The Catholic Record

LONDON, SATURDAY, JUNE 17, 1916

APPROPRIATE

G. Wells calls Bismarck a beery, obstinate, dull man with a heavy lics-certainly the vast majority of almost froggish face, etc. He them—do not wish to get rid of us. even for the advantage and aid of trampled on ten thousand lovely Why, then, may we not strive for a things and a kind of malice in the common ground of brotherhood and

The present German diplomatic

Witness the Kaiser. A versatile, and dying, and the Orangemen are brilliant man, withal a poser and a burning incense before their little weak man. Were he strong, he gods of disunion and hatred. And would not be ashamed of his they must be soothed and satisfied. withered arm or hate the memory of A strange phenomenon. his mother for it. Were he a strong man he would not have opened the flood-gates of hate and bloodshed. The men around him, fed on false The men around him, fed on false philosophy, delirious with the world is getting better. Let ordered by the common law as the every one make himself better, and only one to be worn in sacred funcmany departments of human he is doing his share to make the activity, played upon his vanity and made him signal his hordes to begin the work of world domination. If these strategists had had to pass a day in a smelly, frozen trench with sickness of an hour-if any one were machine-guns and cannon playing the hymns of death, they would have seen things as they were, and not through the glamour of a war organized by them and for themselves.

Perhaps, however, when men remember the dead and see the maimed and broken and the tearstained faces of the women, and hear the weeping of the children, they will refuse to be the playthings of bemedalled buccaneers years in which we were sick and saw does not make the monk, yet it is meet that clerics always wear coswho dice with them and all they pain and sorrow." hold dear.

WHY NOT ?

We were astonished to read the account of the meeting at which some of New York's learned and eloquent jurists gave England the excoriation.

We suppose that under their ermine throbbed hearts which were superior to emotion, cold as the statue of Justice. And our supposistatue of Justice. And our supposis statue of Justice. And our supposition was not without a measure of
propriety. For hard by the doors of
those elegent Catholics their these eloquent Catholics their must refer to the souls, and the latbrothers in religion are writhing in ter to the memories, of the gallant and rank, and in accordance with the the hands of those for whom God is a phantom and religion a name. Catholics assuredly will order and command of their own bishop, can and ought to be punished Churches desecrated, robbery unashamed and wholesale, religious women subjected to indescribable indignities, tyranny cruel and relentless—this is a chronicle which has been before their eyes for some time. And so far as we know they have adhered to the maxim that silence is golden. They might have embarrassed the Government, whose policy seems to be Government, whose policy seems to be all-write, or perchance they deemed had its beginning of inviting Cathothese matters too insignificant to force them to say their little pieces.

THE IMPLACABLES

Mr. Asquith on a pilgrimage to placate the Ulsterites will stimulate ian. He may whisper dulcet promises for this or that pious work. into the ears of the leaders who measure patriotism by selfish standards, prefer the prejudice and bitterness of years to amity and concord, and live in darkness hugging the Priests of the churches.

large measure to blame for this state of affairs. Some Catholics have also contributed their quota of obstruction to Home Rule. Sir Stafford Northcote, and Lord Randolph more they enacted thus: "We com-Churchill after him deliberately aroused the savagery of Orangeism. His "Ulster will fight" is echoed to-day by his worthy successors.

Some years ago when Lord Rossmore repudiated Orangeism he said that it appeared to him that Orangemen were following blindly the lead of some few professional politicians, again to prevail, yea, and to spread whose advice seems invariably to be into the neighboring Dominion of the result of a contemplation of their

ists of both sides who mean the best | very for themselves and their country are standing in their own light and in the way of genuine necessary progress. We should not wish to root out In the "World Set Free" Mr. H. Roman Catholics, and if we would we could not do so. Roman Catho-

louts who followed him made it of wise and Christian toleration? pleasant to them to see him trample. Why insane and endless suspicion?" These reasonable words fell upon and military chiefs may be gross and heedless ears. For Orangemen heavy, but they have built up a declare that any mandate of Parliahighly organized nation which has ment, if antagonistic to the policy of no means withstanding. an abundant store of misapplied the Lodges, is but a scrap of paper to mentality. It borrows the vesture be torn up and scattered to the of civilization, but keeps ready plan winds. The democracy of the world and scheme and knife to stab civiliz- is behind the Home Rule Bill; Irish manhood is in the trenches battling

FROM AN OLD BOOK world better.

Of one thing be ye well assuredthat a harsh word ye bear with pati- usu] by the Quebec Fathers. ence or a single day's weariness or a to offer to buy one of these from you at the Day of Judgment, that is, if one were to offer to buy from you the reward that rises from it, ye would regards this second prescription, it is not sell it for all the gold in the world. For this shall be your song before Our Lord: "We are glad, now, O Lord, for the days in which Thou didst humble us with the wrongs we suffered from men: and we are glad now, O Lord, for the we are glad now, O Lord, for the

REST IN PEACE "

benefit of invective and merciless recently, at the unveiling of the Cross the other in the carnal; for this the soldiers who lost their lives in the -Catholic Herald.

DECREE

CONCERNING CERTAIN DANCES IN THE UNITED STATES AND CANADA

In the last century, in the United lic families to dances which were wont, with feastings and other amusements, to be continued throughout many hours of the night. For this, the reason and cause were assigned, that Catholics, to wit, might become mutually acquainted and might be the more intimately united in bonds of love and charity, and at the same the imagination of the future histor- time that funds might be procured who were wont to convene these assemblies and preside over them, were generally the presidents of some pious organization, and not the very Rectors and Parish

while partizan hatred to their hearts. But the local Ordinaries, although they did not doubt of the worthy Professional politicians are in a object of those who promoted these considered it their duty to proscribe them; and therefore in canon 290 of mand also that priests exercise care that the abuse, whereby feasts with dances (balls) are organised for the promotion of pious works, be wholly abolished.

But, as often happens in human affairs, what was most justly and wisely ordered in the beginning begun gradually to pass into oblivion | 1914, has decided : and the custom of dances had begun

Canada. Knowing these things the Most personal interest and hardly ever the outcome of a desire for peace and the outcome of a desire for peace and the constant of the Consisterial custom, having taken a vote of the

"I venture to suggest that extremate of both sides who mean the best or themselves and their country are of themselves and their country are of themselves and their country are of themselves are the prescriptions laid of the p with the approval of Our Most Holy whether secular or regular, and all promote or favor the aforesaid dances, ous works, or for any other pious and abstinence and other such matobject whatsoever; and that all clerics are forbidden to be present at these dances, if perchance be promoted by laymen.

The Sovereign Pontiff has ordered this decree to be published and to be religiously observed by all, all things whatsoever to the contrary by

Given at Rome, from the Offices of the S. Consistorial Congregation, 31 March, 1916.

+ G. CARD. DE LAI. EP. SABINEN. Secretarius. THOS. BOGGIANI. ARCHIEP. EDESSEN,

Adsessor. II.

CONCERNING THE USE OF CLERICAL COSTUME IN THE DOMINION

OF CANADA By the Plenary Council of Quebec two clerical costumes were recog-It is idle to speculate on whether which is proper to clerics, and is tions; the other shorter, which, if it be black, reach to the knee and be united to the Roman collar, was allowed for ordinary use [pro civili

It was also added, as regards the use of these costumes, that the custom of the place was to be

But as at present certain doubts which are expedient for the right

The Tridentine Synod enacted the

does not make the monk, yet it is tumes befitting their Order, so as by propriety of external garb to mani-LORD ROSEBERY'S "MAY THEY of morals; but so great at the present day have the temerity of some and their contempt of religion The ejaculation of prayer for the departed, so familiar to Catholics, seems now to be almost taken for costumes, planting their feet in different costumes, planting their feet in different costumes, planting their feet in different costumes. The ejaculation of prayer for the grown, that, making little account of ferent spheres, the one in the divine, in Rosebank Cemetery in memory of reason all ecclesiastical personages, how exempt soever, who shall be in Gretna disaster, Lord Rosebery fin. Orders, or who shall have obtained any ecclesiastical dignities, personalities [personatus], offices or benefices whatsoever, if after they shall by suspension from Orders and office and benefice, and from the fruits, revenues and receipts [proventibus] of their benefices; and also, if having been once corrected they offend in this matter, by privation also of such offices and benefices, the Constitution of Clement V. published in the Council of Vienne, beginning Quoniam, being renewed and ampli-

It is therefore the proper and inherent right of the Ordinary, within the limits laid down by the Sacred Tridentine Synod, to determine the manner and form of eccles astical costume, each one for his diocese. This right the Quebec Fathers wisely made use of, when they approved and enacted two costumes in the entire Dominion of

Canada. And another prescription of the Council regarding the use of one or other costume is this, that the custom which actually prevails in a place is to be observed, which pres cription, as any one will easily understand, is not and cannot be absolute and perpetual, but of its nature conditional and transitory. Customs, to wit, by lapse of time and the advent of new circumstances, may become subject to change. When this occurs, it is expedient that the costume also whatever exactly it may be, should be adapted and made to conform to the new circumstances, provided it be always ecclesiastical.

Nor can it be supposed that the Council wished in this matter, of itself of lesser moment and fleeting, to take away or circumscribe the inherent right of Ordinaries; for that would have been neither prudent

These matters having been considered, this S. Congregation, in conformity with the Letter dated May 5,

1. That the custom prevailing in a diocese as regards clerical costume ought not to be changed without cause; that Ordinaries, however, the outcome of a desire for peace and prosperity of Irishmen.

Eminent ratners of the Consistorial custom, naving taken a vote of the Congregation, having consulted chapter or of the Diocesan Consultors, and the if new times and circumstances

down by the Third Council of Balti-more are to remain in force; and, wear the costume of his diocese,

even though it differ from that Lord Pope Benedict XV., they have decreed that all priests whomsoever, of the two prescribed by the Quebec Fathers; and this as long as he has other clerics are utterly forbidden to not acquired a domicile or quasidomicile therein. 3. As in case of the law of fasting

ters it is lawful for sojourners (pere-grinis) to follow local custom, so in like manner the power is to be safe-guarded for every cleric of conforming to the customs of the place to which he passes, without allowing his Ordinary to reprehend or punish him forethis reason alone.

Our Most Holy Lord Pope Benedict XV. has ratified and approved the decision of the Most Eminent Fathers, and has ordered it to be published, so that it may be observed by all concerned, all things whatsoever to the contrary by no means withstanding.

Given at Rome, from the Offices of the S. Consistorial Congregation, 31 March, 1916.

G. CARD. DE LAI, EP. SABINEN,

THOS. BOGGIANI, ARCHIEP. EDESSEN,

EARLY FIRST COMMUNION

Now that we are in the season for First Communion, the theme timely interest. We have seen the fruits of Pius X.'s decreesopening our taber-nacles to the Catholic child everywhere: we wonder why children were allowed to grow up from seven to twice seven years before receiving the Sacrament into their young hearts.

meet to bring together some things innocence to commend it to the favor of the living loving Lord of our altars understanding of the law and the preservation of peace.

And yet innocence was withheld from the innocent. On what plea for sooth? more words in defining our faith, but have we any more thought than they? When all is said, is it not so that we know very little and that little more than outweighed by the young and affectionate heart of the dear reveren-

tial little boy or glrl?
Our last dear Pope, for having given the Catholic youth of the world their early and heavenly Breakfast could have no more fitting emblem upon his tomb than the golden key of the altar's tabernacle. Christ is no longer locked from the people, but walks with them in Holy Communion, even as once did He with His disciples in the shades of evening on the road to Emmaus. He plays with the child; He thinks and feels with the old and hallows Christian homes with frequent visits and all this through frequent and early Communion by the great strong Pope with the child's heart, that recently guided the destinies of the Church.-Intermountain Catholic

THE MONTH OF ROSES

The month of June is consecrated a special manner to the practice of devotion to the Sacred Heart of Jesus. The celebration of a special feast in honor of the Sacred Heart, to be observed on the octave of Corpus Christi, was extended to the whole world by our late Holy Father Pius

It was a timid, humble nun in a small town in the South of France that Heaven marked out to be the apostle of the Sacred Heart. In the beginning the devotion was scoffed at as an innovation and met with a storm of opposition. Blessed and fostered by the Church, it ultimately spread to every land and the fruits which it produced were the best evi-

dence of its heavenly origin.

Devotion to the Sacred Heart is most touching. It reminds us of God weeping, suffering, laboring and dying for us. It is a most consoling devotion since it shows that our own sorrows existed long ago in the Sacred Heart of Jesus. The devotion to the Sacred Heart touches the most responsive chord of our nature. It demands love for love. The brain of man is the instrument of intellectuality. The right arm of the knight, painted on his shield, betokened his strength. The heart is the abode of affection and love. The great rays of light that originate in the Heart of our Saviour shine across the world in unabated fervor and undimmed brilliancy for all time. They speak to us not of God's judgment, but of the sacrifices and the generosity of God's humanized love and the debt of gratitude which we owe Him for all that He has done for us.

The Sacred Heart of Jesus is the our King, Who has heaped upon us infinite benefits. It is the Heart of Jesus still filled with that goodness and mercy to which we owe our redemp-That Heart still feels keenly

GOLDEN SAYINGS OF HILL

PITHY EXPRESSIONS OF A TRULY GREAT MAN

Following are some of the sayings of James J. Hill, called by many America's greatest man, and the King of Railroad Builders, as he was called

"I do not expect to have a pocket in my shroud. "I have more money than I ever expected to have, and more than I'll

ever need. Money's only use is the power it gives to do things. "The young man we meet in the business world—the young man underfed and overeducated—are failures because they lack training, or

else because they lack a capacity to be trained. "I have no complaint against a college education. It is a good preparation for a business career. But one must have training to go with it. and the young man can only get training while out kicking for him-

self in the business world. "The door of opportunity is as wide open to-day for the right kind of

"A great many young men are like

Easter hats—mostly trimmings.
"If a boy wants to succeed—and there's always room at the top—he's got to be more than indifferent. and laziness never went together and they never will."-N. Y. Freeman's Journal.

THE IRISH REVOLT

From The Bulletin, St. Paul

Father Cremin of the St. Paul seminary has returned to the defence Irish "rebels." In a rather ong letter, published elsewhere on that the recent uprising in Dublin is indefensible from the point of view of Catholic theology. He is too much of a theologian to

deny the cogency and validity of our argument that the supreme test of a justifiable rebellion is "the hope or probability of a successful outcome out he tries to minimize its force by asserting that "our ablest theologians" hold that there is an alternative justification, namely, "the prudent fear of greater public evils to follow." We are inclined to think that if he studies the language of the theologian whom he cites, without reference to the commentary of the "distinguished American ecclesias-tic," who was "decorated" by Leo XIII., he will find that this "prudent fear" is not put forth as an "alternative justification" but as a subsidiary one. For if there be no well-founded hope of success, a rebellion based solely on a "prudent fear of greater public evils to follow" is worse than futile; it is criminal and destined to an inevitable failure which will beget Consistorial Congregation and that alleged in justification of it.

But even if we grant that the

prudent fear of greater public evils" be an alternative justification for rebellion, what, it may be asked. are the evils to be feared in the case under consideration? Father Cremin supplies the answer. They are con scription and a burdensome taxation after the war. Are these public evils, then, so greatly to be feared as to justify an abortive uprising against lawful authority? Is not a nation justified in having recourse to conscription if it be necessary in defence of her rights? It is a heroic measure ure, it is true, but not ethically wrong. And if the British Empire has to constrain her subjects to take up arms in defence of national honor, why should Ireland be treated differently from any other of her dependen The Sinn Fein movement was, he tells us, organized to defend "constitutional Home Rule against Orange attacks," If constitutional Home were an accomplished fact, would not Ireland be supposed to support the Empire in time of war? Again, no one denies that a nation has a right to tax its subjects to defray the costs of war. In such an event, should not Ireland bear her share of the burden as any other part of the British Empire? Does Bishop O'Dwyer say that, because there will be increased taxation after the war, the Irish people should rebel? Why cite the statements of congressmen catering to Irish voters in America in proof of these so-called evils. We do not look to them for our theology for the ethical principles applicable in the case under consideration.

We are, surprised that Father Cremin should cite Belgium's resistance to German invasion as a parallel of Ireland's case. Belgium was a sovereign nation, free from the domination of Germany, while Ireliving Heart of God Himself. It is the Heart of our Saviour, our Friend, Ireland stood in the same relation to Ireland stood in the same relation to England that Belgium did to Germany before the war, the Dublin uprising would not be an act of rebellion against lawful authority, but an act love of us upon our altars. Often during the beautiful month of June tions Beigium was fully justified in attempting to repel an unjust aggressor. Nor is there a parallel between placed in charge.—New World.

bay, just as the First Minnesota Regiment at Gettysburg stopped the enemy's advance in one direction while General Hancock was getting ready to meet them. We must not forget that the moral canons justify-

ing war are different from those which apply to rebellion. movement had the "support and sympathy of at least 70% of the Irish nationalists." If this be true, is it not strange that it has never been able to elect a single parliamentary representative although it has tried to do so? The Sinn Feiners like to persuade themselves that they are the exponents of the real sentiments of the people of Ireland when, as a matter of fact, they were organized to oppose Redmond and the

other duly elected representatives of the Irish people. Granting that the Sinn Fein movement had the support of the 70% of the Irish people in defending "con-stitutional Home Rule against Orange attacks," by what right did it assume that it would have their help in establishing an Irish republic independent of, and separate from, England? It is very doubtful that open to any for the right kind of England? It is very doubted that young man as ever it was. Notice the majority of Irishmen consider that I say the right kind of young separation from England a thing to be desired, much less fought for, under present circumstances. Bishops and clergy of Ireland opposed the uprising with all the moral forces at their command; and we prefer to accept their judgment rather than that of any "American ecclesiastics" no matter how "distinguished" or "decorated" they may be, or how close they imagine themselves to be to "the heart of Erin."

In conclusion, we deny that we failed to sympathize with the Irish "rebels" in the solemn hour when they paid the great price for loving Ireland "not wisely but too well." In our first article we expressed our sympathy with them and declared long letter, published elsewhere on that we did not "for a moment doubt their sincerity." But we did not allow sentiment to warp the judgment of right reason. Furthermore at no time in our reference to the uprising which Bishop Kelly of Ross, calls "that mad campaign," did we refer to it as "the rabid, insane, and criminal folly of the rebels," Father Cremin implies by putting these words in quotations in his letter. We do not know why he thus marked them off. We do know of the entrance to Wade Park. that they were never written by us.

DEATH OF CARDINAL SEVIN

GREAT LOSS TO CHURCH IN FRANCE Paris, May 13, 1916.—France ourns the death of Cardinal Sevin, Archbishop of Lyons, who passed away last Thursday in his sixtyfifth year after an operation for appendicitis. The attack was very sudden, coming on the previous Sunday just as he was preparing for his visitation of the archdiocese. Cardin-al Sevin was a member of the Sacred greater public evils" than those of Studies, and was known for his championship of the rights of the the lamps before the main altars. Church. He had only returned a few days from Rome, and his last work was a treatise on a subject of the war. commissioned to write by the Holy Martin's Church, Cascade, Iowa, the Father. He finished this work in Easter week and it is now on its way to Rome. Only a few days before his death he had the happiness of receiving an autograph letter from the Pope thanking him for the splendid French flag which he had presented, and promising it should hang in the courtyard of San Damaso, on the first occasion of a French fete or pilgrimage. The cardinal was a great supporter of the Catholic press. lucid works to La Bonne Press, Paris, for publication, and it was largely through his instrumentality that the journal of the priests in the trenches was started. Les Pretres aux Armes circulates to every priest mobilized and helps him to continue his studies and to lead his sacerdotal life even in the midst of war.—New

SPANISH BIGOTS FORCED TO BOW

RADICAL MINISTER FINDS SISTERS ALONE CAPABLE OF CONDUCTING DEAF AND BLIND SCHOOL

Madrid, May 12, 1916.—An unwillng tribute has been paid to the work Catholic religious by the Minister of Public Instruction in Spain, who is an ally of Romanones, the infidel premier. Another amusing fact that the tribute has been called forth by the infidels themselves. In reorganizing the National School for Deaf Mutes and Blind in Madrid, the minister called to his aid the Sisters of St. Joachim and placed the school in their hands. Immediately a shout of protest went up from the governent supporters. the minister apologized for his action by assuring the objectors that he all our miseries. It still burns for discount was fully justified in petently preside over this charitable

CATHOLIC NOTES

In Philadelphia, 1,298 adults were received into the Church last year.

Thirty negro converts were baptized on a recent Sunday in St. Monica's church, Kansas City, Mo. The French Academy has awarded prize of \$200 to Mother Zenaide,

superior of the Sisters of St. Joseph Further on in his letter Father of Cluny, at Madagascar, in recognition of her ability as an educator. of Cluny, at Madagascar, in recogni-

seventh year, had been fifty-three years in the Society of Jesus. Right Rev. Thomas F. Brennan, formerly Bishop of Dallas, Texas, which see he resigned in 1892, died few days ago in Rome, where he

has since resided. The Pope has conferred the Grand Cross of St. Gregory on Baron Nelidow, formerly Russian minister to the

Holy See and at present Russian minister to the king of the Belgians. The Archbishop of Westminster, Eng., has received a large legacy for the education of students for the priesthood from P. W. Lavery. For the present \$25,000 will be made

available and \$60,000 ultimately. The Italian Government has requisitioned for war purposes the old St. Michael's Monastery belonging to the Irish Dominicans in Rome. The monastery will be used as a military barracks.

Sister Caroline Eck, of the Sisters of Charity, who died recently in St. Joseph's College and Academy, Emmitsburg, Md., had the remarkable distinction of having nursed wounded soldiers of both the Civil and the Spanish-American wars.

