Messrs. Goldstein and Collins proved much more than a match for their interrupters, over whom, it must in all fairness be admitted, they had the very decided advantage of knowing thoroughly well just what they were talking about.—Ave Maria.

THE MEDIEVAL IDEAL

"The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound and, on the whole, a more salutary influence than the medieval conception of the Virgin. For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized as well as the sanctity of sorrow. No longer the slave or toy of man, no longer associated only with the ideas of degradation and of sensuality, woman in the person of the Virgin Mother, into a new sphere, and became the object of a reverential homage of which antiquity had no conception. Love was idealized. The moral charm and beauty of female excellence was for the first time felt. A new type of character was called into being; a new kind of admiration was fostered. Into a harsh and ignorant and benighted age this ideal type infused a conception of gentleness and purity unknown to the proud civilizations of the past. In the pages of living tenderness which many a monkish writer has left in honor of his celestial patron; in the millions who, in many lands and in many ages, have sought with no barren desire to mold their characters into her image; in those holy maidens who, for the love of Mary have separated themselves from all the glories and pleasures of the world, to seek in fastings and vigils and humble charity to

render themselves worthy of her benediction; in the new sense of honor, in the chivalrous respect, in the softening of manners, in the refinement of tastes displayed in all the walks of society; in these and in many other ways we detect its influence. All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization."—Lecky, "Rationalism in Europe."

THOROUGHLY ASHAMED OF THE FORCES OF BIGOTRY

Cardinal Gibbons, speaking of the wane of bigotry, says: "We are going to keep our good humor, because we know that hundreds of thousands of our non-Catholic neighbors are our good friends and are thoroughly ashamed of this miserable attempt to weaken all the best forces of order and law. But you are not going to intimidate us for one moment."

"If you think our people are asking for anything undue, argue with us, reason with us, but if you abuse us and lie about us and attempt to browbeat us—well, you are wasting time and energy, and when you attempt to put all this vulgar, unjust and bitter bigotry and misrepresentation on the basis of religion, why all we can say is you do not even know yet what religion means."—Catholic Sun.

GOOD READING

"Reading maketh a full man," said Bacon of old, but he forgot to tell us what books "maketh a full man." Some books are to be tasted, some chewed, and others digested." But in the present generation, the general run of literature should neither be tasted, much less chewed, and digestion in too many cases means death—literary and moral. This is more especially true of the magazine of an unmoral and unscrupulous tone. The sad fact is that this kind of literature is gaining popularity by leaps and bounds; people will not sit down to the "long book" any more and hence the pernicious influence of the unhealthy magazine is widened immeasurably.

Such a table of contents as some of our so-called leading periodicals monthly offer to their readers can hardly gauge the morality of our people. Such an indictment would hardly be fair on its face. Such rubbish is not even art if we take art as the expression of the true and beautiful. Morality has been and ever must be its prime prerogative. But the lure of the sensational, as at regular intervals in the past, seems just at present to have taken hold of a certain, sad to say, rather large class. Why a Catholic should lend his support to such gutter groveling is rather beyond us, but we are hopeful that this periodic outbreak shall be of short duration. Much can be, and is being done by the Catholic press, and by Catholics as individuals to taboo this trash and relegate it to "the vile dust from whence it sprang."—The Victorian.

ARCHITECTURE AND LITERATURE

OF THE CATHOLIC SHOULD BE EQUALLY VALUABLE IN NON-CATHOLIC EYES

Not long since I was visiting a very beautiful Gothic church that had recently been completed by an Anglican minister, says Rev. F. Askew in the Pittsburgh Observer. The architecture was, to the detail, copied from the Early English style of our Catholic forefathers. The lovely sweeping arches with chamfered edges; the rustic capitals on sturdy columns; the deep played lancet windows; the studded oaken doors with their rudely wrought hinges; the nookiness of side chapels and distant perspectives in partial shadow; the heavily elegant tower enclosing every tower and feature reminded me of the days when England's Faith was that of the Universal Church—when England's religion was that of modern countries in which there has been no "all-hallowed" Reformation!

Strange it seemed that ministers of the Gospel so highly educated and refined could deign to slavishly copy our monkish architecture while refusing to acknowledge the equal beauty of the Church's medieval thought. An age that could produce a style of architecture that will live for all time might conceivably have also produced a literature worthy of some passing perusal. The modern Protestant mind can grasp the grandeur of our Catholic sermons in stone. How many of those who imitate our ancient art ever attempt to study the medieval theology that inspired it? Sculpture and painting (like music) is a language common to all human beings. Would that some power (or a better mental training) might enable our imitators in art to read the theology of historic Christianity. Antiquity has much to teach us in all realms of thought. Perhaps the world might become Catholic again if Protestant ministers would but learn Latin. Thus I soliloquized for the nonce.

