The Catholic Record

LONDON, SATURDAY, JUNE 12, 1915

CLHAR

Mr. Messer, the general secretary of the Chicago Y.M. C. A., says : "The Y. M. C. A. is essentially a Protestant and fanaticism. Here is the story in organization. In my mind it should all its beauty and simplicity. remain distinctly Protestant." A clear cut statement which should have a meaning for the Catholic who imagines that the Y. M. C. A. has never an idea above swimming pools. We are glad, however, to see that in some sections clubs are being organized to safeguard the brethren from the snares of the ever vigilant work-Methodists might have resented it as ers of the Y. M. C. A. They will be savouring of Rome. surprised, we think, at the encouragement and support, pecuniary and otherwise that will be accorded them. This is a work opportune and destined | Holy Father of Methodism. May we to achieve results.

AN ABSURDITY

Now and then we read addresses which are characterized by the press as forceful, eloquent and thought provoking. Some of the speakers meander through a ladyrinth of words, and emerge therefrom with a graceful agility without causing any perturbation of the gray matter of their hearers. It is somewhat of a articles that are deemed by different gift to be able to say a platitude with men to countenance their several portentious solemnity, or to opinions. announce an absurdity with the air of giving something moral to a long expectant world. For instance, an educator must be either very courageous or unreflecting, or sure of the credulity of his audience when he tells them that he believes in "undogmatic Christianity." The man in the pew likes that cort of thing. He may not understand it, but "undogmatic" is, he is sure, an effective weapon against the Church. He likes Christianity that is colorless, purged of anything that may affront his susceptibilities, and doled out to him in essays that may teach him choice diction. But when you tackle him in a business deal, his reasoning power, which is lulled to sleep and ready to pounce upon wild-cat schemes that would part him from his money. But on Sunday he listens with equanimity to a preacher talking about "undogmatic Christianity," -an absurdity and a contradiction in terms.

WHAT IT IS

A dogma is a truth formulated in accurate terms. Science has its dogmas. So has the world of finance So has religion. When a truth is fined by authority, it is called a Christian dogma, and if Christianity is undogmatic it has no truths to teach and no authority to teach them . Consequently this Christianity would not be the Christianity of Christ. For Christ taught truths and commissioned His Church to continue His work, and to condemn all who opposed it. During the centuries heretics have from time to time attacked some teaching of the Church. But because they did not addle their brains with groundless theories, and did not, though they lost their faith, part with common sense, they never talked about "undogmatic Christianity." That would have crippled their influence over their followers, who knew that the Christianity as revealed to us in the New Testament is a dogmatic religion. They would have frowned upon "undogmatic Christianity" as a fraud a caricature, as a shapeless thing without voice, a fantastic phantom of an overheated imagination. But in our generation a preacher whose reason is in a trance, and whose knowledge of Scripture is in abeyance, may champion it with never a protest from his hearers.

THE LATEST

Bishop Burt is afflicted with Catholicphobia. He says now and then a few unpleasant words about Rome, to the easing of his bodily discomfort. Despite, however, much vocal exercise and an expenditure of money, Rome survives and the Italians, poor benighted people who know not the "open Bible," have not evinced any inclination to join hands with Methodists. Having failed as a

bright light for the Italians, this goodly man wooed success in another field and now in wondrous fashion. It is a very touching idyll which will, we are sure, charm the denizens of the Amen corner, and show them that Bishop Burt's heart is in harmony with things far above rank Bishop Burt is the Holy Father of Methodism. He is the American Pope. Sometime ago he presided at a meeting of Methodists and "pronounced the Apostolic Benediction in Italian." And he did it off his own bat, and in Italian. He might have given it in English, but stiff-necked

After years of wandering and much agitation of the atmosphere, Bishop Burt is now happily reigning as the ask him to send the Apostolic Benediction in Italian to The Christian Guardian.

ON THE WAR PATH

A writer sees the hand of Providence in the Anglican Church, "which never promulgated a doctrine or condemned a heresy" and discovere traces of divine wisdom in the liberality which allows the adoption of

Ruskin declares that the English liturgy was evidently drawn up with amiable intentions of making religion as pleasant as possible to a people desirous of saving their souls, with no great degree of personal incon venience. We were under the impression that

one might believe anything and yet

be an Anglican in good standing, for

we have it on good authority that "the

Church of England had always with-

in herself persons of extreme diverg-

ence of faith." We were of the opinion that "the Church of England drives with an exceedingly loose rein: you can do anything you like in it, provided you go about it decorously." But the Bishop of Zanzibar is of a in his church, is very much alive different opinion. He has recently excommunicated the Bishop of Hereford because of his appointment of a certain clergyman tainted with rationalism, it is said, to a canonry in his cathedral. The Bishop of Zanzibar is at variance with the established methods of Anglicanism. He ought to know that not even rationalism is a bar sinister on Anglican orthodoxy, and a superficial knowledge of conditions such as exist in England might moderate his ardour. Of course they might further inflame his episcopal ire, but if formulated in precise terms and de- he ventured to go abroad with bellthe words of an Anglican Bishop, that the spiritual power he boasts of is no better than a child's toy, or a fool's rattle, until it is charged by the ruling force of society and armed with the sanction of civil penalties. But why should the Bishop concern himself with trifles. For he knows that the Episcopal Church has not and never had unity and "that it is.' says Macaulay, " a mere mockery to attach so much importance to unity in form and name where there is so

PRODIGAL IN ASSERTION MISERLY IN PROOF

little in substance."

A motion to continue trial of the government's case against the pub-lishers of the Menace, published at Aurora, Mo., was overruled by Judge Arba S. Van Valkenburgh in the fed-

eral court in Kansas City recently.
Attorneys for the defense asked delay in the trial, set for the June term of court in Joplin. Mo., on the grounds that it was necessary for them to go to Rome to obtain depositions of the Pope, his secretary and keeper of the Vatican records. By the attorneys asserted they would attempt to prove "that Roman Catholic priests were required to take an oath traitorous to the United States government and requiring them to teach against the doctrine of

American liberty."
In his ruling Judge Van Valkenburgh held that "the Roman Catholic Church is not on trial in this case" and that "the question is whether the defendants have violated the penal

"Were they able to secure testimony on the points they had raised,' he said, "it would not be admissible

On Monday of this week Judge Van Valkenburgh granted a continuance,

upon the showing of the defendants that they could not be ready for trial in June. The date of trial now set is January of next year .- True Voice.

AN INDIVIDUAL DUTY

Rev. Father O'Gorman's sermon (which we publish elsewhere in this week's Record on the evils of in-temperance and his practical and sensible appeal to those of his auditors to promise to abstain from the use of alcohol during at least the term of the war should be read and thought upon by Ottawans in general. The topic is indeed a timely one and Father O'Gorman's presentation of the facts of the evil of intemperance and even of moderate indulgence in the habit is impresinspiring were a movement started abstinence from liquor to originate do much to encourage the men who are facing such terrible conditions abroad. That this moral and practical support would be welcomed and appreciated is made clear in a letter recently printed in the London Times and signed Vox Elamantis, by a writer who had just returned from one of the great base camps in France. He says :

I had some eye-opening conversa-tion with two officers who had only left Ypres the day before, and with a third who was in close touch with many more who had also been through it all. The things they told me on the munitions question were such as could not have been told a reporter; and I certainly shall not act as such. But I may at least repeat the bitter message of one to the people at home: "They had better send along more men and guns as fast as they can if they want to find any British army at all up there." And then in England, side by side with what you well call "The Moral of Dunkirk," and in spite of all appeals and examples and of the sobering which such a week of gloom might well have produced, I read of night well have product." "Scottish The rush to buy spirits," "Scottish "The rush to buy spirits," "Dismay in distillers' objections," "Dismay in Ireland," and all the rest of it. Those of us who can blush have had cause more than once during the war to do so for parts of our home population; but there has been nothing quite so

bad as this. Father O'Gorman's work in this respect is wholly patriotic as well as morally and spiritually uplifting. Moreover the man who stays at home owes it to himself and his country as well as to his family to practice selfdenial and show his patriotism in this most effective and practical fashion.—The Ottawa Citizen

THE POPE 1815-1915

But if all these stories of intrigue and pressure at the Vatican are fan-tastic, he is a bold prophet who can say what the future may have in store for the Holy See. History repeats itself more vividly in Rome than anywhere else in the world, and little incidents here constantly suggest the most striking remin ences. This is an instance : while in vour paper this discussion about the Pope leaving Rome, the Cittadino of Genoa is devoting whole pages to the solemn feasts at Savona where Cardinal Ferrari, as Pontifical Legate, surrounded by other Cardinals and numerous Bishops, is crowning the statue of Our Lady of Mercy, and that makes you just remember how only the other day Benedict XV. was presented with a silver copy of another famous Ligurian statue of the

Blessed Virgin.
At first sight it is a mere medley of transient newspaper items, but see how naturally it all sets into its place among the lights and shadows of papal history. At the beginning of July, 1809, the Apostolic Palace of the Quirinal was literally cut off from the rest of the world, held within and without by Napoleon's spies and guards. On the 3rd a chaplain of the Church of the Genoese, disguised as a servant, succeeded in reaching the presence of the Holy Father to whom he presented a small copy of the statue of Our Lady of Savona, encouraging him to put his trust in her. Three days later came Napoleon's order for the removal of Plus VII. to France, and the aged and delicate Pontiff was hurried off with furious haste and barbarous violence to Grenoble. He took little with him, but among the little was the statue so piously offered three days before. Pius VII. was the meekest of Popes, Napoleon bestrode the world like a Colossus vet after a few months the Colossus grew furious to learn that all Grenoble and the surrounding districts were aflame with enthusiasm for his helpless victim, and the new order came from the blood red, victorious fields of Austria: Take him to Savona. At Savona Pius VII. was kept until June, 1812, sur-rounded by the Emperor's spies, functionaries, prelates, gradually de prived of all means of communication with the Catholic world, and mentioned that when in the finally even of pen, ink or paper.

During all that time he never left soldiers of his battalion

the Bishop's palace, except once to pay a visit to the famous shrine of the Madonna whose image was always with him. The visit was in reality a triumphal procession, made so by the immense crowds that gethered on the Portion gathered on the Pontiff's path to receive his blessing.
In 1812 Napoleon, preparing his

onslaught on Russis, wanted to have the Pope more directly under his thumb. A new imperial command thumb. Send him on immediately to Fon-tainebleau. It was carried out so

secretly and so rapidly that Pius VII.
was already at Montcenis before the
people of Savona knew of his removal. By 1814 the Emperor no longer
thought of invading—all his energies
were bent on repelling the invasion of France itself by the victorious Allies. Pius VII. at Fontainebleau was an incumbrance and a source of anxiety. In January he was sent back to Savons, in March arrived the imperial decree for his liberation in with extraordinary rejoicings - re-newed here only last year when the people filled the ancient Church of St. Maria sopra Minerva and joined in the Te Deum intoned by Cardinal Farley, Archbishop of New York.

The Pontiff's greatest troubles were nearly but not quite over: He was in Rome, free, beloved by his people, in peaceful possession of the States of the Church, but in the spring of the following year Napoleon suddenly broke out of Elba, landed in France, seized the throne, and faced—Waterloo, where some name-less Blücher is now again camped a hundred years after. It was to be only a hundred days for Napoleon then, but his brother-in-law Murat seized the opportunity to make an incursion from Naples on the Pontifical States, and Pius was once more hospitality of King Victor Emanuel

Arriving at Genoa be was met by a deputation of the people of Savona who begged him to perform the long-deferred ceremony of the crowning of their Madonna. The Pope con-sented; on May 10th, 1815, the event The Pope contook place in the presence of King Victor Emanuel, the Duchess of Modena, the future King Carlo Alberto, the Queen of Etruria with her son, ten Cardinals and an im mense multitude ; on September 15th Plus VII. decreed an annual feast in honour of the Madonna of Savona under the title of Our Lady Help of Christians. In 1815 the Papacy returned definitely to Rome—and the newspapers are unconsciously celebrating the centenary of the event by seeing swarms of German and austrian conspirators fluttering fretfully round Benedict XV. to induce him to leave Rome again. Pius VII was deported by Napoleon because he insisted on being neutral, Benedict XV. is asked (we are told) to go away so that he may continue to be neutral, but in both cases it is the neutrality of the Father of the Faith ful which shines out steadily over s darkened world.—Rome.

CHAPLAINS KILLED IN THE DARDANELLES

The Tablet May 22. tion with which the Rev. the first chaplain to be killed in the war, was regarded by the Catholics of Middlesbrough, among whom he laboured for many years, was forthcoming (says a local paper) on Wednesday in last week, when a crowded congregation assembled in the Middlesbrough Cathedral for a solemn Requiem Mass. The Bishop presi-ded, and in the sanctuary were several of the members of the Chapter and most of the neighbouring clergy. The congregation included the Mayor and Mayoress (Alderman W. J. and Mrs. Bruce) and many representative Catholics from different parts of the district, who accepted this opportunity to pay a last personal tribute to a revered priest, who paid the supreme penalty of his love for the Catholic troops during the operations in the Dardanelles a fort-

night ago.

The Mass was sung by Father O'Rourke, Father Wilson being deacon, and Father Lynch subdeacon. The Rev J. Claus, Bishop's secretary was master of ceremonies.

At the close of the impressive service there was a short sermon by Canon Wood, of Hull, who recalled how he took the deceased chanlain as a boy of ten years to Ushaw Col lege, Durham, to commence his studies, how these were completed in Rome, and how the late priest was ordained in that Cathedral by the Bishop of Middlesbrough. Father Finn did a splendid work in Middlesbrough, and his glorious and noble end had shown what the motive of his whole career was. He, like many others, volunteered to give his services on behalf of his country. The outstanding feature of our forces was the voluntary spirit. It gave them a character unknown to others. Our soldiers volunteered for service, they were not compelled. There was no nobler act than to lay down one's life for his friends. Canon Wood life for his friends. mentioned that when in the opera-tions against the Turks some of the

wounded by the fire from the forte, Father Finn appealed to his com-mander to be allowed to go and give them consolation in their dying moments. The officer yielded to his moments. The officer yielded to the pressure, and the chaplain went off in another boat to give his help, and like many others was killed. They could all be proud to have known such a character.—R. I. P.

FATHER MATURIN'S LAST MOMENTS

Father Maturin died as we should have expected him to die—a hero's death. In Dublin is a lady survivor who owes her life to his self sacrifice. He put her into one of the boats and then stood back upon the deck perfectly calm and collected. Just as the boat was pulling away he caught sight of a pick her up and throw her into the ing the great heart which opened lady's arms, with the words, "Try and find her mother." And to her joy she was able to fulfil that last injunction of the dying priest, for on the quay at Queenstown was the baby's mother, landed from another boat. As long as there were boats to be launched and life belts to be served out, Father Maturin worked bard for others. And when no more boats could be got away he was seen standing quietly on the deck, white as heet, but as calm as if he were in his study at Oxford. To the last he was giving absolution to his dying fellow passengers and doing all he could to keep them calm. By nature he was exceptionally nervous—be-fore sailing he wrote to a friend in London saying how anxious he felt about the coming voyage—but when face to face with actual death he was one of the calmest men aboard the ship. A week after the catastroph his body was washed up at Crookhaven. His face was perfectly peaceful. He had made no attempt to divest himself of any of his clothing, and he wore no life belt. Evidently he realized that there was no possi-ble chance of being saved. His body was taken in a tug to Queenstown, where it was robed in Mass vestments and carried in procession to the church amid the fervent piety a Catholic people.—The Tablet.

BRILLIANTJOURNALIST DEAD

LARGE - HEARTED IRISH WOMAN TAKEN FROM RANKS OF

LIFE Brilliant, beautiful "Kit" is dead and the realm in which during the years she visited her "shadows" shall know her no more. Thousands mourn her loss, for her name was a household word in countless homes and the exquisite things that came from her pen will be treas-ured as gems in the hearts of an unending train of admirers.

In death as in life, she was gra-

cious to look upon and as we stood in the darkened room where lay the quiet form about which flowers banked and massed, speaking of the thought of numerous, perhaps unknown friends, there was nothing but tranquility and satisfaction on low broad brow, on the heav lids that hid the great humid brown eyes, nor on the silent countenance now at rest forever. The fine char acteristic hands lay passively on her breast and about her neck was a large Celtic cross which she had worn at other times and which was evidently a favorite. Some kind hand had placed sprays of lily of the valley within the casket and with the memory of their presence and perfume, we shall long associate our last remembrances of this refined and brilliant woman

When the Angel of Death closed the eyes of this talented daughter of Erin there went out from among us one who lived in a class all by her-self. Born in the land that harbors the banshee and gave birth to the fairies, the land which suffered in the crucible of sorrow, yet could ever smile through its tears, the land of the poet and the idealist, "Kit" had imbibed all the mysticism which flows from such an atmosphere and the circumstances that cast her lot in situations which seldom cross the path of women, gave her an understanding of life and human motives

which few possess.

Before coming as a very young woman to Canada "Kit" had seen life in many phases in her native land and in the school of the continent and gathered knowledge that prepared her unconsciously for the role of advisor and comforter to those who came to her later in her Woman's Kingdom. Afterwards, as opportun-ities developed, she had the advan-tage of tropical life in the beautiful islands of the Atlantic, of which she has left us pictures in her glowing accounts of Cuba, and in her Jubilee Letters, descriptive of the Diamon Jubilee of Queen Victoria, we have mosaics in words which plant them selves on the mind of the reader with all the wealth and glory in which they appeared to the eye and mind of the one by whom they were written.

During the Spanish-American War "Kit" was given full recognition as the

pondent and though her charm and personality gained her opportunity that made her less fortunate confreres green with envy, she paid the penalty

endured in those days for want of drinks and simple remedies, often, times as the result of some inexplic-able blunder, caused the warmhearted correspondent to make a soulful appeal at the beginning of present belligerent conditions, to the end that history might not repeat itself in this regard. It is said that the in this regard. effects of her direful experiences during the war had an ineffaceabl effect upon her nervous system while it doubtless did much to develop her

only accredited woman war corres

already broad outlook on life. To speak of "Kit" without mention "Try so understandingly to all the woes her and foibles of mankind would be to miss the pivot upon which all else turned. She was big and generous assistance, knowing no distinction in doing the friendly act or bestowing the kindly word, yet shrinking from forming many intimacies, seemingly fearful of finding the spurious wher othing but the genuine would sat-

As a journalist "Kit" had a long and successful career, if such be counted by the output of her pen. Financially, she probably ended where she be gan. Having started in the newspaper world when quite young, she was sometimes thought to be much older than her years—she died on her fifty-first birthday—and on several occasions she laughingly referred to the fact that she had been quoted as a journalist in the seer and yellow time of life.

Her taste for reading was extensive and the omnivorous appetite with which she satisfied its demands helped to enrich a vocabulary always search long and vet fail to find in the field of newspaperdom a writer with versatility and wealth of imagery that distinguished the writings of 'Kit" and it has been repeatedly said of her that she never touched anything that she did not adorn. Her intellect was as masculine as her femininity was womanly and though her columns were for women, formed no small part of her clientels being drawn to her circle by the magnetism with which it was charged.

Love for children and "God's little beasties" was among the strong cords that bound her to humanity in a special way and the sweet stories she wove about her two children, Patsey and Thadey, and the glimpses she introduced here and there wild country rides on the back of some favorite or of the blue-gray dogs which were her special pets, fairly brought the children them-selves, the yell of the hounds or the bark of welcome right to the ear of the one to whom she told the story. The confreres of Kit will long re member their gracious and talented associate and, recalling her humility and great charity, will pray with confidence, miserere Domine.—Toronto Sunday World.

PRIEST HEADS NATIONAL CONFERENCE OF CHARITIES

For the first time in its history, extending over forty two years, the National Conference of Charities and Correction has elected a Catholic priest as its president. He is Rev. Dr. Francis H. Gavisk, chancellor of the diocese of Indianapolis, who came to the conference as the repre entative of the Indiana State Board of Charities.

Although he is the first Catholic priest to hold the presidency of the conference, Father Gavisk is by no means the first Catholic. Thomas M. Mulry of New York, president of the Immigrant Industrial Saving Society and one of the national leaders of the St. Vincent de Paul Society, has held that office in recent years.

Father Gavisk, the new president is fifty nine years old and was born in Evansville. Ind. When a young man he served as a reporter on the Evansville Courier and later entered the college and seminary of the Benedictine Abbey of St. Meinrad, where he studied for the priesthood. He was ordained in 1885 and was assigned at St. John's church, Indianapolis, of which he has been rector since 1890. He has been chancellor of the diocese since 1900 and for ter years be was secretary of Bishop Chatard.

Father Gavisk has been a member of the Indiana State Board of Chari ties for about nine years and has been actively interested in the charitable and reformatory work of his state. He has been attending the national conferences for about fifteen years, has served as chairman of some of its leading committees and is chairman of the committee on resolutions of the present conference. -True Voice.

Let us rouse ourselves and think seriously of eternity.—Bossuet.

CATHOLIC NOTES

In the Sacred College, Cardinal Gibbons occupies the second place in seniority of creation.

Bishop Cazet, a Jesuit, has been in Madagascar fifty years. He is eighty-seven years old.

The First Presbyterian Church at Dublin, Texas, has been bought for the church of a new Catholic parish.

The Church in the United States has 229 colleges for boys and 680 academies for girls.

There are no less than 105 Catholic publications in the small kingdom of Holland. Six hundred seminarians are now

serving in the Bavarian army. The higher sacred orders have not yet been conferred upon them. The Sisters of Charity, Leaven-

worth, Kans., have received from the Holy See its approval of their Institute and constitutions. The institute numbers about 675 members.

Catholics of Cincinnati have just completed a \$400,000 hospital, consisting of 24 buildings, and has 65 acres.

The celebrated anatomist Stenson, in the sixteenth century, who demon-strated that the heart was a muscle, afterwards became a convert and a Catholic Bishop.

Last year there was added to the anks of the priesthood in the United States at an average one priest every twenty two hours; to the number of churches one every thirty hours.

The French monks of the Benedictine Abbey of Belloc, France, who, on being expelled from France by the French Government, settled in Spain, have been called up for the war.