Rev. Ralph Hunt, diocesan super intendent of schools in the arch diocese of San Francisco, is in the East to make a survey of the educa tional methods in vogue here. It is planned to establish a Summ school for the teachers in the California parish schools. The Rev. Dr. James J. Higgins of

St. Rita's, Long Island City, has been appointed by Bishop McDonnell to have charge of the Cathedral College of the Immaculate Conception Brooklyn as the successor of Archbishop Mundelein, of Chicago. It was recently announced that a

new cathedral for the Catholic Diocese of Cleveland is to be erected on Euclid avenue, immediately east new cathedral, as now contemplated, will be of granite and is to cost \$1,000,000 or more. Governor Fielder of New Jersey has signed the Iobst Bible-reading

bill making it compulsory that five verses of the Old Testament be read at the opening exercises of school each day. The original bill provided for Bible reading, but the objection of Hebrews led to amendment providing for Old Testament verses

Pope Benedict XV. on March 11th made further concessions due to the war by issuing a decree permitting Catholic churches throughout the In rare cases even electric lights will be permitted until the end of

While celebrating Mass in St. rector, Rev. L. Roche, was stricken with apoplexy and fell upon the steps of the altar. Physicians were ummoned and when their ministra tions resulted in restoration of con-sciousness, Father Roche insisted upon completing the Holy Sacrifice. Supported by physicians at either side, he finished the Mass and again collapsed.

The Honorable J. T. Ryan, Premier gave all his own learned but and Attorney General of Queensid works to La Bonne Press, land, Australia, was born at Miltown, Clonoulty, Ireland, in 1870 and was educated by the Christian Brothers. Since 1897 he has been editor of The Catholic Press, Sydney, and and for some years he was Australian representative of the Westminister Gazette. Leo XIII. conferred on him the Cross Pro Ecclesia et Pontifici.

> Cardinal Gibbons was among the callers who congratulated the Rev. John H. Greene, Philadelphia, on his ninety-fifth birthday. Father Greene has not done any active church work for several years because of his advanced age. He is now living at St. Joseph's Hospital. He was born Tipperary, Ireland, in 1821. He did not become a priest until 1875. He had been a journalist in Ireland, England and the United States when he gave up newspaper work to study law and later became a priest.

Captain Shaughnessy, of the 16th Canadian regiment, who was killed in battle, will have a unique memorial dedicated to his memory, says the Sacred Heart Review. His father, Lord Shaughnessy, president of the Canadian Pacific railroad, it is learned, is preparing the establishment of 1,000 completed farms in Western Canada for soldiers after the war. The immense amount of work, and the great expense will be borne by Lord Shaughnessy. On each of the 1,000 farms will be a house, a barn and a well.

A FAIR EMIGRANT

BY ROSA MULHOLLAND AUTHOR OF MARCELLA GRACE: "A NOVEL." CHAPTER XXXIX

When Bawn learned the news she was not taken by surprise, and yet the blow fell as heavily as if it had been unexpected. In a week the colour had left her lips and her dress Rory, who was there to meet her hung loosely upon her. It was a week of rain and tempest, and Betty Macalister thought her young mistress had been suddenly seized with a fit of loneliness and fright of the storm.

the winter'd be heavy on you," said "In summer time a body feel the loneliness; but winter up here is a trial, I can tell dearly. But you must let her go."

"I do not consider it insurmount

"Perhaps I'm homesick," said Bawn, with me—you and Nancy?"

changes; and it's too short a time you've given to the ould country that was so brave at the first and had such plans. Why would you give up for a bit of a storm that'll blow

no reply. The storm she must fly from would never blow over, she feared-not, at all events, as long as with the ocean between her and this temptation, it might be that in years hence her old courage would return. The question now was how to depart quickly enough.

She must not give cause for wonder ing that the Irish winter did not agree with her health. She must disappointment and make them some amends. In the meantime she must not see Rory.

He had come many times to her answer to his inquiries that she was was—ill with sorrow because she dared not run to him; shut up in her room as in a prison from which she could not escape to freedom.

He had written her an urgent and impassioned letter, in which he bade and with which he had been tolerably forget everything but his love, and end this tragedy with a word; but to all his pleadings she had answered only that she was quite The general altruism which had once unmoved in her resolve.

Gran's ancient carriage arrived at the entered with trembling steps, uttering a little cry of dismay as her eyes fell on Bawn's altered face and

you? Has any one hurt you that you out of his energies and sour the so persist in running away from us?" No," said Bawn sadly—"no indeed.

American and want to go home.

My dear, I want you to understand me. I have not come here through the world alone with sable without a purpose. My grandson is veils around her. very dear to me. You are making im unhappy.

"I am still more unhappy," said in his path. Bawn, standing before the old woman

Bawn's face eagerly for a few moments. "I cannot think of any-" "My God, man!" he exclaimed, so. thing, except that some of our family have offended you, and that pride is

"It is not that. If I ever had any pride it is gone. And every one here has been only too good to me."

What is it then? Will you not confide in me? Is there a difficulty speaking to an Adare." which cannot be overcome Gran's face twitched and her voice

quivered. Bawn dropped on her knees and covered the wrinkled hands with kisses.

"It cannot be overcome," she said. the first to bid me go.

Then Bawn burst into uncontrolable weeping, and the old woman drew her to her heart and wept with

"I feared there was something." "But you will trust me, dent a week ago." will you not, if you can? How can you be sure of what I shall tell you to do till you try me? I know you are noble and good, and that this trouble which is on your mind, this hindrance to my grandson's happiness and your own, is nothing personal to yourself. He knows what it is, and he is not daunted. Why will you not be satisfied, too?"

will save him from himself," said Bawn, regaining her courage, but holding fast by the tender old hands that clasped her own. "I will not condemn him to a future of bitterness."

"We are talking in riddles," said you would have given me an explanation which Rory in honour cannot

of the ocean I will write it to you. Yes, I have made up my mind to that. I has driven me away again. And you will never ask me to come back.'

"But if I should ask you?"

just this, that I must go."
Gran went away at last with sorrowful yearning in her heart to-wards the girl, but with a fear that there must be something very terrible to be revealed, as no woman, except under pressure of dreadful circumstances, could so withstand Rory. She went on to the Rath, where she had promised to stay a few days. was the only person who knew of her visit to Shanganagh. He was eager to hear the result of her interview with Bawn.

I have gained nothing by going, "I was feared, always feared, that said the old Lady, "except that I understand what you feel in losing her. There must be some insur mountable bar, for she

"Perhaps I'm homesick," said Bawn, able," said Rory. And yet, as he trying to smile. "I believe I am went out of the old woman's presence going back to America, Betty. This and walked alone down the glen in climate does not seem to agree with the twilight, he admitted to himself What do you think of coming | that Bawn had reason on her side in fearing to become his wife, now that "Och, misthress, I'm too ould for the stain of murder could never be wiped from her father's name. He felt that Gran would believe she was right; and that if ever she received that letter which Bawn had promised to send her from America, his grandmother would applaud the resolution Bawn lowered her head and made of the writer, and would never as happen, Rory hastened to tell his Bawn had predicted, ask her to come

back. Even for himself in the far future she lingered here; for the storm was could he so assuredly answer? How the Adares was waiting in in her own heart. Back in America, could he tell that a terrible repuglibrary, seeking an interview could he tell that a terrible repugnance might not one day spring within him—repugnance to the that the grandfather of his children had been the murderer of his uncle? What reason had he for accepting the theory of Desmond's innocence by a too precipitate flight; must give timely notice to her landlord, alleging imagination by the passionate loyalty and faith of the daughter whom Desmond had reared, but who might think of her handmaidens and their have inherited her noble nature from a mother of whom she had no recol-

lection ? Angry now with himself and now He had come many times to her door, but had always been told in heart under the pressure of uncompromising circumstances, he walked ill and in her room; as indeed she on half-blindly, while the twilight gradually deepened. He tried to put himself back into the place he had occupied among all things just before he had first seen Bawn-a place which had held him well enough, satisfied. But he owned bitterly himself that he could no longer fit into that place, having outgrown it. occupied and interested him One day, when all her preparations had all centred in the desire to have for departure were almost made, one loving creature by his side. He thought he perceived that he could Shanganagh door, and Gran herself never again be a contented man. Had she been unable to love him, or had she proved worthless, he might have hoped to put her out of his life and forget her; but the knowledge that 'My dear," she said, "how ill you are her life, too, was broken by the love looking! What is it all about? Can that had driven her away from him an old woman help to make things | must forbid him ever to forget what straight? Have we been unkind to might have been, would take the sap

flavour of his daily bread. It had grown quite dark except for It is only that I am a capricious a faint gleam from the moon—the same moon, now on the wane, that The old lady spread her thin hands had lighted him to Shane's Hollow before the fire and looked thoughtfully at the girl.

after the storm; a watery, red-eyed moon, trailing forlornly through clouds, like a weeping woman moving

Bawn, standing before the old woman with her head lowered and her hands hanging by her side.

I beg your pardon. I believe it is good thing to have Batt married, and I who am to blame." And then he has money enough to afford a saw, by the pale ray from behind the penniless wife, even looking at the "There is a mystery somewhere," roadside trees, what a fanciful per matter from your point of view, continued Gran, having studied son might have taken for the ghost Flora."

'where have you come from?" Where should I come from but little from Shane's Hollow, my ancient home ?" answered the strange figure. which a brighter gleam of moonlight now revealed more distinctly. "Perhaps you do not know that you are

"Excuse me," said Somerled; "the night is dark." And then he stood still a moment, feeling curiously embarrassed in presence of this wretched wreck of humanity.

I were to tell you, you would be Adare loftily, and passed on, and "I excuse you," said Edmund Somerled turned his steps walked with him in the direction of the Rath.

"I must congratulate you, Adare, on your singular escape. We feared you had perished in the acci-

"Thank you," said Edmund, modi-"It was a terrible accident, but not perhaps unexpected. My poor brother persisted in living in a dangerous part of the house. These old ancestral houses always become dangerous with time. My preserva tion is due to my wariness in select ing my own apartments. I have still ample accommodation accommodation Here he was interrupted by a frightful fit of coughing, followed by a faintness which obliged him to lean

against a tree. infinite pity. His small, shrunken frame, his streaming white beard, Gran, "and nothing comes of that but deeper bewilderment. I was hoping strangely with the self-satisfied pomposity of his manner of speaking, which would have been ludicrous it influences, persuades and entreats, ake.", only for an occasional pathetic break in the voice and sob in the articulation which hinted that a long suffer- entice us to vice; counsel good or ing patience had almost given way; counsel evil; delight us that a monstrously bolstered-up pride will write you the whole story, of what brought me here, and of what had nearly broken down. Fingall breadth of view and nobleness of had nearly broken down. Fingall remembered that this man was he who had always been considered the fanity, or its vulgarity, just as the gentlest and least forbidding of the living voice.—Bishop Vaughan.

"You are putting an impossible brothers. Struggle as the poor case; and I cannot see further than creature might, death was very near him. Was there nothing that charity could do for his relief, to soften the parting pangs of humanity yet to be endured by him?

"Mr. Adare, I fear you are ill," he id kindly. "Will you not accept a said kindly. neighbor's hospitality for a little time—just for change of air?" he added, feeling that he was humour ing the strange creature's pride, but unable to help it.

'You are good," said the poor ghost, pulling himself together and trying to move on, "but the Adares Just now I am going to the Rath on business, to pay a strictly business visit to Mr. Alister Fingall your cousin sir, I believe.

"Yes," said Rory: "and as I am going there now myself, we may walk together, if you have no objection. rhaps you will take my arm, as you seem a little weak."

Old age, sir-old age!" said Edmund as Rory drew the deathcold, trembling hand within his arm, and suited his steps to the tottering steps that shuffled on beside him; and the last of the Adares, taken by surprise, allowed himself to be led along through the chill darkness. like a father by a son.

Impressed with the feeling that something strange was about to cousin Alister of the curious resurrection that had taken place, inform ing him that the one survivor of all library, seeking an interview with

'Poor old creature! has he come to beg at last?" exclaimed Alister. Well, we must see what can be done

"I do not think that is what has brought him," said Somerled; "but imagination by the passionate loyalty if you can force a glass of wine down his throat, do it without delay.

Having seen Alister to the library door, he went to the drawing-room, where he found Flora talking excitedly to Gran, who looked bewildered-and no wonder; for the subject of Flora's eloquence was the engagement of Manon to Major Batt, an event which had been announced to her only that morning. Somerled, on hearing the news, expected to be overwhelmed with Flora's scorn of his want of taste and enterprise in allowing so disappointing a state of things to arise; but, to his great sur prise, her greetings took the form of congratulation.

Only yesterday she had learned that Manon, so far from being an heiress, was utterly penniless, having so greatly displeased her grand father just before his death that he had left her nothing.

"So her sly mother sent her here hoping that something would turn up for her; and undoubtedly some thing has turned up. The question is, will Major Batt marry her when he hears the truth?"

"Undoubtedly he will, Flora. He is not so bad as you paint him.'

"There is no knowing what may do under the influence of his disappointment, after the way Shana has treated him," said Flora, determined to keep hold of one grievance, at least. "I must say you take it very coolly, Rory. Just imagine coolly, Rory. what it would have been if you now stood in Major Batt's place."

"My imagination is not so elastic as yours: it won't take in such a possibility. As for Miss Manon, I can As Somerled walked on observing only say that in future I shall back her he struck against somebody right | Gran as a judge of character, rather his path.
"I beg your pardon. I believe it is good thing to have Batt married, and

> "Money enough? I should think so. But why should it fall to the lot of that designing foreigner?" thinking bitterly of Shana preparing exile in New Zealand, Rosheen unprovided for. "However, have done with all attempts to improve the condition of husband's family. It seems to me that the Fingalls have a constitutional objection to possessing the good things of this world."

Rory reflected that when his cousin Alister took to himself Lady Flora's handsome dowry and pretty face he had not secured all the things of the world by that act. And Gran, being too generous to exult over Flora, too tired to speak at all, merely looked at her favorite grandson with a wistful, sympathetic gaze which at once approved of his conduct and deplored that it had not met with the reward it deserved.

Interrupting the conversation ame a message from the master of the Rath requesting Rory's presence in the library.

TO BE CONTINUED

BOOKS AS FRIENDS

There is no doubt that we should choose our books with the same care and on the same principles with which we choose our friends Somerled surveyed him with and companions. In fact, a book or a paper is a friend. The volume between our hands speaks to us just as a friend does, oftentimes even with greater freedom and straightforwardness. It informs, it argues in precisely the same manner. Nav. more: it can attract us to virtue or MOONDYNE JOE

THE GOLD MINE OF THE VASSE

CHAPTER III NUMBER 406

Some years before, the prisoner, now called Moondyne Joe, had arrived in the colony. He was a youth—little more than a boy in years. From the first day of his imprisonment he had followed one course: he was quiet, silent, patient, obedient. He broke no rules of the prison. He asked no favors. He performed all his own work, and often helped another who grumbled at his heavy task.

He was simply known to his fellow-convicts as Joe, his other name was unknown or forgotten. When the prison roll was called, he

answered to No. 406.

In the first few years he had made many friends in the colony-but he had also made one enemy, and a deadly one. In the gang to which ne belonged was a man named Isaac Bowman, one of those natures seem ingly all evil, envious, and cruel, detested by the basest, yet self-contained, full of jibe and derision. satisfied with his own depravity, and convinced that every one was secretly

From the first, this fellow had disliked and sneered at Joe, and Joe having long observed the man's cursystem of conduct toward him that himself annoyance, secretly intensified the malevolence of the other. He did not avoid the fellow; but he never looked at him, saw him, spoke to him,—not even answering him when he spoke, as if

he had not heard him. This treatment was observed and enjoyed by the other prisoners, and sometimes even adopted by themselves towards Bowman. Atlastits effect on the evil nature was too powerful to be concealed. With the others he could return oath for oath, or jibe for jibe, and always came off pleased with himself; but Joe's silent contumely stung him like a scorpion.

The convicts at length saw that Bowman, who was a man capable of any crime, held a deep hatred for Joe, and they warned him to beware. But he smiled, and went on just as before.

into the camp with a cry for justice nature in Joe. Naturally powerful and vengeance. His hut was only a in mind, body, and passions, he had few miles distant, and in his absence last night a deed of rapine and robbery had been perpetrated there and the robber was a convict.

hammocks was found some of the owned the hammock was seized and and they knew that, too. He the camp that morning-Isaac Bowman had seen him.

Swift and summary is the dread punishment of the penal code. As which ran down at an angle of fifty the helpless wretch was dragged away, a word of mock pity followed him from Bowman. During the scene, Joe had stood in silence; but at the brutal jibe he started as if struck by a whip. He sprang on Isaac Bowman suddenly—dashed him to the ground, and, holding him there like a worm, shook from his clothing all the stolen property, what the caitiff had concealed in his fellow's bed to insure his con-

Then and there the sentence was given. The villain was haled to the triangles and flogged with embittered violence. He uttered no cry; but as the hissing lashes swept his back, he settled a look of ghastly and mortal hatred on Joe, who stood by and counted the stripes.

But this was years ago; and Bowman had long been a free man and a settler, having served out his sen-

tence. At that time the laws of the Penal Colony were exceedingly cruel and unjust to the bondmen. There was in the colony a number of "free settlers" and ex-convicts who had obtained land, and these, as a class, were men who lived half by farming and half by rascality. They sold brandy to the convicts ticket-of-leave men, and robbed them when the drugged liquor had done its work. They feared no law, for word of a prisoner was dead in

the courts. The crying evil of the code was the power it gave these settlers to take rom the prisoners as many men as they chose, and work them as slaves on their clearings. While so employed, the very lives of these convicts were at the mercy of their taskmasters, who possessed over them all the power of prison officers.

A report made by an employer against a convict insured a flogging or a number of years in the terrible chain-gang at Fremantle. system reeked with cruelty and the blood of men. It would startle our commonplace serenity to see the record of the lives that were sacrificed to have it repealed.

Under this law, it came to Joe's turn to be sent out on probation. Application had been made for him by a farmer, whose "range" was in a remote district. Joe was a strong and willing worker, and he was glad of the change; but when he was taken to the lonely place, he could not help a shudder when he came face to face with his new employer and master-Isaac Bowman.

There was no doubting the purpose of the villain who had now complete possession of him. He meant to drive him into rebellion—to torture then to have him flogged and sent to convicts.

the chain-gang; and from the first minute of his control he began to

Joe had years to serve; and he had made up his mind to serve them, and be free. He knew there was no escape-that one report from Bow. would wipe out all record of previous good conduct. He knew, too, that Bowman meant to destroy him, and he resolved to bear toil and abuse as long as he was able.

He was able longer than most men; but the cup was filled at last. The day came when the worm turned —when the quiet, patient man blazed into dreadful passion, and tearing the goad from the tyrant's hand, he dashed him, maimed and senseless, to the earth

The blow given, Joe's passion calmed, and the ruin of the deed stared him in the face. There was no court of justice in which he might plead. He had neither word nor oath nor witnesses. The man might be dead; and even if he recovered, the punishment was the lash and the chain-gang, or the gallows.

Then and there Joe struck into the bush with a resolute face, and next day the infuriate and baffled rascal, rendered ten-fold more malignant b a dreadful disfigurement, reported him to the prison as an absconder, a robber, and an attempted murderer.

> CHAPTER IV BOND AND FREE

Three years passed. It was believed that Joe had perished in the bush. Bowman had entered the convict service as a trooper, but even his vigilance brought no discovery. Absconders are generally found after a few months, prowling around settlements for food, and are glad to

be retaken. But Joe was no common criminal or common man. When he set his face toward the bush, he meant to take no half measures. The bush was to be his home. He knew of nothing to draw him back, and he cared not if he never saw the face of a white man again. He was sick of injustice and hardship—sick of all the ways of the men he had known.

Prison life had developed a strong turned the power in on himself, and had obtained a rare mastery over his being. He was a thoughtful man, a peacemaker, and a lover of justice. A search was made in the prisoners' hut, and in one of the He had obtained an extraordinary They all knew him. stolen property. The man who steel to everything he undertook; ironed, protesting his innocence. enormously strong. One day he was Further evidence was found against him—he had been seen returning to with twenty others in a deep and work below, and four were preparing degrees, like a channel cut in the solid rock. The men below were at the bottom of the channel. dropped by the four men above would have dashed into their midst.

Suddenly there was a cry above, sharp, short, terrible,—"Look out,

One of the half-filled charges had exploded with a sullen, mischievous uff, and the rocks at the head of the edge were lifted and loosened. One immense block barred the tumbling mass from the men below. But the ject of increasing weight above grew irresistible—the great stone was yielding gone to? Why had they departed in pressed on from behind. The men who had been working at the place came to these queries. When the fled for their lives, only sending out below,-

"Look out, down there!" channel of the ledge. And down that channel would thunder in a quarter of minute the murderous rocks were pushing the saving stone before

Three of the men above escaped in time. They dared not look behind as they clung to the quarryside, out of danger, they closed their eyes,

waiting for the horrible crash. But it did not come. They waited ten seconds, then looked around. A an stood at the head of the ledge, right before the moving mass—a convict-Moondyne Joe. He had a massive crowbar in his hands, and was strongly working to get a purchase on the great stone that blocked the way, but which actually swayed on Ethe verge of the steep decline. At last the bar caught—the purchase was good—the stone moved another inch, and the body of the man bent like a strong tree under the awful strain. But he held back the stone.

He did not say a word—he did not look below—he knew they would see the precious moment and escape. saw it, and, with chilled hearts at the terrible danger, they fled up the ledge, and darted past the man who had risked his own life to save

Another instant, and the roar went down the ledge, as if the hungry rocks knew they had been baffled.