And, indeed, Catholic literature is quite as worthy of consideration as Catholic architecture. Christian thought in the past should have a tradition (one would think) almost as good as the stones that reflect it. Medieval craftsmanship is admitted to be surpassingly fine; might not



Every 10c Packet of WILSON'S FLY PADS WILL KILL MORE FLIES THAN \$8.00 WORTH OF ANY STICKY FLY CATCHER

NO ROOM FOR DOUBT

No one questions that the best school is that which develops the best in the pupil. If there were any doubt that the spiritual side of man is the best part of him, and the most important, there might be some doubt as to the superiority of the Catholic school over other schools. And if there were any doubt that the purely scholastic equipment and results of Catholic schools did not compare favorably with other schools, there might still be a shadow of excuse for the attitude of the few who do not take advantage of them. But between a self evident conclusion on one side, and a well tested condition on the other, there remains room neither for the doubts nor excuses of a disgruntled minority.—Catholic Universe.

DECREASING

The Wesleyans in England are decreasing in number, and it would seem that the leaders of the community do not know how to arrest the decline. The latest returns show a decrease which is double that of last year—two thousand four hundred and fifty, or one in one hundred and a fifty five. In the junior membership there is an increase of nine hundred and thirty five, but the number on trial for membership is three thousand two hundred and forty-six less than last year. The Christian World analyzes the causes to which the falling-off is attributed, and concludes that all the explanations together are not sufficient to account for the losses. It is useless, it says, to deplore and denounce materialism and indifference. What should be done is to plant "the grain of mustard seed and put the leaven into the mass." Excellent advice, but how is

it to be carried out? There must be in the religion taught that which satisfies a want and longing of the soul. It seems to us that this is often lost sight of by members of religious bodies who complain of decreasing congregations. Social activities are useful, but they will not keep congregations together unless the conviction is produced that religious worship is a duty and a source of consolation.—Catholic Times.

BOSTON WILL SEND LARGE DELEGATION

The Archdiocese of Boston has one of the most efficient and energetic groups of branches of the American Federation of Catholic Societies of any diocese in America, and it will be represented at the convention of the national organization, to be held in Toledo next month, by one of the largest and ablest bodies of delegates of clergy, laymen and women that will attend.

The names of many of these delegates are household words because of their zealous and energetic labors in the interests of the Federation. Under the guidance of His Eminence, Cardinal O'Connell they have accomplished great results in strengthening it numerically both as to individuals and parishes and societies, in organizing and holding mass meetings, in delivering able and timely addresses at conventions and public gatherings and in protecting Catholic interests at hearings held before the Legislature.—Boston Pilot.

QUEER

It is notorious that candidates for orders in the Established Church do not believe that the Bible is the Word of God, inspired and revealed. So to accommodate them the Upper House of Convocation has proposed and carried a resolution that in future the question and answer for candidates to the diaconate should be as follows: Bishop: Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament, as conveying to us in divers manners the Revelation of God, which is consummated in Jesus Christ? Answer: I do so believe them. That is all. Under the words "divers manners," the candidate may hold that the Bible is inspired, as Homer, Virgil, Shakespeare, or Shelley was inspired. And he may take the Revelation of God as having been made by a process of evolution from polytheism through henotheism to monotheism, as he understands the Books of the Old Testament to be representative of phases of Semitic religious experiences. This is a queer world, but not many things in it are quite so queer as the spectacle of the Church of England, a Bible Church, taking steps to make it easy for candidates for her ministry to deal with the Bible as a book on a par with any other human book.—Exchange.

Advertisement for Safford Boilers and Radiators. Includes an illustration of a boiler and text describing the product's benefits and availability. Text includes: 'Safford Boilers and Radiators', 'No matter how brief a "house-to-rent" ad may be, hot water heating is mentioned, if the house is readily rentable or saleable. And the house is even more easily rented if the ad says "Safford" heating, because Safford Boilers and Radiators are acknowledged to be "The Standard"...', 'DOMINION RADIATOR COMPANY LIMITED', 'TORONTO, CANADA', 'Branches: Montreal, St. John, Hamilton, Winnipeg, Vancouver, Calgary'.

FOREIGN MISSIONS

ONE IN A THOUSAND

Last week the director of the Propagation of the Faith in Philadelphia publicly acknowledged a gift of \$500 received through the mails from a rich woman for the Foreign Missions.

