### The Catholic Record

LONDON, SATURDAY, NOVEMBER 18, 1918

THE EXPERT

This is the day of the "expert." He or she tells us what and how to eat : how to make a town beautiful or to purge children of wickedness. and to dole out charity according to rules. The male and female are in the business with a wealth of technical language and for a salary. We may have done things badly or inefficiently-that is the word in the past; but the records of social endeavor contain not a few achievements to the credit of the "unscientific" worker. And even now they are adding to their achievements. They hold no sociological diploma, but what is far more potent and productive of result is the sympathy; the charity which is not a mere poultice for chronic ills but a tonic that strengthens and ofttimes cures. We have no quarrel with the "experts" except when they take themselves too seriously. For instance, some of their statements breathe an optimism which is the property of the young and inebriated. Not that we place them in either of these categories, for they abhor liquor and are, as a rule, in the sere and yellow stage. That they are optimistic is evidenced by their theory that all the ills of humanity are remediable. So some day when they have cut out the dangerous tonsils, and renewed bad teeth, and corrected our eys-sight, and given us of their plenteous wisdom this world will blossom like a rose. We believe with them that self-indulgence breeds suffering. But how are they going to remove the vast amount of pain that, so far as they can see, is not the effect of self indulgence?

### NOTHING TO SAY

They may talk about the punitive and preventive purposes of pain at public meetings, but we don't think they would enlarge upon it in the presence of those suffering from some incurable malady. What have they to say about the war's pestilences, countless private griefs, terrible catastrophies? Nothing, absolutely nothing. What is the explanation of the purpose of pain Guided by reason, by the latest and brightest light of science, they are as much in the dark as the ancients who regarded suffering as an inexplicable fatality against which they had to battle as best they could. When the rain's pain and sorrow beat down upon us, and put out the glow in our hearts we need something better than an "expert" to shield us from hopelessness and depair. We need faith in God and His Providence. And because thousands in the great cities are without the faith, they chafe under the rein of law and pour out their souls in very long.

bitter lament and denunciation. We "Holy Father," writes this enemy bitter lament and denunciation. We should like to hear what a family on the edge of starvation would say to the salaried "expert."

### THE CONSOLATION

They, however, who are journeying to the city beyond the spheres understand in some manner the mis. sion of suffering. It gives us reason; is disciplines us: it is a source of meriting. They hear the words that vibrate in the heart of humanity: Blessed are they that weep and suffer for theirs is the Kingdom of Heaven." They realize that suffering is the sculptor that fashions them for heaven. It is also a balance on which we weigh the worth of the things that pass. And when their eyes are wet with tears and their hearts gripped hard by grief, they know that blessing and consolation come like ministering angels to those who say : " God's will be done."

### DEMORALIZING

Sometime ago the Outlook denounced the magazines and newspapers which exploit women on the physical side. Witness the advertisements and illustrations. The emphasis on the physical grows more emphatic and audacious and its object is unmistakable : semi-nakedness is exploited

illustrations are an insult to women secause they treat them in the lowest plane; and they destroy that modesty which is just as truly the quality of a boy of fine grain as of a high-minded girl. They diminish the strength and happiness of society by diminishing its respect for wifehood and motherhood: for the respect in which women are held is one of the measures of civilization.

### A QUESTION

A reader asks why do Catholic young men choose the frivolous girl in preference to the sedate and educated. We pass on the question to our readers. De Maistre says : " A coquette is easier to get married than a esavante, for to marry a savante s man must be entirely without pride, which is a very rare thing to find while to marry a ccquette one need only be a fool, which is a very common thing."

### THE CHURCH

The Church is eternal and imper ishable because she believes in God because she carries God in her arms and is alone able to give God the absolute need of all peoples to human ity. To destroy the Church it would be necessary to uproof God from the reason and heart of man.

THE RIGHT MARRIAGE Tertullian in the second century writes: "How can we find words to describe the happiness of that marriage which the Church joins together and the oblation confirms, the blessings seal; the angels report and the Father ratifles." This the marriage of Catholics, and not mixed marriage, unblest and hateful, which the Church abhors.

### WORLD'S HOMAGE TO VICAR OF PEACE

Rome Correspondence of Philadelphia Catholic Standard and Times

Rome, October 3.-It is with feelngs of intense satisfaction a Catholic views the frank recognition given by the various powers to the beneficent work of the Holy Father. Ger-many and England lead the way in thanking Benedict XV. for his good offices for sick, wounded and prisoners. Belgium, Austria and Servia do likewise. Only the other day the Republic of Chile conferred upon the Papal Secretary of State the Grand cross of the Order of Merit, because he had been the medium through which the Holy Father wired an expression of the pleasure it gave bim to learn Brazil, Chile and the Argentine Republics had entered upon a treaty of friendship. And now comes forth a French freethinker, one of the leaders of the pacifists of successor of St. Peter. Let me take an extract from his work recently published, a work which will be quoted widely, in periodicals before

of the Catholic Church, "you are adding a sublime page to the Gospel Yeu are applying the Gospel to actual events. What men need is not so much the word on eternity as its interpretation at the present hour. (Mind, the freethinker is speaking) You have given to the world the Gospel of the present moment. Your call must be understood. You wish to invite all friends of peace throughout the world hold out their hands to you to aid in bringing to an end the war, which for a year has transformed all Europe into one vast battlefield. You want all men, whether they be long to the Roman Church or not, to unite with you in a work of perfect charity. I am a freethinker and I am ready. Holy Father, you alone have the magnificent privilege of being able to say, and to see re-echoed by all newspapers and to sink into all minds that which honest souls think. All honest souls—reduced for a year to the servitude of desolating silence—can at least show ou the komage of their gratitude their admiration.

AGAINST IMMORAL LITERATURE

There is a campaign in which His Holiness has shown a deep interest. that presently carried against immoral literature in Italy. It is a terrible thing that to the oor soldiers fighting on the Austro Italian frontier such vile stuff has been distributed to aid them while away spells in which they were not facing death. Already the Prime Minister of Italy has issued strict orders in this regard.

With an eye to the practical issue

Even in the United States Mgr. Tiberghein's zeal has been shown in a practical way in the interests of the Church Extension Society. And at present he has as honoured guests at his residence the Right Rev. Mgr. Kelly, president of the Church Extension Society, who is in Rome on important business. By way of parenthesis I may add I now cease to wonder at the marvelous success of the Church Extension Society of America, for certainly Mgr. Kelly, like Father O'Flynn, has "a wonderful way with him."

### THE MONTH OF THE DEAD IN WAR TIME

Catholic devotion consecrates the nonth of November to more than usual prayerful remembrance of the The second of November is the Commemoration of All the Faithful Departed, and has long been kept in the Church with impressive piety. It is singularly appropriate that, in this dismal time of war, when souls are hurried out of the smoke of battle by the hundred thousand, into the presence of their Creator and Redeemer, the Head of the Catholic Church should extend to all the priests under his jurisdiction the privilege heretofore possessed only by Spanish priests of offering on that day three Masses for the dead.