Moondyne Joe escaped—the bar saved him. When the crash came, the bar was driven across an angle in the ledge, and held there, and he was within the angle. He was mangled and bruised-but life and limb were safe.

This was one of several instances drive him into rebellion—to torture that proved his character, and made him till his hate was gratified, and him trusted and loved of his fellow exchanging a word. One always

Whatever was his offence against the law, he had received its bitter carry out his purpose.

For two years the strong man toiled like a brute at the word of his kindness were Joe's principles. He helped those weaker than himself. He was a bold man, and he under-stood the timid. He was a brave man, and he grieved for a coward or a liar. He never preached; but his healthy, straightforward life did more good to his fellows than all the hired Bible-readers in the colony.

No wonder the natives to whom he fled soon began to look upon him with a strange feeling Far into the mountains of the Vasse he had journeyed before he fell in with them.

They were distrustful of all white men, but they soon trusted him. There was something in the simple savage mind not far removed from that of the 8men in prison, who had grown to respect, even to reverence his character The natives saw him stronger and braver than any one they had ever known. He was more silent than their oldest chief; and so wise, he settled disputes so that both sides were satisfied. They looked on him with distrust at first; then with wonder; then with respect and confidence; and before two years were over, with something like awe and veneration, as for a superior being.

They gave him the name of "Moon more than either manhood or king

ship. His fame and name spread through the native tribes all over the country When they came to the white settle ments, the expression oftenest heard was "Moondyne." The convicts and settlers constantly heard the word, but dreamt not then of its significance. Afterwards, when they knew to whom the name had been given, it came a current word throughout

the colony. Toward the end of the third year of his freedom, when Moondyne and a party of natives were far from the mountains, they were surprised by a Government surveying party, who made him prisoner, knowing, of course, that he must be an absconder. He was taken to the main prison at Fremantle, and sentenced to the chain-gang for life; but before he had reached the Swan River every native in the colony knew that "The Moondyne" was a prisoner.

The chain-gang of Fremantle is the depth of the penal degradation. The convicts wear from thirty to fifty pounds of iron, according to their ffence. It is riveted on their bodies in the prison forge, and when they have served their time the great rings have to be chiselled off their calloused limbs.

The chain-gang works outside the prison walls of Fremantle, in the granite quarries. The neighborhood eing thickly settled with pardon men and ticket-of-leave men, had long been deserted by the aborigines but from the day of Moondyne's sentence the bushmen began to build their myers and hold their corrob orees near the quarries.

For two years the chain-gang toiled mong the stones, and the black men sat on the great unhewn rocks, and

The warders took no notice of their silent presence. The natives never spoke to a prisoner, but sat there in dumb interest, every day in the year, from sunrise to evening

One day they disappeared from the quarries, and an officer who passed through their village of myers, found them deserted. It was quite a subinteresting conversation

The day following, an answer terrible cry to their fellows the prison, one link was gone-Moon

dyne was missing. His irons were found, filed through But those below could only look behind the rock at which he worked; out—they could not get out. There was no way out but by the rising bushman was never seen in Fre mantle.

TO BE CONTINUED

THROUGH MARY

A TRUE STORY By the Rev. Richard W. Alexander

In a charming home, small yet refined, lived a young girl with her two brothers, all non-Catholics. Both men were matured, each with a business of his own, and were in the city all day. They returned to their suburban home for dinner, after which they would smoke a cigar, and chat with their sister, whom both loved devotedly; sometimes returning to the city for an hour at the theatre, or a concert, sometimes reading in their cozy library or den at home. They were very happy in their pleasant surroundings, caring very much about religion, but leading good, moral lives. Church-going did not trouble them. The was devoted to her brothers and strove in every way to make the

They had lived thus for a long time, none of them being inclined towards a married life, when suddenly a cloud broke over the little circle. The brothers quarreled. Hot words resulted, mutual recriminations followed, and at last, estrangement.

Finally there was a sort of truce patched up. They returned to the home for the sake of their heartbroken sister, but refused to speak to each other. Every night they met at dinner studiously civil, but acting left when dinner was over, either

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going to his room or leaving the The other brother chatted with his sister as if no one else lived ciled. there. They sternly refused to hear each other's name mentioned; and, thanks be to the Mother of God!" while in all else most affectionate to she cried. "She has granted my while in all else most affectionate to she cried. their sister, in this they were unbending. She loved them both And she did. The happy trio tenderly, and their estrangement was sorrow that began to eat deeply into the happiness of her hitherto unclouded life.

Months passed by. All efforts to reconcile the brothers resulted in a more deeply rooted animosity, and a threat to leave the house forever if the matter was mentioned again

Three years had passed, and no change took place. Katherine—this was the girl's name-had exhausted every invention of love she could bring forward, but all in vain. William and James had not spoken A wall of ice had formed between em, and they passed each other like strangers. No one dared to comment upon the matter to them and Katherine grew coldly silent when any mutual friend ventured to remark that, where both brothers used formerly to accompany her from time to time, only one was seen

with her now. The two men saw that Katherine, beloved sister who had given her life for their comfort, was growing pale and sad, although she made every effort to be cheerful. The hour they dined together she tried to make as pleasant as possible. But the icy silence, the unnatural restraint, could not be ignored; and the single meal of the day, at which they met, and which used to be so pleasant, was now shadowed by cloud, heavy and sorrowful. They could not conquer their pride—and,

moreover, they would not Hiding her sorrow in her own heart, Katherine often would walk or ride to the city. One day, in the month of May, she passed a Catholic church, the doors of which stood invitingly open. Hesitating she entered; and then stood at the end of the church. She saw dimly a shrine decorated with flowers and lights, and, rising above them, a tall statue of white marble, representing the slender figure of a woman with arms extended. The face was pure and gentle, and even at that distance Katherine imagined something was attracting her, drawing her, impel ling her forward. A lady passed her, and, noticing that she was a stranger, smiled. Katherine said in

"Will you tell me what that statue means—the one with the flowers and lights about it ?"

The lady instinctively knew she was not a Catholic, and whispered: "It is a statue of Our Lady, the Blessed Virgin, Mother of God. It is May-time, the month in which our dear Mother is especially honored. She never fails to grant the petitions of those in sorrow or trouble, who promised to honor her Son."

"But," said Katherine, "I am not in the name of the Church to repel a Catholic; I could not worship the the invader. It was in the year 450. Virgin, much less a graven image."

And do you, for one moment think," said the lady, "that we Catholics worship an image, or worship the 'Virgin,' as you call her? We worship only the Lord, Who is her Son, and Who loved her and honored then, as always, Rome was the city her all through His life on earth. Do you find fault with the Lord for honouring His Mother? Do you not ereign lord prepare to combat the love your own mother?"

Katherine thought of a little mound Attila. in a distant cemetery, and a great sob rose in her heart.

God alone. wonder," said Katherine, thinking half aloud, "if she would ask her

Son to grant my petition when I am not a Catholic. 'Try!" said the lady. "Ask her, and see for yourself if she is not the mother of the whole world!" And, so saying, she went down the aisle, leaving Katherine alone in the nearly

deserted church. Katherine stood looking at the distant shrine—at the white figure with its outstretched arms—and a great faith sprang up in her soul.

'If you will reconcile my brothers, dear Mother of God," she murmured, 'I will publicly visit your shrine, and will try to learn all I can about honouring you!'

was it a stray sunbeam that flitted across the marble face, and gave it the glow of a smile?

Katherine's heart beat almost loud. She turned and left the aloud. church, but with a strangely peaceful and hopeful feeling. She went and hopeful feeling. She went towards home, her soul full of the beautiful vision in that silent church; she went about her duties, prepared a bountiful dinner, and dressed carefully to meet her brothers. She felt that something was in the air, something super natural, with the statue of the White

Mother in the center. James came home first. He kissed his sister as usual, noticing her bright eyes and high colour. In a moments William entered. Without a moment's pause James advanced to William, both hands extended. William stared, uttered not a word; then came forward and laid his hands in his brother's. They looked into each other's eyes for a long minute. Then James

'William, it is three years since we have spoken; are we the happier for

this estrangement? "No, James," was the echoed answer that strong men give in deep "We will end it!"

hand-clasp, the brothers were recon-

Katherine burst into tears. And she did. The happy trio sat down to the happiest meal they ever tasted. And after it was over the brothers, arm in arm, went out to-

Katherine immediately visited the shrine of Our Lady. She soon obtained the gift of faith, and she is now a fervent Catholic. Her daily prayers to our sweet Lady is for the of her two conversion brothers. Can we doubt that her petition will be granted ?-Catholic Times.

THE PAPACY

EYES OF WORLD TURNED ON THE POPE IN ROME

The subject of "The Papacy" was eloquently discussed at the Teck Theatre, Buffalo, by the Rev. Dr. Lewis J. O'Hern, C. S. P., of the Catholic University, Washington,

The first trial of the Popes," said Dr. O'Hern, was one of persecution from the mighty Roman Empire. They were asked to give up their faith in Jesus Christ and accept the gods of pagan Rome instead. Power and wealth and influence had been theirs at the cost of burning a few grains of incense before a statue of Jupiter or Venus, and the penalty if they refused, was death in its most hideous forms. St. Peter was sentenced to die on the cross, but tradition tells us that he asked to be crucified head downwards, judging himself unworthy to die in the same posture as his Divine Master. did these pagan persecutors know the value of striking the chief flock, and so one Roman Pontiff after combs, than another was elected to earth, while martyr after martyr was given to heaven. When at last, after —Buffalo Echo. 300 years of torture, the Emperor Constantine saw from the height of Monte Mario, the figure of the cross in the heavens with the inscription 'In this sign thou shalt conquer,' 'it was,' says Lacordaire, 'the blood of Christians which had germinated in the shade, and had risen like dew, up to heaven and unfolded itself in the form of the cross triumphant.'

POPE LEO AND ATTILA Then came the barbarian horde from the North. We behold Attila, who called himself the 'scourge of God,' marching southward into Italy with 700,000 Huns, and the Roman Pontiff, St. Leo the Great, goes forth You will remember that these barbarian Huns left their dim northern forests and descended upon Italy. City after city fell before them. Blood and destruction followed after. At length they turned toward Rome. world; and then, as now, did her sovfoe and Leo went forth to meet

"When successive invasions of the barbaric hordes had utterly blotted "Is that the way you think?" she out the last vestige of the Roman id. "You don't worship the Virgin, empire in Italy, the peninsula was left from the Alps to the sea without 'Never!" said the lady. "We love a civil master. There remained in her; we go to her to tell her our troubles, that she may ask her Son father, pastor, protector, their supreme spiritual ruler and guide, supreme spiritual ruler and guide, and towards the nation and towards their religion. and around him they gathered as their chief. From that day on the Popes were recognized as the true and only governors of Rome. noblest title," says Gibbon, "is the free choice of a people whom they have redeemed from slavery." Heirs by default of antiquity, for a thousand and seventy years they remained in possession, until the pontificate of Pius IX., when the papal flag was hauled down and the tri-color of united Italy was hoisted in its stead. On account of its high, airy position, the Quirinal palace was chosen as the residence king, and here the royal family has remained ever since. Strange to say though the national emblem floats proudly over the Quirinal, the great Was it a freak of imagination? Or building still bears on its front the gas it a stray sunbeam that flitted papal arms and the name of Pope Gregory XIII., who commenced it in 1574.

THE ROMAN QUESTION

"Painful though the situation is, for the sovereign pontiff to live in his own city, stripped of all his possessions and power, Italy finds it much more inconvenient. At every step the 'Roman Question' looms up Foreign monarchs and heads of states, especially if they be Catholic, will not visit Rome out of respect for the Pope's wishes that they should not. Never perhaps was this so evident as in 1911, when the present King of Italy wrote to every monarch and president in Europe, inviting minister: England will have to obey them to visit the Roman exposition. None could be induced to come except the Prince of Monaco, whose territory could be covered by a good-sized circus tent. And Victor sized circus tent. And Victor Emmanuel III. was constrained to treat his libel on monarchs as the head of a state, because no other than he and Peter of Serbia could be induced to enter the papal city. Thus Rome stands today in her

And with a warm, long hearty supporters. When and how will the Vatican and the Quirinal settle the 'Roman Question' no one seems to

THE PROPHECY OF PIUS IX.

" On the taking of the Eternal City by Victor Emmanuel Pius IX., is reported to have said: 'Three generations of the House of Savoy will reign in Rome.' The grandson is now on throne, but no one whether or not he will be the last. Signs of discontent are everywhere manifest, and he is reported to have said to Colonel Roosevelt that he is training his eldest son to be the first president of the new Italian republic. Never is he seen outside the Quirinal except in the midst of armed men, for those who assassinated his father at Monza in 1900 have sworn to dye their daggers in his son's blood also and well he knows how terrible is their oath. "In striking contrast to this totter-

ing dynasty of yesterday, stands, as of yore, the age-long line of Roman pontiffs, certain of the future, teaching the nations and showing men the way to higher things. As an English Protestant journal has well said: 'The Pope is alone in the Vatican, without a friend in the governments of the world, without treasure, with out an army, without a voice in the senate of nations, a prisoner in his own palace, surrounded by the troops of a hostile king. His visible power is indeed gone. Nevertheless his invisible power was perhaps never stronger than to-day With all the forces of the world against him, he has fought well and drawn tighter the bonds of respect, love and obedi ence, which knit the Roman Church into one harmonious whole, its unity never more absolute, its purity never more apparent, its authority never more loyally recognized.'

never did the ends of the earth lift up their hands toward the Vicar of Christ so universally as in shepherd in order to disperse the this sad hour. To-day the form of Benedict XV., looms above the clash another suffered martrydom. But of nations and the red glare of war no sooner were the relics of one as indisputably the most august figsaintly leader laid away in the cata- ure in Christendom. The eyes of the world are upon him, and all lo take his place, and thus was the him, the earthly Vicar of the Prince Church of the living God preserved on of Peace, as the sole sovereign who

FUTURE BELONGS TO CATHOLICITY

That the Christianized world is likely to become Catholic is the fear expressed by a Protestant minister in England recently. There are many reasons for it, he says, but the chief is the increase in birth-rate, due to the remarkable effect religion has had throughout the ages on the 1901, Ireland rejoiced in an increased 1901, Irenau, birthrate—3%. And Irenau, birthrate—3%. Catholic. Catholicism like the Jewish religion in that it places a great value upon child life. Look again at the birth-rate in the Lancashire cotton towns. Here the birth-rate has fallen off greatly during recent years, except in Preston. Why Preston!
It is the Catholic stronghold in Lancashire. Look at our own town. Were the children of the Irish Catholics marshalled against the children of Protestant families would probably outnumber them by at least two to one. There is a resident priest character in the mind of the Evan-is something in the Catholic church bell rings three gelists, and if we think of her as they religion that makes for a thriving child population, and that in ful-

Examine the other side of the pic-When Queen Victoria came to by the Holy Ghost.' just over three. That is a ing to Thy word." decline of over 50% during Queen Victoria's reign. And those families, as you know, are mostly Protestant. fared the Catholics during the same period? They maintained their average, almost seven children per marriage. Take again mented by the words of some facts from the Catholic Year of Elizabeth to Mary, Catholic dioceses in Engper thousand more Catholic births Church is able to hold its own number—and the leakage is not large, for there are precious few converts from Catholicism to Protestant antism-such an overwhelming difference in the birth-rate will give Life in Ireland." their religion first place in England, and we shall witness the state of religious life not unlike that of England before the Reformation. To put it bluntly, England as a whole

whole world too would come under the spiritual rule of the Pope: witness the state of affairs on the Continent and America.

In France the Catholics are multiplying at a much faster rate than the Protestants. In Germany the same law holds good, and in Berlin alone

States alone, Massachusetts, showing 1,100,000 Catholics to 450,000 Proestants of all denominations com-Again, in New York State we find 2.300,000 Catholics and about 300,000 Methodists, while no other Protestant body can number more than 200,000. My figures are trustworthy, for they are taken from the "Hibbert Journal," the leading authoritative review of religion and philosophy The sum and substance of the matter is this: Catholicism is everywhere flourishing. Witness the crowds that go to Mass down Buryroad every Sunday morning. Their numbers darken the road. So do the children as they play in the streets at the top end of the town. And in contrast notice how Protestantism is everywhere languishing. Look at their lien of communicants in church and in chapel alike, and listen to the wail that our Sunday schools are not what they were thirty years ago. Protestantism is lost cause, certainly; but at

the rate we are going on it soon will We are unconsciously making the coffin and digging its grave. Father Bernard Vaughan said a few days ago in a public meeting in London that we wanted men, munitions, and money if England was to survive and flourish, but most of all did we want fewer empty cradles. As long as we have only two children to show for the Catholic four, we are fighting a losing cause. Wherever the solution lies, this much is certain, and I say it not as criticism of Catholicism, that religion, too, like all other religions, has as its adherents thousands of earnest, pious, good-living souls; I say it not in any spirit of jealousy or bitterness — for where can you expect to find charity of and therefore infinitely below God, thought and work unless among Christian ministers ?—I say that this much is certain: that, unless a miracle happens, according to the law of population, which, like the law of the Medes and Persians. altereth not, England and the whole Christianized world will some time in the future - sooner than some of us think-be overwhelmingly Catholic owing to the simple but sufficient reason that the Catholic birth-rate is 50% more virile, more aggressive, than that of Protestantism .- N. Y. Freeman's Journal.

BELIEVE IN THE BOY

There is nothing which quite takes the place in a boy's life of the consciousness that somebody— his teacher, brother, sister, father, mother or friend—believes in him. One of the most discouraging Wales, and Presbyterian Scotland bewailed the fact of a decreasing birth-rate during the years 1981 not understand him, that they look upon him as a probable failure.

When into the life of such a boy there comes the loving assurance that somebody has discovered him, has seen in him possibilities un dreamed of by others, that moment there is born within him a new hope, a light that will never cease to be an inspiration and encouragement. -

THE ANGELUS

In Catholic parts of the country dear Lord Jesus Christ. "The Ang of the Lord announced unto Mary "The Angel and the answer is "And she conceived the throne the aristocratic families in England had on an average seven children; but in 1890 that average was just over three. That is a light to The word." "And the Word the Word that the word the word that the word the word that the word the w was made flesh " which is answered. And He dwelt amongst men.

Those who have read the Gospel of St. Luke and the first chapter of St. John will easily recognize the source of these quotations which are supplemented by the words of the angel and Book for 1914. The child birth in grace, the Lord is with Thee, blessed art thou amongst women," etc., also land was 38 per thousand of the population. The general rate for beautiful custom is exclusively Cath-England and Wales was 24 per thousand. That is, there were 14 is in unison with the scriptural prac olic, but many a non-Catholic heart tice which we are glad to say is com than Protestant births. The point of the figures is this. Providing that the Roman Catholic thereby demonstrating that the Catholic people all over the earth, thereby demonstrating that the Catholic than Protestant births. The point of the rank and file of the Catholic people all over the earth, whereby demonstrating that the Catholic people are catholic points. olic Church does not forbid Scripture reading and saying but fosters same at every step.

The Rev. Robert Lynd, a Presbyterian, has this to say in "Home

'If you are in a little town in any part of Ireland-except the north west—about noon, when the chapel bells ring for the Angelus, you will see all the men suddenly taking off will have to obey the Pope.

That, of course, is the source of the fear entertained by the good the fear entertained by the good commonplace idleness, and the streets on intense beauty for the take on an intense beauty for the moment, as the old people and the young people half hide their eyes and murmur a rapid prayer to the Mother of God. The boy walking by a loaded cart stands still with bared head, or stumbles forward, praying as he walks. In the doors of the houses, in the entries on the bridge over the there is an average of one child river, the town assumes a multitudin-Thus Rome stands today in her unique position. She has her two kings and her two courts within her walls, each having its own diplomatic corps, each having its loyal

immortalized in the story of the of salute, and offers homage to expect controversy; but the Catholic Pilgrim Fathers, are now important centres of Catholicism, one of the forgetfulness of the world in the middle of the day. It brings wonder into almost every country town in Ireland at least once every day." -The Antidote.

OF JESUS

There can be no doubt whatever

that the name of the ever-blessed Virgin Mary brings home to the mind of a Catholic an idea very different from that which it awakens in the mind of a Protestant; and it is this which the Protestant really objects to. He maintains that we give to her an honour which is beyond that which is due to a creature; that we trench therein on the honor due to God alone, whose honour, of course, we are forbidden to give to another; that we go beyond Scripture, and against Scripture; that we interfere with, and really destroy, the office of Christ as the One Mediator; and that this dethroning of Christ in order to put His Mother in His place is in reality, call it what you will, nothing but impiety and idolatry. Most certainly and readily do we admit that if we did all that is here objected to we should deserve all the censures directed against us, but we are misunderstood. We do not pretend Mary to be anything else but a creature; nor do we give to her any honour beyond that which may be given to a creature. And we fearlessly add that they who give to God that honour only which we give to the Blessed Virgin, are robbing God view Him as the Supreme Being and the only God. we maintain that because of her Maternity, Mary has received from God an honour never given to any other creature, and that for that same reason she deserves an exceptional honour from us. We maintain that the dignity of Mother of God is so great, that all our efforts are inadequate to appreciate it; and that God alone, who could appreciate it, fitted her by every suitable ornament of grace for that office which He Himself destined to her. Let the Protestant, when he objects to our love and devotion to the Blessed Virgin, only remember, that unless admits her to be Mother of God, he declares himself to be a Nestorian heretic, and a denier therefore of the Unity of Person in Christ, and conse quently of the Incarnation. ometimes wonder that we call her Mother of life, of mercy, of salvation what are all these titles compared to that one name, Mother of God?" If, then, our idea of the Blessed Virgin is different from that of the Protest ant, it is only because we realize the fact that she is Mother of God; the Protestant ignores and forgets it eaves it out of his consideration even if he is not rash enough, as some of his class are, in express words to deny it altogether.