Emperor William has conferred upon fifteen Sisters of the Franciscan Order the decoration of the Iron Cross for their self-sacrifice in hospital work. Over 193,370 pilgrims visited the

shrine of St. Anne de Beaupre last year; 7,690 Masses were celebrated there: 206.000 Communions were

Private Mooney, Irish, aged sixty, nowin a British convalescent hospital. as fifty-one relatives in the army, including four of his nineteen chil-

Mrs. Ellen Constance Palmer of New York was received into the Church recently in Rome. Duchess di Montevecchio acted as sponsor to the convert, who had been under instruction for the past two vears.

President Wilson has decided to try again to straighten out the tangled political and fiscal affairs of Haiti. York to investigate conditions in the island republic. Mr. Fulleris a Cath-olic and dean of the law department of Fordham University.

His Eminence Cardinal Amette, Archbishop of Paris, received a letter from Cardinal Gasparri, the Papal Secretary of State, announcing a gift of 40,000 francs (\$8,000) to the national relief fund, to be expended in behalf of the refugees from the invaded departments of the north of

Carranza's arrest of 180 priests, sum as ransom, shows the strange animosity to priests exhibited by the military power in Mexico. It seems more than strange that a country which owes so much to the Catholic aith should so murderously attack its children.

This year a great Indian congress will be held in honor of the seventy-fifth anniversity of the coming of the famous Indian missionary, Father De Smet, among the Sioux. celebration will take place on the exact spot where the famous "black baptized so many Yankton Indians, namely near Greenwood, S. D., from July 30 to August 1.

William Henry Goodyear, curator of fine arts in the Brooklyn museum, has been notified of his election as honorary and corresponding member of the Royal Institute of Architects of Ireland. Mr. Goodyear, who is a son of the founder of the Goodyear Rubber company, is a graduate of Yale, and was received into the Church by the esuits in 1880. He is the author of Renaissance and Modern Art." and many other works.

The Rev. Matthew C. Gleeson, chap-lain United States Navy, recently at home waiting orders, has just been assigned to duty at the Naval Training Station, Newport, R. I. This station is one of the most important of shore assignments in the service, especially for a Catholic chaplain, for there are always 3,000 young apprentice seamen there undergoing instruction before they are assigned to vessels.

Asa Elmo Ramsay, vice chairman of the board and deputy federal agent of the Federal Reserve bank of Kansas City, was received into the Church on Saturday, May 8, by Father Antill, C. M., pastor of St. Vincent's parish, Kansas City. He made his first Holy Communion the following morning. Three others were received into the Church by Father Antill at the same time, namely, William J. Robinson, Wallace F. Mansfield and Edward Lampe.

BORROWED FROM THE NIGHT

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BY ANNA C. MINOGUS

CHAPTER XXV

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Preston Martins despatched his father's business and then rode home, under the magical light and shade of the tree-edged road. Sometimes a rabbit hopped leisurely across his way, or a gray squirrel's bright eyes looked down upon him, from an overhanging bough, while an occasional bird chirped a languid summer note from its mystic world of leafness. His dogs were waiting at the gate to welcome him, and bounded up the avenue by his side, barking out their loyal hearts' joy. The negro workavenue by his side, barking out their loyal hearts' joy. The negro working on the lawn, and the boy, waiting to take his horse, greeted him with the smiling freedom of friends. To him these were not the insignificant things of the world, but its sweetest, and he paused in his deep reflections to give the gratitude of thought to this comradeship of fellow creatures.

low creatures.

He passed up to his father's room where he found Teresa reading to the invalid. She rose at his entrance and he noted that her beautiful eyes had lost their brilliancy, and that her face was wan and grief drawn. "You are killing yourself," he said, in low tones. "I am going to see my in low tones. "I am going to see my mother and ask her to insist upon your taking more rest. You will obey her wish, if not my command," and the shadow of a smile crossed his face. At sight of it, Teresa sobbed convulsively, and hastily quitted the apartment. After a brist statement apartment. After a brief statement of the business matter, Preston took the book which Teresa had laid down and began to read aloud. So the morning passed to afternoon, when the entrance of one of his father's friends gave him an opportunity to withdraw from the sick chamber. At the foot of the stairs he met his mother, to whom physical exhausmother, to whom physical exhaus-tion had brought a long sleep after own calm, fair self once more in her stately silk, but trouble gathered into her eyes and shaded her counten-ance as she saw his sadly altered

Preston, my dear son! What has changed you so utterly? You are troubled—what about?"

He took the soft hand which she laid upon his arm and led her back

to the parlor.
"Mother," he said, as they reached that room, "your patience with me has never failed, I ask for its continuance, though I must now disappoint pain you, cause you lasting sor-he paused for a moment, then d: "Mother, I cannot give you Teresa for a daughter.'

He saw that she gave a little gasp, but further expression of astonishment or grief there was none. She was not the woman to cry out her loss, even to the ears of her son. Moreover, she knew that hers was a passing shadow compared to his deep night of misery.

"May I ask one question?" she

said, after a pause, and a slight flush colored her cheeks. "Has this change in you been caused by, or has it followed from the change in her

position?"
"It has not," he replied, in his gentlest tones. "But mother," he continued earnestly, "this will make no difference between you and her? love and devotion, if you cannot be such in name. She loves you. Oh! she proved her love nobly, nobly! I leave her to you mother—all I have to leave—the best I could leave. Her face showed the cruel white of

anguish. Preston, you are not going away

"I do not know. . . . I have not yet decided. . . But whether I go or stay, promise me that Teresa shall never need a mother while my nother lives!"

The misery of his heart worked it way up to the face and made it quiver piteously. She lifted her arms and drawing down his head, hid that tortured face on her boson boy! My boy!" and she pressed lips to his soft, wavy hair; then added, "I accept your sacred charge Henceforth, I have two children."

Henceforth, I have two children."
He let her hold him thus for another long moment; then he gently disengaged himself from her embrace.
"My own good mother! Thank you," he said sottly and kissed her, and then knowing that he wished it, she turned to find Teresa. And Preston went out to fight his last text to be a support the little grayward. battle alone in the little graveyard. He stood by the wall, his arms resting upon it, until the summer sur went down in a sea of amber glory went down in a sea of amber glory— and still the decision had not been made. The power and fascination of a public life held, for one moment, his soul : in the next it was destroyed by the knowledge of its demoralizing influence, to withstand which calls for great continuous struggle, and should be choose the harder and more dangerous combat when victo would be the same? He saw Worth ington's words realized; saw himself nding under the glare of the orld's cruel light and the world's cruel light and the own conscience, bravely performing his duty no matter what foes in assailed. For this victory he must struggle through the heat and dust of life's long, lonely, highway. In the great world of the weak and the powerful, he must be the support for the helpless, the menace for the In the great world of the weak and the powerful, he must be the support for the helpless, the menace for the strong, by living out the painful though true life of the soul. And the poor humanity cried out in its

misery, lifted pleading hands, piteous-ly asked how it, alone, could go through that conflict which would cause only when death approached. It made him look upon the humilia-tion, the sacwifice, the death in life of the Indian teacher as a degree nearer happiness, and demanded, if it were required of him, that he should tread the winepress of existence until the last red drop were bruised out. The last red drop were bruised out. The question narrowed down until it stood thus: which was the higher way, the public life which called for the crucifixion of the soul, or the private one which meant crucifixion of the body? Which was the way of the Divine Will? Which was God'sseer, the words of St. John Worthington or the example of the Trappist monk? the example of the Trappist monk?
He was utterly exhausted. He could not reason, he could scarcely think.
But his decision must be made during one hour of this night and once as he saw, gleaming like a white star on a world of darkness, a message from his dead. He gathered the flower, and laying it on his lips, turned to the west, as if he expected to see her standing there in radiant whiteness among the sun set clouds. Then there fell upon his soul a new light, and it showed

the fair acceptance! There was a creeping stir in the light. . . . It slid forward like a snake and came up behind the unconscious man. . . . Paused. The right hand was lifted, thrown back. . . There was a swift forward movement. . . the gleam of a long, sharp knife; then Preston Martins fell back upon the child's grave. . . This was death! the death he had said he could not enter the could be said to the could be said t dure—death by a savage hand. His eyelids quivered before they unclosed. the knew what they should behold—the smiling, fiendishly exultant face of his father's Indian son. Awful sight for dying eyes! Awful picture for the soul to carry with it into eternity! But he held back strong death for a moment, opened his bloodless lips, and with his eyes pouring the radiance of God-like orgiveness upon that terrible coun-tenance, said, with his last breath

"My brother!" The yellow light faded from th west. The fleecy clouds lost their gold trimmings and were welded to gether into a wall of gray. Over it, like a watchman on a battlement, shone the evening star. One by one, the other stars began to look out from the purple upper world. Then the harvest moon rose in her pride from the belt of eastern woodland. The voices of the summer night took up their monotonous song and the day-barred creatures stole out from their hiding-places. It was a night no different from many such nights that spot had known, save that he who was wont to lean over the low stone wall, alive to all the deep stone wall, alive to all the deep beauty of the scene, now lay there wrapped in death's strict yet not un-tender embrace. All that night, moon and stars poured down their soft beams on the unseeing eyes. The insects chirped their dittles on his unheeding ears. The dew bathed his beautiful cold face and hung its damp on his soft, wavy hair; b chill could not make more rigid the set features, nor send a shiver through the pulseless frame. So the hours of the night passed, while in the white house beyond, his mother and Teresa, watching in the sick room, wondered at his absence.

At daybreak, a negro sent to the pasture to bring in the work horses, passed the graveyard, and sent up such an unearthly shrick of horror that George Martins awoke and sprang up to demand its meaning. Teresa, hurrying down, met the crazed servant, who hurled upon her ears the tidings of this awful discovery. When the household surged into the little graveyard they found her lying at the feet of the dead, as white and cold and lifeless.

CHAPTER XXVI.

For two years George Martins lived, ministered to by his loving wife and Teresa. They were years of penance and humiliation of spirit, of grief, which the sight of his childless wite made the sharper. It was his work, all, all. Then he would turn from the sight of the graveyard on the lawn, where his victims slept, to ask himself what had become of his

not you who slew Preston, not you, but your father and his!"

But this was not to be. Twice the opportunity had been his, and twice he had spurned it and as he had passed unheeded the cry of that other soul, so against his the ear of God was deatened.

was deafened.

In the little burial-ground on the western lawn they laid him down for his dreamless sleep, and here also they carried his gentle lady when her

Teresa was again alone. Her step-grandmother in Virginia, who had, on the statements of George Martins and Mr. Worthington, acknowledged her right to the great property left to her by her aged husband, urged the girl to make her home with her. Teresa had considered the invitation, but when she saw the consternation that thought of her departure caused the slaves, she dismissed it, realizing that the duties of her strangely restored property were not to be thus cast aside at her own wish. Life's work could be no more disregarded But his decision must be made during one hour of this night and once made it was irrevocable. His eyes went over the scene, now bathed in the yellow glory of departing day; but it gave back no answer. Then they returned to the graveyard, also illumined by that golden radiance; but no voice came from its low bads. He was alone. He must be his own advisor, decide his own destiny. But his eyes continued to rest upon the grave of the child covered with the long, pointed green leaves of the lillies-of-the-valley. "O little soul that I loved and love! can you not whisper one word of advice?" he oried. The sudden fancy took possession of his brain that he might find her answer hidden among the green leaves, the white answer of a flower. He crossed the steps and bending over the grave sought for the bellshaped blossom to reward his faith. One plant remained. He had set it out that spring, and with a sensation he could not have defined, he turned back its blade-like leaves. A cry of joy escaped him. The old smile broke the frozen surface of his face, as he saw, gleaming like a white star on a world of darkness, a message of the saw and ones a world of darkness, a message on a world of darkness, a message on a world of darkness, a message was sprinkled heavier on St. John was sprinkled h memory, as she knew that they had broken his heart. From that hour they had stood apart; but the snow was sprinkled beavier on St. John Worthington's hair than it had been the night he first met her dark eyes across Mrs. Halpin's hospitable table; while a sorrow, that the loss of friends, however, dark could not bring. while a sorrow, that the loss of friends, however dear, could not bring, stamped itself deeply on Teresa's ivory-like face. Reflection made her see that if St. John Worthington had proven so false to his manhood he could not have instantly become the him the highest sacrifice grown into friend who mourned Preston Martins' untimely death with the grief of a brother. Her maturing thoughts led her to divine the truth that Preston's suspicion having being aroused, he forced the knowledge from the lips of the man, who rose by that admit-tance from the rival to the loyal friend. She had wronged the living by her suspicions as she had wronged the dead by her foolish deby her suspicions as she had wronged the dead by her foolish de-ception. Of the seed which she had sown in ignorance, she was reaping the full harvest in bitter knowledge. Still she made no com-plaint. She schooled her heart to endurance and went her way, gather-ing over her young life that love and reverence which is the crown of gold reserved for worthy old age.

But one evening, in the April following Mrs. Martins' death, Teresa sitting alone on the piazza, experienced that inexplicable tender call which leads of times against our intentions, to the grave of a loved one. She drew the scarf over her head and crossed the path which she had often walked with Preston. She had never felt his presence so perfectly since he had quitted the flesh, as she did during that walk; and a great glad-ness came to her. Was the time of her own death near? she wondered. Would she soon lay her tired young head down for eternal rest under the edar tree where they reposed? She reached the steps, at the thought, and lifting her eyes, uttered a cry of lear on seeing a man standing by Preston's grave. He turned sharply and the evening's roseate light fell upon the face of St. John Worthing-ton. She leaned against the wall for support.

Teresa !"

Oh! how soothing was the old name from his lips! Then:
"I beg your pardon! I fear I have alarmed you. I should not have come—but I am leaving Kentucky and I wanted to say good bye

him. A silence fell. On the grave of A silence fell. On the grave of Preston and the child, the lilies of the valley bloom, making for their lowly beds a snowy drapery. The violets, which he had once said were to him the emblems of an unhappy destiny, were spreading their royal purple over the graves of his parents and hers. Above the graves rose the solemn cedar tree, type of the eternal, as the flowers were of the mortal. as the flowers were of the mortal.

Over the dead stood the living gazing at each other. Teresa knew that as she had been the offender, she should make the atonement: so she crossed the steps, and said to him.

" And were you going without say ing good bye to me ?"

Yes," he replied. "I did not think that you cared to see me. She moved forward a few paces, to bring his face to the graves, and said:

"Once in this place, St. John, he who sleeps there told me that he would rather have justice done to him than sacrifice made for him. But I was foolish, blind, wicked, and vain, vain, vain! I thought God had called upon me to be the instrument for His divine purposas! Oh! for His divine purposes! Oh! I thought that I was called upon for sacrifice—yes, even the sacrifice of truth! Was I not blind, foolish,

that once before had dyed her face my sorrow for him, hatred of myself, I threw on you a cruel suspicion. I thought—No! hear me out?" she cried, as he attempted to interrupt her, "I thought that you told him that night, not only all that paper contained, but also of that miserable confession I made in Mrs. Boyle's parlor: told both at the promptings of jealousy. Oh! I hated you then and that was why I sent you away, with those bitter words. I know now that I was wrong, that what he learned of the secret which the paper contained was wrung from you, and by my own guilty conscience my secret At first he tried to shake off the

my own guilty conscience my secret was betrayed. He forgave me my wrong to him. Can you forgive me my wrong to you?"

Forgive her! Never had he thought that she, this last idol of his affection, could do aught that would call who had wronged him, she had dealt him the cruelest blow: she had doubted his honor! Then he stooped and took her small hands in his.

"Teresa, that word must not even be thought of between us two, for-

lilies of the valley and the purple faces of the violets a cloud of fragrance rose to mingle with the cedar's strengthening odor; and the peace of the dead, the peace of forgiveness, tell upon the souls of the living.

THE END

A MIRACLE OF GRACE

A TRUE STORY

By Rev. Richard W. Alexander in the Mis It was summer time; and, by the sea where the moonlight fell in a long silver pathway, the man and the girl walked and talked, and told the same "old story." Both were young and both thought they loved each other. The man was clean, honest, and sincere—a fervent Catholic The girl was sweet and pure and true. She was a fervent Methodist It was not their first walk; they had no desire to be clandestine, and so when the girl's family woke up to the fact that the friendship was growing, and they demanded whether she really cared for this man, she frankly acknowledged the truth; then, like a thunder clap, came

the command:
"Drop him at once. We will have no Roman Catholic in our

That he was respectable, estimable, had a good position, could support her in comfort, made no difference. The girl's tears, remon strances, defiance even, were of no avail. The doors of her city home whence she had returned, were closed on Herbert. He bitterly resented this treatment, knowing he was beloved, but he tried to console Alice, and impressed his faith on the girl, when he told her to pray to God with him, that circumstances might with him, that circumstances might change, and she might still be his. It went far towards revealing his character, when, becoming desperate, Alice wrote him she would leave home to become his wife, he refused to listen to the idea which he considered dishonorable, and counselled her to obey her parents, and wait for "God's good time." Alice was deep-"God's good time." Alice was deep ly moved, knowing his affection, and being a girl of good sense and in telligence, could not help respecting him the more, because he held to his convictions. Her own Methodist faith troubled her very little in the case. But she grieved intensely over the state of affairs, and although her parents, brothers and sisters saw was so great that they had little pity

for her mental sorrow. Herbert had given her a printed prayer which he asked her to say often. It was a favorite of his own, and, he told her, he constantly made use of it. Alice treasured the prayer, and it was a sweet joy to her as she recited it many times during the day, to think that perhaps Her bert was saying it at the same time Over and over again it came to her lips even while she thought of Her-

"Sacred Heart of Jesus, I place my

She grew to love the words, and gradually their meaning filtered slowly into her sore heart, and gave

Alice had a brother James wh business involved frequent trips into other States. He was a handsome other States. He was a handsome young man of twenty-eight, while Alice was scarcely twenty. James was very devoted to his sister, and often reasoned with her about her "infatuation," and counselled her to forget the young Papist. There were plenty of other good men who would jump at her! Alice would grow angry at his counsel, and reproach him for his hardheartedness. She would tell him she would turn Papist herself some day, and then She would tell him she would turn Papist herself some day, and then she could marry the man of her choice. At this James would assume a look of horror, and tell her he would rather see her dead at his feet. But this sister and brother loved each other, and James did all he could "to eura her of her fancy." as he phrased it ; but all in vain.

Not long after a conversation of this kind, James was obliged to take an extended trip to Ohio where he was to remain several months. He was a fine young man, fairly well-educated in the common schools, but having intelligence and wit; and

had not appeared. Was it fate, or rather Providence, that caused him to meet Miss Bessie Wasford at a social held at a friend's house? Bessie was just twenty-four, a brilliant, educated, witty, yet wholly modest and unassuming young lady. Her quiet self-poise, and dignity attracted James Dalton, and after being introduced to her, and listening to the charm of her conversation, he found he had lost his heart.

At first he tried to shake off the feeling, but it had all at once gripped him, and he realized that, at last, fate held him without hope of release. He began to visit Miss Wafford, and as there was no doubt of his earnestness, or his intentions, the young lady announced to him one day that she was a Catholic, and she would never truth her life or her turns to one who was of a different future to one who was of a different faith. James saw she made this announcement with an effort, which gave him hope he was not disagreeable to her; and he determined to persevere and win her. He told her that his whole wish in life was to win her, and that he would never

ease trying.

Bessie smiled — but becoming grave at once—she told him serious-ly that she would never marry one

"And your Catholic religion is the one obstacle, nothing else?" said

James.
"My Catholic religion," said Bessie,
"is my life. What happiness can
married people expect whose roads
separate on the most vital of all
questions?" "Isn't that a narrow
view of God?" said James. Must we
not believe His pleasure is in the
heart's motives, not in lip service?
What difference does the outward What difference does the outward form of religion make if our hearts ow in sincere worship before Him. Bessie shrugged her shoulders im-

"You are just like the rest of men who do not know the first principles of who do not know the prespirators of the worship of God. You would argue forever, and then be unconvinced. If you are sincere, I will give you a book or two to read, and you may see for yourself where you are mistaken. You tell me you have never touched a Cathoilc book, and you pretend to denounce our views as 'narrow.' Will you read the books I shall lend you or shall we say 'Good-bye' forever.'

James would do anything sooner than say "Goodby" to this fascinat-ing girl. He accepted the books, and returning home wrote a long letter to his mother, telling her he thought he had found his destiny, but that she was stubborn on religious matters: he hoped by patience and gentleness to overcome that obstacle. He was liberal and broad, and she should be whatever she wished; he would never interfere with her religion. He sai he had accepted some reading matter about the Catholic Church, to oblige the young lady, but there was nothing in that to cause his mother

His mother wrote a reply in an guish of heart, warning him that his sister Alice had made herself and the family unhappy by her friendship for a Roman Catholic, and bidding him beware of the snares and traps that Rome was perpetually setting for the unwary. But her eldest son, at the age of twenty eight was a man, she said, matured in mind and body and she counted on his strength of char-acter, and his virile personality to scorn all allurements that might tempt him from his childhood's faith. James smiled as he read the letter;

he knew his mother well, and realized the pang his announcement had cost her, and told himself she was a dear old foolish mother to worry out him, for he determined he would keep to his Methodist Church —in name anyhow and win the girl his heart coveted. He become a Catholic? Never! But Bessie he would have! if she loved him, as he loved her.

In this spirit he carelessly opened "The Faith of Our Fathers" and tolerantly turned the pages. He was mazed when he looked up to find he had spent an hour over the book. A new feeling took possession of him Was it possible he could have been mistaken? Had he been instructed wrong? He closed the book, but his mind was full of what he had read. The next day he read more.