Ontside of the Catholic Church this privilege will have its full meaning only to the Schismatic Churches like the Russian and other Orientals, who like us, pray for the dead, and to the High Church Anglican, who are trying to lay once more possessing hands on the ancient heritage which was wrested from their ancestors.

"The dead slain in battle !" How often the simple story of the great Jewish military leader, Judas Macha beus, and his solicitude for the souls as well as the bodies of his troops, be remembered in the Catho lic churches on the next feast of All Souls! Ever since the war began, in the Cathedral of Westminster, and no doubt in many other churches, Mass had been offered every day for the dead on both sides of the conflict and without any other discrimina-tion. The battlefield has been the cene of manifold mercies of God May the dead who have already gone forth to the place of refreshment light and peace—may those who will fare forth to that dear country on All Souls' Day, pray for peace with honor and a regenerated world.—Boston Republic.

### VETERAN PRIEST AGAIN A HERO ought to prevail.

WON LEGION OF HONOR IN 1870

After having won the cross of the in 1870 Father Malaurie lived a peace-Algiers, says a dispatch from Paris. The war came, and although over seventy he felt he was still vigorous vere three chaplains in the army to which he was attached and two were Father Malaurie escaped and has been named in the order of

Military Chaplain Malaurie (Jean) of the group of stretcher bearers of the first Division of Infantry, combatant in 1870, wounded at Sedan, has not hesitated to face the fatigues of war given to all the finest example of coolness and courage in bestowing care on the wounded under an intense

Father Malaurie has been proposed for promotion in the Legion of Honour from knight to officer. Edinburgh Catholic Herald.

### POLICE LOSE A TRUE FRIEND

When the Rev. Francis J. Sullivan. pastor of St. Aloysius' Church, New York City, and Catholic Chaplain of the Police Department of the Metrop olis, died the other day, the men of the Department lost a true friend.
Two thousand of them followed the deceased priest to the grave. Bishop Haves, who delivered the eulogy at the funeral Mass, first of all read a letter which was a eulogy in itself from Police Commissioner Arthur Woods who said, among other things, of Father Sullivan: "I have been thinking it over and cannot remember a single instance when I wen hurriedly to see some man who had been shot or otherwise hurt and was in a hospital, without finding Father Sullivan there or else having him appear shortly after I arrived. It made no difference to him whether the man was a Catholic, Protestant or Jew; he was there to give what help one man could give to another in trouble." And again: "there are is serious because it is fundamental; the Catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers which lowers the respect of society

the Catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers of this work is Mgr. Tiberghien, a in trouble." And again: "there are men now in the department who quantities of good literature to the soldiers. One of the chief prometers of this strong and sympathetic of God' and its beneficent effects.

The mitigate its evils. "May I recall, in passing, the truce of God' and its beneficent effects. One of the chief prometers of the men now in the department who quantities of good literature to the soldiers. One of the chief prometers of the catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers of the catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers of the catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers of the catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers of the catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers of the catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers of the catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers are catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers are catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers are catholics have decided to send quantities of good literature to the soldiers. One of the chief prometers are catholics have decided to send quantities of good literature to the soldiers.

Rome, who on explaining details to the Holy Father yesterday received a donation from the Pope on the spot.

Was only a matter of time before they would be guilty of some act that would cause dismissal from the force, we have sent them to Father Sullivan and he has reasoned with them, and labored with them, even going to the extent of patrolling their posts with them at times when he feared the temptation would be too strong for them to resist alone."—Sacred

### IS BECOMING CATHOLIC

RECENT STATISTICS SHOW GREAT GROWTH IN NEW YORK CITY

Commenting upon the birth rate in New York City, where it is shown that, according to nationality, the Catholic birthrate is the highest in the city, the New York Sun said re-

"Another interesting point in this report is of sociological significance, since it illustrates most forcibly the influence of religious training. . In the Summary of Number of Births, According to Nationalities,' the following figures are instructive :

"The birthrate among Germans was 11.61, among the French, 13 45, among English, 17.09, among Irish, 26.95, among Italians, 78.12, among Russians and Poles, 47 62, among Austro Hungarians, 45 93, a thousand

families. These figures show conclusively that parents of Catholic nationalities furnish the larger increment of population in this city. The difference is so large, the average being 49.50 among the Catholic to 14.05 in Protestant nationalities, that it must prove of the utmost significance to the social and political economist, especially if the comparative infrequency of divorce among the former class be considered."—The Pilot.

### CHURCH STANDS FOR PEACE

ARCHBISHOP HANNA'S ADDRESS AT PEACE CONGRESS IN SAN FRANCISCO

At the International Peace Congress, held in San Francisco, Archbishop Hanna delivered a powerful address on "The Church and Peace." The Archbishop said in part :

"In the momentous crisis through which the world is passing, in the final decision of the war which is devastating the earth, the attitude of the Catholic Church must necessarily be largely a determining factor. For in the struggle her children number millions, in the councils for peace they must have large representation, and her guidance will be sought in the adjustment of a cause where justice and mercy and right

### THE POSITION OF THE POPE

"To-night there sits in alittle room n one of the world's greatest palaces Legion of Honour on the battlefield a lonely man upon whom the burden of a world, upon whom the sins of ful life as chaplain at a hospital in men rest oh! so heavily. Of noble lineage, of high place in men's esteem, he is nobler, he is higher than kings and princes by reason of his priestly office. His rule is vaster and full of courage, and so volun-teered as stretcher bearer. There than that of all the kings of earth, and his cause more sacred. The con fines of the earth are the boundaries of his empire, and hundreds of millions of the noblest, the purest, the ruest, the most cultured of earth's sons give to him loyal, faithful bedience. He has been shorn of all temporal sovereignty, he rules in the world by truth, by justice, by kindly mercy, by love. The kings and warring princes of earth listen to his voice, and he has been able where others have failed, to mitigate the awfulness of the present struggle, to obtain an exchange of prisoners, to protect the aged, to give comfort to the wounded and to the dying, to solace the last hours of the fallen, to accentuate the greater brotherhood of mankind in spite of war's opposi tion. In his messages, which go to the ends of the earth, he implore his children to pray that peace may come, for he feels that there are crisis in human affairs when there is naught to do save to get on our knees, as Lincoln once said, and to beg the God of battles in mercy to end the struggle. THE CHURCH STANDS FOR PEACE

"The Christian code begets a spirit that is uncommonly uncongenia with war. The character engendered by the following of Christ will tend to the avoidance of war where there is another honorable alternative, and in the light of Christ war, with its appalling loss of human life, with its appalling loss of treasure, becomes right only when actual aggression akes place, becomes right only when liberty and freedom to develop inerent human rights are threatened or violated, and to prevent such vio

has devastated the land and filled the earth with its carnage, then the Catholic Church has sought at least to mitigate its evile.

ation there is no alternative save

battle. But when in times past war

for women strikes down one of the great safeguards of society. These Rome, who on explaining details to was only a matter of time before the Holy Father yesterday received a they would be guilty of some act that furnish solace to those whom war had rendered useless and outcasts. May I recall the great Democratic revival under the gentle St. Francis, which helped to break the power of the feudal lord, and did more than anything else to stop that bloodshed and pillage for which there was neither law nor right. May I recall the efforts of our Holy Father to bring truce at the last Christmastide and the efforts he is now making to stop carnage before the cup of bitterness overflows.