But, is it not the case that the Pro testant view is rather the Scripture view, and that the Catholic Church does give to the Blessed Virgin a prominence which the spirit of the Gospel history does not warrant. read the Scripture," says the Protest ant, "and I do not find that the person or the name of Mary any eminent place there. Rather she seems obscured. She seldom appears: seems obscured. inst at first and last we hear of her. but no more. She is not a leading prominence, we cannot be wrong, but must be wrong if we do otherwise." At once we answer: Treat her as the Evangelists did, and you are quite right. Treat her as St. Luke did, when he wrote down from her own dictation, as he implies he did the account of the Annunciation, and you will be one of her most devoted clients. Treat her as St. John did, when he stood by her side upon Calvary and accepted her as a Mother, and you will be amongst the fondest of her children; and you will never then find yourself in the number of those who will say that Evangelists had but slight appreciation of the honor due to her, of whom was born Jesus, Who is called the Christ.—Our Sunday Visitor.

TRUTH WITHOUT TRAGEDY

There never was a time when the Church did not invite the most rigid and scrutinizing examination of her principles and dogmas. But while she encourages non-Catholics to study and analyze her code of faith and morals, she asks that this be done in a spirit of fairness and open-minded ness. It may be that after faithful application, one cannot yet accept her doctrines. She still will be charitably inclined toward knowing that the light of faith is a gift from God alone. But with all her vigor and sincerity, she discourages religious discord, strifes and misrepresentation. As she will not resort to these base methods even to convert the world, so she expects others who disagree with her teachings to do so with charity and without rancor. The Missionary very appropriately says:

In our work as missionaries of the Cross, we must expect opposition and argument. Men will not receive gospel truth without first gainsaying it, then fighting it, then struggling perhaps with a death grip, before they yield to its force. We must

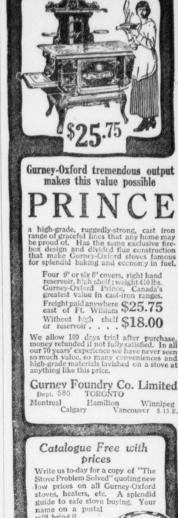
wishes, and believes, that religious controversy may be without bitterness, and he desires to meet his antagonists in an open field where honest and candid arguments can be heard. Controversy may for the present be needful; but there never was, and never will be, need for its rancor DEVOTION TO MOTHER | We may have all its victories with out its virulence; certainly without the use of calumny, falsehood, misrepresentation or muck-raking; and truth without its tragedies; such as the killing of Black, or arousing the passions of frenzied mobs. That will be the ost wholesome state of the Catholic Church, and the non-Catholic sects when discussions are carried on in the spirit, not of party feuds, but of friendly investigation."

Let us have argument and exam ination, but let it be fair and without bitterness.—Boston Pilot.

EDUCATION WITHOUT GOD

The whole atmosphere of a school room from which God and His Christ are forcibly expelled makes

for secularism and materialism The lesson is taught in the very air, in the studied absence of the spir itual and supernatural, that the phy sical world is solely worth the seek ing that success in gathering up pelf and pleasure is the one goal to be coveted, that to look beyond is to waste time and labor upon the unreal and unnecessary. More unfortunate yet-in the non-Catholic school, too often it is not only the tacit negation of the supernatural; it is, through words and examples of unbelieving master or unbelieving fellow-pupil the positive, aggressive warfare against dogmas of revealed religionagainst the primary principles of natural religion itself. From such teaching and such examples the Catholic will resolutely guard his children, if he is at all concerned in their faith, and in the salvation of their immortal souls.



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LONDON, SATURDAY, JUNE 17, 1916

REASON AND FAITH

In an age when creed is held up to derision and dogma is scouted as unworthy of the consideration of reasonable men it becomes useful to consider the dogmas of our creed in the light of reason.

Ocreed-the word is from Credo, the Latin for I believe. Is there any human action that is not based on belief? One must believe in something. On that belief is based human action. Dogma is not exclusively Catholic nor even Christian. Many Christian ministers accept as incontrovertible dogmas many of the ascertained truths and some of the assumptions of science. Nor is a man considered less free because he is obliged to abandon the notion that the earth is flat and believe what has been demonstrated with regard to its size and shape and place in the universe.

Yet in matters of religion the flouters of creed and dogma take just such an absurd position. If there has been revelation at all there must be something definite revealed. The definite statement of revealed truth is a dogma, an article of creed or belief. And if there is one thing that Christ constantly emphasized it is the necessity and merit of belief or faith. Our Protestant friends have gone from one extreme to the other. Beginning with salvation by faith alone their scholars now regard faith or belief in definite revelation not only as unimportant but as positively unworthy of rational human

nature. The Catholic Church alone believes, teaches and practices the sacramental system instituted by Christ. While outside the Church

system as understood and practiced gence. by the Catholic Church.

superstitious. As a matter of fact it result of such reconstruction; but affiliations, or who for good reasons and teach men how to die! is so preeminently reasonable that the average newspaper reader rare prefer to have someone other than God Himself, granted that He wished ly has an opportunity of reading their own minister marry them. As to communicate with man, could about the scientific destruction of a result bigamy cases have already not have done so otherwise. There his reconstructed ancestor. is no communication between man "The cave man, according to Judging from the large number of and man possible without outward theory, has been pictured as little ministers who have been appointed knowledge of the average daily newssigns. In business life it is not con- higher than the beast; now sixty to chaplaincy in the army or who sidered a useless bit of formality or seventy years of careful investigathave enlisted as privates in the when buying a house to hold as very tion of his cave dwelling and what ranks, one would suppose that those important the title deed-the scrap they contain, show us that he was left behind would be very much in of paper which is the outward and an artist with marvellous powers of demand. The Catholic Church has the Catholic daughter of the King of visible sign of the transfer of owner- observation, and a still more marvel- certainly felt the pinch of having to ship. Likewise when buying a horse lous power of reproducing his artistic dispense with the services of so many or other movable property, which is vision. Though his cave dwellings of her clergy. What is the cause of not immediately transferred from were dark he used artificial light to this strange anomaly, that the Proowner to buyer, it is considered in illumine them; endeavored to make testant churches, having much fewer law and in practice quite reasonable everything about him beautiful, ministers than formerly, find less for to pay something as an outward and and displayed his artistic taste in his them to do and more difficulty in visible sign that the bargain is con- weapons and the implements and uten- remunerating them for their labor? cluded. Men shake hands as an out- sils of everyday life. He decorated One need not go far in search of the course whether business or social is been a distinct shock to the modern from social or sentimental reasons. mind; and without words or other plainly what we are saying." outward signs our thoughts would Since 1895, the learned reviewer has offered a new motive for their to proceed unreproved and unre-

with others was obliged to have re- he concludes: "In the face of all In order to draw the crowd, a patri- speaking race seems to call for some gard to the limitations and powers the evidence we have brought forth, otic flavor must be given to it, by further reflections. of human nature if He wished to the long-cherished notion of the cave advertising that at least one half of establish any medium of communica- man as one little higher than the the proceeds go to some fund assotion between God and man.

the means and the end.

No one finds it unreasonable or superstitious to give to a worthless bit of paper a great value when it takes the form of a cheque or promissary note. Men agree to give it this value, to make it the outward sign of wealth. Is it impossible or unreasonable for God to make Baptism, for instance, the outward sign which conveys to the soul the treasures of His grace.

The sacramental system as God's medium of communicating with the human soul is not only entirely consonant with reason but the necessary consequence of the essential conditions of human nature.

It is the sceptic and the modernist who are the apostles of unreason.

> THE TRAGEDY OF THE HAMPSHIRE

Though Lord Kitchener was born in Ireland he was not Irish. The has just passed away has been too dice. of Earl Kitchener's career.

An incident of the tragedy is of special interest to our readers. Hugh James O'Beirne, a member of Kitchener's staff who went down with him, was an Irish Catholic.

Petrograd in 1908 and Minister Pleni- country has long been a familiar even a minute's time to prepare for it.

Irishmen take a prominent place; tions are not able to pay their minis- wounded on the battlefield are put the Roger Casements are few and far ters' salaries and the latter, in order to that test. It is then that the non-

MEN OF THE STONE AGE

Professor Osborn's "Men of the a drug store or some other counter. Globe that has just come to hand Old Stone Age," Dr. J. J. Walsh Some have temporarily abandoned Rev. Dr. Paterson Smyth is reported deals a hard blow to one of the most the pulpit to accept a government to have voiced this sentiment, in a

Baptism is still administered it is ascended slowly from the brute creato be especially alluring, offering as ministers that conventional preachregarded merely as a sign, a symbol, tion and finally developed a sort of it does a humanitarian motive to ing would not satisfy the returned an instructive ceremony; not as a rudimentary reason the cave man break the shock of their descent. soldier, who had gone to the end of sign that conveys to the soul the was not an ancestor to boast about. By the way, we understood that the the earth and looked over the wall. grace which cleanses from original "Our imagination pictured him a head of the Department had decreed, "Death and the hereafter is the step higher than the beast; occupied that a minister accepting such a dominant thought," said he, "that Yet there is nothing more emin- entirely with the question of provid- position would be obliged to drop comes with this war, and we must ently consonant with right reason ing food for his family and defending the prefix "Rev." If so, the rule has think of those who are passing nor more in harmony with the laws, himself against the equally savage not been put into effect; for we beyond. We must not tell a mother men around him possessed of but know of those who are still officiating that human nature than the sacramental little power of speech and intelli- as ministers and at the same time dead boy in her prayers. We must

Why should God attach to outward the papers as scientifically recon- if a Catholic priest were to do this! unless men turn to that Church, been aired in the courts.

ward sign of good fellowship or good the walls of his cave home. The reason. Protestants, for the most will. Every act of human inter- revelation of his artistic ability has part, are attached to their churches not only accompanied by outward world. To its great astonishment They do not look upon them as neces signs but is performed through the the cave man proves himself to have sary supernatural aids, nor upon the means of outward signs and without been far above the average of man-minister as a necessary supernatural such outward signs it becomes kind at any period of the world's guide. In times of peace, the latter utterly impossible. The words we history in his artistic interests. filled a place in their social-religious speak or write are the outward and Professor Osborn's book is filled with life by preaching an entertaining visible signs of the thoughts of our illustrations which prove very sermon and officiating as chairman

outward signs our thoughts would remain incommunicable to our fellow-men.

God having made man thus essen
God having made man thus

for any and every sort of intercourse in the prehistoric story of man. And church, would be poorly attended. a bearing upon the whole English. family. He has sinned, and been greater part of Southern Poland as Nor is there any disparity between nition of him as an artist of intelligence and rare ability."

JAMES JEROME HILL

In another column will be found fellow-townsman.

There is nothing we can add to the unanimous homage of a continent to upon it as a divine support; surely the great prophetic builder of the there is no time in which they would Empire of the West.

But there was something interesting to the readers of the CATHOLIC from it than in these days of sorrow. RECORD that was omitted or glossed over by the daily press. J. J. Hill lic Church! Her members are, in died a Catholic. It was stated that common with other citizens, making Father Gibbons, Vicar-General, "a the sacrifices that the war entails: life-long friend of the family," was yet there is no falling off in church Catholic girl; and all through her any need to claim what does not Living in the atmosphere of a Cath- is especially true of the war zone the fullness of its power." belong to them. The great man who olic home is fatal to hereditary preju-

much in the public eye as the central Throughout his life James J. Hill figure of the British Empire's part was a generous benefactor of Cathoin the War to need any extended lic charities; and his fidelity to the Locker," the writer gives expression Canadian readers are not so directly eulogy in a weekly paper. Our Christian ideal in life doubtless was to this, we must say, very pagan readers are already fully informed the reason why in death he was vouchsafed the grace of Faith.

THE WAR AND THE CHURCHES

potentiary 1913-I5. Before joining spectacle, but present indications We agree with the writer that "to Kitchener's staff he was Minister at point, if not to the abandonment, at wait for death is a far more searchleast to the bankruptcy of many ing test of moral worth than to greet In the British Diplomatic service town and city churches. Congrega- it with a cheer." The mortally to provide for their wives and Catholic feels the barrenness of his children, are obliged to devote their religion. It is when the sad message week days to some secular calling. reaches his loved ones that they Hence it is becoming quite a common realize the emptiness of conven-Reviewing in the Catholic World thing to see the Roman collar behind tional platitudes. In an issue of the popular fallacies of popular science. office. In this connection an agency sermon delivered at the Anglican To those who believe that man for the Children's Aid Society seems Synod. He warned his fellow drawing a government salary. What draw the people to the church for We have had his picture in a wail would go up from the brethren consolation." True words but vain,

at social events. But since the war tially dependent on outward signs ered as probably the most important ent for the exclusive benefit of the

brute must be replaced by the recog- ciated with the war. In a word, the Recruiting League, the Patriotic Society and the I. O. D. E. have the fact that it is amongst the usurped for the time being the place of the church. That these should engage much of people's attention and energies at present, is but reason. our esteemed contemporary's the St. able to expect : but that they should Paul Bulletin's tribute to its famous relegate the church to the background reveals its purely human character. If its adherents looked

be more zealous to maintain it and

more anxious to seek consolation

How different it is with the Catho-

present at the deathbed and conducted revenue. On the contrary, Catholics the funeral services. It was not are supporting their churches more stated in so many words that the generously than ever. As to spiritpioneer statesman and empire builder ual allegiance, the calamity of war of the West was a Catholic when has not only wrought an increase of he died. His wife was an Irish devotion among the faithful, drawn them closer to the altar, but has where death is daily staring men in the face. Apropos of this, in a recent editorial in the Toronto Globe entitled "Down to Davy Jones' sentiment: "To die in the rush of a charge, aquiver with excitement, or to be killed in the twinkling of an eye by the explosion of a huge projectile, is a fate far This great world contest, that is kindlier than that which befalls now nearing its second year of dura- the ship's company of a battle Hugh James O'Beirne, C. B., C.V. O., tion, has revealed many things that cruiser, when her hull is pierced by J.P. and D. L. for the county Leitrim, were more or less hidden before. a torpedo." To wait for the inevitwas born in 1867 and prepared at the One of these is that Protestants are able, would not be, it is true, a kindly Catholic school of Beaumont for not supernaturally attached to their fate if death were the "end all Balliol College, Oxford. In 1889 he churches. In the piping times of of existence. But the Christian who entered the diplomatic service, and peace everything moved along believes that death is but a transiwas second secretary of the British smoothly for ministers and finance tion, prays to be delivered from a Embassy at Washington from 1895 to committees, at least in urban centres. sudden and unprovided one, and 1898. He was Charge d'Affaires at The abandoned meeting house of the esteems it a kindly fate to be given

THE GLEANER.

NOTES AND COMMENTS

THE EXTENT of the historical paper editor may be gauged by the assertion in the Toronto Star (in connection with the reported betrothal of the Prince of Wales to Italy) that on the only two other occasions since the rise of Protestantism when a Catholic princess married a king of England, conversion to or adoption of Protestantism was the result. The two queens referred to were Henrietta Maria, Consort of Charles I. and Catherine of Braganza, Consort of Charles II. Evidently the Star editor has access to documents beyond the reach of ordinary his-

WE COMMENTED last week upon church." the falling birth-rate of Presbyterian Scotland, and upon the warning sounded by some of her more thoughtful and observant sons as to the

THE EDINBURGH Scotsman writer whose researches occasioned our own remarks, has laid special stress upon educated and well-to-do that the dent. And our Presbyterian friends A Petrograd despatch says that after decrease in question is most marked. Taking Edinburgh itself for example, as the capital of Presbyterianism, and | the individual as an "ex," as is done one of the world's intellectual centres. it is shown that the declining birthrate stands out with lurid distinctness in "the terraces and squares of the West end, and in the gardened villas of the suburbs." Figures may again be quoted with advantage. In the Canongate district the births number 24 for every thousand of the population; in Gorgie it is 23.9, and in St. Leonard's 22.4. These are the Shakespeare, we are reminded of a Canadian losses will reach 7,000. poorer districts, and the rate is sidelight on the subject which certainly ominously low. But when possesses an interest all its own. we turn to the "better," or more well-to-do sections of the city, we chester Guardian, the Jesuit poet find even these figures cut in halves. and martyr, Father Robert South-In Merchiston it is 12.6.; in the Haymarket 11.5.; and in the Morningside | ideal personality the dramatist wrote suburb it falls to 10.9. It is, in short, so many of his sonnets. And this as the writer referred to puts it, theory comes not from the professed "among the gardened villas of Edin. Shakesperians, but from the editor Irish are too well represented in all life she remained a staunch, con- caused many an erring son to return burgh and of the larger English cities of a new edition of Father Southranks of both Army and Navy to have vinced and convincing, Catholic. to the practice of his religion. This that this degeneration has evinced well's "Triumphs over Death," pub-

WE FORBEAR enlarging extensively upon this as the Edinburgh writer has done, for the simple reason that concerned. But, concerned to a imprisoned in the Tower of London degree they are, and we of this for three years, and finally dragged younger nation may well take warn- on a hurdle to Tyburn and there ing from the sad experience of the hanged. At first sight, says the older. It has been often and well Guardian, the theory seems too said that an unfruitful nation is a ridiculous to deserve examination. from immediate home rule in the dying nation, and the inevitable But Mr. Trotman (the editor in quespenalty of this violation of the laws tion) who endeavors to read a spirof nature and of God is that the race | itual sense into the erotic eloquence which practices it must ere long give of the sonnets supports his position place to one that has still a moral with such ingenuity that while one always demanded the exclusion of code to guide it. This is exemplified puts the book down unconvinced he all Ulster and they have no more at our very doors in the passing of is left wondering how his reasoning the Puritans of New England and the is to be confuted. The special in Monaghan Counties peopling of their cities and broad terest in the theory to us lies in the come under the Irish Parliament. land and France.

the Kirk-that as recently exercised in Presbyterian Scotland brings once more into view, for those open to impressions, the essential difference between Holy Orders in the Catholic State papers or in the tortuous dis-Church and the Protestant idea of the cussions of theorists, but deep down have a potent voice, makes them upon the soul which no fault or her devotedly to the end. shortcoming-not even apostasy from the Faith-can eradicate. But with the Protestant ministry it is different. Ordination, in their sense put aside at will by the subject of it, of fertile Volhynian soil, and the takor of which he may be deprived by the supernatural it has no suspicion notwithstanding that in the confer-ring of it the Almighty is invoked as the course of its authority.

the Russian Southwestern Armies, is a first-rate fighting man. He has, of course, had the advantage of a most progressive depopulation. These, the source of its authority.

FORMAL DEPOSITION from the ministry of any of the sects is, how. surrendered in thousands when the proposals ever, sufficiently rare to attract atten- Russian infantry charged. Why should God attach to outward signs such extraordinary, such marvellous value? To the superficial it may seem unreasonable, even superstitious. As a matter of fact it result of such reconstruction; but suggests that the papers as scientifically reconsists were to do this! structed from fragments of bones found here and there. It is true that superstitious. As a matter of fact it result of such reconstruction; but superstitions.

The Petrograd official report issued thing the papers as scientifically reconstruction and the papers as scientifically reconsists were to do this! structed from fragments of bones found here and there. It is true that superstitions are papers as scientifically reconstruction to that Church, which is not of this world, which is not of this times. terms in which the act was clothed makes it under the circum. stay the rush, and many Germans are among the prisoners taken. At ever will. Indeed the Englishman stances a human document stances a human document stances a human document led the attack after the artillery had characters to understand. The curname of the Lord Jesus Christ, the sole King and Head of this church, and by virtue of the power and authority committed by Him to it, I do now That depends largely upon the that he is not willing to make. And solemnly depose Mr. from the office of the holy ministry, discharging and prohibiting him from exercising the same or any part thereof, Italians by drawing to the east sometimes he is even ruthless. in all time coming, under the pain troops that would otherwise have yet again to this fit there is another of the highest censure of the

> poor man had been given any oppor- shown that the Austrian power of land was stifled by the rebellionfuture of the nation if this is allowed tunity to repent, or to make repara- resistance is far less than had been that rose against the number of exe

"caught" and the eminent respectability of the Kirk requires that he should be thrust instanter out into the cold world. Somehow a wellknown text of Scripture about the "first stone" rises irresistibly to mind in connection with the incimay be thankful that there is no a heavy bombardment to the north disposition, in any quarter, to exploit and south of Smorgen - in the region too often in the case of unworthy priests who, having had every oppor- attacked in strong force, but all his tunity to redeem themselves, have attempts to reach preferred to be so exploited by those who by means of them hope to way of diversion and to lessen the besmirch the fair fame of the Mother | confidence of the Russian civilian whom they have foresworn.

According to a writer in the Manwell, was the friend round whose lished in the Catholic Library of reprints a year or more ago.