He paid a visit to Miss Wafford, and she saw something was working in his soul. Was it the beginning of of her books, and no further mention was made of religious matters. Bes sie found that her heart was praying for James. Two months passed, and James wrote to his mother a letter that produced consternation in the family. He said he was becoming interested in the Catholic religion, and had bought a copy of the two books he was reading, viz; "Faith of our Fathers," and "Catholic Be-lief," and was sending them to the house, begging his mother to read them also. On hearing this terrible news, she became hysterical, and it took all the efforts of her daughters to calm her. The books came by mail, and without being divested of their wrappers were thrown out on the ash pile. Their very touch would

But Alice, whose heart was given to a "Papist" stoutly defended her brother. She reproached her mother and sisters for not giving the books a chance. What harm could they do? In fact she declared she would go out to the rubbish heap and rescue them, and indeed she did so. The two books had not suffered by their ignominious punishment, and when they were placed upon the table, curiosity impelled mother and daughters to wherever he went always made friends. He was very good-looking; and it was often remarked that it was strange he never married. He would smile and say the right one

Weeks passed by, and a wonderful change came over the family. In Ohio, James Dalton had placed himself under instruction, and Miss Bessie's heartfelt prayers for him seemed to have brought the grace of conversion. She had never weakened in the least particular, always upholding by precept and example the pure doctrines of the Holy Church of which she was a fervent member. Strange to say, she gave to James the same little prayer Herbert had given to Alice, and, unknown to each other, brother and sister had continually on their lips: "Sacred Heart of Jesus! I place my trust in Thee."

place my trust in Thee."
By this time Bessie had learne from James Dalton all about the pre-judices of his family, all about his sister Alice's Catholic friend, Herbert, and her separation from him, ar she truly sympathized with the girl, and fervently prayed for her. She often asked James, as the days passed by, is he heard any signs of the effect by, is no neart any signs of the check on his mother and sisters. But they had kept their feelings entirely to themselves. At last James wrote home that he was going to be bap-tized and enter the Catholic Church, not because he was in love with Miss Wafford, but because his honest convictions told him it was the only true Church, and he meant to be square and fair with his conscience. This was James' character, as all the family knew, and it had great in fluence with his mother and sister in strengthening the impression made by the Catholic books which they had read through, with surprise and in-terest. Much of the Church's doc trines they wanted to have explained more fully, and so after a family council, Alice and her mother plucked up courage and came to me, the only Catholic priest they knew, and laid their doubts before me, after men-tioning the extraordinary fact of

James' conversion.

It was not hard to answer their difficulties and they were amazed at the simplicity of the explanations. Mother and daughter began a course of study and instruction, and I had the happiness of seeing them advance in perfect faith and assurance of happiness. There was one drawback. Gertrude, the second daughter, de-nounced the whole thing, in deep in-dignation. She was astonished at the way things were moving, and rated her mother and Alice and James in emphatic terms. They told me about it, and I was interested enough to wish to meet this young lady, and try to save her soul in spite of herself. She had a horror of a Catholic priest, and never had spoken to one, and all the accounts that Alice and her mother gave of their hours of instruction were exaggerated into a fancy that I had bewitched them. If he saw me approaching the house she would disappear, or show such evident dislike that there was no doubt about her sentiments. One day, how ever, I met her squarely and as sh was too polite to show her feelings, I had the chance I wanted, and tactfully drew her into a pleasant argument, which ended in softening her prejudices, and made her desirous of ac-

cepting me as a friend.

Later on, Alice told me she found Gertrude poring over the little catehism. And at last, this sincere, upright girl. told them both, she would like to join them, and actually accom-panied them to receive my instructions, and showed every desire to be-come also a fervent Catholic. The sincerity and uprightness which were characteristic in all of them were the most pleasing traits that they evinced I grew extremely interested in this good family, and spared no trouble to clear their doubts away and make their entrance into the Church a momentous and be meantime Bessie Wafford, many miles maintime besse waterd, many miss away, was praying for her flancé, and helping him to understand the doctrines of the blessed Church which had been her consolation and her support. She had heard from James

of the wonderful events that were happening athome, and rejoiced with him in the joyful news.

Weeks passed by, and James an-nounced that he was going to be baptized the following week. His mother told me; and I suggested she should write and tell him if he would return to his home town I would baptize him with his mother and two sisters, and two little brothers, all the family, except the father, who had held off, although tolerant of the

rest.

Bessie advised James to do so, and on the day appointed he arrived home, and I had the inexpressible happiness of baptizing his mother, himself, Alice, Gertrude and the two little shed tears of joy. Six happy souls were given to God that day, and clothed with innocence for they had never been baptized before in any Church. They all made their fire Holy Communion (except the little boys) the following first Friday at my Mass and Miss Wafford knelt be-side James Dalton at the Communion rail.

The conversion of this family made quite a sensation in the little town and stirred up much bigotry, but serene and happy the new converts did not trouble themselves about what people said.

All this year Herbert West had never written to Alice, in the distant city where he went to try and forget her. But the longing to see her once more overcame his resolution and he determined he would spend the "week's end" at the town of X——. He arrived late Saturday night, went to a hotel, and next morning went to Mass. He was petrified with aston-ishment to see the girl he loved, with ishment to see the girl he loved, with her mother and sister assisting devoutly at the Holy Sacrifice, and at appreciate the fundamental teaching

the Communion time all three kneel

the Communion time all three kneeling at the rail and receiving the Bread of Angels.

He could scarcely believe his eyes. He could not but dash away the tears of joy. Had the Bacred Heart of Christ heard his prayer? He had not long to wait an anawer.

He waited at the church door, and the glad welcome Alics and her mother gave him told him of the miracle of grace that had been wrought. He went home with them for breakfast, and it is needless to say their friendship was resumed. The mother fair, and it is needless to say their friendship was resumed. The mother could not but admire the young man for his respectful deference to the family wishes, which had now brought its reward—and Alice told him of the wonderful miracle that had happened to her brother James, through the to her brother James, through the influence of Miss Wafford, also a Catholic, and how they all rever-enced and loved the Holy Church whose precepts and doctrines made such heroes and heroines.

The end is soon told. Before the year closed I married Alice Dalton and Herbert West with a Nuptial High Mass. And in a certain town in Ohio, Bessie Wafford and James Dalton were married a few weeks later in the parish church of the happy bride.

A NEW THEORY OF RELIGION

By the end of the nineteenth cer By the end of the nineteenth cen-tury, the thinking world seemed aweary of the cold theories of Spencer and Taylor, which plucked the super-natural out of religion. The sign was consoling for the Catholic Church; but soon consternation set in. For, when the twentieth century in. For, when the twentieth century dawned, a new and equally erroneous explanation of religion sprang from the sparkling pens of Loisy and Tyrell. Whereas Naturalism had torn the heart out of religion, Modernism, at which the late Pope Pius was forced to hurl his powerful the properties of the period of the

Encyclical Pascendi in 1907, tried to behead it.

The prompt action of His Holiness stemmed the great wave of Modernistic error, so far as the Catholic Church was concerned. But around the rock of Peter immanence has continued to swirl, lashing the pillar of ecclesiastical authority. The leaven of subjectivism which old Kant slipped into philosophical thought is doubtless the primal cause of this seethe. Schleirmacher, back in the beginning of the nine. teenth century, began where the Konigeberg sage left off, by asserting that religion was neither a know-ing nor a doing, but a feeling. From his day until this hour, the subjectivistic view of the origin of religion has been climbing over difficulties to popularity. Consequently scholars were too evilly prepared to be shocked when Theodore Schroeder recently foisted, out of his studies of Mormon and sundry other religious documents, the unique theory that the "ultimate essence" of religion is naught but sexuality! According to him, the erotic emotions in man call for something extraneous, and are quite ready to pour themselves out upon human-made creeds as divine and superphysical. The mysteriousand superphysical. The mysterious ness of the "sexual urge" lends an air of mystery to the dogmas and rites on which it chances to expend itself. In a word, religion is utterly subjective in origin, and would hard ly have become objective if sexual emotion had not given it an egress. This erotogenetic theory of religion is amply presented by J. S. Van Teslaar, M. D., in the Journal of Religious Psychology. The writer, a physician, gives the theory his hearty endorsement.

Thus once more is naturalism riding to triumph, victorious by the very means which Modernists proudly asserted alone could safeguard religion from the onslaughts of science: subjectivism! Incidentally the keen wisdom and foresight of the simple and saintly Pius. X in condemning Modernism are superbly vindicated. The Church is now confronted with the duty of absterging this new and sordid error from the minds of men. Happily, the supporters of the recent error are not from her fold. But her mission is to all mankind: Catholic pens could not employ themselved better than in a duel with the ugly blunder of Mr. Schroeder. The death of this fallacy would likely mean life to many a truth-seeking but gullible soul.

The basic thought of Mr. Schroeder's theory is, of course, too much der's theory is, or course, too much subjectivism. Empirical psychology teaches that knowledge precedes emotion. Unless scientific psychologists are willing to be beguiled by the late William James's queer conceit ("we do not cry because we are sorry, but we feel sorry because we cry"), they must bear in mind this primary lesson. But Mr. Schroeder, like the deceased Harvard professor, would have us regard feeling as antecedent to cognition. Every one knows that James' pen was often too facile for his philosophical prudence. Likely enough an aptitude for the unusual betrayed him into the presence. ent extravagance of inversion. Modern theories of religion must look beyond Cambridge, Mass., for a first-class witness to their merits; they look in vain. Yet with such testimony lacking, the theories, which state that religion is completely woven out of man's "intimate ex-perience," can be esteemed for little more than mere twaddle. The ingeniousness of these explanations may be admitted and admired; but to the authors thereof the salutary

that nothing is in the heart except what in some form or other original-ly got there through the head."

If man's sentiment through the

man's sentiment through the ages has turned toward God, it is because his intellect, however vaguely, informed him of a divine exist-ence. "Faith," as Aquinas so well and ence. "Faith," as Aquinas so well and so long ago observed, "presupposes reason, as grace presupposes nature, as the perfect presupposes the perfectible." It is very legitimate to opine that an assertion anent religion by a theologian of the Angelic Doctor's acumen and authority is worth a trifle more than the dictum of a mere dabbler in silent documents,

Indeed, his theory may be largely correct, as regards the polygamous doctrine which the bizarre Mr. Smith saw fit to inflict on America, or as regards the ancient licentious cults of the Chanaanean Baal and Astarte and those of the Roman and Grecian gods. Sensuality certainly colored these creeds with a vengeance. But Mr. Schroeder and his ally, Dr. Van Teslaar, evidently fail to notice the somewhat obvious line of demarca tion between true religion and false. The mentioned religions did not consist so much in a subjugation of self to (dod, as in an estimation of self as God. Thus they were not so much religions as perversions of re-

Doubtless it is such pseudo-creeds that prompt the Schroeder Van Teslaar opinion, and furnish it with a sprinkling of thin logic. But this theory is seen to be an elucidation not of true religion, but of falce religions; not of the rise of religions but of their decay; not of religious-ness so much as of irreligiousness. When men homaged self instead of God, they defied error. But the very fact of their having paid to self the worship due to God would indicate that they originally had some percep-tion of God; else how could they have thus infamously exalted human nature to His plane?

Mr. Schroeder crassly declares that the "love" emotion, generated at puberty, becomes attached to some established creed; as if religion were never anterior to puberty! as if adults had monopoly of faith! Should the gentleman chance to cast his glance into any Catholic Church, would see a beautiful refutation of his ludicrous idea: innocent boys and girls receiving with angelic fervor the living Eucharistic God whom he is essaying to make a fig-ment of carnal instinct!

To prove his theory, he has re-course to such religious institutions as the Holy Eucharist and the early Christian Agape, or love feast. It appears that the term "love-feast" conjures up carnalities in his mind if so, his notion is unpardonably like that of the pagans who busied themselves in ignorantly putting the most absurd construction on the purest Christian acts. An unprejudiced peep into pristine ecclesiastical history will convince our latest religious theorist that the Agape was a ceremony not of physical emotion, but of spiritual affection for the Saviour of men. The gap between the former, which is sexual, and the latter, which transcends sex, is plainly great; Mr. Schroeder does not span it, nor bother about doing so. He apparently imagines that spiritual and carnal love are identical. How much a pinch of scholastic differentiation, which so many modern scholars affect

to despise, would improve his views True religion has always circumscribed and governed man's sexual nature : it is unthinkable that man's sexual nature could have created and ruled religion. Underfalse religions, such as paganism, sexuality smeared men's hearts as the fungi of divorce and unnamable sins in old Rome attested. Under the reign of irre ligion, identical conditions have ob tained in our own day. But under the religion founded by Christ, personal chastity in thought, word and deed has always been effectively inculcated. Soul-love for the Maker has ever been taught and commanded. But since, in life, body and soul are so closely entwined, and since God is or of one as much as the other, the Church has invariably prescribed that body, as well as soul, should pay the God head honor. The kind of love, however, which is assential to religion is indubitably the opposite of the variety which Schroeder and Van Teslaar impiously presume. It is to be hoped that they will give their poisonous pens a rest, otherwise Godfearing people will begin to suspect that they are writing out of the fulness of hearts which would profit immensely by the chastening hand of God, the true source of a religion sealed in the blood of His only begotten Son, the hope of mankind.—Edward F. Murphy, M. A., in America.

REAPING THE FRUITS

If the Church, therefore, is growing in our land, it is because her mem bers are obeying the Ten Command ments. If in the Catholic Church the marriage tie were no longer con-sidered sacred and the right of the unborn child to live were brushed aside, then surely would she join the slow lockstep of the sects. If we are going ahead by leaps and bounds it is because we are going over the way of righteousness; because Cath-olics as a body are doing their duty towards God and society. — The Rosary Magazine.

OUR LADY AT THE FRONT

From La Cro's

The following took place in a hospital in which I happened to talk with a soldier of the "Royal Irish Fusiliers," whose hands and feet had been frozen. I was relating to him that another soldier named Gibbons, of the "Royal Leinsters," brought to the hospital on the same day, had been preserved from certain day, had been preserved from certain death by a medal of the Blessed Virgin. The medal was hanging from his neck when a bullet struck of a mere dabbler in silent documents, like Mr. Schroeder.

It is not strange, however, that Mr. Schroeder should fix upon the sexual instinct as the solution of the origin of religion. Naturally his scrutiny of Mormon literature alone should imbus him with such a belief.

Should imbus him with such a belief.

ity of the medal, and I told the sol-dier to be sure not take it off.

After this my friend of the "Royal Irish Fusiliers" pulled out a rosary broken in several places, and told me he had been wonderfully protect-ed in the following manner: He was digging a trench and his rosary was hanging from his neck: a bullet struck his rosary and broke it, while his neck was not even touched.

his neck was not even touched.

Some days later another batch o wounded came to the hospital. I re-Wounded came to the hospital.

I taked this fact to one of them, a Catholic, when another wounded comrade, stretched out on the next bed, interrupted me, saying: "Par-don me, Father, I know that man we were comrades, and I was near him when his beads dropped, without his receiving any injury from the bullet. He even gave me a piece of them as a souvenir, and here it

And he showed me a piece of a rosary. "But, surely, it is not the same," I answered, "for the beads of the man whose story I have just told are white, while this is a piece of

black. found out to my great surprise, that it was Oglesby, which was the name of my friend in the ward upstairs. I went to the next floor, and in

quired from the later is he had a brother "at the front." He answered in the affirmative, and told me that his name was Michael, and that he had left for the front two weeks before and belonged to the "Army

Service Corps."

I immediately returned to the ward down stairs and asked the man his comrade's name. He answered that his name was Michael, that he had been on the firing line for two weeks and belonged to the "Army Service Corps." He added that on the following day his comrade was so grievously wounded that his arm had

to be amputated.
Some one might ask why our Lady saved the man's life and permitted that he should lose his arm on the following day. Here were two brothers, one of whom was digging a trench, and the other was standing nearby; both carried their rosary around their neck, and both escap death, while their rosary was broken in pieces. Must we see, in this miraculous protection of the Blessed Virgin, the result of their mother's prayers? Must we attribute it to the virtue of these beads, provided perhaps with a specially efficacious blessing?

Whatever the case may be, as natter of fact, these soldiers ascribe their preservation to the powerful intercession of the Blessed Virgin.— Fr. A. Coventry, O. S. M., London,

RELIGIOUS-MINDED SLUGGARDS

It has often been said that one of the causes of the lack of prosperity in Ireland is that the minds of the people are so fixed upon the things of the other world that they do not think it worth while to do the work of this world, says Father Maturin in "Laws of the Spiritual Life." Father Maturin was himself of Irish de-

I believe that such an apology is the greatest and most subtle condemnation of the religion of the people of Ireland. It implies that Catholic Faith unfits a man to take his proper place in life and do his duty where God has put him. Or it means still worse, that this world with its manifold claims to work, is no fitting place of discipline and preparation for the next.

It is in direct opposition to the whole teaching of our Lord and His apostles. And it implies that if a man desires to save his soul and be faithful to our Lord he must give up the world and enter a convent.

According to the teaching of the Catholic Church on the contrary, life in the world is the ordinary condition of life. The religious life is not to be an escape from duty. Our Lord legislated for the married state. We are told again of one who having been healed by our Lord desired to join the band of followers who left all to follow Him, and our Lord's answer was : "Go back and tell those at home what great things the Lord hath done for thee." All this involves a life in the world, not the cloister. In the parable of the talents our Lord teaches the very practical lesson that the gifts of God are to be developed in the strain and pressure of life's struggle and competition, and the man who was punished was he who wrapped his talents in a napkin and the train the content of the strain and the stra

incompetent, the sluggard. So far, therefore, from attributing considering to religion, it is the re-

hid it in the earth—the shirker, the



like and neglects or scamps the work that duty calls him to do, even if he practices of religion, suffers not be practices of religion, suffers not be cause of his religion, but because of some unfaithfulness to it. In proportion as a man is really religious he ought to be the best man all around, best developed, best fitted for the struggle of life, best in whatever position God has placed him. One cannot imagine our Lord in the carpenter's shop at Nazareth doing the menial work He had undertaken in any but the most perfect way posin any but the most perfect way pos-sible or that the exaltation of His mind or Heavenly things interferred with the lowly work of earth.-New

CELIBACY

Catholic missionaries say that one question constantly found in ques-tion boxes at non-Catholic missions is this one: "Why do not priests marry ?

Here is a Protestant answer to that question

The Rev. J. Shepherd, a Congrega tional clergyman of Winfield, is re-ported in the London Tablet to have paid the following tribute to clerical celibacy, the absence of which among non-Catholic ministers he appears bitterly to lament :

How many ministers deny them selves the comforts of a home for the ake of the One Who had not where to lay His head? Many ministers, instead of forsaking a home, endeavor to improve their social and financial position by marrying rich women. One would have thought if a minister is not strong enough to corsake all, but must have a home. that he would marry a spiritual-minded woman who has suffered the pangs of poverty and would be able to sympathize with the poor, but it is not to poverty the average minis-

"The Nazarene Carpenter would not be a success in the ist ministry to day. He would be driven out of the colleges. He would be turned out of the churches. The Scribes and Pharisees would hound Him to the Cross again. The Tentmaker of Corinth would shock our middle class conventions, and nothing would save him if he addressed the ministry to-day as he addressed the Corinthian ministers : He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that

EVOLUTION AND PROGRESS

Evolution and progress, we may as well say it at the outset, are far from meaning one and the same thing. The mistake of supposing these two terms identical is responsible for much of the roseate optimism and false sense of security with which the literature of the day is filled. Hope springs eternal in the human breast, and in times of new discovery it is likely to run away with judgment. The past appears a transcended period, and the future a vast field of possibility which we shall yet explore to its farthermost reach. How often have we heard it confidently proclaimed of late, that the fates did not have another great war in their urn for a humanity grown sober minded and reflective; it was impossible in this age of enlightenment to revert to barbarism : man's advancing spirit would never turn back to beat ploughshares into swords; these are economic times, and capital would disdain to lend itself to the service of waste and destruction. Such things we have heard and others of like import. Yet behold the stupendous tragedy in Europe, a war well nigh universal, now giving the lie direct to expecta-tion. We have laid the flattering unction to our souls that evolution and progress are identical movements: scarcely a book has come steaming from the press in recent years that did not bid us take heart and comfort from this smiling fallacy. But we have had a rude awakening. The wide-flung doors of the temple of Janus have shocked us back into the realization that the primitive is still much nearer than the millennium.

It seems strange, when we inquire into the matter, that we should have grown so over confident. Nothing in the recent discoveries of science or in the improved ways of dealing with social problems, encourages the be-lief that the world is whirling on to universal betterment. The fact that evolution is the passing of things from a simple to a more complex state of existence does not neces-sarily imply that the passage is always one of perfection, and yet this is the unsupported assumption on which we have raised the unsubstantial fabric of a dream.

Not even on the Darwinian supposi-tion of the survival of the fittest would it be true that the best sur-vived. When the battle is to the strong and the race to the swift, bulk of body and fleetness of limb—no other qualities—need be the appanage of the victors. It may be true that in every normal social group a spirit of reform is brewing, but this fact does not justify a head long leap to the conclusion that the desire for reform is universal. The presence of indifferent or actually resisting mem bers in every group is an equally patent fact which must be taken into account. Wherever we look we find lenged and tempered by evidence to the contrary. The identity of evolution and progress must not there-fore, be too hastily assumed. All progress is indeed evolution, but not all evolution is progress. The terms are so far from being convertible that posite and asunder as the poles.— Edmund T. Shanahan, S. T. D., in the May Catholic World.

THE SPECTATOR WANTS TO REVISE PAPAL INFALLIBILITY

A year ago the London Spectator declared: "We can not enter on a controversy in regard to Papal Infallibil-And now it is not only defining infallibility but insisting that the Pope's attitude in regard to neutrality is not consistent with the claim of infallibility. The current London Tablet gives two pages to correcting the Spectator, which, it says, "puts the doctrine quite nicely, but fastens on to it applications which every ordinarily instructed Catholic must know to be really oreign and irrelevant to its The primary function of the Catholic Church, and of her exponent the Pope, is to preach and keep the Gospel of Christ before the mind of all nations. The Church guided by the Holy Spirit tells us intallibly what is true as distinguished from what is false in the matter of religious belief, and what is right, as distinguished from what is wrong in the matter of morality. Hence matters of Faith and Morals are what come under her infallibility. Every Catholic has "the priceless boon and blessing" of knowing that in working out his salvation he has at all times an infallible guide in the teaching of the Church through the Sovereign Pontiff. Says the Tab-

If the Catholic Church or the Pope did nothing more than to pre-serve infallibly the standards of what is true, as marked off from what is false, and of what is right as marked off from what is wrong, thus supplying an unerring rule of faith and morals in the midst of an erring humanity, the benefit conferred on mankind would be always greater than words could express and it would be idle to ask of Catholics: "What is the use of Papal Infallibil-ity?" And in this sphere it certainly can not be said that the Holy See has been inactive. All along the line of its history, whenever pu questions of faith or morality have arisen for settlement or definitionquestions, for instance, as to the in-dissolubility of marriage, the un-lawfulness of race suicide, of limi-tation of families, and other evils which are eating at the vitals of Christian Society—the voice of the Catholic Church has been clear and unfaltering, and everyone knows sibility of mistake what

she thinks of them. war-particularly the invasion of Belgium and the ruin wrought on her people? "The peace loving Benedict XV. feels and deplores all such evils just as deeply and as keenly as any of us," the Tablet answers, "but it is surely nonsense to suppose that the Supreme Pontiff ought to make them the subject of infallible pronouncements. We have only to ask ourselves what conceivable point of faith or morals is there to be found in them that nee settled or defined. . . And if it is not an ex cathedra pronouncement by the Pope which is wanted or needed, then why all this illogical dragging in of the question of Papal Infallibility ?