"And so, traditionally, the great Church stands for peace, and permits war only when in honor aggression human rights can in no other way be guaranteed. In keeping with the same traditions, when war has brought ruin, the Church has tried to mitigate its horrors, and in ways known to herself, to bring combatante to a realization of those things which make in the end for honorable

RECORD OF CATHOLIC TEACHING "If then you ask, does the Ancient

Church stand to day for peace, I can but point to her honorable record through the ages. If you ask, does the Ancient Church do aught to bring peace, I can but point to the action of Benedict XV., and the Bishops of Europe, in the struggle which to day paralyzes the earth. If you ask, does the Ancient Church point the way to a new 'peace of God,' I can tell you of prayer to the God of battles, I can tell you of her dectrine on the value of human life, of man's mighty dignity and mighty place, and in the light of that doctrine, I can point triumphantly to the teaching of her Doctors, in accordance with which war is unjust when carried on save for national honor, national integrity human rights. I can point to her traditions in accordance with which all the kingdoms of earth, and all earth's treasure can not compare for moment to the loss of human life and the value of the human soul. If you ask, can the Church to-day help actively in restoring the world to the pursuits of peace, I can but tell you that she has no territorial interests nor does she ask the freedom of the seas for her galleons; that in her there is no distinction between Greek and Barbarian, Slave and Free; that her children of every nation are national in the sense of being patriotic, not because in matters of faith and of principle they are separate from Catholics elsewhere; that her influence, in accord with her teaching will make men value less the things that pass, value more the things that must remain—justice. right, mercy, helpfulness, love -and that when men really value things of earth in accordance with her standards, and not till then, will there dawn that day of peace for which we pray, will there appear that vision of brotherhood for which we long, and for which this magnificent assemblage stands as a power ful witness."—The Monitor.

### THE POPE'S HUMANE EFFORTS

Our Holy Father the Pope conpending the arrival of that wished himself with work for the ameliora tion of war conditions. His heart i with those who are suffering in this great upheaval of the nations, and in every way possible he is endeavoring to mitigate the horrors of the struggle. The Osservatore Romano announced, Oct. 25, that the Pope's appeal to the belligerent nations to grant a complete rest for all prisoners of war on Sundays has been successful. The belligerents, who hitherto have allowed a weekly rest day, have new fixed on Sunday so that all war prisoners can attend religious services.—Sacred Heart Review.

### THE FAITH IN ENGLAND

We read in the Catholic Times that Father Fabian Dix. O. P., concluded a recent course of sermons or The Mass" by most encouraging words on the situation of the Church n England to day. Concluding his

address, he said : It has been God's good will to set the faith once more in England, and once again the lamp burns in the sanctuary before the tabernacle of the All Hely, and once more Holy Mass is offered day by day through the length and breakth of the land. Time has wrought a great change, and we see wonderful things in our day. Almost on the very spot where the gallows of Tyburn stood in its grim nakedness to receive the tor-tured body of many a priest dragged there on a hurdle amid the jeering of the mob, there stands a convent is made up of human beings; its grim nakedness to receive the torwhere day and night the nuns of St. inspiration and authority are divine. Benedict's Order pray before the And humanity has been weak even Sacred Host, while the descendants in the Church of God, but immeasurof those who were most strenuous ably weaker outside it. That is the in uprooting every vestige of Catholicism now clothe themselves in vestments, and, in good tath, though pitifully mistaken, etrive to offer a land the states with which it has held a relationship.—Bird S. Coler ("Two and Two Make Four.")

sacrifice which they do not possess, and to adore a Presence which is not there. The Catholic and Roman Church goes on her way in the con sciousness of her power, in the glory of her faith and sacraments. Time puts no wrinkles on her brow; age can not tarnish her brightness. She lifts up her voice and cries out to her children in sheer gladness of heart, for in that heart she wears a priceless jewel and that pearl without price is the Blessed Sacrament.

### STILL MORE ANGLICANS ENTER CATHOLIC CHURCH

CONVERTS FROM CHURCH OF ENGLAND'S MINISTRY CONTINUE TO FLOCK IN NUMBERS TO MOTHER CHURCH

London, England, Oct. 16 .- Scarce

a week passes without the chronicle of one or more important converions to the Church. Two more Apglican clergymen have been re eived, and once more Downside Abbey is the place of their reception. They were in charge of High Anglichurches, one in London-all Saints', Margaret street, and the other in Bristol. Their names are the Rev. R. P. Phillips, B. A., of Cambridge, and the Rev. W. Moor, B. A., of Oxford. Both are young and being without encumbrances hope to make their studies for the priesthood. New churches also continue to arise. At Teckmondwike, Yorkshire, a costly one has just been erected, and at Rosyth, the great Scottish naval base, ground has just been secured for a church and schools. The church which Cardinal Bourne opened on Wednesday at Golders Green on the feast of its dedication—St. Edward the Confessor-marks an epoch in size and of pre-Reformation architect ure. Another new church has been opened at Pinner.

### DENOUNCES SECTARIANISM

We are glad to give additional publicity to the following extract from a sensible letter written by Dr. Gaylor, Protestant Bishop of Tennes see, to the Living Church, (Episcopal:) "I am not ashamed nor afraid to call myself a Protestant Churchman : but I do refuse to be numbered declare that the two hundred and forty millions of Roman Catholics that is, more than half of all the professed Christians in the world-Panama Protestant Conference. The promoters of the conference say in their published circular: 'This will be a brotherly conference as to how the needs of Latin America can be most effectively met by the Gospel of Christ; but it does not say 'We have invited the authorities of the Roman Catholic Church to participate in conference.' On the contrary, they seem to assume the irreligion of all Roman Catholics and say, America is without true religion.' I am no lover of the Roman Catholic system and its Italian traditions, God forbid: but I am glad that I am not a member of a conference which starts out with a vision so narrow and so sectarian."—St. Paul Bulletin.

### METHODIST'S VIEW

It is quite possible to differ from

the Catholic Church upon points of

every fable that political animosity

doctrine without accepting as tru

has invented to discredit it. be better Protestants, I think, for being fair. It is by no means nece to my Methodism or another's Presbyterianism that we shall believe there was a Pope Joan; when there was not a Pope Joan; that we shall believe a religious spirit was responsible for St. Bartholomew's massacre when the real impelling force was secular and political. Nor need a man be now unduly excited over the right of Henry VIII. to a divorce, or the question of Tudor or Stuart on the English throne, to be a devout and righteous member of the Church of England. Those old questions have hardened into history; they are no longer questions : they are facts. Mary Stuart and Elizabeth Tudor have gone to God, who has judged between them, doubtless; the Guises and the younger Bourbons—and the older, too,—have long since been laid in sepulchre; Philip II. is of less real importance than little Johnnie Jones who is playing outside the window. enough of our own without clinging to those we can never solve because the Lord in His own way solved them long before we were born. Let us not forget the past, but let us look at the past as we look at the present;

### CATHOLIC NOTES

In Glasgow, Scotland, on a recent Sunday, 10 000 boys marched through the streets of that city, as members of the Catholic Guild.