THE BEAUTIFUL youth of the sonnets according to this ingenius theory, was the Jesuit, tortured by Topcliffe. acres with the Catholic sons of Ire- fact that it points to the possibility that the final determination as to Shakespeare's belief, if it is ever "Deposition" from the ministry of arrived at, may come from some such settlement would be accepted. unexpected source just as the last word in the vindication of Mary, Queen of Scots, which some day is ing there too, while the same exast ing the same exast ing the same in the same exast ing the same exast in the same bound to come, may be found, not in peration in the South, though will ministry. Once a priest, always a in the heart of history and from the priest-sacerdos in acternum: so it long-silent lips of her own attendis always, for the sacrament of ants whose knowledge of her was Orders imprints a mark or character first hand, and who loved and revered

ON THE BATTLE LINE

The capture of 1,143 Austrian offiin the space of five days, prove that blew the Austrian entanglements, neither Mr. Redmond,

of some interest. This unhappy done its work. In one such case the lous reserve of his character; his individual had been convicted of Cossaeks took two guns and much hatred of any display of emotion, a falsifying testimonials with a view artillery ammunition. The spoil in- bad manners as well as sentimentalto certain appointments, and to duly impress him the "thunders" of the of the gallantry of the young Russian of his character to those who are not Kirk were heaped upon him. His soldiers who are having their first able by intimacy with him to penetrate name was first called three times at experience of war. A division of beneath the surface. the door of the Presbytery, and when young troops, by an impetuous get to his fundamental characteris-attack, captured a bridgehead on the the erring pastor failed to appear, Styr and took 2,500 German and and superficial coldness are allied prayer was offered up by the Modera- Austrian troops and rich booty. In with a strong emotionalism tor, and the terrifying sentence was Galicia the Russian armies have even sentimentality; that he has pronounced. Here it is: "In the crossed the Stripa and have reached warm friendships to which he is the Zlota Lipa at Potck. They are rightly true; that when swept away too near Lemberg once more for the by some conviction in favor comfort of the Austrian garrison.

> been used in the Trentino. That ready to come to the surface, Brusiloff's attack has and the first voices-

can save the Austrians from a com plete rout except an insufficiency of Russian high-explosive shell.

The Germans in Kovno and the Courland are trying to relieve the pressure upon the Austrian armies south of the Pripet marshes by the inauguration of a vigorous offensive. east of Vilna where some time ago drove the Germans back several miles—the enemy trenches were repulsed. The Ger man aircraft are very active-this by population.-Globe, June 10.

On the other fronts no great REVERTING TO our remarks of last change has occurred during the week. week as to the religious belief of In the recent battle of Ypres the

T. P. O'CONNOR'S LETTER

IRELAND RESENTFUL OF MILITARY RULE

PROSPECTS OF SETTLEMENT Special Cable to the CATHOLIC RECORD

(Copyright 1916, Central News)

London, June 10th.-News from Ireland is not good. Resentment over military rule, instead of diminishing, seems to be increasing, at least in Dublin. Such stories as were told at Skeffington's inquest do not help to calm things. This state of the Irish atmosphere has immense importance, even though it may be changed some time from now; for in that atmosphere negotiations for the settlement of the Irish problem have to be conducted. The settlement suggested by Sir Edward Carson is the exclusion of six Ulster counties other twenty-six counties, with a Home Rule ministry coming almost immediately into existence. men have made some hesitation about acceptance of this, as they minorities in Donegal, Cavan and

I have little doubt Sir Edward Carson will be able to bring these men ultimately to reason, and that so far as Ulster is concerned such a

business people, but the exaspera tion created by military rule is work any settlement involving even for short time a break up of Irish Meantime the forces of faction,

break down the constitutional move ment and the Irish Party, are trying to produce chaos, thinking the hour for destroying both has come. This is the situation for the moment. frankly, but I retain the conviction of the term, is confessedly a merely human appointment which may be almost four thousand square miles will assert itself in time and that their final decision will be to choose ing of the fortified town of Lutsk, all | immediate Home Rule with but tem porary exclusion, for it can only be those who bestowed it upon him. Of Brusiloff, the new Russian General, temporary in a small portion of the who succeeded Ivanoff as Chief of country, instead of throwing Ireland efficient artillery preparation, which I should add, are personal opinions trenches and earthworks into such a Mr. Devlin nor the Irish Party are chaos that the bewildered occupants pledged to the acceptance of any

One of the most astounding things right course, there is no risk that he Will the offensive be continued? is not willing to take, no sacrifice reserves of ammunition, and espect then again when his back is to the ally of high-explosive projectiles, wall, you find another side to his behind the Russian front. It was character; the hard, even the arro undoubtedly begun to help the gant side, he is very awkward, and end has been served in a marked emotionalism that lies at the root_of degree for Austria must add at once his character comes up again; and Nothing is forthcoming to Nothing in Volhynia and Galicia if warrant the supposition that the she does not want to see them over factor. For example, the loudest If his munitions are cutions in Ireland rose from the

Tyne; he had great brickfields, he owned several newspapers, he was a great orator on the platform and in the House of Com-He was a quiet little man living amid all the surroundings that wealth could give—though he drank nothing, ate a very little, and dressed like a poor provincial Nonconform-Yet this darling of fortune carried bombs for Mazzini over all parts of Europe at the time when Italy was striving for her independence. Englishmen foughtas com soldiers in the Italian army. In my own time several Englishmen went and fought for Greece; some of them were killed.

That spirit of emotionalism was brought out when once we succeeded in getting the real story of Ireland to the hearts, the consciences and the minds of Englishmen. There were plenty of Englishmen who would have sacrificed everything for Ireland—money, political position, personal reputation. For years I saw men coming up every Monday morn ing for their great businesses in the provinces, from their splendid homes, from their wives and children; and steadily, quietly, saying nothing, not even trying to get Parliamentary reputation, satisfied with just trudging through the division lobbies of the House of Commons and voting down Sir Edward Carson and the often wished that some of my coun trymen who had never left Ireland and never known an Englishman intimately, could have seen this spectacle so as to get some idea of what the real, as distinguished from the imaginary Englishman was like.

It has now come to this, that the Englishman in a way understands the Irishman better than the Irishman understands the Englishman. But even now there are plenty of Englishmen who don't in the least understand the Irishman, and espe-cially the English militarist who still dreams that Ireland can be separated from her determination to have her liberty by a judicious application of stern methods. However, that type of Englishman is rare, as witnesses the immense movement for a settlement of the Irish question which required of the recruit is that he followed on the very morning after leave his family and friends, pleasure the suppression of the rebellion in and business. From the moment he

Englishman, the Englishman prefers to enjoy himself. If thus far in his the Irishman, at least individually, life he has been a slave to Mammon, to any of the other races that make or a slave to pleasure, these bonds up the four countries. One of the proofs of this extraor- military uniform. He leaves all in dinary division between the two response to the call of duty. Now if peoples is the credence which was given in apparently good faith by motive, the soldier, no matter what many of the organizers of the recent his past, is already beginning to prac rebellion to the military facts of the situation. When I was a lad of six- He may be quite unconscious of this teen a Fenian organizer, just before He may think that he is doing quite the Fenian rebellion, assured me an ordinary thing. Yet, provided his with an air of perfect conviction intention is to fulfil the duty imposed that there was no doubt of Ireland's on him by God, his lack of self-conability to conquer her liberty against any force that England could bring merit of his act. Rather it adds to into Ireland; and he gave me as it, as it prevents religious pride or proof of that a quotation from a speech by some jingo Tory attack left all to do the will of God by speech by some jingo Tory attacking the Liberal government of the serving his country. day, declaring that England had no real navy. "England," said my Fenian things to him who abandons all. He ington,"—a now forgotten, but then popular jingo Tory spokesman of the Opposition. Within a week after this conversation my friend was in loveth his life looseth it." (John xii. flight. The insurrection had been 25.)

Read the speech of Sir John Packput down. There were exactly the ame kind of tales in circulation in world, but he forfeits his own self. Ireland just before the rebellion. A The terrible penalty for him who so priest went to some of the leaders of loves his friends, and his pleasures. the coming insurrection and remon-strated with them on the folly and bring himself to leave them at the hopelessness of their enterprise. He was listened to quite calmly, and "forfeits his own soul." (Luke ix., t en Pearse—one of the leaders of 24, 25.) He forfeits his liberty, and the insurrection who was afterward becomes slave of the commonplace, executed, declared quite sincerely, I of the daily routine in which he has am sure that there was such a com- lived. He forfeits the right to be plete fleet of German submarines esteemed by himself or by others. around the Irish coast that not a He is a shirker, a coward, a slave. single soldier could be landed in On the other hand, the man who Ireland. Some twenty thousand willingly comes to the colours from were landed within the course of a conscientious motive, breaks all few days after this statement, and these bonds at a single blow, and no German submarine made its finds himself perhaps for the first appearance. It was declared that time in many years. But this is not 20,000 German soldiers were about all. He not merely finds himself to arrive; and in some case the state. when he is ready to lose all, he ment was made that they had gains at the same moment a already arrived on the Irish shores. hundred-fold. He gains this here Not one, as everybody knows, was and now. His character is ennobled landed. There were other stories and enriched by the sacrifice which quite as fantastic, such as the fall of he has made. He who was selfis Germany, etc., etc. It is a tragic object lesson in the vast moral recognize him as such, and shower distance that still lies between the two islands that stories so palpably false could find absolute faith among the minds of even such intelligent men as many of the leaders of the will be all the greater: it will be men as many of the leaders of the recent rebellion undoubtedly were. eternal and infinite happiness in I have no doubt that some of these stories were deliberately set afloat German agents from America.

of this tragic misunderstanding between the two peoples, a large number of people in England, including the men responsible for not a true soldier, no matter how the administration in Ireland, could not be got to see that the postponement of Home Rule was dangerous, that a suspicion had grown up that Ireland was to be tricked once more by England; and all the other signs things of this world, cling not fooland symptoms of coming disaster were told to English ears without drunkenness and impurity as you producing the least impression. The horrible result at one time seemed to be inevitable, that the would shun cowardice and treason:

Apostolic Delegate to the Philip for the drunken and impure soldier is a coward and a traitor. Let the appointed on June 11, 1915.

solute falsity of their statements;

but what did that matter so long as

this insane movement.

ously wealthy man and lived in work done by Butt, Parnell and their renouncement of sin follow your successors for forty years, of reconciling the two peoples and making them understand each other better, was about to fall to the ground. It is a strange paradox; it is almost a miracle that such a tragic result did not come, that the life's work of all these Irish leaders and British statesmen was not undone in course of a few hours, and that, with that strange tendency to paradox which always seems to haunt Eng. lish and Irish relations, this insane misunderstanding led to a clearer survey of the situation from both the English and the Irish point of view, and led up to the biggest attempt yet made to bring the two nations to final settlement of their centuries old misunderstanding.

THE GOOD SOLDIER

By a Canadian C. F.

"Take thy part in bearing hard ship as a good soldier of Christ Jesus (.11 Tim., II. 3.) It is remarkable that when the

Apostle St. Paul wished to hold up to

his favorite disciple a model to fol-low, the model he proposed was the soldier. The good soldier is indeed a type after which the Christian must pattern himself. For the soldier is by his very calling obliged to practise. ven in an heroic degree, three of the most important of Christian virtues. He must leave, at the call of duty, his friends, his business, his pleasures; and this is the Christian virtue of renouncement. He must be subject to authority from the moment he rises in the morning till he retires at night; and this is the Christian virtue of obedience. He must bear hardship daily with patience and courage; and this is carrying one's cross after Christ. Hence it was not without reason that St. Paul proclaimed the ideal soldier to be an ideal Christian.

The first virtue a soldier is called upon to practise is the virtue of renouncement. "No soldier on servsays St. Paul, "entangleth himself with secular business." And curiously enough, while is a soldier, his main object in life many Irishmen still dislike the can no longer be to make money or are snapped the moment he puts on a

> has only four rotten ships. promised, first of all, that he who should hate or deliberately lose all,

The self-lover may gain the whole Verdun, the submission of France to and mediocre becomes unselfish and upon him their favours. On the other hand, should he not survive for this, but be killed in the virtuous

on the fact that the spirit of These agents must have known the renouncement should not merely consecrate the act of enlistment, but should dominate the whole life of the unfortunate men—some of them the soldier. Nor is this asking too old men, some of them young lads— much. It is not too much to were induced by the agents to raise demand that he who gives up perfectly lawful pleasure, such as ho On the other hand, looking to the position and friends, should at the same time renounce perfectly unlawpleasure - such as swearing, drunkenness and impurity. He is many medals he wears, who seeks to make up for his sacrifice of lawful pleasures by the indulgence of his basest passions. Since you, O soldier! have renounced the good ishly to the wicked things. Shun

All this, however, is conditional

renouncement of civilian pleasure Then you will follow not merely your country's flag, but also Christ the King. Then you will not merely be a soldier, but a good soldier of Christ Jesus.

However, this renouncement of the pleasures of civil life by no means constitutes the life of a soldier. It is but the negative part of his life; it is little more than the initiation ceremony. The soldier's life consists in obedience.

Now it may be truly claimed that there are very few callings in this world which require such constant, prompt and unquestioning obedience as is required in the army. The soldier has no will of his own. He rises when he is told, eats what he is given, goes where he is sent, and Master, he is obedient unto death. He knows that he may be called upon daily to face death in the perform ance of his duties, yet he obeys. Why Not merely because if he disobeys he will be punished, but from a far higher motive. The Christian solorders his obedience, and because he oves his neighbour who benefits by his obedience. This is not rhetoric. The soldier who has faith in God obeys, because duty willingly accepted urges him to do so. Now duty will-

ingly accepted is love.
Such a soldier was the centurion of Capharnaum, who said: "I am also a man subject to authority, having under me soldiers; and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth This captain, who had authority over others, rightly understood that he, too, was subject to authority, that he, too, must practise the same obedience as the humblest soldier. The centurion, however, had too deep and broad a view obedience to confine it to the fulfilment of military orders. He recognised the authority of God. He knew and believed that Christ's word was "Say but the word and a command. my servant shall be healed" is his prayer to Christ. All he asked of Christ was the command: He knew that both he and his batman owed absolute obedience to Christ. His prayer, full of faith hope and humility, has, with a tiny variation, been incorporated in the Mass, and is repeated daily by millions of Christians: "Lord, I am not worthy that Thou shouldst enter under My roof, say but the word and my soul shall be healed." His obedience in spirit of duty to his superior officers, and his obedience in spirit of faith to God, brought forth from Our Lord the completest commenda " And Jesus, hearing the centurion, marvelled; and turning to the multitude who followed Him, He said: Amen, I say to you I have not Israel." (Luke vii.) And it was peraps in a special manner of soldiers that Christ was thinking when He added: "And I say to you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob, in the

Thousands of soldiers have come far east as Australia, and after an sitting in the kingdom of heaven and west of the right line of duty, ave merited a seat with the patriarchs by sacrificing themselves for

The obedience of the soldier becomes equivalent to bearing hardship patiently, if necessary even unto death. Bearing hardship is the same as carrying one's cross. In a civilian's life, hardship is frequently frequently is the rule. The good sol dier bears hardship patiently, will The greater ingly, courageously. the hardship willingly borne whether in camp, field or hospital, the greater the likeness to Christ. will come after Me, let him deny himself and take up his cross daily." (Luke ix, 13.) The title—good soldier—can be applied only to him who takes his part in bearing hardship as that St. Paul holds up to our imitation when he tells Timothy, "Take thy part in bearing hardship as a Tim, II. 3) St. Paul knew what a sollife was. He had been a sol dier himself. St. Paul knew what it was to bear hardship. He was beaten with rods, imprisoned, shipwrecked, betrayed, reviled. He was always working, always fasting, always pray ing. Ease and worldly pleasures were strangers to him. After thirty years of such a life, during which in spite of frequent infirmities, he did more work than any man then living, he crowned his sacrifice by offering up his life for his God. St. Paul did, what each one of us should strive with all the force of his soul to do; he took his part in bearing hardship as a good soldier of Christ Jesus!

MGR. PETRELLI

LIKELY TO BECOME NEXT ARCHBISHOP

OF MANILA, P. I. (By Catholic Press Association Cable)

Rome, June 1.—It is considered probable that Archbishop Harty, who has been appointed head of the new Province of Omaha, Neb., will be succeeded in the archepiscopal see of Manila, P. I. by Archbishop Petrelli, formerly Bishop of Lipa, P. I., who will continue to be the Apostolic Delegate to the Philippine JAMES JEROME HILL

A vast void spreads today its dark ening lines into the public life of our City and our State, and farther, far into the whole country beyond us. Will it ere long close upon the shadows to which it has given room? That now at least seems the impossi And should it so happen in the future that the void be filled by other men and other agencies, this much will be true, that filled it will have been by many men and many agencies—not by one single dominating figure, such as the past years have been used to unfold to our gaze. James Jerome Hill has been wrested from earthly life—and the gaping void is near and around us.

The country speaks so loudly, so harmoniously of the hero now blotted from vision, that nothing remains to The Catholic Bulletin to be said in words than that it takes its amplest and sincerest part in the general tribute of admiring and oving 'sorrow.

The great man, not merely of St. Paul or of Minnesota, but of America, is dead : St. Paul, Minnesota, Amerca, wipe the surging tear-drop from the eyelid, and give themselves over to the mourning of the soul which is admiration of power of mind and sincerest affection of heart.

Mr. Hill, assuredly, was the great man. His the vision of wondrous possibilities: his the acuteness of sight to survey them in their every detail, as well as in the full comprehensiveness of their far-reaching grasp: his the patience to unfold them into timely development, the master skill to guide into safest moorings the waves of that develop ment. True, he had beneath his feet, in the soil of America in its plains and mountains, the foundations of that prosperity, which no-where else has attained parallel heights: but the genius was called for to seize upon those foundations in opportune times, when none others perceived them, to rush nto fruition while obstacles to others insurmountable confronted the prospect, while a hundred co operations impossible to others to narshal into unified form were the seeking, to bring forth into vivid life the elements of chaos, the uncertainties of mere possibilities. The needed genius suddenly loomed up in James Jerome Hill-and this is why he is hailed today as the great man of America. The achievements of Mr. Hill are so real, so vividly seen, that descriptions of them were veriest futilities. And this the peculiar merit of those achievements: they were in fore-vision, in parturition, in final execution the the one man-James J. Hill himself, who, whencesoever the colaborers he had summoned to his aid, always held all things in his own directing hand, under the inspiration of his

own far-seeing mind. And his achievements, as they were, always were honorable in their aims and their means, always tending to the widening of the welfare and the prosperity of his fellow-men. The successes he won were not the fruit of the manipulations of stocks and bonds, nor that of the subterfuge and the shrewdness of industry and commerce: they were the blossomings of the earth, of hitherto arid wastes, bidden yield their treasures to the imperial command of mind

and of industry.

He is called the Empire-Builder: and justly so. But the Empire that sprang into form under the touch of his wand is peopled with the multi tudes who have their peaceful and happy homes wherever the eagles of his Empire have fluttered their triumphant wings-and tens of thousands of minds and of hands have bubble forth the industries to which his ambitions and labors have given

entity and action. The coldness to aught else than self, so often the encircling shade of greatness of plan and of execution, never dimmed the warmth of the atmosphere of the imperial conqueror, that was James Jerome Hill. The proof of this is the love, the love for James Jerome Hill, that perfumes the tributes of whatever other nature, from whatever class of men, high or low in the reckoning of the world, that poured forth from sorrowing hearts at the announce ment of his death. Who doubts of this, who witnessed the fifteen hundred of the servants of Great Northern Railroad, bestowing their last glimpse upon his lifeless body, before its consignment to the Who doubts of this, who heard the words spoken in his praise by countless asylums of charity and of religion, by countless private often went in unheralded voice his

gifts of mercy and compassion?

Speaking for the Catholic Church
in the Northwest, The Catholic Bulletin remembers gratefully his gifts to its institutes of charity and of learning. Of those the munificent act of his beneficence to St. Paul Seminary will forever make memorable his honored name. His gift of \$500,000 endowed the Diocese of St. Paul, the Church of the Northwest,

As once he said in a public discourse

—"Wherever through history the of Harbledown, Kent.) Mr. Holland

Christian faith shed its teachings is a graduate of Eton and of Trinity there was supernal light and life College, Cambridge, a barrister and a for humanity; wherever its teachings were veiled, there was darkness and lowliness of uplift." And his many acts of life, touching upon religion, made evident that for him the Christian faith which he admired and revered, has its embodiment in the Catholic Church. The Catholic Church was the Church of his intellect and of his heart. Better, indeed, if those many years had been illumined by actual submissive practice of its ordinances and precepts is the supreme judge: to Him we remit faith and practice. The prayers of the Catholic Church were heard by James Jerome Hill as his earthly life was nearing its close: its sacred rites were ministered to him; and when all was over its when I see that amount contributed chants of imploration re-echoed in the RECORD, but when it is less I around his coffiin. May eternal rest be his with his Creator and Saviour!

THE SADNESS OF WAR

At no time, perhaps, are the cruelty and horror of war more keenly realized than when trainloads of maimed and wrecked humanity return as wastage from the fields of battle. Then the sadness and pity of it all become appalling. William T. Martin, who witnessed the home coming of the grands blessés in Paris, released from their foreign prison camps at the Holy Father's mediation, attempts to describe such a scene. In one of the glimpses given us we behold a mother anxiously seeking for her son among the new arrivals. Suddenly with a shriek she faints. She has recognized her boy. As she recovers from her shock she

throws her arms about his neck : "He stands on one leg and a wire substitute for the other. An arm clasped about the waist of the woman is handless. The soldier, he is very tall, bends over the woman stiffly and gives her a long, passionate kiss. I shall never forget the look on his face. It is a smile, full of pain concealed, but a smile, and therein is written a knowledge of the dream of youth gone and the earnest ambitions of a little more than a year ago crushed forever. The woman is very happy, for he was long dead and is

Other scenes, no less pitiful and even more soul-harrowing follow: "A soldier holds his sweetheart but es her not, for he is blind forever, so he feels her face and smiles. woman rushes into a soldier's arms and suddenly recoils to make doubly sure of his identity. Part of his face has been shot away. But he can see, and he stands up and throws his arms about her. He can only mumble indistinctly from a semblance of a mouth. But he does his best.