The position of the Pope is one of great responsibility. His word weighs with some 250,000,000 people, of whom possibly 60,000,000 live German and Austrian empire. He is no respecter of perempire. He is no respecter of per-sons and for that very reason his words are expected to be "scrupu-lously just." The Tablet shows at length how full and judicial investigation must be made before the Pope can pronounce a verdict. "He is bound to hear both sides and to exclude nothing which the accused may attempt to urge for their justification or exculpation. Are the means for any such complete inquiry and investigation, in any real sense of the word within the reach of the Holy See in the turmoil of the present moment?" Individuals form conclusions from apparent evidence and according to their own bias, but the Pope, the common father of Cath-olic Christendom, "can not be a par-

isan."
The Tablet concludes with this

tatement:
One thing emerges clearly from any serious consideration of the whole position. Any judgment of the matter, in the several pleas we have stated, must turn obviously upon complicated and manifold issues of facts, and specifically upon facts of personal criminalty and boys years afterward, "every man

blood guiltiness. It ought to be a matter of elementary knowledge, even to educated non-Catholics, that and can have nothing, to do with the doctrine of Papal Infallibility. — Sacred Heart Review.

PROTESTANT MISSION-ARY ZEAL

Recently the Board of Missions of the Episcopal Church metin New York to launch a campaign to raise a \$400,000 emergency fund before June lst, for home and foreign missions. The board asks one day's wages or some equivalent self-denial offering, in addition to the usual gifts, from each of the one million Episcopalians in America in order that the work of over fourteen hundred missionary stations in different parts of the world may not suffer. The need for such a fund arises partly from the unsettled conditions now prevailing in Europe but mainly, it is stated, because of the extension and success of that church's missionary efforts in China, and Japan for which the China and Japan for which the ordinary appropriations have proved insufficient. In this way a deficit accumulated and it is for the purpose of wiping out this deficit that the board makes its appeal for additional

funds The missionary zeal of the sects is truly wonderful. What sacrifices they are willing to make for the propagation of their religious be-liefs! If our Catholic people had one-half the zeal for the extension of Catholicity which the Protestant denominations have for the propagation of an emasculated Christianity the Catholic missionaries at home and abroad would not be in such dire straits as they are for funds to carry on their work for the extension of

God's kingdom on earth. Granting, as all must grant, that a thousand and one demands are being continually made upon the resources of Catholics, it is, nevertheless, a fact that they do not rally to the support of the missionary work of the Church as they ought. Their contributions for this purpose are not so generous as they should be. If each of the adult Catholics in this country contributed a dollar a year to the mission work of the Church, in monthly installments if necessary, it would provide financial assistance for our missionaries which would make it unnecessary for them to worry about the future of their mission stations If the million members of the Epis copal Church can raise \$400,000 in s month for such a purpose, it ought to be an easy task for the Catholics of this country to raise two and a half times as much in twelve months without allowing the parochial or diocesan works in which they are now engaged to suffer in the smallest

degree The fact of the matter seems to be that Catholics take it for granted that this Church, being a divinely established institution, will fulfil her purpose of preaching the gospel "to every creature," even though they fail to furnish the money to carry on the work. They forget that the Church has a human side, that material means must be forthcoming to enable it to toil and thrive and that this support must come from the membership at large. Now that parochial and diocesan institutions are fairly well established and pro-vided for, the contributions for Catholic missionary work should be materially increased. In view of the deplorable conditions to which the present war has reduced many of the missionaries it becomes the duty of Then why is the Pope silent in re. Catholics to offer more generous gifts in order that not even the least improved to conditions concerned with in order that not even the least improved to conditions concerned with in order that not even the closed for portant of her outposts be closed for want of support. The missionary zeal of non-Catholics should be an incentive to those who have the true faith to spread the light by every means in their power. Every con-tributor to the missionary needs of the Church is an apostle and will re-ceive the reward of an apostle.—St. Paul Bulletin.

THE PROFESSOR AND HIS BOYS

An eminent Scottish instructor, the late Professor Blackie, belonged to the hot-tempered, easily-repentant order. A story is told which illustrates the nobility of this irascible mind.

At the opening of a college term the boys observed that he was unusually irritable and harsh. The applicants for admission ranged them

plicants for examination ranged them-selves for examination in a line be-low his deak.

"Show your papers!" he ordered.

One lad held his paper up awk-wardly in his left hand.

"Hold it up properly, sir, in your right hand!" commanded the master.

The new pupil muttered something, but kept his left haud raised. ne right hand, ye loon!" thun-

dered the Professor.

The boy, growing very pale, lifted his right arm. It was a burned stump. The hand was gone. The boys burst into indignant hisses, but the Professor had leaped down from the platform and had

shoulders.
"Eh, laddie, forgive me!" cried he breaking into broad Scotch as he al breaking into sread Secreta. "I ways did when greatly excited. "I did'na ken! But," turning to the class wish smimming eyes. "I thank God He has given me gentlemen to

thrown his arm about the boy's

there was his firm friend and liege man. He had won us all by that one frank speech."—Intermountain Cath-

PLEADING WITH GOD

We too readily forget that the prime argument for a soul's conversion is not addressed to that soul itself but to God—the argument of prayer and sacrifice. The hidden apostolate is the stronger one. This is because it obtains the stronger motives of conversion; these are always hidden impulses of grace. Give us much plead ing with heaven for conversions, and we shall need no great amount of pleading with earth. We do not understand clearly that there would be more conversions if devout Cath-olics were not addicted to spiritual gluttony (as St. John of the Cross calls it.) They should pray for the salvation of others as well as for the sanctification of themselves.—The

THE SECRECY OF THE K. OF C.

Hon. John H. Reddin, of Denver Supreme Master of the Fourth Degree of the Knights of Columbus, is advocating the granting of this degree in public. The degree is purely a is believed that great good can be complished by giving it out where all may see.

Final decision in this matter is with the Supreme Board of Directors and may or may not be favor-able to Mr. Reddin's recommendation, but the fact that the Supreme Master of the degree advocates giving it in public should be sufficient proof that the much discussed and widely circulated Fourth Degree "Oath" is a forgery pure and simple. Let us show the bigots by publicly exemplifying this beatiful degree.

The foregoing from the Southern Guardian is quite interesting to us, because we have for years been thinking and saying that there is no good work which the Knights of Colum-

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bus does now, that might not be done as well at any rate, if not much bet-ter, without any secrecy whatever. All this hugger-mugger and hocuspocus savers too much of organiza-tions that she should be far from imitating.—Sacred Heart Review

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THE MYSTERY OF HORNBY HALL, By Anna TOLD IN THE TWILIGHT. By Mother M.

Salome.

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The sepecial meters in the descriptions of Cardinal Wiseman. This edition of Cardinal Wiseman's tale of early Christian times is much more modern and decidedly more attractive than the old editions.

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LGHDON, SATURDAY, JUNE 12, 1915

" A UNITED CHURCH : A DIVIDED WORLD"

Under this heading we reproduce in another column a remarkable leading editorial of The Globe. It is all the more remarkable because it expresses the more or less inarticulate aspiration of a great number of saddened and serious Christians of all creeds. In passing we may note that such expressions as "the world mind." vague, elusive, meaning anything or nothing are becoming common : "the Christian consciousness." "the cosmic consciousness" fall glibly from tongues that halt and stammer when they attempt to define the terms. But let the jargon of the neo pantheists pass.

"When education joined the knowl-edge of a god to the malevolence of a the inevitable came to passa world divided, broken, undone.

If there is one error more than others which the Catholic Church protested against with all her might and authority it is the modern divorce of education from religion. The universities of the world have given to the world powers, their guides, their prophets, their rulers; and now university professors who scoffed at religion, who explained it away as the development of ancestor worship or even as the evolution of the "sexurge," have the effrontery to ask; "Is Christianity a failure?" But the world is getting too serious to listen to these cowardly shirkers of the responsibility for their own work, and the still more cowardly effort to put that responsibility on other shoul-

" And for a divided world there is no second chance except through a united Church. A juster distribuwealth will not suffice, even though every man should eat bread ne sweat of his own brow; life is more than meat. A sounder form of government will not do, even though he government of all the people were by all the people and for all the people: the right to vote will not make wise voting. No culture will hind up the broken hearted world or drive the spirit of evil from the world's hate afflicted mind; by can the world hope to rise by it alone; Nothing will meet the world's insist ent need but the specific of the Chris

Long before the War a material. istic movement, perhaps the most respectable in the materialistic world, had for its object the healing of social ills by a juster distribution of wealth. The ills, the movement to cure them, the ensuing discontent, and a rankling sense of injustice threatened a war not between states but between classes. each blindly materialistic; and this war still threatens. But we know that no political changes will save civilization, still Christian in form, still rooted in the Christian past, but emasculated, devitalized of the living soul of Christian faith and Christian practice. "Seek ye first the Kingdom of God, and of His justice, and all these things will be added unto you."

" And the Church to be effective must be one. A creed divided Church has failed through a thousand years to unite the sin-divided world."

Yes, it is the creed that matters. The world will no longer listen to the insane denunciation of creed, the principle of unity, as if it were the principle of division : nor will it he beguiled by the inane and absurd shibboleth of a creedless Christian union. "He that believeth . . . shall be saved, he that believeth not shall be condemned." These are the words of the divine Founder of Christianity. Creed comes from credo I believe; and the humble credo of the believer was always the proof sought by Christ of the condition required for the exercise of His healing mercy. "Be-

the home of his friends. And Martha answered, "Yea Lord, I have believed that thou art Christ the Son of the living God who art come into this world," and because of her faith Christ called forth Lazarus from the

Far be it from us to scoff at or be little the significance of the desire and movement for unity amongst Christians outside of the visible Church of God. It may be the spirit of God moving over the waters. The recognition of the evils of division is the first step, but a mighty step, toward the blessings and graces of union. Nevertheless a creedless union is a Christless union. It is a hard saying to our Protestant friends who are thus honestly, we believe, groping toward the light. But our divine Lord did not shrink from hard sayings even though "many went back and walked no more with Him.

The unity that must come, the unity that will come, is that for which Christ prayed: "That they all may be one, as thou Father in Me and I in thee . . . that the world may believe that thou hast sent Me.

That the world may believe that thou hast sent Me," a visible unity, a strikingly visible unity that shall convince the world of the divine personality and healing mission of Christ the eternal Son of God and the Redeemer of mankind.

There can be no unity where Christ's plan of unity is ignored. Thou art Peter and upon this rock will build My Church; and the gates of hell shall not prevail against t. . I have prayed for thee . confirm thy brethren. And behold am with you all days even to the consummation of the world."

Yes, it is a hard saying for those brought up in the Protestant tradition. But countless of the choicest souls amongst them have found their way to unity and peace in the Catholic Church, thus proving that the gulf is not impassable.

The luciferian pride of a world that accepts what pleases it of Christ's divine message, and rejects what it finds uncongenial to the modern mind, is giving place to the Christian humility that prompted Peter. though he also found the saving hard that drove others away, to answer our Lord's question: Will you also go away? " Lord to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known, that Thou art the Christ, the Son of God."

It is an urgent duty for us Catholies safe in the fold of the Good Shepherd to pray earnestly for the reunion of Christendon, remembering the words of our dear Lord : "Other shesp I have that are not of this fold ; them also I must bring that there may be one fold, and one Shepherd.'

A GUEST OF MANY CATHOLIC HOMES

The Saturday Evening Post claims week. The claim is probably not exaggerated. We have good reason to believe that Catholics constitute a large proportion of its ten million readers. Hitherto we have had no human passion even beyond what particular reason to complain. While now seems probable or possible we we cannot claim to be an assiduous reader, so far as our personal perusal of its columns goes we have found them clean, even wholesome : its stories free from the dirty sex problems which pollute the pages of many story magazines; usually exemplifying sturdy, natural virtues or the varying phases of human interest in normally healthy human life. We are of the opinion that precisely because it has been clean and wholesome that its circulation has had such phenomenal growth. The decent people are in the majority on this continent, thank God. We say this with the necessary reservations of one who has read articles and stories from time to time, occasionally an entire copy, often something to which attention has been drawn : but who is not a constant reader of the Saturday Evening Post. Our readers, however, have the commendable habit of calling our attention to objectionable matter in secular journals circulating amongst Catholics. Thus our attention was directed to a nasty editorial note in the Saturday Evening Post of May 29th. Under the heading "Human Life too Cheap," we find a grossly materialistic, offensive and we may add inconsequent defense of race suicide. Let the decadents proceed to eliminate themselves; that may help toward "a Government we stated our belief

lraws new health and vigor.

The Saturday Evening Post may have no religious convictions but it offends sgainst decency and good taste when it openly flouts the religious convictions of a large proortion of its readers. The fact that his is apparently the first lapse from its own standards in this respect eads us to believe that its manage ment will see to it that it does not occur again.

VIOLATION OF NEUTRALITY Italy's participation in the War will of course in no wise affect the Pope's policy of absolute and unques

The cables informed us that the Russian, Bayarian and Austrian representatives at the Vatican were potified by the Italian Government to leave Rome. Later cables contradicted this, it is true, and just what the present writing very certain.

But the papers which denounce the violation of Belgian neutrality were silent on Italy's supposed violation of the rights of the Holy See The Law of Guarantees provides that the Father of all the Faithful may hold free and untrammelled intercourse with all his neonle of every nation : expressly guarantees that in just such an eventuality as the present War the Holy See's diplomatic relations will not be interfered with. Germany's disregard for treaty obligations is held up to the scorn of the world, but the Law of Guarantees may become a "scrap of paper" without arousing the slightest indignation.

It is even suggested that the Pope may leave Rome and transfer the centre of the Church to Spain. Ubi Petrus ibi Ecclesia. Many times has the Holy Father been obliged to quit Rome. It is beyond the ken of the wisest to say what may be the outcome of Italy's entrance into the War. But it is certain that whatever be the vicissitudes of War or politics the one Power in the world above and beyond them all that will last to the end of time is the Rock on which Christ built His Church. There is good reason to believe that one result of the world war will be the real, unquestionable, and visible independence of the Holy See. But if during the war and even afterwards the storm beats and the waves threaten it will but serve to deepen our faith and increase our love and

lovalty. 'And behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asteep. And they came to Him and awaked Him, saying ; ' Lord save us, we perish.' And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up He com-

there came a great calm." Whether in the designs of God's providence the barque of Peter is to be storm-tossed on the waves of know that it carries Him who in His own good time will rise up and say Peace be still." What is the puny might of armies and navies compared with His promise : "Behold I am with you all days even to the consum mation of the world." What earthly power can boast such impregnable defence as that contained in the divine promise : " The gates of hell shall not prevail against thee."

COMPULSORY SERVICE

The sweeping victory of the Teutonic allies over the ill-equipped Russians has compelled plain speaking in Britain. In Manchester the other day Lloyd George said :

" I come as an emissary of state to carry the most urgent message ever told to the ears of a Manchester audience. Our country is fighting for its life, for the liberties of Europe, and upon what it does, upon what it is prepared to sacrifice, depends the issue. It depends more upon the masters and men occupied in running workshops than upon any part of the community, whether Great Britain will emerge from this colossal struggle beaten, humiliated, stripped of power, honor and influence, and a mere bond slave of cruel military tyranny, or whether it will come out triumphant, free and more powerful than ever for good in the affairs of men."

On the formation of the Coalition

and trade, does not necessarily mean conscription in the ordinary sense of the term. Conscription means the raising by compulsory methods of armies to fight Great Britain's battles abroad. If the necessity aross, I am certain that no man of

any party would protest.
"We won our liberties in this land on more than one occasion by com-pulsory service. France saved the liberty she won in the revolution by compulsory service. The great republic to the west won its independence and saved its national existence by compulsory service and two of the greatest democratic countries in Europe to day, France and Italy, are defending their national exist-ence and liberties by means of compulsory service.

If any man can popularize the idea of compulsory service amongst the democracy of England it is Lloyd George whose whole political life has been devoted to their service. The serious import of his appeal to the people brands as folly and worse the poster headlines may be the real situation is not at of the newspapers showing our continuous success in the prosecution of the War.

"I come here to tell you the truth," said the great democratic leader, unless you know the truth you cannot be expected to make sacrifices."

On the western front the French hold 5483 miles of the battle line the British 311 miles, and the Belgians 17½ miles. The London Times is being prosecuted under the Defence of the Realm Act for printing information useful to the enemies of Great Britain. That information was contained in a letter of Major Richardson, published May 21st, in which it was stated:

"The last of the French reserves are out. At the present moment young raw recruits have been called

If this is so, and the Russian defeat releases enemy troops in great numbers for service on the western front it does not take a military expert to see the seriousness of the situation The realization of the magnitude of the task yet ahead will go far to dispel what Lord Curzon months ago called "shocking optimism;" and to arouse the indomitable spirit that will inspire the supreme and sustained effort necessary for final victory.

PRESIDENT WILSON AND MBXICO

From a personality not clearly defined, or perhaps not understood, apparently unpractical and pedantic, President Wilson has grown in troublous and difficult times to the stature of a great man and a great president, enjoying the full confidence of the American people. "If we had had a jingo in the White House," said ex-President Taft, "this country would now be at war with Germany. Instead our Chief his responsibility." Dealing with Germany he is dignified, firm, manly and straightforward. Neither friend nor foe can call him jingo or weakling.

With regard to Mexico his course appeared to many illogical and inconsistent. While proclaiming a policy of non-interference, he intertered. The elimination of Huerts was practically his work : in this he may be justified by history, but the last state of Mexico was worse than the first.

Now, however, President Wilson has done with "watchful waiting" and tells the Mexican bandits and brigands that their fruitless strife must end. Thus reads, in part, his Mexican message :

"Mexico is apparently no nearer s solution of her tragical troubles than she was when the revolution was first kindled. And she has been first kindled. And she has been swept by civil war as if by fire. Her crops are destroyed, her fields lie un seeded, her work cattle are confisca ed for the use of the armed faction her people flee to the mountains to escape being drawn into unavailing bloodshed, and no man seems to see or lead the way to peace and settled order. There is no proper protection citizens of other nations resident and at work within her territory. Mexico is starving and without a Govern-

ment. . . Patriotic Mexicans are sick at heart and cry out for peace and for every self-sacrifice that may be necessary to procure it. Their peo-ple cry out for food and will presently hate as much as they fear every man in their country or out of it who stands between them and their daily bread. .

will be constrained to decide what means should be employed by the United States in order to help Mexico save herself and serve her people."

The European War has overshadowed all else, but the continuous perpetration of unspeakable outrages at her very doors has compelled the United States to take cognizance of the Mexican question. President Wilson does so in terms plain and unmistakable. His downright and unequivocal statement of his policy will commend itself to all Americans and indeed to all lovers of humanity and civilization. The Mexican population is overwhelming. ly Indian, civilized and Christianized in large measure, but as yet children in political development and as such an easy prey to ambitious, unscrupulous and self seeking revolutionaries

We may now hope to see peace and order soon restored to unhappy Mexico; and our great neutral neighbor will thereby remove a serious obstacle in the way of her service when the world war shall have come to an end. With a lawless, purpose less, and devastating war going on at her doors America would not be in the best position to act as mediator between warring States in Europe Again, the Monroe doctrine could hardly survive, certainly could not retain the world's respect, if the United States shirked all responsibility for the chaotic condition of Maxico.

ABOUT BOOKS AND READERS IV This question of cultivating the

Catholic taste in reading matter is worthy of our serious attention. We have it on the authority of the late saintly Pope that it is useless to build churches and schools if we do not place in the hands of our people an antidote against the literary poison of the day. The pastor in his parish: the teacher in the school : the direc tors of our Catholic organizations should deem it a sacred duty to in terpret the wishes of our Holy Father The priest, especially, can accom plish much. There should be in every parish a good parochial library where the members of his flock can make the acquaintance of the Catholic writer at the smallest possible expense. No parish is so poor that it cannot afford this. A glance at the advertising columns of the RECORD is sufficient to convince us that Catholic books are no longer dear. The RECORD Home Library at 50 cents meets every requirement, containing as it does works of fiction, devotion, and historical works that are worthy of a place on the most select book shelves. A merely nominal monthly fee will more than cover the initial outlay, and the surplus can be used to add to the collection. And here a ord of criticism is very necessary Care should be exercised in the selection of books. Because the writer happens to be a Catholic does not always follow that his book is "worth while." Most people read to be entertained. Some very edifying Catholic books do not entertain. A book that is over-hurdened with niety is not the very best book to place in the hands of our young people. A sentimentally "preachy" book defeats its very purpose. It tends to convey the idea that a Catholic book means something constructed upon the lines of the Exercises of St. Ignatius, and thus creates a distaste for the entire species. Some of the books that we have happened upon in parochial collections would drive anyone with red blood in his veins to the insane asylym or the public library. Books should not be bought in bulk like so many thousand of bricks. The reader's tastes should be studied, and their wants supplied. But above and before all else the "preachy" book should be avoided. It seldom or ever does any good, and as we have said it tends to create a wrong impression of what really constitutes a Catholic book. Readers of Benson's "Initiation" or" Loneliness" know how very effectively Catholic truth can be imparted without writing four hundred page sermons. Another mistake is to make the

parish library exclusively Catholic. A good book is a good book no matter what the religious persuasion of the writer may be. And this introducing the best non-Catholic literary wares to our people is only a little less important than the making them ac-

schools. They can help materially to cultivate the literary taste in the children's plastic minds. It will not be valuable time wasted. We never could quite convince ourselves that the sum total of education consisted in cramming a lot of dry as dust facts and figures into a multitude of small brains. There are very many things not in the texts books or the examination papers which are really more educational than much that is found therein. Who can estimate the educational value to students of a lecture by, let us say, Dr. Walsh or Mr. Chesterton? The student who leaves school a stranger to the great world of literature has a long account to settle with his teacher.