On a recent Sunday Cardinal Gib bons confirmed at Holy Comforter Church in Washington, D. C, 320 children and 30 adults. Of the latter 22 are converts from Protestantism.

The remains of the famous Florentine painter, Fra Angelico, who died in 1455, are believed to have been found in the Church of Santa Maria at Florence, according to a Rome dis-

In Bengal the Jesuits have converted at least 100,000 natives in the last twenty-five years. In China and Africa there are fully 1,100,000 persons under instruction for Catho-

Cincinnati will establish a Catholic Young Men's Home, which will be generously supported by 300 representative men of that city who have pledged themselves to that effact.

The National Society of Colonial Dames has commissioned Sr. Melva B. Wilson, a new York nun and of Cincinnati, to design a memorial ial period from 1607-1776.

The nuns in Italy to the number of 8,000 are caring for the wounded at the front and in the military hospitals ; like those of all the belligerent countries, and like those whom Americans of fifty years ago remember in the same patriotic service in the sad days of our Civil War.

A strange feature of a fire which destroyed the Catholic Church in Hewlett, Long Island, is the fact that although the altar was destroyed, a large wooden crucifix resting on it was not touched by the fire. It is not known how the fire started. The loss is estimated at several hundred dollars.

The sad intelligence is cabled that when a Zeppelin airship was destroyed between Ghent and Brussels by British aviators, the air-craft fell, landing on a Catholic orphan asylum, killing two Sisters and two orphans, and injuring many others. The Zeppelin crew of 28 men lost their

The Gilbert Islands are ministered to by 22 priests, 14 brothers and 18 sisters. Since 1888 nearly 20,-000 people have been baptized. The death of 4 priests from hardships and fever on the scattered islands are 'devoid of true religion;' and yet are bearing fruit in the rapidly growthis is the avowed attitude of the ing Catholic communities. The average conversions are about 300 a

The Holy Father has conferred upon Alderman McCabe the Lord Mayor of Manchester, England, the Knighthood of St. Sylvester. Manchester has decided to organize a testimonial to Alderman upon his retirement from office after two years' service. A representative committee has been formed to further South the proposal.

With the approbation of Cardinal Farley of New York, the Knights of Columbus of that city have begun a campaign for funds for the erection of a great central building to serve as a Catholic headquarters for Cath. olic societies in the metropolis. It is intended that in the new building social and educational activities somewhat on the line of the Y. M. C. A., will be carried out.

The Rev. R. P. Phillips, B. A., Queen's College, Cambridge, and Ely Theological College, curate at St. Michael's, Twomile Hill, Bristol, and formerly holding an Anglican curacy near Leeds, and the Rev. Wilfred Moor, B. A., Oxon., curate at All Saints', Margaret Street, London West, were received into the Catho-lic Church at Downside Abbey, Bath, ecently says the London Catholic limes.

The entrance of Italy into the War has resulted in the closing of nearly all the religious institutions of mer in that country, according to the Rev. P. Joseph Rhode of St. Louis, professor of sacred history in the College of St. Antonio, Rome, who arrived on the Royal Italian liner America from Naples. He has been recalled to this country to take a chair in a Cleveland, Ohio, college. The action was caused by the mebilization in Italy, which includes all men between eighteen and thirty-six years. The institutions which have been closed do not plan to reopen until the end of the War.

Mr. Edmund Granville Ward, eldest son of the late W. G. Ward— "Ideal" Ward of the Oxford movement-died in London, September 2, aged sixty-two years. His brother, Monsignor Ward, president of St. Edmund's college, administered the last sacraments two days before he died. Mr. Ward was very generous towards Catholic charities. He had spent 10,000 pounds on a new wing for the college of the English Benedictines at Doual. This, however, was confiscated by the French gev-ernment in 1903. Mr. Ward was a

### CARDOME

A ROMANCE OF KENTUCKY

BY ANNA C. MINOGUE CHAPTER XXIX

After reading the note that Virginia had written, General Morgan went to where Hal sat, and, laying his hand affectionately on the bowed young head, said: "My poor friend! I would give much to have spared you this!" for the greater than brotherly love Hal entertained for Clay Powell was known throughout Morgan's command. "But," went on the Gencommand. "But," went on the General, "something may have happened to delay the execution. Does not Major—Mr. Davidson live in the vicinity of Georgetown? If he is there, he will not allow that terrible crime to be committed, for I know at he has it in his power to preven ately for Mr. Davidson's, and if you are in time, tell him that I said he must save Clay Powell. When Colonel Powell is free, come with

In silence, for his heart was too full for words, Hal parted from his general, and the true souled Captain Hines, and started for Willow-wild. The words of Morgan had not awakened hope in his heart, for too well he knew the relentless character of Howard Dallas : and as he recalled all the misery that man had ought to him and to those he loved, he again raised his hand toward

eaven and swore to avenge it. The night was far advanced when he reached Willow-wild. Come right in, Mistah Todd!"

exclaimed the old negro, cordially, on recognizing his visitor. "Marse is gone to bed, but I'll call him up, an' den I'll look aftah yoh hoss." He led the way to the library and lighted a lamp. A few coals still glowed on the hearth, and when on ese the old servant threw a baske of chips and pieces of wood, the red flames quickly leaped up; and standing there in the light and warmth, though scarcely conscious of either, Hal impatiently awaited the arrival of the man he had come to look upon as the good genius of Clay Powell's life. In an incredibly short time the library door was flung open, and Mr. Davidson, with his long Breckinridge cloak enveloping his tall, spare figure,

was in the room.
"So you were one of the number!" he cried, reaching out his welcoming hand. "I'm glad, very glad. How many were with you? I never heard of anything more clever than Morgan's escape! But then there was never such a clever man as John Morgan. Where is that man of men ?"

Under this fire of talk Hal instantly reached the conclusion that the worst had happened, and that Mr. David son was thus seeking to postpone its recital or draw his own thoughts from

"I left him in Ludlow," replied Hal, answering his host's last ques-But he does not intend remain

ing there any length of time, I hope?" cried Mr. Davidson. "When we parted this morning, it was his intention to start for the South immediately. By this time he ought

to be out of Boone County," answered

Who is with him ?" "Captain Hines," replied Hal; and for the first time it occurred to his listener that those words and that voice were not what he expected from Hal Todd, after such a remarkable escape from prison. He drew near

out." He turned and rang the bell.
"Get some supper for us, Jack," he said, as the servant entered, adding, He turned and rang the bell. "And bring me my slippers. It's odd," he went on to Hal, "how effectively things get away from us when we're in a hurry. I could have sworn that I left my slippers by the side of the bed, and yet when Jack called me I couldn't find-" But Hal had sprung from his chair.