So the tale continues, too sad indeed for words. Yet men will blindly clamor for war where com promise or arbitration, a little patience or tolerance, might save thousands and millions of lives. A venal press agitates the people and politicians, misrepresents and ments and prevents attempts at reconciliation. So the stage is set for the dismal tragedy. Even a handful of capitalists and agitators may suffice to drive a nation into war fand misery where there is no need for either. - America.

SIR EDWARD CARSON'S POSITION The New Age (London)

In dealing with Sir Edward Carson at this particular moment in English istory, Mr. Asquith has this advantage, that Sir Edward Carson has declared himself to be above things patriotic. There is nothing, ne professes, that he would not sacri fice to ensure the victory of this country over Prussia. Very well, let us take him at his word. As a pro-fessed patriot, what is it, we must ask him, that he can do for us that at the same time would be of the greatest service and that he alone can perform? Is it not the pacification of Ireland? General Botha, it is commonly assumed, has done great things for the Empire by the simple means of keeping South Africa loyal to us. Greater service Imperial statesmen could not have rendered. Should we, do you think, have been more grateful to General Botha if, leaving South Africa to ingeminate riots, he had come to this country to take part in our local recruiting politics? But that, it is plain, is exactly the parallel of what Sir Edward Carson has done.

BRILLIANT WRITER BECOMES CONVERT

BERNARD HOLLAND WELL KNOWN IN AMERICA THROUGH CONTRIBUTIONS -IS THE SON OF A MINISTER

Mr. Bernard Holland, one of the most brilliant of British writers, has been converted to Catholicity. Through his constant contributions for many years to such magazines as with a nursery of the priesthood, to be forever a benediction before God and "The Outlook," "The Independent, and "The North American Review, Mr. Holland has become well known Mr. Hill was always tenacious of to Americans. He is a son of the the vital principles of religion. Always he deplored the materialistic spirit of the times, holding fast to the eternal truth that upward above the visible and the tangible must be the visible and the visible and the tangible must be the visible and visible visible and the visible and visible visible and the visible and visible visible and visible the trend of humanity, if it is to escape ruin and death. To him the escape ruin and death. To him the one source of human progress and human hope was the Christian faith.

been written by her son. (Mrs. Holland was the daughter of the Rev. Alfred H. Lyall (1795-1865) the phil

politician. He is a constant contributor to all British reviews. Among his published works may be men-tioned" Life of the Duke of Devonshire," The Fall of Protection," book of verse, and a volume of essays. Mr. Holland was created a Companion of the Bath in 1904. -Providence Visitor.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915. Dear Readers of CATHOLIC RECORD: It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad am sad to see my little reserve sum diminished and the catastrophs arriving when I must close chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week-keeping myself and curate, 30 catechists, 7 chapels, and free schools, 3 churches in different cities with caretakers.

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

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their preparation for baptism and

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G., Hamilton..... A. M. K., Halifax..... Wm. J. Sinnott, St. John's A Friend, Manitoba......... Jos. J. Arseneau, West

Bathurst..... Simon Arseneau, West Bathurst..... A Friend, Paris.....

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A MISSION OF REPENTANCE AND HOPE

The history of the nations has abundantly shown that a "paper blockade" is seldom effective. A paper religion" can expect to meet with little more success. Again and again during the present European war attention has been directed to the fact that Anglicanism, in the crises in which it has been most needed, has proven itself most tragically wanting. It has been brought to light that in the zone of warfare the influence wielded by the Established Churchin the lives of English soldiery is, to all intents and purposes, negligible At home, voice after voice has been raised in denunciation of the national apathy with respect to religion. The (Anglican) Bishop of London speaks "pagan diocese, where not 8% of the population ever enter a church. There are whole streets within easy walk of Charing Cross and miles and miles in more obscure places, where the people live without God in the world."

And now to remedy the deplorable condition there is a scheme under way, fathered by a number of Anglican leaders, for the formation 1 00 of a "National Mission of Repentance and Hope." God knows it is needed, 1 00 and with all our hearts we trust it 1 00 may succeed. But to speak candidly, 50 we place small faith in any repent-1 00 ance in England short of a repentance for a four hundred year separ-3 00 ation from a Mother who is calling her erring children back to the fold whence they have strayed, and a hope that means re-union with the 2 00 Shepherd of Christendom who reigns 2 00 upon the Seven Hills of the Eternal 5 00 City.—New World.

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THOMAS SIMPSON,

applying to the British Parliament in 1760 for a charter for the Equitable Society, based his petition on the following grounds: 'The great numbers of

His Majesty's subjects whose subsistence principally depends on the salaries, stipends and other incomes payable to them during their natural lives or on the profits arising from their several trades. occupations, labor and industry, are very desirous of entering into a society for assuring the lives of each other in order to extend, after their decease, the benefit of their present incomes to their families and relations, who may otherwise be reduced to extreme poverty and distress by the premature death of their several husbands, fathers and friends."

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FIVE MINUTE SERMON

BY REV. N. M. REDMONI TRINITY SUNDAY

WHAT WE ARE TO BELIEVE CONCERNING THE MYSTERY

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. vii. 12.) Having celebrated the solemn feast of Pentecost, the Church has com-pleted her yearly solemnization of all the mysteries that pertain to man's redemption. To-day she celebrates the sublimest of the sublime mysteries of our religion, the Trinity, One God in three Divine Persons. is the great object of the Christian worship; in fact, it is to serve, and adore the Trinity in time, and in eternity, that we exist at all. Our daily life, then, here on earth should be spent in the service of the Trinity, and this we effect whatever may be legitimate avocation, by a general offering of all our thoughts, words, and actions made to the Trinity in the morning, and a re-Trinity in the morning, and a re-newal of that offering in a particular way before each principal Certainly the Christian would do well in serving the Trinity did he but show the consistency in honoring the Father, the Son, and the Holy Ghost that those show who, from morning till night, are engaged in them dishonor. Every day, every Sunday, especially, the Church consecrates to the sovereign adoration, homage, praise, and glory of the most blessed Trinity, in offering from millions of altars throughout the world the great sacrifice of the new But now that the celebration of all the other great mysteries that pertain to our salvation and sanctification is finished, and that her children are fully impressed from meditating on those mysteries, with the great part taken by each of Divine Persons, the Church celebrates this feast, particularly, in honor of the most blessed Trinity. Thus today she affords an opportunity to all her children, to pour out the fervor of their souls in humble gratitude to the three Persons of the most blessed Trinity. Let us then, to-day, in unison with our brethren throughout the world, with hearts abashed at our own littleness in the presence of all greatness, bow down all our powers in adoration of this incomprehensible mystery. Its infinite sublimity, and the grandeur of its incomprehensibleness, make it an object the more worthy of our faith, and profoundest veneration. The knowledge of more than the fact of the Trinity, has never, and can never, here below, enter into the heart of man, but we, the children of the Church, accept concerning it the revelation of God, and we believe it, because it is the speech of God.

Following this infallible source, we are carried back to the creation of the parents of our race, and we hear, as it were, the Triune God say to His three Divine Persons: "Let us make man to our own image and likeness' (Gen. i 26). Down the divine river we come to hear a little later another address to the following effect: "God said, Lo, Adam is become as one of us, knowing good and evil." Here the words God said, evidently show the unity of the Godhead, and these other words, as one of us, show as evidently the plurality of the Divine Persons. The same is evidenced in the foregoing divine utterance. Again, we come to where distinct mention is expressly made of the three Persons: "The Lord hath said to me, Thou art my Son, this day, have I begotten Thee (Psal. xi. 6-7), and by the word of the Lord the heavens were established, and all the powers of them by the Spirit of His mouth (Psal. xxxii. 6). But though this sublime truth was known to the patriarchs, prophets, and more or less distinctly to the learned, and God-fearing people of the old law, it was reserved to our Divine Saviour to fully reveal and propound it as an essential article

of Christian belief. Clear and unmistakable is the teaching of Our Lord on this allimportant article of Christian belief: will ask the Father, said He to "I will ask the Father, said He to His apostles and disciples, and He will give you another Comforter, the Spirit of truth" (John xiv. 16). Are not the three Divine Persons clearly expressed in this sentence, as distinct from each other? Who is it that speaks? Is it not Our Saviour God the Son the Second Person? Of whom does He promise to ask? Is whom does He promise to ask? Is it not of God the Father the First Person? Whom does He promise shall be given? Is it not God the Holy Spirit the Third Person? Again in, perhaps, more clear terms Our Lord says: "There are three who bear testimony in Heaven, the Father the Word, and the Holy Ghost, and these three are One" (1 John v. 7). The Trinity of the Persons and the unity of the Godhead cannot be declared in more expressive words than they are in this sentence. But in this connection we should not forget the words of our text, in which the apostles are commanded to baptize, "in the name of the Father, and of the Son, and of the Holy Ghost." It certainly cannot be difficult to understand from the difficult to understand from the words "in the name," and not in the names the unity of the Godhead, and from the words, "of the Father, and of the Son, and of the Holy Ghost," that these are three distinct Persons in God. Hence the divine without Catholic destrine on this author of Catholic doctrine on this, as well as on every other article of Christian belief, is Jesus Christ, which may be seen by the considerathe Christian religion.

Our faith teaches us, that there is but one true and living God, and that He is eternal, incomprehensible omnipotent, and infinite in all His attributes and perfections. It also teaches us that in this one God there are three distinct persons of the same substance and essence, and perfectly equal in age, in power, in wisdom, and in all perfections; that the Father has no beginning, and proceeds from no one; that the Son proceeds from the Father by one the Blessed Sacrament," exhorted his eternal and ineffable generation, as His living Word and Wisdom, the brightness of His glory, and the most perfect image of His power; and that the Holy Ghost, the Spirit of God, proceeds eternally from the Father and the Son. Our faith further graces and Jesus the consolation of a teaches that these three are one by short morning greeting to Him. having all three the same Godhead; that is, the same divine nature. Father is God, the Son is God, the Holy Ghost is God; and yet there are not three Gods, but one God, one Lord, one Almighty in three several Persons. This, then, is the true Christian Catholic belief of the mystery of the most Blessed Trinity, essentially necessary for our eternal It is God's teaching, who can neither deceive nor be deceived. above our reason, but not contrary to it. In all mysteries things must be considered: the first is the fact, that is, that it exists; and fact is no more above our underevent, and this is what we are bound to believe, but the manner of existence we cannot know; because it is beyond our comprehension, therefore, it is no object of our belief. But we, the children of the Church, know what we must believe, and we know that it is the teaching of Christ. The question, therefore, which should have had most of our thoughts on this occasion is, how our daily lives harmonize with what we believe. the sentiment of a pious author has it, little benefit will accrue to us from thinking profoundly, speaking brilliantly, or putting arguments conerning the fact of the Trinity, if our lives be displeasing and dishonoring to the Trinity. What will profit us is a good Christian life that will be to the Father, glory to the Son, and glory to the Holy Ghost.

TEMPERANCE

TEMPERANCE AND HUMANITY

On the first Sunday of this year, Father J. Kubacki, pastor of St. Adelbert's Polish Church, South Bend, Ind., appealed to his parishioners to abstain from alcoholic beverages and devote to the sufferers in Poland the money thus saved. the 1,680 communicants in the parish, 904 signed the following

the Son and of the Holy Ghost .-Whereas, intoxicating drinks, physically, economically and morally, are injurious to me, to my family, to my nation and to the human race, and whereas my brethren in Poland are dying of hunger and misery; therefore I promise God to abstain from all intoxicating drinks during the year 1916, and to place upon the altar of my native country the money saved

by such abstinence. Amen."
On the same Sunday the collection for the sufferers in Poland amounted

to \$755.10. GLADSTONE'S MAXIMS The late William Ewart Gladstone frequently handed out to his neighpors at Hawarden printed slips read

Drunkenness expels reason, Drowns the memory, ners the body Defaces beauty, Diminishes strength, Inflames the body, Causes internal, external and inrable wounds, It's a witch to the senses,

A devil to the soul, A thief to the purse A heggar's companion

A wife's woe and children's sorrow. It makes man become a beast and

He drinks to others' good health. And robs himself of his own.

ENGLAND'S DRINK TROUBLES Cardinal Bourne is following in the footsteps of Cardinal Manning as an advocate of temperance. To the recent meeting of religious leaders in England, the Church was called in in the person of Cardinal Bourne. His Eminence advocated that restrictions of the control of t tions imposed by war-time on the liquor traffic should be carried on into peace time. The resolution to this effect put by the Cardinal was universally carried by the assembled delegates. His Eminence, however, expressed himself as not at all satisfied with some of the present preven tive provisions. He drew a ghastly picture of the drunken scenes which often take place around the big rail way stations and the other scenes caused outside public houses by the rule that children may not be admitted. This rule does not, however, prevent the child being left without prevent the child being left without the time when Moses, the by neglected parents, exposed to other dangers, nor does it prevent posed the Book of Genesis parents from taking their drink outside and administering it in the public thoroughfare to infants in arms. The Cardinal also pleaded for some mere man could have designed and counter-attraction to public houses. In doing so he did the poor justice, and pointed out that it was the social side of the public house which was Methusala, and "all his days attracted the men. It was his club, and in order to make use of it he had to drink. Drinking would continue and the effect of drink would not be

We have no reason to attribute its which may be seen by the consideration of t. Church's teachings on this sublime and all important mystery of the Christian religion.

This brink would not be curtailed until other means of recreation were provided.—Sacred Heart in the Christian religion.

VISIT THE BLESSED SACRAMENT

Visit the Blessed Sacrament often during this month of the Sacred Even a few minutes every Heart. day would be a tribute of respect and love. The late Bishop Maes of Covington, Kentucky, whose devotion to our Lord in the Blessed Eucharist earned for him the title, "Bishop of people to make this daily offering:

When on your way to work early dawn, (said the Bishop) if you can not tarry long enough to enjoy the blessing of assisting at Holy Mass, do not deny yourself Step into the church for a few minutes; tell Him that you love Him that out of love for Him you are going to do your daily task; that out of love for Him you will avoid every thought, word and act that might displease Him; and ask Him to bless your resolutions and make them efficacious.

And when the day is spent, when in obedience to the decree of God you have " earned your bread by the sweat of your brow," before you go home to enjoy its peaceful life and the well-earned rest, call again at the church and converse a few the second is, how it exists. The moments with the God of your heart. You never tire of the company of become better by frequent meetings. will grow upon you; you will feel and, His presence; your insensibility to grace will disappear; the love of Jesus Christ will influence you and come home to you; Jesus will become your dearest friend, and the moments you spend at the foot of the altar will be daily glimpses of heavenly light.

To the indifferent, this zealous lover of the Blessed Sacrament ad-dressed words of reproof that many of us may well take to ourselves. "You find time for temporal bus-iness," he said, "for useless visits, for calls that are dangerous, for hours of uncharitable conversation; hours of idle reading; time for theater and amusements; you find time for everything, but you seldom the narrow stage of Judea and Gal think of visiting Jesus in the Blessed

Have you no heart?" he asks. "Have you no troubles, no diffi-culties, eno trials? And who but Jesus can so efficaciously help you? Hear Him invite you: 'Come to me all you that labor and are burdened, and I will refresh you.' tion is all-embracing, it includes the sinner and the saint; and provides a cure for every ill. Pride of intellect gives way to simple faith before the Blessed Sacrament; the tempted the Cross throughout the world and receive strength to resist temptators to give fecundity to the Catholic tion; the path of duty grows clear; "In the name of the Father and of family sorrows and perplexities may be laid at the feet of Jesus.

bad conduct of your son," urges the Bishop, "come to Jesus. He will hear you.

through life. Come to Jesus. will make you understand the mys- the beloved Apostle St. John, tery of the Cross.

With what joy you would have followed Jesus when on earth! is more to you now, more of God in the Holy Eucharist than He was seed with the old dragon plotting, then. Hence visit Him often at and persecuting, and lifting himself to the Blessed Sacrament."-Sacred with increasing fury until he is Heart Review.

THE WOMAN AND HER

Among the evidences which may be adduced from the study of the Bible in support of the Christian believer's contention that only God Himself can be truly called its author, none seems to us more incontrovertible than the fact that it is a continued story, which begins with Genesis and ends with the Apocalypse, having as much of design and plot as any of our greatest novels and much more dramatic action than all the plays of Shakespeare combined. There is in fact about the Bible a unity of design and a logical consist-ency which differentiates it from the Koran of Mahomet, the Veda of the Bramins and all the Sacred Books of non-Christian systems of religion. No cathedral in Christendom, or pagan temple in the whole world, gives more unmistakable evidence of its being the brain product of some great archi-tect than does the Bible of being the finished work of one Master Composer, even though it be clearly proven that the several books which comprise the whole were the work of human authors. For each of the subordinate parts bears internal evidence of having been composed under the inspiration of the supreme genius, who conceived the design of the entire work and presided over its composition from start to finish.

Since a period of over one thousand and five hundred years elapsed from posed the Book of Genesis until St. John, the Apostle, laid down his pen at the conclusion of the mere man could have designed and brought to a completion the whole volume of the Sacred Scriptures. were nine hundred and sixty-nine years," besides, he expired long beascribe its authorship to God.

Bible is a continued story, and so indeed it is, and with this little introduction we now proceed to say that it might be very fittingly entitled, after the manner of an his-torical romance, "The Woman and Her Seed, Being the Story of the Creation of Man, His Fall and Redemption through Jesus Christ, the

Son of Mary."

It is a religious story from commencement to completion. "In the beginning God created the heaven and earth," is the opening sentence and the Almighty holds the sovereign place in the drama throughout. Man's evil genius, who plots his ruin and dogs his footsteps like a blood-hound from generation to generation, is first introduced in the third chapter, stealing into the Paradise man's pleasure as a thief in the night, seducing our Mother Eve by his lying subtlety and drawing down upon her and Adam, her husband, th judgment of their Creator. Addressing Himself to Satan, whom charged with having tempted her, God said: "I will put enmities between thee and the woman, and between thy seed and her seed; she shall crush thy head and thou shalt lie in wait for her heel" (Gen. 3, Thus is the great romance of the woman and her seed introduced, a romance which is not to be unfolded, elaborated and concluded within the compass of a single generation, or in standing than any other established your loved ones; your true friends fact of many generations, but it is to cover the entire course of human Visit our dear Lord often and He history. Four thousand years are to elapse before the actual woman referred to in Genesis is to appear the world, the masterpiece God's creative power, a virgin con-ceived without sin and flawless beyond all comparison, who in the fullness of time brings forth her babe in a stable at Bethlehem and lays Him in a manger, Whom she had con-ceived by the Holy Ghost and Who was the "Seed" first mentioned by God in the garden and repeatedly foretold by the succession of the holy prophets raised up from age to age to keep alive the hope of the elect and the expectation of the Israel of God.

In the Holy Gospels the drama of the narrow stage of Judea and Gallilee and the three central characters are Jesus, Mary and Satan, and three concluding scenes are the Cruci-fixion on Mount Calvary, the Easter Resurrection and the empty tomb with the stone rolled away, and the Ascension of the Risen Christ into Heaven from the summit of Mount Olivet.

The next chapter in the Sacred Narrative describes the descent of the Holy Ghost to direct the Apostles of Christ in extending the empire of to give fecundity to the Catholic Church which is the mystical body of Christ and to multiply those children with which Jesus had endowed Our New Monicas, you who deplore Lady of the Atonement, when He irreligion of your husband, the said from the Cross, "Woman, behold

thy Son, Son, behold thy Mother."
Finally to conclude the book in time, although the romance in fact Sickness, misfortune follow you is destined to go on through eternity, vision of the future was given to under the inspiration of the Holy Ghost he wrote down and bequeathed He to the Church. Until the very end seed with the old dragon plotting, Mass, in Holy Communion, in visits up against the Madonna and Child finally chained down in the abysmal depths of hell, nevermore to disturb the peace of God's elect, who as the trines, so that almost every war of children of the New Adam and the medieval times was based on some New Eve, ministered to by angels, possess the celestial Paradise of unand reign forever

In the beautiful month of May we do well to honor our Mother, the Queen of Heaven, recalling to mind "the great sign which appeared" to St. John "in Heaven. A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and being with child, she cried travailing in birth, and was in pain to be delivered" (Apocalypse 12, 1-2.) This is none other than Our Lady of the Atonement travailing in spirit over us, her poor, sinful children, on the earth and fondly lifting our eyes towards her throne on high we will not cease to call upon her, saying, "Holy Mary, Mother of God, pray for us now and at the hour of our death." And by faith we hear her answer in the words with which the Sacred Volume closes: 'The Grace of Our Lord Jesus Christ be with you all. Amen.'-The Lamp.

HOW THE CHRISTIAN IS TESTED

"Tests or trials are essential to prove fidelity and worth," says the Catholic Universe. "All are subject to tests or temptations, and these are as essential to Christian perfection as the fire is necessary to separate the dross from the gold. Who has not felt at times as though one-half of his being was at war against the other half? St. Paul refers to these conflicting forces in the warfare for heaven. One of these urges to courage, to fidelity and to uprightness; the other to cowardice, betrayal and baseness. The spirit and the flesh have a continuous battle for the mastery. Our Lord says to His chilmastery. Our Lord says to His children engaged in the conflict, as He said to St. Paul: 'My grace is sufficient for thee,' Is this battle a misery or a mercy? Some look upon it as a misfortune, but since the Lord has willed it, it is a mercy and will prove a crown. If there were no battle, there would be no victory and battle, there would be no victory and

heaven suffereth violence and only the violent bear it away.' Crosses, temptations and trials lead to perfection.'