We would we were in a position to say that our Catholic societies were alive to their duty and responsibility in this regard. Of what use is it to have provided commodious quarters if they are never to echo to anything but the click of the billiard ball? Why should a ball team be more important than a debating class? If it be true that all work and no play makes Jack a dull boy, it is no less a fact that all physical recreations make our Catholic societies a laugh ing stock. We do not know if Welington ever made the silly statement that Waterloo was won on the fields of Eton. We believe that if he were a witness of the present titanic struggle he would materially alter his opinion. And we assert without fear of contradiction that our young people who have no other ambition than to sit at a card table, hang over a pool table, or gyrate round a ball room, will never disturb the community by the noise they will make

COLUMBA.

NOTES AND COMMENTS

in after life.

IT was the voice of a Jesuit which n Edinburgh, the old capital of Scotish Calvinism, sounded with most mpressiveness at a meeting of all lasses and creeds assembled to dis-

cuss ways and means of prosecuting the War to a successful conclusion. Father Power, S. J., whose giant figure towered over the heads of sonorous voice and passionate appeal to the patriotism of his hearers, gave, we are told by exchanges, a new turn to one of the most significant gatherings ever held in the metropolis of Scotland. The meeting was in the open air and Father Power spoke from the steps of the General Post Office. He gave his audience two watchwords, "Belgium" and "Lusitania." and from a consideration of these drew in burning accents the need for more men and more muni. tions that the justice of the cause of the Allies might be vindicated before God and man. Many left the square that night, says a contemporary, reborn as to their idea of a priest and a Jesuit. They had derived their most profound impression in patriot-

St. Ignatius. WHILE ON the subject of Jesuits it may be worth while alluding to the significant words of a writer in the Aberdeen Free Press. Since Germany shove all other nations, has ostracized the Society of Jesus, and since Germany no less than England is Protestant in the spirit of its Government and people, it would be safer and more prudent for certain individuals not to specify which country was influenced by the Jesuits into beginning the War. If the Jesuits instigated Germany, as some would persuade themselves and us, it must have been a great surprise when its armies began proceedings by shooting Jesuit priests in Belgium. But there is no more limit to the fantasies of those who " see Jesuits " than to the fantasies of those who "see snakes." One no less than the other is symptomatic of a distempered

IF THE Jesuits are on the side of Germany and responsible for the War their wages are scarcely commensurate with their services. One example is better than tomes of declamation. This for instance : Caught by the Garmans when he was helping the dving on the battlefield of Le Cateau, Father Veron, a venerable priest, had to follow his captors for several days exercise of His healing mercy. "Believest thou this?" asked Jesus when the dark shadow of death rested on the dark shadow on foot, without sleep or food, ex-

making its way into Godfearing Catholic homes. It is Christ's gospel of self-denial not the pagan propaganda of sensual comfort that makes these homes the sweet and wholeshomes the sweet and wholeshomes sources from which society some sources from their sources of skilled industry some sources from their sources of skilled industry some some sources from their sources of skilled industry some some sources from sufferings, but, being younger, was able to endure them. Father Veron's last words indicate the spirit with which he regarded his tormentors and the enemies of his country. He prayed that Almighty God would forgive them, and accept the sacrifice of his life for the success of France, Belgium and England. Such is the quality of Jesuit devotion and Jesuit patriotism. Will it be lost upon the nations when peace once more is restored to a distracted world?

> IN A letter which has found its way into print, Sir James H. Stronge, Imperial Orange Grand Master, has thus expressed himself: " May 8th will be memorable for the parade in Belfast of the fine force which Ulster Unionists have contributed to the defence of the Empire, and I am sure that we shall have reason to be proud of the men themselves and of the efficiency which they have acquired." These are brave words certainly, but when it is recalled that after seven or eight months training in the camp, and two years previous training as "Ulster Volunteers," these men are still defending the Empire in comfortable quarters at Ballykinlar and other places in Ireland while the Nationalists are shed. ding their blood on the battlefields of France and Flanders, Sir James' words are seen to be of a piece of the customary Twelfth of July declamations. The Brethren never were fond of blood-letting except from other and the weaker party. Clearly," says the Glasgow Observer, "the Carsonites mean to stay at home, and their leaders mean that they shall be kept at home," and asks : " Is the War Office complaisant or powerless?" That query is echoing in Irish hearts the world

LETTER FROM FATHER FRASER

> Catholic Mission, Taichowfu, China

Editor of the CATHOLIC RECORD : Dear Friend.-I am overflowing with joy all day to-day and I cannot military and others, was almost the help writing to tell you the reason. last speaker called upon, but his I told you in my last that I was putting an addition to my church to accommodate the crowds being converted. Labor is cheap here in China and bricks only cost \$1 a thousand so I thought I might as well put the finishing touch to my church by erecting a spire, and to day the workmen succeeded in placing a gilded cross on the summit. What s happy coincidence to erect the holy ensign above all other buildings this pagan city on this the Feast of the Finding of the Holy Cross. May it be a good augury of future spir-itual conquests, and just as the Cross now dominates the spires of the Protestant churches and the pin nacles of the pagan temples of this city so also may the Passion of Christ of its inhabitants.

What I want now above all things is another priest or two to help me Will no one amongst all your rea follow my footsteps to China? Many are responding to the call of ism from a whilom despised son of mother land to defend her borders against invasion and will no one come forward to defend the Church of God against the gates of Hell, which are reigning supreme here in China? I am down-hearted The war has crushed all my hopes. You know how jubilant I was about erecting a church in Tieutai, think-ing that a priest would surely come to occupy it and care for the thou-sand and more new converts in the surrounding villages, and here we are, six months after it is finished, and no priest yet; on the contrary two of our missionaries have been sent to the firing line in France as stretcher bearers. Will they return alive? It is doubtful; and our Vicar General is struck with death in the vigor of his age. This leaves the neighboring parish short of a priest and I have to bear the burden. My Chinese curate is at present doing the missionary work in that parish to enable the Catholics scattered throughout many villages to receive the sacraments at least once a year. I preached a fervent sermon yes-

terday to my parishioners urging them to offer their sons for the service of the altar and encouraging the boys to make the sacrifice. Some of them will certainly become priests as they are showing every evidence of a vocation; but what impress on your readers is the necessity of immediate help. Will no young priest in Canada or Seminarian nearly through his course volunteer for China? Some are volunteering as chaplains in the This is a most necessary and heroic and meritorious work, but let us not forget that more are dying daily in China than on the battlefields of Europe, and to all appearances are JUNE 12, 1916

and you would have a line thirty seven miles long! For over twelve years I have been writing to Canada and the States beseeching that some one come to join me in my labor, but no response yet. Shall I have the consolation of seeing some one at least before my death partaking of my work and in order to continue it after I am gone? God grant it for the sake of the poor Chinese whom I have more than my yery soul. love more than my very soul.
Thanks, a thousand thanks to His
Grace Archbishop McNeil for his
letter and to all who have donated

Yours faithfully in Christ, J. M. FRASER.

ON THE BATTLE LINE

AUSTRO GERMAN VICTORY The whole Russian campaign against Austria Hungary appears to have collapsed. At untold cost the Russians after having conquered Galicia almost wrested from the Austro Hungarians the passes of the Carpathians through which they might soon have poured into the fertile plains of Hungary and menaced the capitals of the Dual Monarchy. From this dearly won point of vant age they were hurled back, making a stand at the famous fortress of white, speaking of human sorror and the faith that is immortal. Wa Przemysl, whence they have now

It is hardly possible for them to hold Lemberg and with the fall of the Capital. Galicia with its railway system, its wealth of oil, coal and minerals will be in possession of the Teutonic Allies. Whether as a consequence the Russians may have to fall back in Poland leaving Warsaw in the hands of the Germans remains to be

Russia has rendered incalculable service since the beginning of the War. She has kept mighty forces of the enemy engaged with fluctuating results, but kept them busy and thus divided the great Teutonic forces and relieved the pressure on the western front. It is to be feared that a much smaller force will be able to hold Russia for some considerable time thus releasing enemy troops and guns for service elsewhere. Italy may keep some of them busy, but there is little doubt that the German lines in France and Belgium will be greatly strengthened.

THE SUBMARINE

A Canadian Press Despatch of June 4 gives a record of greatly increase activity or luck to the enemy under-water craft, seven vessels, three ncutral, being sunk in one day.

IN FRANCE

In a report from Berlin the Germans claim to have retaken the sugar refinery at Souchez, which has been the scene of a violent conflict between them and the French for the in last night's report, on the other hand, claim that they are pressing on northward from the refinery. The struggle in this bit of territory to the th of Arras has become almost as intense and as costly in life and treasure as that around Ypres. It is also noted that the Germans with one big gun have fired a few ineffective shells at Verdun. The French replied on the other side of Lorraine the entrenched camp of Metz.—Globe

THE ITALIAN FRONT

There is very little news from the that an error. The Austrians claim that the Italian troops are making little progress, while despatches from the north of Italy point with pride to e fact that the army of General Cadorna is over the Isonzo. The point at which the river was crossed however, is almost fifty miles north of the Gulf of Trieste, in a mountain ous country, through which an army en route for Trieste would never think of passing. The objective of the Italian troops in the northern district around Tolmino is to secure the crests of the mountains as a bar rier against an Austrian invasion of the Italian plain. The real passage of the Isonzo by the army gathering for the invasion of Istria will take place near the sea coast in the vicinity of Monfalcone, and will unquestionably be facilitated by the operations of the Italian fleet. The first task of Italy in the Trentino, in the north, along the Carnic Alps, and on the Julian range, was to secure the peaks and the passes. They have had re-markable success in this. The next nase will be attacks on Trent and Trieste, with the object of occupying these cities.—Globe, June 5.

NOT KILLED, SAYS O'LEARY

London, June 1.-"I have seen in to-day's papers that I have been A most touching conclusion was killed in action. No. I am still in the given the heartfelt address when firing line, doing my bit for my King and my country.
"I trust that God is not going to

only a few scratches, thank God!

FATHER CANNING'S FUNERAL

ELOQUENT TRIBUTE BY BISHOP FALLON

GREAT RESPECT FOR LATE RECTOR SHOWN BY LARGE CONGREGATION (Toronto World, May 25)

Seldom has a more impressiv funeral been witnessed than that of Rev. Hugh Canning, rector of the Church of Our Lady of Lourdes, which took place yesterday morning from the church in which, during a period of eight years, he had min-istered, and from the parish in which to day there is general and sincere sorrow at the loss of so devoted a

Ten o'clock was the hour appoint ed for the beginning of the final nies, but for an hour previous the crowds began to gather and soon every available niche was occupied. until it is estimated 2,000 were collected within the sacred edifice while still another 1,000 waited without to catch glimpse or sound of the things passing within.

The church was heavily draped with long black scarfs that circled the arches and festooned the pillars and pulpit, and from the sides of the high altar hung great black panels marked with outstanding crosses in tapers burned dimly on the altar and about the bier, placed just out-side the rails of the sanctuary, where it had rested since the remains were brought in the after noon previously, and which in the interim had been visited by thousands from many parts of Toronto and from outside. On Sunday afternoon, while the body of the late priest lay in state, the children of the schools had come in crowds to take a last look at one who had been so much to them in life, and in the evening vespers for the dead were chanted in the chancel.

MASS OF BEQUIEM The funeral Mass of Requiem wa sung by His Grace Archbishop Mc-Neil, with Mgr. Kidd as assistant priest. The deacons of honor were Rev. Dean Morris and Rev. M. Cline, eacon, Rev. James C. Carberry, subdeacon, Rev. K. Morrow; master of ceremonies, Rev. S. McGrath; Right Rev. Mgr. Fallon, D. D., Bishop of London; Right Rev. Mgr. O'Brien, Bishop of Peterboro, and Right Rev. Mgr. McCann, V. G. ; Right Rev. Mgr. Whelan, Rev. Dean Hand, Dean Brady of Brantford, and others, about 70 ecclesiastics in all taking The music of the Mass was beautifully and touchingly rendered by the alternate choir of the church and the boys of the brothers' school representatives of the community of St. Joseph, Loretto Abbey, Sisters of the Good Shepherd, Brothers of the

Christian Schools, Holy Name Society, Knights of Columbus, Sodality and the De La Salle Institute assisted. BISHOP FALLON PREACHED

The sermon was preached by His Lordehip Bishop Fallon of London, a personal friend of the late priest, and never was grander tribute paid to friendship than that which emanated from the lips of the elicquent speaker on this occasion.
The text upon which the discourse
was built was, "You have not chosen
me, but I have chosen you, that you should go and bear fruit, and that your fruit should remain." "I have spoken generally on the dignity of the priesthood mainly to steady my-self," said Bishop Fallon, after outlining briefly the meaning and mis His testimony as to the brutality of done. Unless there is a power sion of the vocation, "because the our enemy is borne out by the evigreater than man's power, to morrow duty I have now to perform is the saddest I have been called upon to do in my life. When Hugh Canning presented himself for the priesthood he brought with him a noble character and a great many virtues. I know whereof I speak because between him and me there existed a friendship of twenty five years, which later developed into something much

"I never had any other home in the city than his house. Father Canning was one who hated sham, trickery or subterfuge. He had s keen intellect and accurate judg-ment, the simplicity of a child, yet with vast reserve that prevented him showing himself as he really was to any except perhaps his closest friend. His humility made him obedient to authority but it never descended into servility, his courege never gave place to irrever-

"You never will listen to such a man again," said Bishop Fallon, "to one who will give you the faith with such absolute conviction. He took it as a personal cause for joy or sorrow when his people practised their religion or neglected it. He was always ready to stand or wait in the performance of his duty, and like the pastor of Grand Pre, the children stopped in the street to kiss the hand which he extended to bless them. He was an ideal priest to whom might be applied Sacerdos alter Christus, for like another Christ he went about doing good."

ELOQUENT TRIBUTE

A most touching conclusion was Bishop Fallon, turning to his dead friend, exclaimed "Take him out and lay him down gently under the earth call on me soon, until I have done a for the grave has rarely closed upon as noble a heart as that which beat "I came out of my last battle with within the breast of Hugh Can-

ning."
At the close of the sermon the So writes Sergeant O'Leary, V. C., in a letter dated May 29 and received by his parents last night. His parents had been overwhelmed with inquiries about him.—New York Times.

cessional cross, censer bearer acolytes, priests, monsignori and members of the hierarchy, the casket was borne out from among a sorrow-ing congregation among which there were few dry eyes, for old and young,

were few dry eyes, for old and young, strong men and little children gave him the tribute of their tears.

The cortege proceeded to Mount Hope Cemetery where interment was made. Father Canning is survived by two brothers, Wm. Canning of Scatters and Learn Canning and a of Scarboro and Joseph Canning o Seaforth, and four sisters, Mrs. G O'Brien, Miss Tilly Canning of Toronto, Mrs. P. Doherty and Mrs. W Ebbon of Daluth.

SIDELIGHTS ON THE GREAT WAR

PERE DESLANDE, A JESUIT ADJUTANT A correspondent sends us the fol-lowing tribute to the Rev. Pere Deslande, a French Jesuit priest, tant in the 124th Regiment of In

fantry: Father Deslande was at the con vent of Canterbury in England arwas declared. Immediately he left for France to answer to the call of mo bilization. He was wounded in the Battle of the Marne, and before his leave of convalencemes was over he returned to the firing line. On February 19, in a brilliant charge of his regiment, Father Deslands, who was immediately behind his colonel, fell mortally wounded, a shell shattering both his legs. A comrade near him gallantly dragged him to a place of safety, but the Rev. Father died a few minutes later. His name figured among many others, shortly after-wards, in the "Citations a l'Ordre de

The Rev. Pere Deslande, Adjutant always showed a splendid example of bravery and sacrifice. First gravely wounded in the Battle of the Marne. On February 19, a shell shattering his legs, he still continued to encourage his comrades with words and signs. Feeling death stealing over him, he strained with all his dying strength to lift his right arm a shout with his last breath, "Vive la France." Strange to relate, the Rev. Father had to be buried in his last attitude, as it was found impossible to bend his right arm, which he had uplifted in his last gesture. It was fixed-still pointing to heaven, in the rigidity of death.

This is the twenty fifth Jesuit who has already fallen on the field of honour. Does not this story of the death of this noble priest-who a few years ago was exiled from France because he wished to continue his religious vocation, and who, at the first call of need from his country, was among the first to re turn and fight for her, and die s heroic death for her cause -does not all this signify the "Union Sacree" which unites all Frenchmen to day and which we hope will continue, long after the day of final victory

GERMANS AND ENGLISH WOUNDED

The following extract from the diary of a German officer, dated December 19, 1914, descriptive of the conduct of his own men on a former occasion, is (says the "Eye-witness" at the British Headquarters) of more than ordinary interest :

"The sight of the trenches and the fury—not to say the bestiality—of our men in beating to death the wounded English affected me so nuch that for the rest of the day I was fit for nothing." The writer of this was in the 13th Regiment, 13th Division, of the VIIth German Corps. occasions, notably at Neuve Chapelle, porarily left behind were subsequently found bayoneted or with their brains blown out. Another extract from a letter referring to this same fight on December 19 mentions that some of the English, being surrounded, surrendered after a most gallant resistance. The writer adds "But they got no mercy! The rifle butts were turned round and we went for them and made the sparks fly. Prisoners were not taken.

A CHAPLAIN IN THE LEGION OF

The Abbé Henri Orgeval, who is diocesan missionary belonging to Paris, and is at present acting as a military chaplain, has been made a Chevalier of the Legion of Honour. The reason is thus officially set

He remained three days in a bom barded village in order to give the assistance of his ministry to the wounded. Ever at the most exposed points he helped to maintain at the nighest level the moral of the troop with which he is and has inspire hem with the greatest admiration of him.

A SOLDIER AND RELIGION

Here is a letter from a French sol dier at the front which shows the movement to religion which is going n among the troops :

I am not sufficiently instructed in the details of Catholic doctrine to be able to say sincerely that I believe. But this I can say, that when I think this condition fulfilled, I shall say so loyally, and if it is not, my opinion necessity of religion will still remain unshakable, and I shall only marry a girl who is pious, for that I regard in general as a necessary condition for the happiness and good conduct of the home.

AN INTERRUPTED MASS

A French priest engaged in hospital work who was quartered in a convent school for girls, gives a harrow-

ing description of the scene he witnessed one morning in the village church, which was close by, after a short bombardment by the

It was a sight I shall never forget. It was a sight I shall never forget. At the foot of the altar lay the priest in his Mass vestments, holding a handkerchief to his head. He was covered with blood, and his head lay in a pool of it. By him were the cure in a cotta and four or five priest infirmiers. All were terror stricken, and so I asked the soldiers present for their dressings, with which I bound up the wound, and we carried him just as he was on a stretcher to him just as he was on a stretcher the ambulance. I found from the clothes underneath his vestments that he was a stretcher bearer, and learned from him later that he had just got to the Consecration of the Chalice when he was struck down by a piece of shell. Another priest went up to the altar and finished the Mass.

SOLEMN REQUIEM FOR SOLDIERS WHO

FELL NEAR YPRES Mitchell, Ont., May 31.-Mr. A. J. Blowes, manager of the Bell Tele phone Company here, has received a most interesting letter from J. W. Ord, a former employee, nep-hew of Mr. Ord, ele rician hew of Mr. Ord, electrician of this town, who was subsequently on the telephone staff in London, but is now at the battle front with the Canadian troops in the signal corps.

Writing in May, subsequent to the battle around Ypres, he says : battle around Ypres, he says:
"This morning I attended a religious service which I shall never forget. The good hearted cure of this village, where we are resting four miles from the trenches, held a Solemn High Requiem Mass for th brave Canadians who have fallen in the recent operations around Ypres. Except for one small portion packed with women and children, mostly in mourning, the church was crowded with soldiers. Some of the infantry who came in from the neighboring towns with their canvas bandoliers and rifles had still some of the dust and mud of the trenches on them.

The service was solemn and the sermon, which was an heroic attempt in English by the much beloved cure was highly appreciated by the boys. The flag of Canada, with the French tricolor on the right and the Belgian colors on the left, were hanging in front of a black canopy covered with embroidered fleurs de lis, which was suspended over a small prayer bench from which the priest prayed at the

"After God Save the King" had been sung all passed out into the sunshine, and my last impressions as I crossed to the signal station were of the people standing in the sunlit square with the soldiers lining up and a piper striking up as a party of Highlanders marched jauntily away to their quarters.

I met an English chaffeur here recently who used to work in Mitchell for Mr. W. Colquboun. Queer thing to meet an old Mitchellite behind a brick wall where a bunch of us were in shelter from shrapnel near the

I get along well, thanks to a better knowledge of French than I gave my self credit for. Strange isn't it that I cannot understand the French Canadians but I am at home here?

J. W. ORD.

A UNITED CHURCH: A DIVIDED WORLD

The world is divided, broken, unwill be worse than to day. Science has played its part: commerce has sailed its argosies on all the seas: education has dropped its plumbline into the deeps of the human spirit and strained its wings to scale the heights. And all to what avail? Our civilization has been corroded by selfishness: our commerce has been spurred by competition and by lust for gain : our education has been perverted by the Willto · Power. The world was first divided by the rupture made by sin in the world mind: then, in the fullness of time, when science armed man against man beyond the beasts of prey, and when commerce brought nation into shoulder touch with nation, and when education joine the knowledge of a god to the mal-evolence of a demon, the inevitable came to pass - a world divided, broken, undone.