POPE PIUS X. AND THE SOCIETY OF PETER CLAYER

In one of the many writings that have flowed from her facile pen Countess Ledochowska has given a graphic description of the late Pontiff's connection with the work of the African Missions.

DEATH OF MADAME MARSON

Madame Harriet Mary Marson died at the Sacred Heart Convent, 8 Alexander St., Montreal, on Sunday, July 11th, after a long illness.

FOUND SHOWER FOR WOUNDED SOLDIERS

The friends of Mrs. C. E. Doe of 193 Waverly street, Ottawa, generously contributed to a "found shower."

ANOTHER CANARD

The following in regard to Prince Bulow appeared in the Osservatore Romano:

The Choir

No Choir can do themselves justice with a poor Church Organ.

KARN Church Organ

will help your Choir immensely and will also please the congregation and managers.

The Karn-Morris Piano & Organ Co., Limited

A WESTERN MISSION

Communicated

The celebration of a priest's feast day may be a matter of small significance, but when it is the eleventh anniversary in a Western mission of a comparatively young priest, and when the celebration has features that bring into prominence the excellence of the education given at a Catholic parochial school, it surely is well that a brief account of the event be written that may be read in places far distant from that in which it took place.

STAGGERS BELIEF

According to Judge Harry Dolan, of the Boys' Court, Chicago, one out of every ten boys between seventeen and twenty one years old in that city has been arrested and brought before the court during the past year.

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A TRIBUTE

OF AN ENGLISH PROTESTANT TO THE FRENCH PRIESTS

The Stratford Express publishes the following letter sent to it by Driver Frederick J. Collinson, who is engaged on ambulance work at the front:

As you granted me my wish by inserting my last letter in the Stratford Express, I trust that this letter may be of some interest to you.

DIED

QUESNEL - At General Hospital, Mathias, Ont., on Tuesday, July 6, Mr. Andrew Quesnel, aged thirty-seven years. May his soul rest in peace!

TEACHERS WANTED

TEACHER WANTED FOR SEPARATE school section No. 18, township of Tremadoc, Hastings county. One holding a professional certificate. Duties to commence after summer vacation.

TEACHER WANTED FOR PORTAGE DU FORT

One Model school, Catholic holding an Academic or Model diploma, English and French. Duties to begin 1st Sept. 1916. Apply to John Coyne, chairman.

TEACHER WANTED, MALE, FOR PRINCIPAL

For Separate school section No. 2, Neelon, one holding first or second class Normal certificate. Must be capable of teaching French and English. Duties to commence Sept. 1st. Salary \$900 good references required. Apply to M. Curley, Sec. Treas. Const. Ont. 1916-17.

TWO ASSISTANT TEACHERS WANTED

For Separate school section No. 2, Neelon. Must be capable of teaching English and French. Duties to commence Sept. 1st. State salary and qualifications. Apply to M. Curley, Sec. Treas. Const. Ont. 1916-17.

NORMAL TEACHER WANTED FOR SEPARATE SCHOOL

S. S. No. 5, Normandy. School situated three miles from church and railway station. Duties to commence after summer vacation. Apply to Mrs. M. Murray, Sec. Treas. Newstead, P. O., R. R. No. 1, Const. Ont. 1916-17.

WANTED TEACHER HOLDING A SECOND CLASS CERTIFICATE

For Catholic Separate school for Section No. 4, LaPasse, township of Westmeath. One who can teach French and English. Duties to begin after summer vacation. Apply stating salary and experience to Hector Gervais, Sec. Treas. LaPasse, Ont. 1916-17.

TEACHER WANTED HOLDING SECOND CLASS CERTIFICATE

For Catholic Separate school to teach French and English. Salary \$700 and third certificate \$450. Service required for school No. 14 of Lancaster, Green Valley, P. O., Ont. 1916-17.

A QUALIFIED TEACHER, HOLDING AT LEAST A THIRD CLASS CERTIFICATE

For Separate school No. 6, North Burgess. One holding a third class certificate. Salary \$700. State salary and qualifications. Apply to M. Curley, Sec. Treas. Const. Ont. 1916-17.

WANTED CATHOLIC TEACHER FOR SEPARATE SCHOOL

For Separate school No. 4, LaPasse, township of Westmeath. One who can teach French and English. Duties to begin after summer vacation. Apply stating salary and experience to Hector Gervais, Sec. Treas. LaPasse, Ont. 1916-17.

TEACHER WANTED S. S. No. 12, Peel

Second class certificate. State experience. Salary \$700. Apply to Edward Gaylor, Arthur, Ont. R. R. 4. 1916-17.