Mr. Davidson, I can't stand this ! I'd rather know even the worst than

endure this suspense."

Mr. Davidson looked upon the speaker, too surprised to answer him for a moment; then he said, for the words and manner of the boy had filled him with a vague fear : Let us wait until you have had

some refreshment. We can talk of those things afterward." I can not!" cried Hal; " if he is

dead, tell me. Then get me a fresh horse. Morgan must not wait for me Mr. Davidson was now convinced

that the boy's highly pitched mind had given way under the excessive rigor of prison life, and supposing that the disordered brain was filled with imaginings of his father, he

said, soothingly:
"Oh. no! He's not dead. On the contrary, he is quite well and is back

Hal looked on him, then broke into a harsh laugh.

"I'm not mad, Mr. Davidson," he said calmly. "I was not asking about my father, but Clay Powell." Oh h !" exclaimed Mr. Davidson.

" How did you hear about his trouble? I see, Miss Castleton left word for at Ludlow." Then he sprang to his feet, and going to the mantel, leaned an elbow on it and gazed darkly into the fire, as he said : " He dead. He will not die the death that Mrs. Powell prepared for him. He is to be saved to-morrow night. But the price paid for his awful. The next morning Virginia marries Howard Dallas."

Hal staggered back as if he had re-ceived a blow across the face. For a moment he gazed silently at the speaker; then he cried, bringing down his hand with violence on the back of the chair:

"By God! She won't. I'll kill him first!" and as his listener looked upon the pale, set face, he realized that the words were not spoken for more effect.

mere effect.

The servant now entered with the slippers, and as he warmed them before offering them to his master he saked :

he asked:
"Do yoh want de suppah in here,
Marse, ur in de dinin'-room? De
flah's gone down in the dinin'-room,
but I kin light it up in a jiffy."
"Bring the supper here, Jack," he
said, and as the servant left the

room, he turned to the young man and replied to his angry words : and replied to his angry words:
"Only his death, or hers, can prevent that marriage, for Virginia has given her promise. It she had not done so, or if she were to retract it now, nothing could prevent Clay Powell from being shot at the Park gate at sunrise the day after to mor-

"General Morgan said that you could, that you have it in your power to save Clay from death," interrupted

General Morgan does not under stand the present situation in Ken tucky," replied Mr. Davidson. "The tucky," replied Mr. Davidson. "The civil authority is entirely subservient to the military, and Howard Dallas is one of those who guide its operations. If I had only Mrs. Powell to reckon with, I might use the power General Morgan alluded to that there is also Howard Dellas. the power General morgan annued to; but there is also Howard Dallas. No, only Virginia's sacrifice can save him, and she is making it grandly. Her period of endurance will not be long, I think"—and his voice seemed to grow glad—"for she looks like a dying woman. One more innocent sacrifice must be made to complete the series of crimes that Walter Powell unknowingly inaugurated when—" but he paused abruptly.
"I have never sought to draw the

the tragedy that was enacted here," said Hal; "but now I ask, believing that I have the right to do so, why has Mrs. Powell pursued Walter Powell so relentlessly?"

"Because he loved Mary Clay. Contrast your highest image of womanhood with Mrs. Powell, and then tell me if there is not an excuse for a man, half poet, wholly idealist, making the mistake he did—for a mistake it was, as he learned after-ward to his bitter sorrow. That Mrs. Powell, then Angie Kertridge, loved Walter Powell she never denied. She proved it by saving him from death." Mr. Davidson walked across the floor, and when he came back to the hearthstone, he said, in a voice that sounded strange : " Those wooden hands she wears replace as beautiful a pair as were ever given by nature to woman, and she sacri-ficed them for the man she loved."

For a few minutes he gazed thoughtfully into the fire; then he continued: "Among the suitors for the hand of Angie Kertridge was an Englishman. Kentuckians had little love for Englishmen in those days, with the memory of Raisen massacre fresh in their minds, and this one made himself especially objection able to Angle Kertridge and her friends by his persistent efforts to force himself on our society. One Christmas night there was a party at the Park, and though uninvited, the Englishman was there. I can believe that his persecution—for it had now come to that—made Angis Kertridge beside herself with anger and hate.

"Before the evening was half separate herself so completely from her aged parents. She was the most kindly. "You look completely worn off the library where a few of us beautiful woman I ever saw; the were smoking and cried: 'Of the many who call themselves my friends is there not one who will relieve me of the presence of that hateful, in sulting Englishman?' At the words every man there sprang to his feet. But Walter Powell was at her side first. 'Where is he?' he asked, be-tween his teeth. 'Here!' said the Englishman, who had followed her to the doorway.

"Powell went to where the Englishman stood, and said: 'You will apologize to this lady and leave this house immediately,' 'I will not!' re-turned he. 'Then I denounce you as a villain!' cried Powell. 'You lie!' hissed the Englishman; whereas Powell struck him across the face. The next morning, in that woodland pasture which divides Willow-wild from Cardome, those two stood face to face in deadly conflict. The Eng. lishman had insisted upon swords. Walter Powell could have laid his adversary at the first shot with pistols, but he was less skilled with the Englishman's weapon. Ken-tuckians seldom settle their disputes after the European method. Yet I doubt not he would have come from the conflict victor, were it not for an accident, insignificant in itself, but a potent factor in shaping the desting of those who, invited and uninvited were in the wood that morning. The day had come in with a misty rain, and the dampness had taken the slight stiffness out of Powell's linen cuffs, which, after the fashion of the day, lay back from the wris over the coat sleeve. The cuff gradually crept down over his hand. We saw it was troubling him. His adversary saw it, too. Powell could

not ask for time ; to continue was to

invite defeat: so he deliberately lifted his left hand to thrust the re-

factory piece of linen. A gentleman would have scorned to take advantage

of the moment, but the Englishman

was a cowardly cur. Quick as a flash, his sword was in the air, then,

in a downward stroke straight for Walter Powell's heart.

"How she came there unobserved we never knew, but Angle Kertridge's beautiful white hands flashed be-tween the sword and Walter Powell's tween the sword and Walter Powell's breast. She aimed to catch the sword; instead—oh, my God!" and the speaker sprang to his feet and began to pace the floor—"the horror of it! when one of the girl's hands fell to the ground and the other lay on Powell's white shirt front, a mutilated mass of bleeding flesh!"

He came back and dropped into his chair, and Hal saw that his face

was white as snow.