And for a divided world there is no second chance except through a united Church. A juster distribution of wealth will not suffice, even though every man should eat bread by the sweat of his own brow: life is more than meat. A sounder form of government will not do, even though the government of all the people were by all the people, and for all the people: the right to vote will not make wise the voting. No culture will bind up the broken-hearted world or drive the spirit of evil from the world's hate-afflicted mind: by its culture Germany fell: how then can the world hope to rise by it alone? Nothing will meet the world's in-sistent need but the specific of the Christian Church.

And the Church to be effective must be one. A creed divided Church has failed through a thousand years to unite the sin-divided world. A world at war cannot be redeemed by a Church divided against itself. Peace and unity alone can hold the day against antagonism and strife.

in Canada during the time of war. He was answered by another up-country writer, who urged the very fact of the world's war as a challenge ranks closed, all breaches repaired, all waste of resources and of effort stopped, all cross-purposes organized, and in Christianity's life-and-death struggle to put first things first. If for the Empire's salvation the divided political parties of Britain have pushed aside their differences and now present one solid front to their common foe, with the Pauline motto," This one thing I do," surely it is high time the Churches of Canada, that have already found a common standing ground and a common gospel message, should hear the great world's call and heed the

marching orders from Olivet. This world war is changing all things for the Church. Old things are paesing away. Old institutions are crumbling. Old perspectives are being spoiled. Old shibboleths are being emptied of their meaning The party cries of the old day will not rally the world of the new time. If the Church does not understand the meaning of this cataclysm of the nations it will be a blind leader of the blind. If it does not speak with the old prophetic fire it is because it has lost the old prophetic vision. it does not go forward to meet the new need it is because, as in crises of the past, the Church has apostatized from its Christ.

And most of all in Canada will the war usher in a new day. As never hatore the aliens and strangers, from all the lands and of every language and race and creed, will crowd into Canada's vacant spaces, a million in one year. What matters our varying accents of creed and our divisive isms of form? These new comers know nothing of our denomination al shibboleths, be they to us never so stirring. They care nothing for the mint and anise and cumin of our outgrown dogma, be they to us never so sacred. The fires of this hell of war have consumed all local deities and tribal altars. The universal Gospel alone counts. "God and the soul stand sure." And only a love-united Church can reconcile and serve s war divided world .- The Toronto

FIELD MASS IN NEW YORK

FATHER MULRY OF THE SOCIETY OF JESUS DELIVERS AN ELOQUENT ADDRESS

New York, May 24. Nearly five thousand people knelt in prayer on the campus of Fordham university Sunday morning during the celebration of the field Mass of the Knights of Columbus. It was the closing feature of the celebration in honor of the twentieth anniversary of the New York Council of the Knights of Columbus, which was to have been held Sunday, May 16, but

was postponed on account of rain. This was the first field Mass ever celebrated in the United States out side of government reservations. The crowd stood within the shadow of St. John's hall and the altar was placed at the base of the statue of the late Archbishop Hughes. The music was furnished by the Catholic Oratorio society, under the direction of Mme. Kronold. Dr. Silver's of Mme.

Solemn High Mass was sung.
Under command of Lieutenant
William A. Patten, the military color guard of the Knights of Columbus of New York acted as an escort for the celebrant and preacher and afterward formed a guard of honor, stand-

ing before the sanctuary. The ceremony was under the direction of John Cabot Ward, park commissioner and grand knight of New York Council, Knights of Columbus. He was assisted by James J Beaha, chairman of the committee on arrangements. The Rev. Francis Rocke, chaplain of the order and pastor of the Church of the Holy Spirit, was the celebrant of the Mass

The Rev. Joseph A. Mulry, S. J., president of Fordham university, preached on "Ideals of Catholic Education." He denounced the trend of materialistic evolution that has found its logical conclusion in the

The speaker gave a brief review of education on this continent, saying that long before the first American university and eighty-five years before Harvard had been established twenty universities flourished in South America under the direction of Catholics. He urged all Catholics to enter public life, to exercise their right of suffrage and to elect men who see in their offices the authority not of force, not of mob made right. but an authority resting finally in God, but vested in them." Because Catholics hold this view, he said, the Constitution will always be safe in their hands, and President Wilson in his policy to day has no more loyal and more devoted followers.

Should the time ever come when this country must take up arms, he said, Americans must bear in mind that while all Catholics accept their religion from Rome, the policy of twenty millions of Catholics in this country is loyalty to President Wilson and the State whose principle is liberty, and that the Knights of Columbus, numbering more than three hundred and fifty thousand, will be the first to lead the way to strike a mighty blow in support of President Wilson's doctrine.

The preacher's closing remarks the test of education on the battlefield, and concluding the presi-A week ago a letter-writer in The Globe argued against Church union to arms should ever come from

Washington the Catholic ideal of every soldier will be to look forward cross to the Stars and Stripes and through both to close his eyes in the hope of his final reward."—Catholic Sun.

LUSITANIA SAILORS

At the Jesuit Fathers' mission in the Immaculate Conception church, Waterbury, Conn., recently, the Rev. Patrick J. Casey, S. J., referred to the stokers of the ill-fated Lusitania

as follows:
"I heard confessions from those poor stokers on the Lusitania when-ever the boat arrived from one of its voyages to New York and a better class of Catholic men I have never met. Those poor fellows are sided, the colored man got up again never met. Those poor fellows working down at the bottom of the liner, and it's mighty hard work, too, told me they never have the time to dis-God nor do they fall off the water wagon, because there is no liquor in their quarters even if they were tempted. They came to coning and often declared that inwardly they were happy because they were working towards a great end, preparing to meet their God."—Intermountain Catholic.

REAR-ADMIRAL BENSON, A CATH-OLIC, APPOINTED TO A MOST IMPORTANT POST

There is no post of duty more important in the Navy Department, or in the United States Navy, than that of Chief of Operations, which corres-ponds to that of Chief of Staff of the

Army.
To this duty Captain William Shep. herd Benson has been assigned, and with it goes the rank, pay and allowance of a Rear Admiral. Captain Benson was selected from many as-pirants for this all important appoint ment, for it not only carries with it the high rank of Rear-Admiral, but, after the Secretary of the Navy him-self, is really the head of the active part of the Navy service.

Rear-Admiral Benson is a Catholic.

and has a son also in the Navy. He was born in Georgia on September 25. 1855, and was appointed from that State to the Naval Academy on Sep tember 23, 1872, so he has had nearly forty-three years of service.—St. Paul

NEGRO SHAMES THE GUARDIANS OF LIBERTY

A colored man of intelligence and education, told me the other day that some time ago an attempt was made to organize in this city among the negroes, a branch of the Guardians of Liberty. A meeting was called at the Lincoln Memorial Church on Eleventh street northwest. A friend of his asked him to attend a meeting to be held there one Sunday after noon, saying it was to organize branch of a new patrictic society. Without further inquiry, just to with his friend and to pass the after noon pleasantly, he went. There wer not quite a hundred men in the church. A white man made the organization speech. He denounced the Catholics, said that their Church was a menace to American institutions, etc., etc., explained the objects and other methods of the Guardians, and urged all of those present to join it. At the conclusion of his address, he said he was prepared to answer any questions. No one of that congregation ot up to ask any. oppressive. Then my acquaintance arose and said he would like to know why since the society was said to be patriotic and to defend American institutions, it had to work in the dark. Why did it need secrecy? An American citizen ought to be free to be patriotic in the open and free to protect American institutions in the daylight. Thereupon the white man got furious, called my colored ac quaintance "a tool of Rome" and

to a death chaping his crucifix in his right band, looking through the cross to the Stars and Stripes and Mural Paintings

11 King St. W. Toronto

Church Decorating

other opprobricus names, and de-

here and I will get cut at once. But I want to say that I was not sent here by anybody and came only because I was invited by one of those present here now. I want to say further that I am a Methodist and in good standing as a member of my own church. I want to say further that I have no enmity towards my Catholic neighbors and that I think colored men who have themselves suffered so much from oppression, should not conspire to injure and persecute their Catholic fellow citizens. Let those who think otherwise stay here and join the Guardians of Liberty, if they will. Let those who think as I do, do as I am going to do right now —get their hats and walk out."

Some eighty-six men got up and left while only about half a dozen remained. There was no branch of the Guardians of Liberty organized in that negro church that day.—In-termountain Catholic, Salt Lake City

A BRIEF HISTORY

The summary of a Jesuit priest's military career in the present war is hus given in the French Journal

A priest in civil life. Joined the regiment as a reservist soldier. Soon became a devoted assistant of his commanders and a friend of his comrades, counselling, sustaining and comforting them. Always volunteered for any delicate or perilous undertaking. By his daring succeeded in bringing accurate accounts of the enemy. Named corporal September 8, 1914; decorated with

the medaille militaire September 30; promoted sergeant October 16, second lientenant November 26. He was mortally wounded, December 7, in a trench, while going to pray over the bodies of two soldiers of his company.-The Missionary.

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 22, 1915.

Dear Readers of CATHOLIC RECORD : Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight 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 CATHO-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 immediately put into circulation for

the Glory of God. Yours gratefully in Jesus and Mary,

J. M. FRASER. Previously acknowledged ... \$5,916 87 Friend, Campbells Bay..... Subscriber, Mt. Forest...... Mother, Douglastown...... F. Lappin, Regina..... Zrs. C. M. Moore, Ottawa... Mrs. J. Callagban, Char-1 00 lottetown.....

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FIVE MINUTE SERMON

BY REV. F. PEPPERT THIRD SUNDAY AFTER PENTECOST

Rejoice with me, because I have found My sheep it was lost." (Luke xv, 6.)

Nothing tends more to spur us on really to correct our faults than the thought of God's infinite love and mercy. If we look closely at them, we can not resist their influence, for we have a God, a Redeemer, and a Shepherd, who seeks His lost sheep with true, unselfish love. Our being with true, unselfish love. Our being found adds nothing to His majesty and happiness, our being lost does not diminish them, and yet He desires us to attain to salvation and eternal bliss. If we hold aloof from Him we do so to our own injury. How foolish and ungrateful it is on our part to turn a deaf ear to His our part to turn a deaf ear to His voice, when He calls us to amend-ment of life, for love of Him and for our own welfare! We ought to be more concerned about correcting our faults than about anything else. Let us do our best to have pure hearts to offer to Him. Let us persevere in our endeavor to reach Him and to become more and more per-fect. Jesus sought us and found us; means of baptism He admitted us His Church, and whenever we have sinned He has sought and found us again in the sacrament of penance and the Holy Eucharist. Let us hold fast to Him! A noble example of adherence to Christ is set us by the first community of Christians, who gathered round the Apostles as soon as the Holy Ghost had come down upon them. The thrilling words of St. Peter's first sermon had moved all hearts, and when they had been purified in the water of baptism, and had received the grace of God, they formed a community destined to be a model for Christians of every age. Those early Christians had recourse to the right means of preserving and increasing the grace bestowed upon them. They persevered in the outward tion, and we read in the Acts of the Apostles the following short but striking account of them: "They were persevering in the doctrine of ostles, and in the communication of the breaking of bread, and in prayers " (Acts ii, 42.)

These words show us that Christians have always regarded the outward worship of God as a sacred duty, and as the best means of attaining salvation. It is a disastrous mistake to suppose that it is enough to worship God in one's heart, and that it is unnecessary to take part in any public worship. Such a mistake can be made only by the lukewarm who care nothing for the things of God, or by those who fancy themselves cultured and think that they display their superiority by refusing to join others in prayer, or by eccentric dreamers, who prewhat is imaginary to what is solid and true. It is a duty, binding upon every Christian, to take part in the public worship of God, and this duty is a great joy and privilege, for to join with others in asking favors of God and to share with others the grace that He bestows, is indeed a happiness, and at the same time each one is helped and strengthened by his neighbor's example. By God's grace and the force of mutual example, public worship becomes a source of blessing and encourage Hence you should at all times take pleasure in devoutly assisting at it; may it conduce to your spiritual progress, strength and perfection, and may you be at the same time a means of edifying and perfection, and may you be at the same time a means of edifying and encouraging your fellow worshippers. Many Christians in this world complain that their sphere of action he better instructed in the doctriers. If all obstacle is the first Plenary Council of Quebec warn physicians to take that of others, or, at least, it prevents him from doing as much good as he would be able to effect, were intemperance. As ordered by a careis very limited and they cannot be of use to many people, but what a wide field of activity lies open to each of us at public worship! There it is possible for the simplest and hum-blest to do more for the edification and encouragement of others, by unaffected piety, genuine devotion and quiet fervour, than can be effected by the most eloquent sermons. Attendance at public worship is a duty for the strong. as well as for the weak. How strong were those first Christians, the original three thousand and the others who joined them in accepting our Lord's doctrines! Yet it is of them that St. Luke says They were persevering in the doc trine of the Apostles, and in the com-munication of the breaking of bread, and in prayers" (Acts ii, 42.) We have here in the history of the early Church all the essentials of public worship in the Catholic Church to this day, viz., instruction, the sacri fice of Holy Mass as Communion, and prayer. In the Acts, the most holy Sacrament of the Altar is mentioned between the instruction and prayer, for it is from Holy Mass, the sacrifice of the Altar, that both instruction and prayer derive their efficacy. Without it instruction would be

given to no purpose, and our prayers would not penetrate to the height of heaven. "They were persevering . . . in the communication of the breaking of bread," i. e., they broke bread in common. Even non-Catholic commentators do not deny that this refers to the most holy Sacrament of the Altar. It was so called because, at its institution our Lord Himself broke the bread that He changed into His own Body. St. Paul, too, writes: "The bread, which we break, is it not the partaking of the Body of the Lord?" (I. Cor. x, 16.)

Like the first Christians, the Catholic Church still regards the holy Sacrifice of the Mass as the chief part of our worship of God, for there is no real worship without sacrifice.

WHOLE FAMILY USES THEM

"Fruit-a-tives" Keeps Young And Old In Splendid Health



SCOTLAND, ONT., Aug. 25th. 1913
"Fruit-a-tives" are the only pill manufactured, to my way of thinking. They work completely, no griping whatever, and one is plenty for any ordinary person at a dose. My wife was a martyr to Constipation. We tried everything on the calendar without satisfaction, and spent large sums of money until we happened on "Fruit-money until we happened on "Fruitmoney until we happened on "Fruit-a-tives". I cannot say too much in their favor.
We have used them in the family for

We have used them in the family for about two years and we would not use anything else as long as we can get "Fruit-a-tives".

Their action is mild, and no distress at all. I have recommended them to many other people, and our whole family uses them".

Those who have been cured by "Fruitatives" are proud and happy to tell a sick or ailing friend about these wonderful tablets made from

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It betrays complete ignorance of the essence of religion to suppose that we could dispense with the Sacrifice of the Mass, and that it would be enough to recite some beautiful prayers either in the privacy of one's own room, or out in the open coun-When we say prayers, we make use of our own feeble expressions but at the holy Sacrifice of the Mass Jesus presents our prayers to His heavenly Father, praying for us and acting as our mediator, so that through Him our prayers, offered to the Father in and with Him, acquire infinite power of impetration. Nor can holy Mass be replaced by a sermon or by pious reading, for in both sermens and reading God speaks to us, but in holy Mass He pours out

upon us His living grace. Never in all your life let yourselves be hindered from assisting at the holy Sacrifice with true, heartfelt devotion. In every other part of our worship we seek God, but at Mass we find Him. If you know how to hear Mass as the Catholic Church would have you do, you will certainly not be lost. If you ever begin to waver you will derive fresh strength from the Mass. At the same time you should not neglect hearing in-structions. The first Christians were persevering in the doctrine of the Apostles; that is to say, they came eagerly to be instructed by the Apostles, and were never tired of hearing them. The zeal of a Christian should be intelligent, for if it is unenlightened it often is an obstacle of faith. Hence it is of the utmost importance to every Christian to hear God's word devoutly, to impress upon his mind the teaching of the Church, and frequently to meditate upon the truths of our holy faith. The more often and the more attentively we listen to the word of God, the better shall we realize the beauty of our Lord's teaching, and the fact that beneath the mist enveloping the learning of this world there is no solid truth. We shall moreover gain power to resist the temptations by means of which the world strives to rob us of our faith, and with it of our peace of mind and everlasting

The first Christians were persever ing in prayer; nothing checked their faithful practice of it, not the coldness and indifference of the world, and not their own dryness or disinclination. What blessings were won by this persevering prayer! This thought should encourage you to join together in prayer with real devotion, remembering our Lord's



promise: "Where there are two of three gathered together in My name, there am I in the midst of them" (Matth. xviii, 20) When you pray together, think of Jesus as being in your midst, for He really is with you.
He will hear your united prayer and
give you His blessing, so that you
may ever grow in virtue, and sin
may be driven out. He will cause may be driven out. He will cause you to be filled with a spirit of zeal, humility and obedience; He will help you to live at peace with one another and to be united in true charity towards God and man, and then you will become like that first Christiau community, which heard the good Shepherd's voice and was faithful to Him, and so could never be separated from Him. Amen.

TEMPERANCE

THE WAR PLEDGE AND SOME REASONS FOR IT

sed Sacrament Parish Record, Ottaw Have you taken the war pledge t Unless you are already a total ab stainer, it is an act of virtue you owe to yourself, to your neighbor, to your country and to your religion, if not in justice at least in charity, as the following very temperate summary of the drink question will show.

Intoxicating drinks, that is, beer, wine and spirits, are so called because, when taken in sufficient quan tities, they intoxicate, that is, poison The very word intoxicate shows this as it comes from the Greek toxicon which means poison. The poison in beer, wine and spirits is alcohol. The form of poisoning resulting from a heavy dose of alcoholic drink, or from a constant use of it, is called alcoholism. It is one of the most prevalent and harmful of all disease s the Fathers of the First Plenary Council of Quebec put it : " Alcoho is a poison whose awful property is to attack at the same time both soul and body, of which it paralyses energy and dries up every life-spring."

Now drinkers of alcoholic or in-toxicating drinks may be divided into four classes—the abstemious drinker, the moderate drinker, the heavy drinker, and the drunkard.

THE ABSTEMIOUS DRINKER The abstemious drinker is he who quantities that they do him no harm. That thoroughly innocent enjoyment may be obtained by the abstemious of wine and other alcoholic drinks is clear from the words of Holy Writ: "Wine was created from the beginning to make men joyful and not to make them drunk. Wine drunken with moderation is a joy of the soul and heart." (Ecclus. xxxi, Besides this effect of "cheer ing the heart of man" (Psalm citi 15), wine is useful as a medicine in 10), wine is useral as a medicine in certain ailments. The words of the Apostle St. Paul to his disciple Timothy, who was a total abstainer, are well known: "Use a little wine for thy stomach's sake and thy frequent infirmities." (I, Tim. v, 23) St. Jerome thus explains this much abused text: "See for what reason the draught of wine is granted: that relief may be afforded to the aching stomach and the frequent infirmity, and lest we should make an excus of an illness he orders that a little should be taken." St. Jerome adde that this little wine should be taken only by a physician's advice. As some physicians are too ready to please patients by prescribing wine and other alcoholic drinks as a tonic (as a matter of fact when used regularly they are toxic not tonic), the Fathers of the First Plenary Council better instructed in the doctrines | ful and conscientious physician alco hol is a useful drug in certain dismoderate quantities, alcoholic drinks have no medicinal value. Apart from the necessary and temporary use of alcohol in certain diseases, the abstemious drinker, above re-proach as he is, would do better to abstain altogether. That this morti-fication is beneficial to himself and pleasing to God is clear from the fol-lowing Mosaic law. "When a man or woman shall make a vow to be sanctified, and will consecrate themselves to the Lord, they shall abstain from wine and from everything that may make a man drunk."
(Numbers vi, 2, 3.) God required total abstinence in the Old Law from the Nazarites, that is from those who sought the perfect life. St. John the Baptist, of whom the angel foretold, "he shall drink no wine or strong drink" was the forerunner of the countless saints of the New Law who have been total abstainers. These included all the early hermits, all the Eastern monks, all the Irish, Scot-tish and Welsh monks, and countless saints and holy persons in every age and in every state of life. In the Greek Church wine was, and to a certain extent is yet, forbidden on days of strict abstinence. That total abstinence is also most beneficial to our neighbor, in removing from him

our neighbor, in removing from him a possible source of scandal or sin is clear from the words of St. Paul:
"It is good . . . not to drink wine nor to do anything whereby thy brother is offended or scandalized or made weak." (Rom. xiv, 21). THE MODERATE DRINKER The second class of drinkers is the habitual moderate drinker. By a moderate drinker we mean one that never offends against sobriety. Modern science has however conclusively proven, what was not generally known before, that the habitual moderate drinker slowly but surely poisons his system. "No person,"

Austin O'Malley, "has ever yet taken habitually two or three drinks of whisky daily, or a pint of claret and escaped chronic alcoholism." A similar effect is produced by the daily consumption at one sitting of three pints of German beer, a quart of English ports. of English porter, a tumbler and a half of sherry or about half a tumbler of brandy or whisky. The alcohol imbibed weakens or diseases the stoma h, liver, kidneys, heart and nervous system, lowers physical strength and mental efficiency, and as numerous statistics undoubtedly show, shortens life. It can do all this in the moderate drinker who never gets drunk or even shows signs of liquor, as the saying is The signs of liquor are however visible to the keen eye of the physician. If the alcoholism of the moderate

drinker be scarcely perceptible or altogether absent, there is no sin, provided of course drinking does not lead him to other sins; but if the alcoholism be serious and perceived as such, the moderate drinker, though he never offend against sobriety, cannot be excused from sin. For it is sinful deliberately and unnecessarily to injure one's he To injure gravely one's health is a grievous sin. There is another danger to which the moderate drinker exposes himself—the danger of falling gradually into intemperance, for "wine hath destroyed very many." (Ecclus, xxxii, 30.) Hence Holy Scripture warns even the moderate drinker: "Look not upon the wine of shineth in the glass; it goeth in pleasantly, but in the end it will bite like a snake and spread abroad poison like a basilisk." (Proverbs xxiv, 31-32.) The poisonous effects of alcohol are here clearly indicated. Hence total abstinence is better than looking upon wine. The moderate drinker has every reason for becoming a total abstainer. He will be a better man if he will say with St. Jerome: "I will willingly do with out the cup, wherein there is the taint of poison."