A SECOND CLASS PROFESSIONAL TEACHER

wanted for C. S. S. No. 3, Admaston. Salary \$700 and upwards according to experience. Duties to commence Sept. 1st. Apply to Joseph D. Moyer, Sec. Treas. Midway, P. O., R. R. No. 2. 1916-17.

WANTED MALE OR FEMALE TEACHER

For C. S. school, section No. 2, Carrick and Colton, holding second class professional certificate. Duties to commence Sept. 1st, 1916. Salary \$700 and upwards according to experience. Applications received until Aug. 1st. Apply to Joseph D. Moyer, Sec. Treas. Midway, P. O., R. R. No. 2. 1916-17.

CATHOLIC TEACHER WANTED FOR S. S.

Sec. No. 5, Sombra; holding second class professional certificate. Apply, stating salary expected and experience, to A. A. O'Leary, Sec. Treas. Port Lambton, Ont. R. R. No. 1. 1916-17.

WANTED TEACHER FOR CATHOLIC SEPARATE SCHOOL

Separate school No. 2, Nipissing, holding a second class certificate. State salary and experience. Apply to Louis Straus, Sec. Treas. R. R. No. 2, Pownassan, Ont. 1916-17.

TEACHER WANTED FOR SEPARATE SCHOOL

Sec. No. 1, Morley. Duties to begin 1st Sept. 1916. Salary \$700. State salary and experience. Address John J. Hunt, Stratford, Ont. 1916-17.

WANTED TWO TEACHERS HOLDING SECOND CLASS CERTIFICATES

For Catholic Separate school for Guelph. Salary \$450. Apply to F. Numan, 1916-17.

WANTED CATHOLIC TEACHER SECOND CLASS PROFESSIONAL

For C. S. S. No. 1, Stanley. Second or Third Professional Teacher. Salary \$450 per annum. Duties to commence Sept. 1st. Small attendance. Apply E. J. Gelina, Sec. Treas. R. R. 2, Zurich. 1916-17.

WANTED FOR THE PEMBRROKE C. S. SCHOOL

Separate school, four assistant teachers holding second class Normal school certificates. Applicants to state salary and experience. Apply to A. J. Foster, Sec. Pembrooke, Ont. 1916-17.

WANTED QUALIFIED TEACHER FOR S. S.

No. 6, Bromley. Fine school in village of Onondaga, near church, beautiful locality. Apply stating salary and qualifications to Rev. J. McCracken, Onondaga, Ont. 1916-17.

TEACHER WANTED FOR SAULT STE. MARIE

Separate school. Second class professional certificate. Salary \$700. Apply to L. H. Hunsperger, chairman, Sault Ste. Marie, Ont. 1916-17.

CATHOLIC TEACHER FOR SEPARATE SCHOOL

Section No. 1, McGillivray, one holding second or third certificate. Duties to commence Sept. 1st. Salary \$700 per annum. Apply stating experience to Denis Jarrett, Sec. Const. P. O., Ont. R. R. No. 1, Normandy, Ont. 1916-17.

WANTED TEACHER FOR SEPARATE SCHOOL

Section No. 5, Bagot, one holding first or second class certificate. Duties to commence Sept. 1st, 1916. State salary and experience. Apply to J. L. Legree, Sec. Treas. Calabogie, Ont. 1916-17.

COMPLETE SET OF CATHOLIC ENCYCLOPEDIA

For sale. Half morocco. Has never been opened. Will sell at very low price. If interested address Box 10, 1916-17.

OPENING FOR DOCTOR

THERE IS AN OPENING FOR A CATHOLIC doctor in London, Ont. Old stand, occupied by a doctor for twenty-five years. Catholic population seven thousand and two resident doctors. Address Box 10, CATHOLIC RECORD OFFICE. 1916-17.

HOMES WANTED FOR CATHOLIC CHILDREN

CATHOLIC HOMES WANTED FOR A BOY and girl aged ten and twelve years. These are fairly strong, healthy, bright children. Homes where there are no other children preferred, and no doubt about attendance at school. Address Mrs. O'Connor, Inspector Neglected and Dependent Children, Parliament Bldgs., Toronto. 1916-17.

PRIEST'S HOUSEKEEPER WANTED

A LADY OF EXPERIENCE AND WITH references wanted to keep house for a priest living alone, in a nice pleasant locality. One that can make butter, as a cow is kept. Apply immediately to Box K, CATHOLIC RECORD, London, Ont. 1916-17.

ASSISTANT HOUSEKEEPER WANTED

For Catholic Priest in London Diocese. Apply stating experience to Box M, CATHOLIC RECORD, London, Ont. 1916-17.

A BAND-MASTER WANTED

Apply to St. Francis Xavier's College, Antigonish, N. S. 1916-17.

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