"I have never been able to recall that morning, my young friend," he said, after a pause, "that all its dread does not break on me all its dread does not break on me father. and overpower me. Your father sprang forward and took her in his arms, while the physician began to examine her hands. The duellists had dropped their swords and stood gazing at each other; then the Eng-lishman turned and slunk out of the wood, while after him rang Angie Kertridge's voice, as she cried, 'Coward! coward! coward! I have only to shut my eyes and listen, to hearthat woman's voice as she uttered that word. It has rung in my mind all these years, and Lewis Castleton told me a short time before he died, that memory had the same trick of repeating it for him! and I doubt not but your father and Walter Powell have heard it break unexpectedly across many an hour's silence. Her voice seemed to fill the whole wood, and when it ceased, as she fell into unconsciousness, it appeared ten thousand tongues took up the word, that every twig on the trees began to repeat it. We carried her home. One of the most skilful surgeons in the East was sent for, but nothing could be done for her, and the mutilated remains of her once beautiful hands were removed and wooden ones substituted. And with he taking on of those wooden hands. the whole nature of Angie Kertridge underwent a change. Society no longer went to the Park, and the father and daughter rarely left their

"But what of the Englishman?" interrupted Hal. "Did no one find him and give him the dog's death he

deserved ? "He disappeared," replied Mr.
Davidson. "Years afterward he ventured back, and was challenged by
Howard Dallas's father, who had loved Angie Kertridge, and whom she, perchance, would have married if she had not given her heart to Walter Powell. It was swords again was a widow that day. And here we have the reason for Mrs. Powell's fondness for young Dallas, and I firmly believe that she brought Miss. Sears to the Park with the avowed intention of making her her heiress to give Dallas an opportunity to come into the possession of her great wealth. But love of revenge is stronger in Howard Dallas's heart than love of money! so she will be defeated in her aims.

"With Lewis Castleton," continued

Mr. Davidson, coming back to his story, "Walter Powell went the next summer on a visit to the home of Claude Clay, whose daughter after-ward became Castleton's wife. It was there he met Mary Clay. She was the child of poor but respectable parents, whom she helped support by her needle. Related to this branch her needle. Related to this bran of the Clay family, she was given the place of daughter of the house, and was welcome to remain with them as such; but her independent spirit forbade her becoming the recipient of their charity, even if her affectionate heart would have permitted her to best I ever knew. Many of the wealthiest planters of the Blue Grass would willingly have become her suitor, but with her fine pride she neld, herself aloof from every advance of theirs, until she saw Walter Powell. Theirs was a perfect affinity of souls; but he felt that he was bound, in a manner, to Angie Kert-ridge, and Mary Clay bade him re-member that the way honor points is the one a man must ever follow even though it leads to the heart's death. But some evil tongue went before him to Angie Kertridge with pudiated his claims upon her and almost immediately afterward mar-ried his father. And then! Walter Powell was a fool! a fool!" he cried, stamping his foot on the broad hearth stone, "although he thought it was I who lacked sense, if he did not believe me a villain. I warned him not to marry Mary Clay. I told him that I saw an evil influence threatening him and her, but he—I could laugh at his dreams if I had not seen his sorrow, yea, I experienced it! -he thought Angie Kert enced to:—Be tabugat Angle Retridge's action was the outcome of a magnanimity that he had scarcely deemed possible in woman, and revered her for it. One year of happiness she allowed him—Boy," he broke off, "if it were not for the good women we have known and loved, which one of us who has experienced, or seen the cruelty of her sistersand what man has not?—could ever look upon the face of a woman with a sentiment of respect?—After that year," he continued, "he saw the

deemed so noble and magnanimous!" Here the servant entered with the tray and silently the master watched him, as he drew the round table toward the fire and placed on it the white cloth and napkins and laid the white cloth and napkins and laid the dishes in their places, neatly, deftly, and noiselessly. But when the table in such a conflict, the white man of ia's influence with the jailer."

true nature of the woman he had

was ready the instinct of the gentle-manly host asserted itself over the paralysis that seemed to hold his brain, and he said, rising:

"You must be almost famished, my young friend, after your long ride? and he courteously drew up a chair and bade Hal be seated. The sight of the palatable food was not withou s effect on the boy's healthy young ppetite, and the viands Jack's wife

had prepared were eaten with relish.
"I hope that the gratification of my appetite will never become even one of the objects of my life," said Hal, lifting to his host the first smile that had illumined the pale face that evening; "but to own up to a truth, there have been times when I felt that I'd do almost anything but take the cath of allegiance, for a meal such as we used to have at Cardome."

"I heard that the fare at Columbus was quite above the ordinary prison food," remarked Mr. Davidson. "I am not able to set you right on that subject," said Hal, a little dryly, "as it was my only experience of prison dist. If there is worse, then I don't want to run across it. But wasn't thinking of prison days alone.
We've had it hard for the past two
years. Some days we would have
only three ears of green corn apiece,
and as that had to be divided with our horses, you can readily see why we 'Rebs' do not look as if soldiering were a profitable occupation. Some

'What would you do then ?" "Hook our belts a little tighter and give thanks for our tobacco," he replied lightly. "Isn't it a marvel to you," he then asked, laying down his fork, "how our army has held out against such terrible odds and is not

"It will never be conquered," re-narked Mr. Davidson. "Defeated it marked Mr. Davidson. is sure to be—nay, don't interrupt me, my boy, but eat your supper! I am Southern to the heart's core and would have been with you, if I could forget Buena Vista and one who fell there. Still I can not close my eyes against an apparent fact. Yes, for all this bravery and loyalty and en-duvance, than which the world has never seen greater, the Confederate army will be defeated. Nothing gained, absolutely nothing, and all lost! Liberty and independence are making their last fight in the land where Washington enthroned them; and it will be a futile one ; except to show to future ages that in the American nation were man whom greed and corruption could not con taminate, who believed in the funda-mental principle of their God-in-spired doctrine of human rights, and were willing to die for that belief rather than live without it. The North will be victorious. She will save the Union, and as time wears on the South may come to think that while defeat was not best, still there might be a worse fate than submis-sion to the Federal Government But this victory of the North will make the Republic take a backward step, and it is doubtful if she will ever regain her old position. We can now wrest the Canadas from England, if we are big enough, and force Mexico and the islands of the West Indies to the West Indies to the West Indies to acknowledge the suwe can become an imperialistic na-tion, without the stability of monarchical government. The conques direction; the rest may logically fol-low. A not less terrible menace to the nation's future is in the very end for which the North claims she fights —the emancipation of the negro. Freedom and the franchise of the freeman are his, and they will be like fire brands in the hands of a

"Never was a nation confronted by such a situation as is before ours. Countries have had slaves and have set them free, and they have lived there harmoniously afterward; but slaves and masters were of the same race, or not of those so hopelessly apart as the Caucasian and the African. In Mexico and the South American States and the Atlantic islands the Latins solve the race question by intermarriage with the natives. What is the result? At home the Spaniard fills the world with the glory of his genius in every With the glory of his genius in every realm of art; what has the offspring of Spaniard and Indian done for his part of the agreement, she repudiated his claims more here. union is rarely found between the Anglo Saxon and an inferior race angio saxon and an interior race—
is absolutely impossible in this
country with the negro. That the
African will ever be the intellectual
equal of the race of his former master is improbable, and generations of education will be necessary to take him out of his childhood of the mind. And that his present mental inferiority is such let no man dare to blame the South. If we helped bring him to slavery, let it be remembered that we brought him from savagery, cannibalism, and idolatry into civilization and Christianity. While his growth intellectually will be slow, numerically it will be rapid, and he will become a power to be reckoned with, but in such a manner as we would deal with a child, who has in his hands the means to destroy our dearest possessions. His disfranchisement by States is a direct violation of the law that madly thrusts into his ignorant hands the freeman's right; but it will and must be done, if the white race would preserve itself in Southern localities. He will be strong enough as he has the right, to resent this; and then behold the horror of a race war! Think not that the North will then be with the

the North will be by the side of the white man of the South; and exter-mination or banishment will come to the race that the North is now, as she has been for nearly four years, shedding the best blood and deso-lating the fairest portion of the land to make the equal of the superior race, contrary to the decree of the Almighty God, Who declares in Holy Writ of Ham and his descendants, The servant of servants thou shalt be !' And God's word is immutable Oh, my unhappy country!" and he lapsed into a silence which Hal did not break.