THE HEAVY DRINKER The third class of drinkers are the heavy drinkers. By them we mean, not persons who become drunk, but persons who drink enough to show outwardly some of the effects of poison that is undermining every organ in their system and, in addition, weakening and destroying their moral character. Though a heavy drinker may possibly never once get drunk in his whole life, he never escapes the terrible penalty of his sin. A few texts will show how this sin is viewed in Holy Scripture. Woe unto you that are mighty to you that rise up early in the mornng to follow strong drink, that tarry till late in the night till wine inflame them." (Isaias v, 11.) "Who hath woe? Whose father hath sorrow? Who hath contentions? . . Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cupe.' Proverbs xxiii, 29-30.) "He that loveth wine . . . shall not be rich."
(Proverbs xxi, 17.) "Wine is a Wine is a mocker, strong drink a brawler, whosoever is delighted therewith shall not be wise." (Proverbs xx, 1.) Wine drunken with excess is bit-erness of the soul." (Ecclus. xxxi, terness of the soul." 39.) "Be not drunk with wine, wherein is riotessness." (Ephes

ians. v, 18.) The harm that the heavy drinker. who never gets really drunk, does to his body, his mind, his soul, his parents and children, neighbors and friends, to his country and to his church, is quite inconceivable. The amount of disease, poverty, degra-dation, insanity, premature death and amnation caused by heavy drinking is worse than the evils of war, pestilence and famine combined. For the heavy drinker, total abstinence is not merely useful, it is as a rule, practically necessary, if he wishes to overcome his vice.

THE DRUNKARD

Finally, to conclude our short and temperate summary, the fourth class of drinkers is the drunkard. We shall not even refer to the evils of this crime and sin. The words of the Holy Ghost are sufficient: "Do

not err. . . . drunkards . . . shall not possess the kingdom of God." (1 Cor. vi, 10.) For the drunkard total abstinence is an absolute necessity. It cannot be prac ticed however unless accompanied by such physical and mental as may be necessary, and as well by prayer, frequentation of the sacraments, and the diligent striving to obtain, in addition to temperance the other three cardinal virtues; for the drunkard lacks all four.

To sum up, total abstinence from alcoholic drinks is necessary for some persons, and beneficial to all others. Or as St. Ambrose neatly puts it, "Wine hath done harm to many, abstinence to none.'

THE WAR PLEDGE

The truth concerning alcohol has been preached in print and pulpit since the oldest man living was born, yet it is far from being universally accepted. This is largely due to the fact that the enormous capital invested in the liquor traffic spends vast sums to cover our bill boards and fill the columns of our newspapers with lying advertisements to further the sale of alcoholic drinks. some of our daily newspapers have begun to imitate the weekly religious press in refusing liquor advertisements. A law might well be passed prohibiting liquor advertise-ments on bill-boards. A teacher has arisen, however, who preaches ab-stinence with a voice so terrible, poisons his system. "No person," stinence with a voice so terrible, states a competent authority, Dr. that lying liquor advertisements and

in many other things, is now teaching us to abstain from alcohol. England and Ireland suffer more from Drink than they do from the War, awful as the War is. The same is true of Canada. No nation wishes to fight the enemy without and the enemy within at the same time. Hence the War Pledge to abstain from intoxicating drink till the and rence the war Pleage to abstain from intoxicating dripk till the end of the War. By taking the War Pleage we perform a noble patriotic act. Have you volunteered to join the army against dripk? Millions of recruits are wanted. When you join, add to your patriotic western. join, add to your patriotic motive religious one, one that will make your act supernaturally meritorious, the desire to honor God, aid your neighbor and further your own salvation. Let the pledge or promise to abstain from intoxicating drinks be made prudently, not rashly or thoughtlessly; let it be practised faithfully with a willing acceptance of such inconveniences and mortifi-

The following prayer is an excel-lent means of keeping our total ab-stinence resolution in the super-

cations as may accompany it, and without pride, self sufficiency, or the habit of reflection upon those who

indulgence may be gained any day by any person, who with a contrite heart recites it. (Pius X. March 29, 1904.) "God, my Father, to show my love for Thee, to repair Thine injured honor, to obtain the salvation of souls, I firmly determine not to drink wine, beer or any inebriating drink to-day. I offer Thee this mortifica-tion in union with the sacrifice of Thy Son Jesus Christ, Who daily to Thy glory immolates Himself on the altar. Amen."

KING FERDINAND RECONCILED TO THE CHURCH King Ferdinand of Bulgaria has be come reconciled to the Church and publicly made his Easter duty a few

weeks since. It will be remembered that he consented twenty years ago to have his son Boris baptized in the Orthodox Church and brought up in the same schism. He even came to Rome at the time of Leo XIII. to endeavor to secure the consent to this action, which would go to show that he was at first ignorant of the gravity of what he was doing. The penalty of it was excommunication. But the King has now made all the amends in his power and is once more to be reckoned among the Catholic sov-ereigns of Europe.—From Rome.

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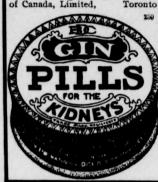
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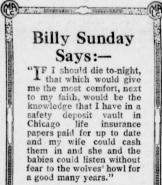
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These are all simple ingredients that you can buy from any druggist at very little cost, and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until all the mixture is used. A half pint should be enough to rid the head of dandruff and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scale diseases. and scalp diseases.

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CHATS WITH YOUNG MEN

LEARN SELF-DISCIPLINE

It is bitter medicine, but the one thing most needed in the human soul

It is well to have force, genuine vigor, enthusiasm, power; but you may have them and be a criminal, a maniac or a cad: you become great only when you add self-control.

You may attain to the true aristoc racy of the world. These are over comers. These are they who have cassed through the cleansing fires. These are they who rule their stormy passion, their own mighty ambition and boundless longings with a will of tempered steel.

tempered steel.

And these are the beloved. You know them; in every walk of life you have met them, soldiers of the light, the old guard of the best things of

How, then, can I learn the art of elf mastery, you ask? Here are a lew suggestions:

First, it comes only by practice. You must learn it as you would learn to play the violin. It is a matter of atience and persistence. And surely you are willing to exercise to elop your muscles, you has to be willing to exercise to develop your character, your power to enjoy yourself and your ability to be a source of happiness to others. Don't make a resolution. Just begin doing it. Whenever you have a conviction, whenever your points out a certain thing to do, do it at once.

Then, when you see clearly what you ought to do, do it cheerfully. not pity yourself. Don't adver

tise your virtue.

Don't wrestle, fight and pray. The essential element of a strong person lity is quiet power. Those who fight

Do what you have to do, dismiss

the matter and go ahead.

The first of all insurance policies, to insure oneself the maximum of happiness, efficiency, is to learn how to make oneself do v hat he knows ought todo, yet what he hates todo and to learn to do smoothly, without struggle or self-torture. Without that, there is positively no peace. Vithout that, life is sure to turn bitter.

The contented people are these who have themselves in hand. The gratification of desire is an endless task. It is like attempting to fill a bottomless pit with water from a tin

But the control of desire is a sure road to a full and joyous life. The man who has disciplined himself can be happy whether poor or rich. He is the master of the world, not its

Your vision must be clear. You must see plainly that to let your desires master you, means self-conand degradation. And you must learn, whenever you have commanded the fierce waves of passion to be still, when you have resisted the storm of fierce and evil longings, and the waves and winds have sub sided, baffled by your strength, you must learn then to laugh in pride, to realize how good it is to be a man.

You know them, the real ladies of the world, a real gentleman not by heredity of endowment, not by display or cheap vanity, but by open, ree, happy, strong life that comes self discipline constantly ex-Dr. Frank Crane, in the Cos-

"IF I ONLY HAD THE TIME"

Some boys will pick up an educawhich others carelessly throw away as one man saves a fortune by small economies which others disdain to practise. What young man is too busy to get an hour a day for self improvement?
You will never "find" time for any-

. If you want time, you must

If a genius like Gladstone carried her brother again! Do you know, through life a little book in his Miss Merton, she is just awfully dull pecket lest an unexpected moment in school, and we girls laugh at her

resort to save the precious moments

rom oblivion?
Drive the minutes or they will drive you. Success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments after his day's work is done, or evenings—what opportunity—and I will tell what that man's success will be. One can usually tell by his manner, the direction of expression of his eyes, whether it is his habit to use time to good advan-

sions is time; life itself is measured by it. The man who loses no time doubles his life.

Some squander time, some invest it some kill it. The precious half hour a day which many of us throw away rightly used, would save us from the ignorance which mortifies us, the narrowness and pettiness which always attend exclusive application to our callings.

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.-Canadian Freeman.

OUR BOYS AND GIRLS

FOR FIRST COMMUNION

It is hard to think that our Lord is really coming to us on our First Communion Day. Sometimes when we really understand that He will be with us then, we slip into the church or the school chapel to tell Him we are glad.

But even when we are kneeling in the quiet place, it is hard for us to keep on remembering. We feel we must be a little ungrateful, especially when we think of all the saints whose greatest joy was Communion.

And so for the older ones of us. who can read easily, I am putting lay at all. down this prayer written by a Jesuit especially for little children who are to make their First Communion. In it they will ask all those saints who loved the Blessed Sacament to help them love It too.

St Aloysius, pray that I may feel at the altar some of the joyful love that filled your heart when you received your First Communion from

the hand of St. Charles.
"St. Stanislaus, to whom, it is said, the angels brought Holy Communion because you desired it so, pray for me.

" Blessed Imelda, who died during your First Communion, pray that

may feel some of your great love for the Blessed Sacrament. "Blessed Margaret Mary, pray that may begin to atone to our Lord for the coldness which people show to Him in this Sacrament-especially

for my own.
"St. Thomas, obtain for me the grace to say with some share of your glowing faith: 'My Lord and my God!' when I genuflect before the

St. John, who with St. Peter prepared the large supper room furnish for the First Communion of the Church, pray that I too may be 'a disciple whom Jesus loved'—I, to whom He vouchsafes a closer union than yours when you leaned upon His

"St. Peter, who made the first great public act of faith in the Blessed Eucharist when others found the saying hard and would not hear it,

obtain for me an increase of faith.
"To give thanks to God for remaining on the altar for me, I will unite my First Communion, this visit, this prayer, with the Communions, visits and prayers of all the faithful all over the world, for my intentions and theirs-particularly now for the

end of wars.
"Praised and loved forever be the adorable Sacrament of the Altar"! -New World.

WHAT RUTH HAD

" Ob, there's that Ruth Knolls and should slip from his grasp, what so much. She hasn't a particle of should we, of common abilities, brilliancy."

Viva chattered this speech out as she walked along the street beside Miss Merton.

She has something far better than brilliancy," said Miss Merton.
"What?" said Viva, her cheeks
flushing uncomfortably; for she felt that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

"She has a courteous manner That is a grace that is very great, but far too rare. I know Ruth quite well, and her kindness and courtesy are unfailing in company or at home She is going to grow into a lovely

"I am sorry I spoke so," said Viva.
"I really don't know anything about her except that she stumbles so dreadfully in her lessons."

"No doubt she is very sorry about it. It is a fine gift to be quick and bright in understanding things, but you know, my dear, that it is far more important to be kind-hearted and gentle. When you go out in the world no one will ever ask or know whether you got good grades in alge-bra and Latin. If you have done your best, it is wrought into you whether your best is very good or only mediocre. But be sure of this : every one who meets you will know, without putting you through an examination, whether you are a gentle-woman or not. It isn't practical to quote Greek or discuss psychology or read Shakespeare with every on you meet, but you can always speak kindly and listen courteously, and quietly look out for the opportunity to do little deeds of kindness that make our lives so much more worth living."-Intermountain Catholic.

A GIRL SHOULD REMEMBER

There are some things that a girl is richer for remembering and the poorer for forgetting. Here they are, and it is possible for most of us to acquire them without much expense; in some instances without any out

Every girl should know how to sew and make dresses. To cook and clean.

To mend her own and the household things. To dress neatly and becomingly and daintily.

To keep a secret and respect confidences.

To be self-reliant and not help-

To keep a house tidy and have a place for everything. To respect old age.

To be above gossiping or listening to slander.

To control her temper.

If she has these accomplishments
then she need not trouble very much if fate has denied her the chance of acquiring some others that may be a trifle more fashionable, but are certainly not so delightful and useful.-N. Y. Freeman's Journal.

WHY DO PROTESTANTS NOT USE THE BIBLE MORE?

The Protestant who becomes a convert to the Catholic faith soon notices the greater use made of the holy scriptures in the Catholic services than is the case in the Protestant Churches, says a writer in The Missionary. He is somewhat surprised at this, for he has believed that the Catholics laid aside the Bible, and in its place made use of a composite sort of volume that was partly Chrisbooks and partly pagan. He is as-tonished to find that the whole of the Catholic services are practically taken from the scriptures. In th Mass he listens to the reading first of an epistle from the New Testament, and then to a gospel containing the words of Christ, from the same holy volume. The whole of the service as far as the offertory comes direct from the Bible, with the exception of the collect of the day, which, as readers of the translated collects of the Pro-testant prayer book well know, is for the most part made up of phrases quoted from the Bible, and the con-



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poor as well as the ricb, the ignor

ant as weil as the learned. This golden key is the Crucifix, for the

Crucified is the fountain head of sal

It, therefore, you dread the coming

judgment: if your sins fill you with terror and despair, look up to the Crucified of Calvary. There is your Judge, His arms stretched out to em-

brace you, His heart opened to re-ceive you. Yet He is in your hands.

Appease His anger now, settle your accounts and crave the forgiveness

of your sins. Love Him Who has loved you with exceeding great love. Make the vision of Calvary your daily practice, the vision of Christ's Cal-

vary and of your own.—Intermoun tain Catholic.

HOW GOD ANSWERS

PRAYERS

Every prayer is answered if it is

prayer. Our Divine Lord teachers how to pray in the "Our Father."

always receive. If we are foolish

enough to pray for a serpent, He will

God, as it were, likes to hide His

we see God really did give us what we prayed for, but so silently, so

naturally, that we didn't notice it,

and so, of course, forgot to thank

Some time ago a non Catholic

lady, on a visit to England, went to view Westminster Cathedral. She

seated herself near the beautiful statue of Our Lady in her chapel, and

presently saw two poor little ragged children, aged about eight and four

years, who came in hand in hand. They knelt down at the shrine before

the Pitiful Mother, and prayed-

prayed earnestly. Doubtless they were asking her to "show herself a

mother," for their hearts were in

their petitions. The Australian lady

watched them go out together, and

an inspiration came to her. She went after the children and asked

them if they were asking for some-thing special. "Yes," was the reply. "Mother sent us to ask the Blessed

Virgin to give us shoes. Father is out of work and can't buy us any."

The Australian visitor opened her purse and gave them what she had.

The little faces were radiant. The Mother of God had heard the ap-

The worldly might say, "Very

pretty, but, of course, quite natural."
"There's where the worldly make a mistake. That is one of God's favorite ways of answering prayers.

From all eternity He saw that those little mites would pray to Our Lady in Westminster Cathedral, and He

saw the Australian lady, and this was all arranged quite naturally and

quite supernaturally, one part fitting in with the other. We do not know whether this dear non Catholic lady

whether this dear non-Catholic lady became a Catholic. We are quite sure, however, that the Blessed Virgin will give her shoes and better things than shoes for her beautiful charity. Blessed be God.—Stella

SOME CONVERT NUNS

Over three hundred converts from

Protestantism bave become nuns in

his country.

Mother Eliza Ann Bayley Seton,

a convert from Episcopalianism, founded the American branch of the

Sisters of Charity. Steps have been

Mrs. Pierce Connelly, wife of a Protestant Episcopal minister, was the founder of the Sisterhood of the

Holy Child Jesus ; an order engaged

in teaching in England and the

United States numbering today 250

Mary Caroline Dannot Starr, in re-

Unitarian.

Mother Laurana Mary Francis the mortification of our passions, the

ligion Mother Mary Veronica, a convert from Congregationalism, was

taken at Rome to beatify her.

Maris.

members

Him.

WINNIPEG

fession and absolution, of which the same may be said.

The same is also true of the pre-face; and the "Sanctus" is a Biblical with the exception of a few passages containing proper names, consists of quotations from different parts of the Bible. The consecration, the Angus Dei, the Domine non sum diqnus, and post Communion are all direct from the Bible.

Benediction consists chiefly of hymns and prayers which, of course, are not to be found in the Bible any more than are Protestant hymns and prayers, though both are again composed mainly of Bible phrases, as is also the Litany of Our Lady.

Vesper service often contains four or five psalms of David. The rosary prayers with the exception of thirteen words, are taken entirely from the gospels.

The question really ought to be re versed: Why do the Protestant services makes so much less use of the Bible than the Catholic ones? And the answer is very obvious. The sacred book is displayed conspicuously, indeed, in Protestant churches, but in Catholic churches it inspires, even when it does not actually provide every word that is spoken.

ARTIFICIAL FLOWERS

We are going to sell 500 gross of our flowers in 30 days. We did the same last year. They are largely used for bazaars, patriotic purposes, Carnations in 1,000 lots, 1 cent each; Button hole roses, 1 cent each; Violet bunches, 2 cents each; large tissue paper fans, 1 cent each ; Confetti, 1 cent a package. Act quick as the goods will not last long at these Write the Brantford Artiprices. Write the Brantford Artificial Flower Co., Brantford, Ontario.

THE VISION OF CALVARY

On the height of Calvary we b hold a pilgrim, who has just reached the Holy City and placed his foot for the first time on sacred ground. He is alone, and in the dim light of the flickering lamps he sees the figure of the dying Savior. With holy awe there rises before his spirit the terrible scene which was enacted on that very spot, and he is astonished that he never has given it fuller con

Yes, the worldly man never stops to think of the terrific reality of that tragedy, which had such momentous nce for the world and for him end of our life. Close your eyes for a moment and consider your ownself on a bed of pain in the pangs of death. Rapidly the world vanishes from your view, as does the scenery before a lightning train, and the failing eye sees only the flicker-ing of the blessed candle, and in its dim light you behold the Crucifix, which your compassionate relatives have placed in your hand.

The scene is reversed. Christ has come to your Calvary, not indifferent to your salvation; as you have been to His sufferings, but lovingly He opens His arms to embrace you with the consoling words: "This day thou shalt be with Me in Paradise,"

Will you be worthy of such a con-solation? Stop to reflect what would be your fate if Christ came to call you just now. And what you would then wish to have done, do it now to obtain a happy death.

A happy death is the seal of our

earthly career, and no event of our life can equal it. If you were to inherit a million, yes, untold millions; if you had the fulfilment of all your desires; if you could obtain a king-dom; if you could live to be as old as Methusalem and pass all these years in undisturbed happiness, in the enjoyment of perfect health, without the least of adversity of any kind, you would say that life were worth living. And just what would all living. And just what would all this amount to if you would not die a happy death? A happy death is therefore the greatest event of your life, to which you must look forward with intense attention. It is the great prize you must obtain. "So run," says St. Paul, "that you may obtain it." (1. Cor. ix., 24.)

Who will guarantee this prize? Who will assure you a seat in the heavenly kingdom, a dwelling in the eternal mansions?

eternal mansions?

If there were a place in the world where insurances for a happy death and tickets of admission into the kingdom of God were sold, people would hurry there from the extremities of the world and pay fabulous

sums to obtain them.

And yet the golden key to heaven is within the reach of everybody, the formerly head of this order when it order to help us fulfill this command.

was Anglican. It is now a Catholic religious order.
Miss Lucy Eaton Smith, in religion

Mother Catherine di Ricci, O. S. D. was the founder and first superior of the American Congregation of St. Catherine di Ricci's Reform, of the Sisters of St. Dominic, New York.

The late Mother General of the Protestant Episcopalian Sisterhood of St. Mary's, Peeskill, N. Y., is now a member of the Sisterhood of the Blessed Sacrament, founded by Mother Catherine Drexel.

How many Americans are aware that among the few living bearers of the illustrious name of Washington is a cloistered Ursuline nun in the convent in Arcadia, Mo.?

Or that a daughter each of Ethan Allen, of Ticonderoga fame, of President James Monroe, and of General Winfield Scott left home and kindred to serve God in the cloister?

Or that three great-great great-grandchildren of Thomas Jefferson are to day nuns? We also recall, continues Scannell O'Neill in the Catholic Citizen, a granddaughter each of Henry Clay (who received from that grand old man a most beautiful letter on announcing her letermination to enter a convent) of Francis Scott Key, and of Daniel Webster: a niece of Ralph Waldo

Emerson and of President Tyler.

Madame Tenney, of the Ladies of the Sacred Heart, has in her veins the blood of the Channings, one of whom founded the Unitarian sect

THE BOGUS OATH OF THE K. OF C.

The Supreme Board of Directors of the Kuights of Columbus has issued a pamphlet called "Knights of Colnbus Vs. Criminal, Libel Malicious Bigotry" dealing with the bogus oath and the legal actions arising from its circulation. amphlet says :

Bigots have read this foul libel and gloated over its expected destruction of the Knights of Columbus; they have passed it to others, circulated it, approved it.

He gives us the list of petitions, the kind of things to pray for. "Thus, therefore," He says, "shall you pray;" and when we pray thus we Some honest men have read it and been sorely troubled in consequence. It seemed unlike the Knights of Colnot give us a serpent, but good and daily bread, but He will give us something. umbus they knew as honest menyet would men dare publish such a thing it it was untrue; if untrue would not the Knights of Columbus giving, and He likes us to do the same. It is only when we look back upon the years that have gone that prosecute their defamers!
What, then, was the duty of the

Society to itself, to its members, to the host of men who were in doubt ? Oral denial was necessarily limited; written denial was not received by the public press; submission of the ceremonial to non Catholic committees in several cities did not reach

the multitude. Criminal prosecutions were then instituted, but alas, the public press gave but scant, if any, notice to such prosecutions although the libels were against the Catholic Church and primarily against the Knights of Colum us-330,000 men. We submit then the following ac-

count of actions taken to expose this libel, and We urge our non Catholic friends to read it through and ask us any questions that further enlighten

We ask our members to circulate this pamphlet among non-Catholics, public libraries, colleges, normal schools, and high schools, and especially send it to the local public press and to bigoted publica-tions.—Sacred Heart Review.