AN INFIDEL AND THE CATECHISM

tives of infidel philosophy, could not but admire the catechism. These are the words he made use of when addressing a numerous audience the Sorbonne on the resume of Catholic doctrine contained in the catechism: "There is a little book which children are taught and about which they are questioned in Church and school: read this little book which is the catechism, and you will find therein the solution of all the questions that I have treated, of all without exception. Ask the Christian whence comes the human race, he knows; whither it goes, he knows; how it goes, he knows. Ask this little child why it is here below, what will happen to it after death, he will give you a truly sublime answer which he does not fully understand, but which is none the admirable. Ask him how the world has been created and for what purpose; why God has placed animals and plants thereon; how the earth has been peopled, whether by one family or by many; why people suffer, why they struggle and how will all this end-he knows answer. The origin of the world, the origin of the species, questions of race, man's destiny in this life and in the next, man's relations to God. man's duty to his fellow men, men's rights over creation—he is ignorant of none of these things, and when he grows older he will not hesitate about natural law or political law or international law, for all that flows with clearness and of itself from Christianity. That is what I call a grand religion; I recognize it by this sign that it does not leave unanswered any of the questions that interest humanity." — St. Paul Bul-

MEDIEVAL PEACE MOVEMENTS

A lecture entitled "Some Medieval Peace Movements and Organizations" and given on March 1st at the University of Pennsylvania, by Rev. Dr. Paschal Robinson, O. F. M., Professor of Medieval History at the Catholic University, has a timely interest on account of the recent efforts of the Holy See to lessen the norrors of the present war in

The medieval period in history was, the speaker said, probably the greatest era of war the civilized world has ever seen. Between the death of Charlemagne and the close of the Crusades, war rather than peace was the normal condition of

Medieval warfare, however, was not war as we understand it nowadays, where, with some large purpose in view, one great cohesive state directs its entire military powers against another state, but rather private war of an essentially local character. The reason for this lay in the fact that under the feudal system the universal and common had very little power and that political expediency and national expansion were as yet unknown doc excuse at all, the feudal lord would sally forth from his castle to fire and sword in the neighboring

This lawless custom of waging private war without legitimate cause was the chief cause of the instability of life in medieval times. The wretched peasantry were, Dr. Robinson pointed out, the chief sufferers. Their villages were burned and their crops destroyed, and not infrequently famine and pestilence completed the work of destruction.

In the midst of this deplorable condition of affairs the Church intervened and sought to protect the oppressed by imposing measures calculated to enforce respect for the public peace. These measures were at first local and took the form of the institution known as the "Peace of

Its object was to exempt certain classes of persons whose condition or profession forbade them to carry arms and to mark off, as it were, a sphere of peace around non-combatants from the surrounding sphere of feud. So humane and beneficial an institution was received with great favor and in the eleventh century a movement developed in France which aimed at bringing about a general cessation of all warfare amongst Christians. But this movement ended in failure as the times were not yet ripe for the inauguration of an era of universal

The ecclesiastical authorities had ecognized this fact, and consequently nstead of advocating universal peace, they sought rather to mitigate the ravages of private war by restricting the number of days on

We have already said that the so no crown. 'The kingdom of Saturday until daybreak on Monday of each week, but it was gradually extended by successive Church councils so as to leave not more than eighty days in the year available for private warfare. It was finally adopted by the Lateran Councils of 1139 and 1179, and was thus made a

definite article of Canon Law.
Dr. Robinson next dealt with the neans employed for the enforcement this Truce. These were (1) spiritual penalties, such as excom munication and deprival of Christian burial; (2) the organization of special peace tribunals and parochial militia to punish violators of the Truce; and (3) assistance from the civil authorities. These latter were for the most part powerless, however, up to the fourteenth century, owing to the dominance of feudalism, and the task of imposing and enforcing respect for the public peace devolved mainly, therefore, upon the Bishops and local clergy.

Nothing redounds more to the credit of the medieval ecclesiastics, said Dr. Robinson, than their unwearied striving during the turbulent medieval period to protect the poor and defenceless and to lessen the violence, opposition and outrage which marked the progress of feudal warfare. It was only by degrees and in proportion as the temporal rulers were able to follow the lead taken by the Church and to enact the roi, and other royal peaces, that was conflict.—N. Y. Freeman's Journal

CHEERFULNESS

There is no quality so beneficial both in our relations with our fellowmen and in all our daily activities, as cheerfulness. It is not as difficult to acquire as some of us imagine. Indeed there is no possession so valuable which can be secured at so little cost. We can all be cheerfully good natured if we try; it is only necessary to train our habitual thoughts

A loving Heavenly Father created us and cheerfulness is our normal disposition in harmony with Him; but we often make ourselves over again, and the dark, gloomy disposition we acquire is certainly not n harmony with or pleasing to God. No one is inclined to think of a loving, tender father after looking at a self created dark and gloomy face

To be cheerful means to give little thought to the hardships, difficulties and trials we encounter daily; to look on the brighter side of our surroundings, to dwell both in memory and speech on pleasant and encour aging happenings and on the amiable characteristics of every acquaintance. Difficulty and trials cause no despair to the cheerful person, for they encountered with hope and the mind acquires that happy disposition to aprove opportunities which rarely The cheerful spirit fail of success. is always a healthy and happy one, imparting and stimulating cheerfuls to and in others.

In life the cheerful person is as a ray of sunshine, yea golden sunshine of God. How pleasant it is to meet such a one in the daily walks of life. They are good to look upon, make us forget life's burdens, and we go on our way better for having met them. They inspire us with confidence and are truly benefactors of the human race.—Seraphic Home Journal.

CHURCH INFLUENCE IN LATIN AMERICA

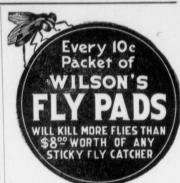
zealous ultra - Protestant evangelists of this country, whose hearts are yearning for the conversion — save the mark!— of the poor benighted Catholics of Latin America must be just a little disheartened by the cumulative testimony of repre-sentative men of their own faith, or faiths-all certifying to the utter uselessness and futility of such attempted converting. Here, for instance, is the declaration of a Protestant minister, writing from a South American city to the Living

The most silly method to obtain

the support of men and money from Great Britain and the United States is to proclaim that Latin America is without religion, without faith, and relapsing into a condition of pagan Institution known as the Peace of God." Dr. Robinson traced the history of this institution from its first appearance in the south of France in 989.

Telapsing into a condition of paganism. The people of Latin America are happy, affable, and full of aspirations; their cities are clean and well governed; wealth is rapidly increasing; schools, universities, and modern There are 4,000 priests and students I have heard splendid sermons, have been inspired with the magnificent influence of the Catholic Church upon the people, and have prayed to God to provide a movement as effective in Boston, Washington or Milwaukee; in fact, I have never really known what the Church meant until I took up my final residence here. These people neither desired nor would understand any of the forms of speculative Protesta tism with which I am acquainted.

Such of the ambitious evangelists as are really sincere in their hope of making Protestants out of Latin Americans are clearly ignorant of the people and their condition; the which it might be carried on. Thus arose the "Truce of God," another ing the good folk of this country celebrated peace institution of the Middle Ages, which imposed a temporary cessation of hostilities on all parties. This "Truce of God" originally extraoded cults for the south of the republics to the south of us, while collecting in the meanwhile as many shekels as they possibly can. parties. This "Truce of God" originally extended only from noon on Intermountain Catholic.



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remarkable virtue as a Kidney and Bladder remedy.

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ARTS EDUCATION MEDICINE
During the War there will be HOME STUDY

SUMMER SCHOOL GEO. Y. C

CHATS WITH YOUNG MEN

SEEING GOOD IN OTHERS

The truth that everybody should observe as he progresses through this uncertain world is that there is good in everyone; that no man lives who has not in his nature somewhere everybody to find that out the first thing; and very often he will find that the good is the major part of the man's make-up. To discover the good qualities of another is not only service to that other but to oneself

Indeed, a man who will not see any good in others is himself a mean man. His heart is cold and his brain is scant. But if he see whatever worth there is in others, his sympathies enlarge and his views broaden There is the great good in seeing good in others—it makes a man of one and lifts him above the sordid levels of life.

If we wanted to test the manliness of a man we would get his opinion of his neighbors. If there was one of them in whom he saw no good we would mark him down. We would hardly expect him to see the same good in all, but if he would analyze his observations closely and seek an equilibrium of conditions he would find no serious difference among them; not so much difference as to raise a feeling of more dislike than friendliness.—Intermountain Cath-

O'CONNELL'S RULE OF LIFE RESOLUTIONS WHICH THE GREAT IRISH PATRIOT OBSERVED

The following resolutions formed the rule of life for the great Irish patriot and Catholic emancipator, Daniel O'Connell :

1.—To begin every day with an unlimited offering of myself to my Crucified Redeemer, begging Him by all His infinite merits and divine charity to take me under His direction and control in all things.

2.—To meditate and make mental prayer for at least a half hour every

3.—To aim at pleasing God in all my actions; striving to be influenced by love of God rather than by hope of reward or fear of punishment. 4.—To avoid all voluntary occasions of temptation.

5.—To appeal to God and to invoke the Blessed Virgin in all real tempta-

.- To say every day the acts of faith, hope and charity.

7.—Every day to say an act of fervent contrition. 8.—Every day to say the "Memorare" and the "Sub Tuum," adding

many ejaculatory prayers to our Blessed Mother.
9.—Every day to pray to God, His

Blessed Mother and the saints for a happy death. 10.—To avoid carefully small faults

and venial sins.

CULTURE

Fear is born of ignorance. Culture faces danger and defies passion. The great souls who appear in history were courageous, trustful and hopeful, and bravely ventured in action. They feared no ghosts, no demons, no treacheries. They freely breathed heaven's air, and bathed in heaven's sunshine; their only fear was that nature, and the hearts of their fellow men, and the munificence of God's intentions. Manly culture is not suspicious; it is not pessimistic, nor "Member of some 'Helping Hand" cowardly, nor selfish, nor egotistic, Society, I see," remarked an acquaint relate to the common welfare.
Matthew Arnold says: "Culture is not primarily a scientific passion for knowledge, but is a moral and social passion for doing good," and John Morley says, "The end of education is not to make a man a cyclopaedia, but a citizen," and Cardinal Man-ning says: "Culture brings with it a power and a grace which enables us to be more useful." Culture that does not do this is an unmanly and spurious culture, and fails of its function and fails of itself.—St. Paul Bulletin

BETTERING THE WORLD

There are always men, and in these latter years they are numerous and notsy, who single themselves out from their fellow men, and proclaim that they have some great plan to

set the whole world right. often cajole the young, the unwary, for youth though mostly honest, is often foolish and lies at the mercy of the crafty brain and the flattering To such young men, ardent unselfish, enthusiastic, who, with their beautiful illusions and their impracticable dreams are the sale of the present and the hope of the future; who feel their hearts hot with indignation at the wrongs which they see or have imagined; who long to rush into the press of battle, and make the bad world good by very force and compulsion—to such could I assemble them around me, I would

speak thus 'The feeling that prompts you is a noble feeling. Hate injustice and wrong as much as you will; never can you too much hate them. You want to make the bad world good it is a noble wish; cherish it as you cherish the apple of your eye. But remember this, each of you. Your voice is weak, and your arm is not far-reaching and you may strike and shout till strength and voice be gone, and very little impression will make on the large world that lies outside your father's house, outside your town, your parish, your native

thing that you can do. Begin to make things better, not at a distance which your voice and hand may never reach but in your own heart, in your own home. Begin not impossible dreams of making the great world better, but begin to make better that little spot of it where God has posted you to do His work and to fight His Begin to put your vigor and your enthusiasm into the doing of the homely duties that meet you every day.

"Be better sons to your parents, better brothers to your sisters, better neighbors to your fellows, more forbearing towards each other, more charitable to the poor, better Christians, more loyal and devoted children to the Church your Mother. When you have gone nigh to exhaust the possibilities of perfection in these things, then, but scarcely until then, seek to make better the farspreading world."—Rev. Joseph

OUR BOYS AND GIRLS

LOVE YOUR MOTHER

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful and put the cooling draught to your parched lips? Who taught you how to pray, and gently helped you how to read? Who is so eager after your education and makes so many sacrifices for you in order that no stone will be left unturned, and that you may get a good and solid foundation to fight life's battle honestly, nobly and virtuously to the Who have borne with your end? faults, and been kind and patient in your child's way? Who loves you still, and prays for you every day you live? Is it not your mother—your own dear mother? Now let me ask:

Are you kind to your mother? Do you not sometimes give her rude and insolent answers, even in the pres-ence of strangers? Do you pray for mother every day of your life? Are you not proud of having a good mother to look after and guide you on the wind and weather-beaten path of life? Do not be ungrateful, for this vice is one of the many which at present is found the world over. Remember, children, that "charity begins at home," that the fond mother is the joy and consolation of the home, and as the poet says: "A mother is the holiest thing alive."— True Witness.

THE HELPING FINGER

The car was not crowded, but the tired little woman, who had scrambled on at a busy corner, found difficulty enough in finding room for both herself and the unwieldy paper parcel she carried, as more active passengers took possession of the empty seats. As she finally wedged herself into a space at the extreme edge, the string, none too securely tied about the parcel, slipped off, and for the next few minutes the stiff fingers were busy trying to re-tie the knot that seemed so unwilling to

stay in place.
Just as the string had slipped out of the trembling hands for the third time, a firm, neatly gloved finger was placed on the center of the refractory they did not enough trust their own tied, and a bright-faced young girl nodded cheerfully in acknowledg-ment of the words of thanks, as the owner of the parcel hurriedly left

> ance as the car slowed up at the next and the girl made ready to

step off.
"No, only a 'Helping Finger Society,' with a membership of one," the girl laughed back as the car moved Some cases don't require the whole hand."

There is only one qualification for membership in the society - wideopen eyes that see where little helps are needed. Sometimes you may look straight at the need of helping without seeing it, because you see something else you'd rather do. But to be a Helping Fingerer, you must see, then act. That means that by and by you will grow into a helper in big things—a Helping Hander.—The

Continent. JOY OF OVERCOMING

"How did you learn to be so efficient?" asked a young man, watching | their tour of the Holy Land. And their clap trap professions too ften cajole the young, the unwary, table and get ready an appetizing meal in short order. "I don't mind meal in short order. telling you that I asked you out of the long list of applicants to make this trip with me because I had found out that you knew how to work and to work regularly. But I don't see how you ever learned when your father is rich enough to hire help for all things he wants to be done.'

The boy laughed and said it had een no slight struggle to overcome the habits of laziness that are common to most boys. But he said he had discovered that he was happier and could play better when his muscles were used to work, so he set himself resolutely to mow the lawn, run errands, scrub the porches, trim the trees, and do all sorts of odd jobs to keep in physical trim. He thoroughenjoyed himself with the young naturalist and was able to take his

turn with the others at camp chores. A young girl who taught herself to cook simple dishes on the chafing dish, because she was denied the privilege of her grandmother's kit-

"But be not discouraged. Do not to work to do her best with such think that this noble hatred of wrong and this noble love of justice were and they were all surprised and this noble love of justice were given to you in vain. There is a to know that she had taught herself to cook. It was a lesson to the young girls present who could go at will into the home kitchens to find that a girl handicapped by lack of space and utensils could nevertheless, turn out savory and satisfying food.

When a prize was offered for the swing made by a boy fourteen in a certain school. more than half the lads gave up, saying that without a manual train ing teacher it was impossible to do anything. But the other boys care. fully looked over the porch swings at home, worked with old lumber and practiced until they were willing to trust themselves with material that they bought. And so carefully and faithfully did they work that they were every one rewarded, not for their perfect porch seats, but for their getting around and over difficulties. They taught them-selves to overcome obstacles, and

after that the porch seats were easy.

There is such a joy in systematic effort and effort that is put forth because one wants to learn, that it is a pity more young folks do not take themselves in hand.—True Voice.

THE MONTH OF BRIDES

BRIDES ARE NOT THE ONLY ONES WHO START A NEW LIFE IN THE LEAFY MONTH OF JUNE

In all Northern climes the month of June is the favourite month for orides. Nature seems to have adorned this month with singular brides. beauty for the most sacred of all ceremonies. It is the month of Nature's reawakening when all the kingdom of growing things springs into new life after the long sleep and puts on a raiment of vernal beauty. It is the month of rejuvenation—the month when all the brighter, hopeful faculties are at their best.

Happy are they who know enough to get quickly into harmony with natural law by cutting out all the Winter habits that clog the eliminating organs of the body and retard the rejuvenating processes that should come with Spring.

A person who wants that buoyancy of mind and body that ought to come with Spring, should make a complete change in diet, cutting out meats, potatoes and canned vegetables and eating largely of cereals, fruits and green vegetables. But be sure the ereal is a whole wheat cereal, and be sure it is thoroughly cooked.

For a deliciously nourishing breakfast or luncheon, take one or more shredded wheat biscuits, cover with berries or other fresh fruits and serve with milk or cream. These biscuits not only contain all the body-building material in the whole wheat grain prepared in a digestible form, but they supply the bran coat of the wheat berry which perform the useful function of keeping the alimentary tract sweet and clean. Being ready-cooked, shredded wheat is a boon to the bride and the busy busewife in Summer, relieving her of kitchen worry and work. A meal shredded wheat biscuit with berries and green vegetables is more nourishing than meat and potatoes gives more strength for the day's work and costs only a few cents.

IN GETHSEMANE

MANY CHANGES SINCE THE TIME OF OUR SAVIOUR

At last the monks who guard the Gardens of Gethsemane have capitu- they, who so falsely pride themselves After fifty years of refusal have granted permission to lated. photograph this hallowed spot.
It lies without the walls of Jerusa-

lem. The way to it leads through the eastern gate, over the little stone bridge which spans the dried-up water course of the brook at Cedron, and up at the foot of the Mount of Olives. Here many a time Christ retreated with His disciples. Here He The

majestic olive trees of a thousand years ago still rear their lofty heads in silent guardianship of the solemn spot. But a white wall incloses the garden square; tiny monuments of a station on the way to the cross: graveled walks run between dainty parterres, where wondrous flowers revel in colorful oriental profusion.

There they are in their little round stone-trimmed plats—the hyacinths and the lilies and the tulips and the jasmine flowers that grow so sweet and so sturdy in the warm sunshine that bathes the long slopes of the sacred mount. Their beauty and their fragrance make it almost a per-petual Easter there. The garden is punishment. now in the keeping of Franciscan monks, and it is they who have so transformed it.

sion. To them, Gethsemane is the fleeting moment, who pass us on the revive religion in France by way of Saviour retired to pray for strength in more.—Catholic Universe. the last dread crisis before the end.

It is one of the few spots where Jesus trod which man still knows after nearly nineteen hundred long years. Birds twitter and sing all the ong, warm day, and the gay flowers blush in all the colors of the rainbe but there is a solemn, sanctified stillness everywhere which takes the reverent visitor aback through the ages-always !-The Guardian

OUR FAITH

The disbeliever prides himself that he is not like those superstitious who are led by the nose by priestcraft. He is a great man who all suffices to

How far is he self-sufficing? For a road without obstacles. For health riches, high place, whatever smiles of good fortune. Not for sickness, indigence, and the many afflictions that befall mankind.

When one is in perplexity he looks for an adviser. When one is sick he calls in the doctor, seeks nursing, change of air, of scene. When one is in financial straits, he asks relief from friends, even from strangers. In every trial we naturally turn in me direction for help, for sympathy. After all, then, we are very help-less: quite far from being individu-

ally self- sufficing. We lean largely upon others.

But do we always find there the mfort and the succor that we seek. No. The great bulk of mankind

is forever being disappointed in its friendships, in its aims and in its strivings. We are sick at heart, we find none to console us, none perchance whom

we would care to ask for consolation. are sick in body, no physician can heal us. Perhaps our means do not allow medical relief except as paupers, and change of air or of scene yould mean a county infirmary or the poorhouse. We strive to amass a competency, the wolf is at our door, no honest exertion of ours will drive m away. So on, through human hopes and fears and ills and aspiraons we meet with neglect and fail. ure and disappointment on all sides.

In most of these cases help has een sought or expected. We have at least thought it hard that we were not relieved without the asking. We have not considered it unmanly to at times present our legitimate desires for advancement to our fellow men Maybe we made very open presentation of our wants and needs

Is the disbeliever self - reliantly above all this? Has he never looked eyond his isolated self for the amenities, the favors, the Christian chari--charities that the pagan world did not recognize?
Our experience is that this class of

gentry are forever, and impudently tself, pushing their petitions in public and in private. They never take a back seat for want of the forward asking for first place. But they, too, are often disappointed: often neither suffice in themselves or in enlisting the good offices of others. In reality they are not as self-reliant as other Witness their natural drift to secret societies. Where they collogue from the fire of persecution. special advantages in exclusion of society at large; evilly aping and restricting the fixed common standard dispensation—the universal brotherhood of man in Christ.

for them the happiness they so strive

Well, the faith of the Catholic gives him this beyond all that the scoffers vainly rage for. And until on reason and common sense, can invent, as they would term it, something to at least equal the consolation of religion they should cease to revile those teachings which their own eyes testify to as being a blessed happy anchorage to hundreds of millions, safe from shipwreck by any

There is no room to theorize there. disbeliever sees the practical as found on that night after the Catholic serene in his faith, secure Last Supper, when the soldiers, guided by the kiss of Judas, made senting beliefs or disbeliefs may blow, Him their prisoner. And here come patient in poverty, meek in high the thousands of pilgrims to-day, on place, unperturbed in adversity, neir tour of the Holy Land. strong in sorrow, unrepining and The Gethsemane they see is not resigned amid the injustices and disthat of the time of the Saviour. The parities of life, triumphant in death. Seeing this the disbeliever must at least believe that the Christian's superstition carries him bravely through the affairs of life, and is all things to all men beyond any non-

Can we say the same of disbelief? Has it cheered its dupe in absence of friend, physician, counsel; of food, raiment, shelter? Has it consoled him in loss of health, of fortune or of body or immortal soul beyond the skies. Time with him is no mere thought with these prophets. threshold of the real life. He lives for time alone; has neither hope of future reward nor fear of future for Protestantism in France and

And yet this Christian faith-with its wealth of ages and of eternitywhich has happily maintained myriad ransformed in.