Afterward, when the servant had removed the dishes and Hal had lighted his cigar, Mr. Davidson, without any introduction took up the previous conversation where he had

negro.

After that year began her diabolical work. As the old man had disowned Walter for marrying Mary Clay, the young couple were poor enough. The husband taught school in Paris. But they were supremely happy, and when a son was born to them, their cup of joy overflowed. When the news of the child's birth reached Willow-wild, Angle despatched her own waiting woman to Powell's, ostensibly to nurse to Powell's, because, the young mother; actually to poison her. My God!" the speaker the floor as he went on: "shall paced the floor as he went on: "shall I ever forget the anguish of that hour when I reached their little home to find her in her death agony! The face of the diabolical negress beaming with joy, betrayed the dread cause; a biscuit, glittering with ground glass, which I found, con-firmed it." He came back to his chair, and sinking into it wearily.

gazed for a time into the fire in

silence. "In consequence of that could have frustrated the diabolical plot if I had heeded, in time, the intuition or knowledge, or whatever you wish to call it, that warned me danger was threatening her—and events which followed, my life was blighted, ruined. I hid it in oblivion. I swore, while her death remained unavenged by man-for Angie Powell had one friend who stood between her and my justice, and he was more powerful with Walter Powell than I —I should hold no communication with men. The fulfilment of that yow saddened the lives of those loved me, broke the holiest of ties, the dearest of friendships. My only son fought under me at Buena Vista and not until I found him dying on the field did I reveal myselt to him.
My young daughter in law, since her
widowhood, has had to bear the
great weight of care that large states entail, do work for which she is unequal-care and work both I have a grandchild who has mine. I have a grandchild who has never looked upon me with a knowledge of our relationship. I am as one dead to society. Men call me a fool. But I can not live among them, when they let her murderess go unpunished. I have lived only because I know that Angie Powell's because I knew that Angie Powell' revenge is not complete while Clay Powel 1 lives to bless and cheer his father's life. Hitherto, because she fears me, the great question was which life would last longer, hers or mine. But the war gave her all the opportunities. She would have been victor again were it not for Virginia.'

The name brought Hal's thoughts back from the horror of the past to the misery of the present. He flung his cigar into the fire, as he said:

"Virginia shall not do this. I will save her, I repeat, if I must kill him to prevent it! I could with less re-morse look upon Howard Dallas dead by my hand than upon her as his—" Hal," began Mr. Davidson

nothing rash. All the evil that we cause ourselves and others come scause we act without forethought permit ourselves to be carried on by the quickly expended violence of a passion. Would Virginia thank you for a release from her promise if it came through a murder done by your hands? Her few days will pass more serenely with the knowledge that her sacrifice brought life to her friend than they would in freedom from this promise, with the spectre of a crime, done for her, throwing its presence over her way. One must be sacrificed, and remember, she is

"Tell me about it," said Hal. "A few days ago one of Mrs. Powell's servants was killed, and she demanded retaliation from General Burbridge, which he accorded her As Howard Dallas is her assistant one of the two Confederate soldiers that are to be shot because some one a prowling negro probably, killed her servant, is Clay Powell. But she, shrewd as she is, does not know her ally, and Howard Dallas has no hesitated to betray her confidence in him to gain his own ends. He sent Virginia word that she could save Clay Powell by marrying him. As I said, she has accepted the condition, and Powell will be freed to morrow night. The jailer will leave his cell unlocked and furnish him with a key to the outer door. Before the authorities are notified, the jailer will file away the bars of the window to give the impression that the pris oner escaped in that way. Powell's horse will be waiting for him. With the boy, Job, he will go to Frankfort, where friends will get him off to the South. Job will return with a letter to Virginia, announcing his safety. I need not say to you that he knows nothing of the price paid for his free-dom. He would die a thousand deaths rather than to permit her to

save him at such a cost. He thinks his release is entirely due to Virgin.

Hal's head was bent in thought, but he now lifted it, a glad light in

his eyes.
"If some one else were to give Clay Powell freedom, would not that release Virginia from her promise?" he asked.
"Certainly," replied Mr. Davidson.

"Then," cried Hal, rising, a bright smile on his young face, "Howard Dallas does not marry Virginia the day after to-morrow!

TO BE CONTINUED

THE WAY, AND THE TRUTH, AND THE LIFE

Anna Rose in the Missionary

"Kate," John Lorrimer said one orning to his invalid daughter, "it is Sunday; suppose we go to

'Very well," she replied, "to which

"The Catholic Cathedral," he at once responded. "There will be High Mass to day, and the cereonies are most impressive. But first I must explain to you just what Catholics believe in regard to Mass, otherwise everything will be meaningless to you. I myself experience no difficulty in accepting the doc-trine of the Real Presence, though other things in the Catholic Church I do not care for ;" and he clearly explained said doctrine.

Very slowly, for Kate walked with crutches, father and daughter then proceeded to the nearby Cathedral. proceeded to the hearsy Camedral.
Kate's beauty-loving soul was
thrilled by the music, the ceremonies,
the magnificence of the church
itself, and she realized that it was all just a setting, as it were, for the Real Presence. It was then the de-sire came to her which, through the years of trial that followed, never faltered: she would like to be a

Catholic.
Mr. Lorrimer was glad that Kate liked the service. Later he told her of a plan he had in mind for her—of placing her as a boarder in a convent school. He was away so much, and kate and her step-mother were not very congenial, so the girl readily accepted the idea. Before Mr. Lorrimer left C—— again (as it was necessary for him to do in a short time) he had the activation of time) he had the satisfaction of seeing her happily settled at St. Mary's Convent.