THE PRECEPTS OF THE CHURCH

The commandments of the Church

are not new obligations; they are not additional burdens imposed upon us. They are rather helps to us, indicating how best we may be able to comply with the more serious commandments of God. They fix for us the time and the manner of fulfilling the divine command ments, and without these helps per-haps the latter might not be fulfilled at all. God in Holy Scrip-ture commands us to remember His gifts and to be grateful for the benefits which we have received in so signal a manner. The Church, in order to help us fulfill these divine orders, determines the days on which during the year we shall give to God that special tribute of acknowledg-ment and gratitude, which is His due from us. God commands us to sanc tify by the works of religion and wor ship the days that are sacred to Him; and the Church, by her command-ments, prescribes that on the days commended by the Lord, we shall render our act of religious worship by assisting at the boly sacrifice of the body and blood of Christ. God commands us to go show ourselves to the priests whom He has invested with the power to bind and forgive sins, in order that we may obtain from them the pardon which our sincere repentance and confession may merit. Our divine Saviour wishes us to be nourished with Monsignor Preston the found-ress of the Sisterhood of the Divine and warns us of the danger of the Compassion, whose motherhouse is at White Plains, N. Y.

Mrs. George Parsons Lathrop, ments, prescribes the time when this Mrs. George Parsons Lathrop, ments, prescribes the time when this daughter of Nathaniel Hawthorne, in important duty shall be complied the founder of the Servants of Relief for Incurable Cancer Patients, of the Third Order of St. Dominic; formerly

ment, the Church prescribes, during the year, different days for fac abstinence. Hence, we see that the commandments of the Church do not impose upon us any new obligations, but simply show us how we may ful-fill the different precepts. Thus the Church acts toward us like a wise mother.—Catholic Union and Times.

Most of us get what we deserve but only the successful will admit it.



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now heart and soul with the Allies in

the clearances of the past. What a

Waterloo the Duke of Wellington had

Irish Catholic soldiers and the High-

landers he could never have won the

battle, and yet for eighty years after

ate and drive beyond the Atlantic the

very stock and race of men who had

been their right arm in that great

war. These tragedies were now

past : they could not forget them, but

into details. For the first six months of the war recruiting was carried on in Ireland by the War

Office, and those placed in control of

was to get as few Irish Nationalists

into the Army as possible, to repel

the end of the war, 'Look at those Irish: they gave us no help at all.'

That is a serious charge, but I believe it." Mr. Dillon proceeded to

show that all that was now changed

as the successful visit of the Irish

Guards Band to Dublin and Cork had

proved. They would remember it

was the Irish Guards who cheered

Mr. Redmond and himself as they

they broke from their barracks in

left Buckingham Palace together (Cheers.) "Yes," said Mr. Dillon

hundreds-for I saw it-and cheered

us to the very echo; and that fact alone would be calculated to bring

home to the doubting Nationalists in

Ireland that the King's uniform

might cover a true Irish heart-

(applause) -and therefore I say if

there really had been any desire to

bring the Nationalists of Ireland into

the Army-and they are now bring

ing them in—the Irish Guards

would have been sent there long

ago, and the whole system of recruiting would have been carried

on from the first on the lines it is

now being carried on, when, I say

with the utmost confidence, more than double the number of recruite

would have been obtained in the South

and West of Ireland than there have

been up to the present. However, it is never too late to mend, and inas-

the front a good deal faster than

other men I could allude to-(laugh

ter and ironical cheers)-I suspect

ing will be in before the fight is over. When it came to the question of

comparisons, Mr. Redmond never en

couraged it, nor did he-he would

ask them to take up the daily paper and read the casualty list, and they

means confine their attention to the

Connaught Rangers and the Leinsters

and the Irish Guards. They should have to extend it to the Black Watch

were more than half Irish. (Cheers)
That brought him to his main object,

and that was to ask any Irishman who decided to enlist—he was dead

wider issues of the war, and ex-

on British political prejudice; and

took occasion to pay a feeling tribute to the memory of the late Mr. W. G. C. Gladstone. Having pointed out

that this was no ordinary war, and

that there was never a cause for which a man could more nobly ven

ture his life than that of the Allies Mr. Dillon said when it would end

God only knew. It was impossible

to tell how parties would be changed

All they knew was that there would be great changes in the formation of

political parties, and men who had gone to the front and fought would

come back changed men, but in the

was that Ireland had not got in the ways in which men looked at life,

South half the number of men of military age in proportion to the population as Scotland and England.

That was due to the enormous and great army, or they might come back

THE CATHOLIC SUMMER SCHOOL OF AMERICA

CLIFF HAVEN, NEW YORK ANNOUNCEMENT OF BOARD OF STUDIES FOR 1915

First week-June 27 to July 2. Sunday, June 27. Opening session:
Address by Rt. Rev. Henry Gabriels,
D.D., Bishop of Ogdensburg, on the
Work of the Summer School.
Two illustrated lectures by Miss

abel Tydbault, of New York City. 8:15 p. m. June 28. The Evolution of Chris-

tian Church Building.
June 29. The Art of the American Indians.

Two lectures by Miss Josephine Lynch, of Rochester, N. Y. 8:15 p. m. July 1. Joan of Arc.
July 2. An evening with Eugene

Second week-July 4 to 9. Morning lectures. 10:00. Famous Victories of the Church, s course of five lectures by the Rev. Benjamin F. Teeling of St. Philip's

Church, Boston, Mass.
July 5. Over Pagan Rome.
July 6. Over the Heretic. July 7. Over Temporal Princes. July 8. Over the Infidel. July 9. Over the Usurpers.

Evening lectures. 8:15.
July 4. Patriotic address by Very Rev. John P. Chidwick, D.D., President of the Catholic Summer School. Two lectures by Miss Katherine A

Hennessey, Albany, N. Y.
July 5. Joel Chandler Harris (Uncle Remus).

July 6. Thomas Bailey Aldrich.

Two lectures by Miss Helena E. Goessman, M. Ph., of the English Faculty at the Massachusetts Agricultural College, Amherst, Mass. July 8. Facts and Fictions in Modern Education.

July 9. The Saint in the Twentieth Century.
Third week-July 11 to 16.

CARNEGIE COURSE Morning lectures. 10:00. A series of five lectures on Problems of War and Peace, by Rowland P. McElware,

July 12. Some Tendencies in Recent European History.

July 13. Economic Factors Modern International Relations. July 14. Is War Insvitable

July 15. Peace Projects and Arbi-July 16. What is to be Done ?

Evening lectures. 8:15.

July 11. Address: A University in Print, by Rev. John J. Wynne, S. J., New York City, Editor of the Catholic Encyclopedia.

July 12: Lecture: The Church and Democracy, by Hon. Bourke and Methods of teaching Geography, Cockran, L.L.D., of New York City. July 13. Lecture: Catholics of the Eastern Rite in the United States, by Hon. Andrew J. Shipman, L. L. D. Regent of the University of the State of New York.

Twe lectures by Mrs. Charles D. Baker, of New York City.

July 15. The Empress Josephine.

July 16. St. Bernard of Clairvaux.

Fourth week.—July 18 to 23. Morning lectures. 9:30. A series of five lectures on Logical Theory, by Rev. John D. Roach, M. A., New York City. July 19. The Meaning and Purpose

of the Logical Theory.
July 20. Through the Senses to July 21. Truth through Human

July 23. Philosophy and Truth. July 23. Philosophy and there was a ring of confident speciful fervour.

Social Legislation by Rev. Edwin V. The chairman, Mr. Kelly, of the Industrial Welfare Commission of the State of Oregon.

ALBANY COTTAGE COURSE July 19. Concerning Human Re-

July 20. Social Insurance July 21. Housing the Multitude. July 22. Unemployment: The

Labor Reserve.

July 23. The Eight hour Day.

Evening lectures. 8:15.

July 18. Lecture on Christian Belief, the Basis of Christian Practice, by Very Rev. Edward G. Fitz-gerald, O. P., S. T. L., Prior of St. Vincent Ferrer's Church, New York

July 19. New York the Great Electrical Metropolis, illustrated lecture by Thomas E. Murray, Vice President and General Manager of the New York Edison Company.

Lecture on the Develop ment of the Foreign Trade of the United States, by James A. Farrel, President of the United States Steel

Corporation.
July 22. Piano recital by Prof.
Camille W. Zeckwer.
July 23. Lecture: The Minimum Wage, by Rev. Edwin V. O'Hara.

Wage, by Rev. Edwin v. O Haras.

Fifth week.—July 25 to 30.

Morning lectures. 9:30.

Five lectures on Great Truths of the Soul, by Rev. Matthew Schumacher, C.S.C., Professor of Philosophy and Director of Studies at the University of Notre Dame, Indiana, and President of the Collegiate Department of the Catholic National

July 26. The Soul a substantial and spiritual reality.

© July 27. Immortality and Spirit.

July 28. Immortality in History

and in Philosophy.

July 29. Immortality and Ethics.

July 80. Immortality and Theism. 11:00. Five lectures on What Men were doing and thinking when Columbus Discovered America, by James J. Walsh, M. D., Ph. D., of New York

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In Art. July 27. July 28. In Literature In the solution of Social July 29.

In Religion July 30. Evening lectures. 8:15. July 25. Family Gathering.
July 26. Illustrated lecture on Butterflies and Moths, by Gustave Straubenmuller, D. Lit, Associate

Superintendent of Schools, New York City. July 27. Lecture: Political Vagar-ies, by the Hon. Thomas Carmody. formerly Attorney General of New

York State. July 28. Lecture; The Present Day Government of Cities, by Hon. George McAneny, L. L. D., President of the Board of Aldermen, New York

Two literary reviews on the con trasts of tragedy and comedy in the works of William Shakespeare, with a dramatic recital of the principal scenes, accompanied by explanatory remarks by Frederick Paulding. July 29. Hamlet, Price of Den

July 30. Twelfth Night.

Afternoon, Monday July 26 at 4:00 Field work in Nature Studies will be inaugurated by Gustave Strau benmuller, D.Lit. This course will be conducted daily at 4 p. m., under the direction of Dr. Straubenmuller, by Frederick L. Holtz, M. A, Principal of the Model School, of the Brookyln Training Schools for Teachers, Author of Nature Studies, Principles

CONCLUDED NEXT WEEK

MR. JOHN DILLON, M. P., IN GLASGOW

ROUSING ADDRESS ON IRISH LOYALTY Glasgow Observer, April :

Mr. John Dillon, M. P., addressed a vast meeting of Irish Nationalists in St. Andrew's Hall, Glasgow. The attendance fully equalled that at Mr. O'Connor's meeting in the autumn, and while the spirit of enthusiasm was just as great, it seems to be accompanied by a deeper note of grave and more earnest thought-July 22. Truth in the Physical fulness. In the reception accorded Mr. Dillon, both on coming on the platform and on rising to there was a ring of confident and re

ing the proceedings said the unity of the Irish people was largely due to the sacrifices which Mr. Dillon had made. To his setting saids of personal ambitions fifteen years ago was due all the reforms that had since been won, up to, and including, the placing of the Home Rule Bill on the Statute Book.

Mr. J. N. Doherty proposed a series of resolutions, welcoming Mr. Dillon and pledging support to the Irish Party. In speaking to it Mr. Doherty paid a tribute to the unselfishness nobility of purpose, and uncompromising patriotism of their illustrious visitor. It was not, however, to pay compliments to Mr. Dillon they had invited him there that day, but as the ambassador of the Irish Party give him a message to bear back to London that would let Mr. Redmond understand that the Nationalists of Glasgow would stand firm and true behind the Party until College Green had been thrown open to the legisla

tive sons of an emancipated people. the resolutions, insisted on the neces sity of an organisation for the attain ment of the educational and other claims of the Irish in Scotland after Home Rule had come into operation.

MR. DILLON'S ADDRESS Mr. John Dillon, M. P., was called upon. On rising the veteran Nationalist leader was received with a great outburst of cheering, again and again renewed. He said he had not come to make an appeal to his fellow countrymen in Scotland to join the new armies who were getting ready for the seat of war. To do so would be an act of impertinence, because e was within the mark when he said that of all classes in the community there was none that contribu ted so many recruits to the new army in proportion to their total numbers as the Irish in Great Britain. (Cheers.) In Scotland 27,511 Irishmen or sons of Irishmen had joined the colours, and that was in addition to 10,000 who had been

9,000 men had gone. He thought that would compare favour-ably with the record of any other distinct class in that great community; and therefore he had come there that day with a wholly different object. For two reasons he had accepted the invitation of the com-mittee who had organised that meeting. The first was that he desired to have an opportunity to express the great debt of gratitude which the re-sponsible leaders of the Irish cause in Ireland felt to their fellow coun-trymen in Great Britain who, not for the first or second time, had not only set an example of the highest patriotism to their people at home by willinguess and cheerful readiness to 000. The fact was that the South and West of Ireland had been turned face sacrifices for the cause, but by that keen political instinct which was so characteristic of this section into a reservoir for old men, for women and children. The second of the Irish race. And it took keen political instinct for the Irish race to impress on the people of Ireland, living in Ireland, particularly on the elder people, what their duty now was; but it had been done, here, at home, and across the Atlantic to realise what this duty was at the present hour. They had long and bitter memories, and time was, and he could say with the utmost confidence that day that Ireland was and that very recently, when danger threatening England and the British Empire would make no appeal to the Irish heart. What were the reasons the struggle. For help in that strugge Ireland could now raise not why Ireland was now bound to take a full share in the burdens, and saprifices, and sufferings of this terrific struggle. The first reason was that she was bound in honour to do so. For thirty-five years the accredited for the famine and the eviction and tragedy had been enacted on the fertile plains of Ireland! After spokesmen of Ireland had come be-fore the public statesmen of Great been obliged to get up in Parliament and say that had it not been for the Britain and pledged their honour and the honour of their race, as they were entitled to pledge it, that if the Irish demands were granted and Ireland was given liberty and free in-stitutions on Irish soil under the British flag, England would find in Ireland a loyal and faithful people. A great struggle took place last summer. To some extentintervening events had blunted the recollection they were willing to forgive them.
The third reason was this—it was a
delicate subject, and he would not go
into details. "For the first six of last spring and summer; but this time last year they were told by many leading men in this country that the thing himself would not be safe on his throne if he dared to sign the Home Rule Bill. (Cheers and cries of "Shame.") "Well," said Mr. Dillon. I heard it said, and could read-it it were the time to go back on bitter the conviction grew in our minds that the purpose of the War Office memories, but it is not the timecould read for you about another great Protestant potentate who would be appealed to if the King signed the Home Rule Act." The British Govthem, so that a certain powerful gentleman might be able to say at ernment, however, relying on their honor and on the honor of the Irish people, in spite of threats and enormous pressure passed that Act, and it was signed by the King; and was it now to be said that they who had never in the course of their history broken a treaty, or their plighted word, that they, a small nationality, who, as they were now learning from great events in Europe, had reason to be particularly interested in treat ies of faith and honor, were to set an example of broken faith and discarded honor? No, the leaders of the Irish race could never raise their heads again or stand before their people if that pledge were broken. (Cheers.) Ireland had kept that pledge, and now in the hour of Eng. and's agony, the greatest she had ever faced. Ireland was standing by her, not only at home and in this country, but even across the Atlantic. Loud cheers.) It was true that there was in Ireland still a small and noisy faction opposed to that policy, and declaring that now was the time to strike at England. Now, in his old age, he (Mr. Dillon) often felt tempted when he was denounced as having sold the Irish cause and betrayed the Irish people—as he often was—to ask some of these younger men, "What is your record — what men, "What is your record — what is never too late to mend, and inde-have you suffered for the cause of much as our own men get ready for St. West, for 90. Other houses will Ireland that you have a right to criticize?" (Cheers.) He should never find fault—never had—with one of the Old Guard who had pass through the fire and suffered, and could not find it in his heart to forgive or forget. They had a right to criticize, and he (Mr. Dillon), for his part, respected their feelings though he differed from them; "but," said the speaker, 'there are come young gentlemen who have never been in the firing line and who never will be— was doing the should not by any line, and who never will be — (laughter)—but who can enjoy cheap treason when it is perfectly safe, and think it a fine thing to criticise men who led the Irish people through many a hard battle, and led them to and Highland Light Infantry, and the very eve of victory. I say these gentlemen in Ireland—and their the Northumberland Fusiliers and number is rapidly dwindling—are Durham and Lancashire Regiments not agreed even among themselves. not agreed even among themselves. Some preach the doctrine of neutrality-neutrality! (Laughter.) Neutrality in a struggle like this! as if anybody could remain neutral! against any form of compulsion—to To be neutral is to be Hostile and a Coward." (Loud cheers.) Others of them, continued Mr. Dillon—and for his speech Mr. Dillon glanced at the that section he had more respecthad sent a message through Sir Roger Casement — (hisses) to the ing effects which Irish loyalty would Kaiser saying that if he landed in exercise, and had already exercised Ireland there would be a rising in his favor. (Laughter.) "Well," said Dr. Dillon, "I would not advise the Kaiser to come on that promise— (laughter)—for the number of these men is really contemptibly small." It had been said that recruiting in Ireland had not been up to the mark amongst the Nationalists of the

South, and he would like to say a few words on that subject before he

passed on. The first reason why re-

cruiting had not been as great amongst the Nationalists of the South as it was amongst them here

in Scotland and in Great Britain.

steady drain of emigration result-ing from bad laws in the past which raised the proportion of old people and children to a wholly abnormal with a hatred of militarism; "but we irish will come back to the position we occupied last year, and you here in Great Britain will be far more powerful on account of the part you have taken in this war than ever you extent in Ireland. For the last thirty years the Irish members had been stating that in Parliament, but they usen't to be believed—they often would not be believed in the old days. What happened? The Old Age Pension Bill—(laughter)— came along, "and," said the speaker, were before to help the old country. (Cheers.) Mr. Dillon therefore con cluded with an appeal not to aban-don the organization. He had no grounds to suspect the Government and above all the Prime Minister "I had a quiet laugh in my sleeve thinking what an eye opener the Treasury would get when it came into force." Ireland and Scotland (cheers), of any intention to betray the cause, but even the Prime Min ister of England, who was not, like the Kaiser, supreme, could be borne down by a hostile force. had about the same population — Scotland had a little more — yet under that Act Ireland got £2,600, 000, whereas Scotland got only £900.

DIOCESE OF HAMILTON

Bishop Dowling has announced the following changes in Hamilton Dio-cese: Rev. Dean Kelly, Mount Forest, to be Dean of Arthur and pastor of the parish; Rev. D. F. Kehoe, Kenilworth, to be pastor of Mount Forest; Rev. T. Ferguson, Markdale, to be pastor of Kenilworth. Rev. J. P. Doherty, pastor at Arthur for twentyseven years, has resigned, and has been permitted to retire.

GOLDEN JUBILEE

Berlin, Ont .- The semi centennial anniversary of St. Jerome's College will be celebrated here on June 15 and 16 when the Alumni of the institu tion will assemble from every point in the United States and Car Among the prominent guests who will be present is His Excellency P. F. Stagni, Apostolic Delegate to Waterloo the main ambition of British statesmen was to extermin-Canada. Monsignor Stagni will cele-brate the Pontifical High Mass which will take place in St. Mary's Catholic Church. The church is connected with the college. The program for the two day celebration includes a monster Alumni meeting which will be held in the college gymnasium on the evening of June 15. It is ex-pected that the meeting will be the largest in the history of the college.

Prominent among the Catholic clergy of Canada who will take part in the observance of the semi-centennial anniversary are : Archbishop McNeil of Toronto, Archbishop Spratt of Kingston, Bishop Dowling of Hamilton, Bishop Scollard of Sault Ste Marie, Bishop Fallon of London, Bishop O'Brien of Peterboro, Bishop Ryan of Pembroke, Archbishop Weber of Chicago and Mons. Mahoney, V. G. of Hamilton.

Following the Alumni meeting or the evening of June 15 there will be public speeches and a reception in honor of the Papal Delegate. The reception will be followed by an Alumni smoker. The Pontifical High Mass of June 16, will be followed at noon by a Jubilee Banquet.

> CANADIAN EUCHARISTIC CONGRESS

The reception Committee of the coming Canadian Eucharistic Congress is busily engaged providing ac commodation for the large number of delegates and visitors that are expected at the great Montreal Conven tion of July next. From the clergy alone it is estimated that no less than thirty Archbishops and Bishops and two thousand priests will be in attendance during Congress week.

The city hotels have promised to furnish between 1,800 to 2,000 rooms. whilst the large Institutions have agreed to throw open their doors The Grand Seminary will furnish accommodation for 250; St. Mary's Jesuit College for 100; The Congre receive several hundred in the aggre-

It is arranged also that priests in attendance will be able to celebrate Mass daily, and some of the central churches will have as many as 150 Masses daily during the eventful week.

The Headquarters of the Reception Committee French Section are at St. James Church, 311 St. Catherine St. East, and for the English Section at St. Patrick's Church, 280 Dorches tar St. West.

DIED

MEEHAN. - At Huntley, Ont., Monday, May 24th, Mr. John Meehan aged eighty eight years. May his soul rest in peace!

PERRY.-At Hamilton, on Sunday May 30th, Bridget Perry, aged seventy-nine years. May her soul rest in Burns.-In this city, on May 23rd

1915, Mrs. Cecila Sanger Burns, wife of Robert Burns. May her soul rest in peace!

He who takes the wrong road must make his journey twice over.—Span ish Proverb.

> THE WESTERN FAIR SEPTEMBER 10TH TO 18TH

The Western Fair of London, Ontario, will maintain its reputation this year as being one of the best Live Stock Exhibitions of the Dominion of Cannda. Live Stock Exhibitions are always loud in their praises of the treatment they receive at London and the amount of business [they do there. Buyers are always plentiful surrounded as London is by the best Agricultural district of Canada. Although large cash additions have been imade to the prize list for the past three years, this year will surpass them all when \$3,000 will be added to the Live Stock and Poultry Departments. This has been made possible through the assistance given by the Dominion Government. The amount has been dist ibuted throughout the different classes and some new classes and sections added, which will be of special interest to the farmers and live stock breeders. The prize lists will be soon be ready for distribution. Send to the Secretary, A. M. Hunt, London, Oni., for prize list or any information regarding the Exhibition.

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