To many the change seems inconmillions for over nineteen hundred aware surely; because the fact is not there to be aware of. Here is one there to be aware of the standard aware surely; because the fact is not there to be aware of the standard aware surely; because the fact is not the standard aware surely; because the standard aware surely aware surel novelist, criticizes it severely in his book on Jerusalem. He objects to its dainty modernity. The memories the artist; which has elevated the recent and the artist; which has elevated the properties in France. "In the properties in France on the artist in France on the recent and the recen which make sacred the garden are sorrowful and scarcely to be symbol what with monstrous effrontery we

Garden of the Agony, whither the streets to-day and then are seen no French Socialism?

THE MASS

"It is the Mass that matters." As many of our readers know, says the English Messenger, these are the words of a non-Catholic statesman They are among the truest words he ever wrote or spoke. Even he had a deep sense of the all-importance to Catholics of the Holy Sacrifice of the

We may hope that few of our readers need to be reminded of the incomparable dignity of Holy Mass. Full well we know that it is the one supreme act of worship. It is essentially the Divine service of Church; Divine in its institution, Divine in its effects. For the Divine on of God is fat once its Victim and its Priest, though He condescends to make use of the ministry of mortal men. Moreover, it offers to all who assist at it nothing less than the body and blood of Jesus Christ, His Soul and Divinity.

No form of devotion can be compared with Holy Mass; no method of prayer can ever take its place. Though it is accompanied with petition and praise and intercession, is so surpassingly more than these It is a great Act of Worship, and one that brings down to this sinful earth the Lord of Hosts Who is the King of

When, through his own fault, a Catholic loses Sunday Mass he not only commits a mortal sin, but he loses participation in the greatest act that can be performed on earth, that showing forth of the Lord's death in a real though painless mode of sacri-

It has been well said that devotions come and go in the Church.
"Some are more popular in one age
than in another. Mass is the devotion of every age and people and tribe—it is ever stationary, like the sun in the heavens, shedding light and warmth over the earth can never leave us so so long as this planet hangs in the firmament, and the last Mass on earth will be the signal for the archangel's trumpet to summon the dead to judgment. 'God Himself,' says St. Alphonsus, cannot cause any action to be performed which is holier and grander than the Mass'.—St. Paul Bulletin.

CATHOLIC ALWAYS

Anything but Catholicism! We remember the rejoicing on this side of the water a few years ago when the Catholic Church in France was in the midst of its troubles. It was discovered that a new era had dawned. It made no difference that certain American prophets could see only destruction for the Church. They knew there was no hope for Protestantism in France; that it would be either Catholicism or in difference. But indifference more welcome than the thought of a renewed faith in the Catholic Church.

The prophets of evil were disap-France. It came forth more glorious who knew the history of France knew that it would be so.

of Godlike fraternity in the Christian dispensation—the universal backets ing the fact that the war has served In fact the only help these prating of death has made men more serious, a revival of faith. The nearness disbelievers are above asking is religious help. But if that would attain think of the great reason of existence. to worldly compass, logically they revival of faith in France and Bel SACRED SPOT HAS UNDERGONE should not refuse the aid of religion gium—Belgium was never in need of a revival in faith—wishes to have it understood that this revival is not going to mean the rehabilitation of the Catholic Church. Nothing could be farther from the truth, he

declares. Rather is the revival going to be for the advancement of Protestant ideas. His heavy reasons are that during the war the feelings of the Catholics in France and Belgium have been repelled from the Vatican on account of the attitude of the

There is a bit of inside information which is rather belated in coming to this country. So far the information has not reached the ears of the Catholics of those two countries. still gloriously loyal to the Vicar of Christ. There is to be a revival "not of Ultramontanism but of Gallicanism. The thousands devout Roman Catholics who have been awakened religiously may not break with Rome, but there will be no reestablishment of the Church, no strengthening of the hold of the Vati It will be simply the deepening of the spiritual life—in place of care-lessness in things religious there will be a return to worship.

We Catholics wonder about that kind of devotion that is going to him in loss of health, of fortune or of loved one? How could it? To him there is no treasure, no incorruptible body or immortal soul beyond the content of t

It is the same attitude of mind that enables them to see a glorious future Belgium. "Not many on this side of the water," says this one prophet, are aware of the strength of Pro testantism in these countries." aware surely; because the fact is not chen by a cross cook, once found herself in a farmhouse with a number of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook. She simply and modestly went of young people none of whom could cook and young people none of whom could young people none of whom could have a people none of whom could young people none of whom co

Catholic France and Catholic Belgium, they have been in the days of their prosperity and their light-heartedness; they will not throw aside their heritage now in the day of sorrow.—Boston Pilot.

ANGLICAN CATHOLICS

The great Positivist, Frederic Harrison, as fan outsider, gives his opinion in these striking words

A religion which neither claims to be, nor conceivably could be, coextensive with mankind is no religion at all. I waste no words on the contradictory farce that calls itself Anglo-Catholic. One might as well say British-Cosmopolitan, or Municipal-Imperial."

Then he institutes a comparison between the world embracing, humanity-embracing grandeur of the true Catholic Church with the "worthless imitations," and concludes that she is the only one that can claim to be the Church for the world. He says

'Compare Catholicism with other creeds. The servile spiritual bureaucracy called the Greek Church, which is a mere black police under the orders of the Tsar. Compare it with the Anglican Church, a mere department of the State, the mere party cacus of Conservative politicians. Compare it even with orthodox Dissent, too often on the side of wealth.'

The pity of it all is that these dear good people don't stop playing at being Catholics and become the real thing, for what splendid real Catholic priests, monks, nuns, and fathers and mothers they would make if they belonged to the universal Church !-The Missionary.

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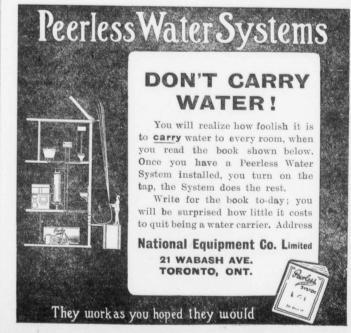
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AT INSTALLATION OF RT. REV. DENNIS J. DOUGHERTY

wonderfully inspiring ceremony took place on Wednesday morning, June 7, at the new Cathedral, Buffalo, when Bishop Dougherty was formally

installed in his new See.

Archbishop Prendergast was celebrant of the Pontifical Mass and Cardinal Farley on the throne.

Rev. Dr. Thomas J. Walsh read the Papal bulls transferring Bishop Dougherty from the diocese of Jaro, Philippine Islands, to the See of

CARDINAL FARLEY SPEAKS

Right Rev. Bishop, I am very happy to-day for many reasons. I see that the prayers of the Buffalo clergy and and faithful have been bountifully answered. Your appointment by the grace of God and favor of the Apostolic See is a manifest act of the hand of Divine Providence. I rejoice that the widowhood of this great see is ended and in a way that brings joy to the hearts of all. I cordially welcome you into membership in the body of suffragans of the New York province, and I hail your coming with the aid of your wise counsel and large and unique experience as an earnest and great blessing to the province of New York. In the name of all your fellow suffragans, then,

thrice welcome from over the seas.

This splendid body of clergy are filled with happiness to-day—their mourning is past, and the voice of jubilation is again heard in the land. Your faithful people are full of gratitude that the Holy Spirit, Who ever abides in the Church and guides her destinies, has sent them a good shepherd after God's own heart, an apos tle, a man of experience and learn-

Right Reverend friend, you come into an inheritance left you by four into an inheritance left you by four of the noblest examples of apostolic virtue to be found in the history of any diocese: Bishop Timon, the saint; Bishop Ryan, the scholar of the lamb-like soul; Bishop Quigley, the strenuous administrator who merited to hear the word, "Friend, come up higher," even before the final sum-mons; and the holy, zealous, gentle, unwearied worker, your immediate predecessor, Bishop Colton. This is an heirship given to few, but thank God, Providence has found one worthy to take up the crozier of those gone before. Your past experience was vast in foreign lands, lands full of danger, where courage unconquerable was needed to cope with conditions as you found them. This a diocese. experience will stand you in good stead for all time. These are days that try men's souls—we like Bishops Timon and Ryan, calling need Bishops filled with the Holy to the aid of the secular clergy, Ghost—apostles ready to lead and to die if needed for Christ. God speed religious men and women, to consoliyou, Right Reverend dear friend, on date the work previously accomyour new flock of priests and faithful find in you the notes of a good shepherd, in eye, in hand, in head

An eye to guide, and a hand to rule, A calm and kingly head, And a heart from which like a holy

well The souls of your flock are fed.

An address on behalf of the clergy was read by Rt. Rev. Mgr. Nelson H. Baker, LL. D., and that on behalf the laity by Attorney Laurence Collins.

BISHOP DOUGHERTY'S REPLY

I thank His Eminence, the Cardinal Archbishop of New York, for the high honor he has conferred on Buffalo diocese by presiding over this religious function, and I am deeply grateful to him for the kind words he has The favor he has just done spoken. is one of many for which I am personally indebted and whose memory I will cherish throughout my life. I pray God to repay his goodness of heart by showering down upon him the choicest gifts, but especially length of days, with health and strength to continue the success with which he has up to the present discharged the duties of his sublime

I also thank His Grace, the Most Reverend Archbishop of Philadelphia who has ever been to me a father and friend, who has layished upon me countless acts of kindness, both during my priestly life and my stay in the Philippines, and who now, in the midst of his episcopal engage ments and manifold labors, has undergone for me the fatigue of a long journey and of a solemn Pontifical Mass. It would be difficult for me adequately to express my obligations

My gratitude is likewise due to the members of the hierarchy and to the Right Reverend Father Abbot and monsignori who have honored us and enhanced the splendor of this rite of installation by their presence.

To the outside visiting priests, some of whom have come from a great distance and as no signs in aid of priests and people they could Mayor of New York City knew of this our mothers, and felt for the first great distance and at no slight in-

IMPRESSIVE CEREMONY as to the visiting laity, I am beholden for the courtesy of their participation

in this ceremony. But I gladly single out for special mention and thanks my brethren of the Philadelphia clergy, whom I venerate and love, and whose generosity to me I am at a loss to describe.

I now come to the beloved priests. secular and regular, of the diocese of Buffalo. How can I ever hope fully to show you my appreciation of the affectionate greeting you have tendered me upon my coming, and my gratification over the magnificent reception which you have prepared? The loyalty, adhesion, and encouragement expressed in your address have touched my heart and have made me proud to belong to your distinguished body.
God knows with what emotion I

now for the first time see and greet this representative portion of the laity, whose devotedness to the one placed over them by Christ's Vicar on earth has just been so beautifully set forth.

I am happy to salute and thank the non-Catholics also here present, whether fellow citizens, with whom we shall strive to live in harmony and peace, or civil officials, whose authority we revere and with whom we shall cooperate within the bounds of our sphere.

On an occasion like this the mind naturally adverts to the work done up to the present by the Catholics of Buffalo diocese. We behold with wonder this majestic Cathedral, the number of churches and chapels, the university, seminaries, colleges, schools, the industrial institutions, hospitals, asylums and refuges set up and flourishing where not many generations ago the ferocious Iroquois bartered pelts for the trinkets of French trappers and traders, and where Jesuit missioners shed their

blood for the faith. To the Catholic community of this section, as indeed to most Catholic communities throughout the land, may be applied the words of the Psalmist

"Going they went and wept, casting tion of Private Charitable Institutheir seeds, But coming they shall come with joyfulness, carrying their

sheaves." In poverty and the sweat of their brows the first scattered Catholics built log chapels at the outposts of civilization. Pioneer priests followed them through the forests, up winding rivers, and over lakes and marshes. Time passes by, and what had been a wilderness becomes transformed into

In conjunction with priests and people, learned and saintly bishops, like Bishops Timon and Ryan, calling

justly be proud of to-day. Your very presence in this stately vision of faith. But what a pathetic thing, that the sainted Bishop who had projected, planned and brought to a finish this flowering of religion in your midst should have passed away greater joy was given him instead, when he was called to an infinitely higher and holier temple built not by human hands but by the finger of

Buffalo diocese may, then, thank God for the four bishops, with which it has been blessed. For they showed forth in their lives the ideal of the Good Shepherd who loves His sheep and lambs, who serves not as a hireling for gain, and who is ready to spend himself and even give his life

for his flock. One succeeding them in office may properly despair of reaching their level. But at least their example should inspire him to imitate their attachment to the Holy See, their solicitude for the religious education of youth, their care of poor immigrants, their fatherly help to orphans, to the sick, to the unfortunate: their sympathy and co operaillustrious and venerated tion with the work of the secular and regular clergy and of the various Sisterhoods, their kindness to priests and legislature.

have accomplished nothing. The battle is won by the combined efforts of general, captains and soldiers and in the last analysis it is the sol dier, intelligently and bravely led by his captain, who carries the day.

I am confident that the priests and eople of Buffalo diocese, so noted for fidelity to their bishops and to duty, and for unswerving cooperation with all good works, will remain true to their traditions. It is this persuasion, together with trust in God's help, which lessens in some degree the fear and diffidence with which I now assume the responsibility laid upon me.

May God keep us, both shepherd and flock, in peace and love, and may He bless our poor endeavors to spread His holy kingdom on earth.— Buffalo Union and Times.

> UNIVERSITY STUDENTS' SUCCESS

Following is the list of successful students in the Arts Course. St. Joseph's College, Toronto, is an Affiliated College of the University Toronto through the Federated College of St. Michael. It is worthy of mention that of the twenty-five St. Joseph students who wrote, all were successful. The Staff is to be congratulated on having not one failure. Bachelor of Arts Degree, General urse, Madeleine Burns.

Honour Course-Modern uages—Second Year, Second in First Class Honours, Madeleine Murphy. Classics-First Year, First Class

Honours, Irene O'Malley.

Modern History — Third Class Modern History — T Honours, Marion James. General Course — Third Year, Eileen Dowdall (Mod. Hist.), Muriel

Gendron, Emily Quigley.
Second Year—Kathleen Gilmour,
Charities Commission. (French), Mary Hodgins, Geraldine Kormann, Edna Madden.

First Year—Marion Allan, Rosella ronin, Helen Duggan, Emily Foy, Lois Gibson, Mary McGraw, Josephine Madigan, Theresa Murphy, Geraldine O'Connor, Isabel Pamphilon, Agnes Quinn, Frances Whelan, Mathilde

Senior Matriculation—Ruth Agnew.

THE CHARITIES INVESTIGATION

MAYOR'S ACCUSATION CAN BE UNDERSTOOD ONLY WHEN ONE KNOWS WHAT LED THERETO

About two months ago we had everal articles on the "Investiga-

ions" then being conducted in New very few people read these articles, but now, since the Associated Press has carried a report of wire-tapping in connection with the investigation, many people are writing us to learn something about it. Particularly are they writing to us to learn what the "conspiracy" is on the part of the Catholic clergy, which the Mayor of New York City is blaming for the wire-tapping. We ourselves read in the metropolitan papers, under big headlines, what the Mayor said, but these papers stated nothing about as it did so frequently at the Reforthops filled with the Holy postles ready to lead and to ded for Christ. God speed it Reverend dear friend, on and upward journey. May flock of priests and faith a you the notes of a good in eye, in hand, in head the findings during the charity inves- mation (so called,) Catholic churches self-sacrifices of these first two bishops, worthy children of their glorious father, St. Vincent de Paul, glorious father, St. Vincent de Paul, lingers with you still like the fragrance of a sweet-smelling flower.

As the Church grows and puts forth new shoots, the providence of God provides in Bishops Quigley and Colton worthy specessors of the tree.

As the Church grows and puts forth new shoots, the providence of God provides in Bishops Quigley and Colton worthy specessors of the tree.

Colton worthy specessors of the tree. Colton worthy successors of the two bishops who had tilled the soil, had cast the seed and had watered the sapling. The result is what you may they will receive religious instruction, was behind the investigation. The charge was made that several loveliness and grace is a triumph of Sisterhoods were making money by caring for these charges, and that they were using the same to build their religious community. up Knowing that the contrary was true, that these institutions were spending far more than they were receivimmense organ with nearly five ing from the state, it was but natural thousand pipes, which gives, besides when on the point of dedicating it to the worship of God! Yet, keen as would have been his happiness in beholding it thus set apart, a far years, should protest against this falsehood. When Commissioner taphs in Dutch and Latin. Besides Kingsbury accused one institution of allowing children and the pigs to eat out of the same bowls, was it not time for one who knew this to be a deliberate falsehood, to protest? When E. A. Moree, of the State Charities' Aid Association, scattered widely an anonymous pamphlet in were introduced scores of head lines taken from papers in New the dismantled appearance he signed his name, however), to show up in their true colours the men responsible for this shameful work? The Charity investigators

For human frailty and for the short-comings of others.

But eminent as were the gifts of nature and grace which distinguished these four bishops, without the aid of priests and people they could have a four bishops, without the aid of priests and people they could have a four bishops.

time a sweet assurance that we should some day live afresh in those deep azure spaces that we saw painted in the dome suspended above us. Comparing this church with those cathedrals, I perceived that I was more of a Catholic than had believed myself to be, and I felt the truth of those words of Castlelar Well, yes, I am a free-thinker, but if some day I were to return to [a religion, I would return to the splendid one of my fathers, and not to this squalid and nude doctrine that saddens my eyes and my heart. -Sacred Heart Review.

in the service of God may be sure self.—St. Ignatius Loyola.

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wire tapping, and, because of it, he also feared being indicted. At this juncture, to justify the wire tapping, PARELIGIOUS VOCATIONS
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Charities Commission.

An Episcopal institution was also investigated, and, at Garden City, Long Island, on May 16, Bishop Burgess, of that denomination, warmly defended the charitable institutions which have been exceeded. The Choir tutions which have been attacked in the recent investigation. He says No Choir can do themselves "This investigation has been unfairly justice with a poor Church conducted; none of these charges was so. At these hearings all sorts KARN

of evidence seemed to be admitted and the public, reading the public press, received utterly false impressions. Honest investigation has no need to resort to dishonest and unworthy methods of getting infor-The public certainly did get a most

erroneous impression from the newspaper reports two weeks ago. public was told nothing at all about an investigation that was already concluded, but it was left under the impression that the investigation was now on, and that Catholic clergy of New York were conspiring to pre York state. At the time it seems that very few people read these articles, investigation took place a few months ago, and the clergy objected, not to the investigation, but to the calumnies directed against the institutions. Would you not have blamed them, had they not protested? -Our Sunday Visitor.

A COMPARISON

Whenever Protestantism took over,

oted fanaticism broke, scräped, rasped, plastered and destroyed all that was beautiful and splendid, and reduced it to a bare, white, cold edifice, such as ought to have been devoted to the Goddess of Ennui in the time of the False and Lying Gods. In the cathedral there is an that Father Farrell, who has been other sounds, the effect of the echo. associated with charity work for There are also the tombs of a few these I saw nothing but a great many benches, some boys with their hats on, a group of women who were chattering loudly, and an old man with a cigar in his mouth. This was the first Protestant church I had entered, and I must confess I felt a disagreeable sensation, partly of sadness, partly of scandal. I compared York state, in which was retold the church with the magnificent cathe lie of Kingsbury, just mentioned, was it not time for Father Farrell to issue a counter pamphlet (to which the walls, and where one meets the loving looks of angels and saints through the clouds of incense directing one's gaze toward heaven; where one sees so many pictures of innocence, so many images of pain even secured a man from outside the state to do the mean work; a man that help one to suffer, that in who had done the same thing in Pennsylvania last year, and whose report was condemned in toto by a committee appointed by the state specific that neighbors one with resignation, peace and the sweetness of pardon; where the poor, without food or shelter, spurned from the rich man's gate, may pray amid marble and gold, as Now, after these unscrupulous if in a palace—where, surrounded by

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Acceptances under letters of credit

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K. W. BLACKWELL, Vice-President. E. F. HEBDEN, General Manager ..

Report of the Auditors to the Shareholders of The Merchants Bank of Canada.

In accordance with the provisions of sub-Sections 19 and 20 of Section 56 of the Bank Act we report to the shareholders as follows:—

we have examined the above Balance Shect with the Books of Account and other records of the Bank at the Chief Office We have examined the above Balance Shect with the Books of Account and other records of the Bank at the Chief Office and with the signed returns from the Branches and Agencies.

We have checked the cash and verified the securities of the Bank at the Chief Office against the entries in regard thereto We have checked the cash and verified the securities of the Bank at the Books of the Bank as on April 29th, 1916, and at a different time during the year and found them to agree with such entries. We have also attended at some of the Branches during the year and checked the cash and verified the securities held entries. We have also attended at some of the Branches during the year and checked the cash and verified the securities held entries at the dates of our attendance and found them to agree with the entries in the books of the Bank with regard thereto.

We have obtained all the information and explanations we have required. In our opinion the transactions of the Bank which have come under our notice have been within the powers of the Bank, and the above Balance Sheet is properly drawn which have come under our notice have been within the powers of the Bank, and the above Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Bank's affairs according to the best of our information and the explanations given to us and as shown by the books of the Bank.

VIVIAN HARCOURT, of Deloitte, Plender, Griffiths & Co. J. REID HYDE, of Macintosh & Hyde.