From the first Kate was well pleased, and she realized that these people did not shrink from her on ecount of her affliction, while Father Long, pastor of the church across the street from the convent, went out of his way to show her kindness, and became her friend. Remembering her father's explana-

tion, it was with great devotion that Kate heard Mass; at first on Sunday -later on, as its beauty grew upon her-every day. But this could not satisfy her for long : she must be a real Catholic. Father Long, to whom she confided her desire, told her she must have her father's conent before he could give her any in struction. Kate knew she could better manage her father in a per-sonal interview than by letter, so she must wait for his return from one of his long business trips. At last he arrived in C—, and on his first visit to her, Kate told him of her desire. A shadow crossed his face. "Kate, dear," he said slowly, "would it not come between There would be confession, and you know I do not like it. We have been very close to each other; nothing has come between us—but I am

afraid this would." "No," she answered quickly, "I

He considered the matter gravely. Without doubt Catholicity would be a source of happiness and consolation to his invalid daughter, at least, as long as her surroundings were Catholic. But should circumstances place her among his own relatives. she would not experience much joy in the practice of that religion. Yet in the practice of that religion. Yet such an event was only a possibility; as long as he himself lived, he would gladly help Kate to practice her Faith. He would probably live longer than she, he reasoned, inas-much as he was strong, and still in the prime of life. Kate, on the other hand, was very delicate. So he gave his consent, and the instructions were begun. Three months passed. One day Mr. Lorrimer came to Kate with bad news. His headquarters had been changed to the city of S—. She must be ready in a few days to accompany him. "I wonder," Kate sighed wist-fully, when he had told her, "it Father Long would baptize me be-

fore we leave."
"I'd hardly advise it," her father replied. "You do not really know much about the Catholic religion as yet, and it's something, Kate, you can't pick up and then drop again, like Protestants do with different religions. If you become a Catholic you are supposed to remain one

To Kate's surprise Father Long was of Mr. Lorrimer's opinion, and despite her pleadings, refused to baptize her. "Doubtless at some future

tize her. Doubtees at some future time you will resume your instruc-tions," he told her. "No," she responded despairingly, "I feel sure that unless you do so now, I never will be baptized." "There are other priests in the world besides myself," Father Long

assured her, but no answering smile was seen on her lips.

was seen on her lips.

For some time after that Kate's life was unsettled. In S—they stayed at a hotel, and sometimes, when his trips were not too long Mr. Lorrimer took her with



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him, always accompanying her to Mass on Sundays. But at length he began to look about in 8—for a place where he could leave Kate in comfort during his long absences. Finally, he decided upon a convent where she could board reasonably. Truly, it was situated in an undesirable part of the city, but he did not intend that the arrangement should be permanent. In the meantime she had her beloved daily Mass.

Months passed and Kate began

had her beloved daily Mass.

Months passed and Kate began considering the possibility of resuming instructions, but dreading another change, she hesitated to do so. Her father continued to take his long trips on business, never failing, however, to write her frequently. Therefore, when he went south with her step mother, and did not write her for some time, she became extremely anxious. Then, as a seemingly uphearable gross, came the ingly unbearable cross, came the news of his death. Her Uncle Henry,

residing in the neighboring town of L.—, came personally to S——
to acquaint Kate with her father's wishes regarding her. His death had been sudden—by an accident—but he left a letter addressed to his brother Henry, which was to be de-livered in case of his death.

Kate had a life interest in a small farm. It was her father's wish that she make her home with his sister Elizabeth, or his brother Henry. To the latter especially Kate's affairs were entrusted. Should the suggested arrangements of making her home with his relatives prove unsatisfactory, possibly another could be made for placing her in an instiution, preferably Catholic, as Kate was accustomed to Catholics. This
was all, and her uncle would take
her with him to L——. Kate was ready, at the least sign of affection from her uncle, to love him for the sake of her father, but she was re-pulsed and hurt when, in their jourinformed her that anything he did for her was because his brother Jack had seked it of him, because she was his daughter. She must try to be satisfied to live with her Aunt Elizabeth, who resided on a farm some miles out from L-This arrangement would mean a great saving of money, and, of course, she must give up her Catholic no-

Kate arrived at her aunt's home. After she had received the greetings of the household, her aunt remarked. as she was about to show Kate to her room, that perhaps she would be too tired in the morning to attend church. If not, her cousins would gladly take her with them. Inno-cently Kate asked, "Is there a Cath-olic Church I could attend?" She saw the look of horror spread from face to face. At once her aunt spoke and with an accent of finality: "My dear, the Catholic Church in L — is impossible for you. The worst class of people go there farm hands, and rough laborers. It

Just why it was no place for her because of these things Kate did not derstand, and one of her cousins, endeavoring to explain, puzzled her further. "The priest is not any ahead of his flock," he was saying loftily, while Kate listened fearfully, expectant of some grave charge against the clergyman. "I've seen him myself, more than once, standing on the corner outside the saloon. Kate waited, but this was all. "Out side the saloon?" she repeated blankly. "Yes," was the somewhat sharp response, "surely no place to

is no place for you."

be idling away his time. Probably he was waiting for some one," Kate said serenely. Turning to her aunt she continued, "As you say, likely I will be too tired to-morrow to attend church."

A few Sundays later her Uncle Henry took her to the Congregational Church in L—, the church he generally attended. Kate was at once attracted by the gentle, kindly old minister; but the church itself was to her absolutely lonely and for saken—empty, even as her own heart longing for a Presence that now, per hans, would never come to her.

Meanwhile, carefully and constant-Kate's relatives did their best to rid her of her Catholic notions. Every evil lie that has ever been in vented against Catholicism was told her—every nun was an impostor every priest a rascal, the Church it self, an institution for making money When in eager loyalty she denied these things, she was informed that they had been kept hidden from her —her uncle knew. This only served to strengthen her desire for the Faith they calumniated. At length she told her uncle that she did no think she could be satisfied, situated as she was. She had kept up corres pondence with Father Long, and it was arranged that her uncle should meet him in C--, as he knew of a convent in the city which (could ms be agreed upon) would receive

Praying, hoping, the girl awaited her uncle's return. At once, on his arrival, he came to her. "It's all off, Kate." he announced, "we couldn't come to terms. They asked more than we could afford." He looked away from her face, which was piti-ful in its suffering. "This ought to be a lesson to you," he continued, "as it shows how little these Catholics care for you. If they are as in-terested in a soul's welfare as they claim, why do they hesitate over money? Father Long said there was no reason why you should not be a Catholic at home, and have the priest occasionally come to you here.
What do you think about it?"

"I think it would be impossible,"

write to that Father Long any more. Just sever connections with Catho-lies altogether."

"I do not care to do that," replied Kate. She was very silent that evening, and after supper discontentedly climbed the steps to her own room. It had become her custom to withdraw from the family circle. At these times are the family circle. At

hat time, as things were, she felt specially her own isolation. She especially her own isolation. She was supposed to be reading her Bible in her room—the Protestant Bible of which she was somewhat afraid, not knowing how much heresy it contained. Its heauty and poetry she loved, and many of the Gospel characters, as well as the Divine Christ, though generally she found solace and spiritual guidance in the "Imitation of Christ." Her aunt, however, had considered it her duty to burn this, as well as her duty to burn this, as well as her prayer book. So to night, in her own room, Kate took the Protestant Bible and laid it unopened on her lap. Then over her soul suddenly swept s sea of bitter anguisb. Ah, why had the Light, the Truth, been granted her, but the Way itself denied? She must take the husks of Protestantish for her portion; not for her even a crumb from the Table of the King. Well she must grow accustomed to t. Catholicity had rejected her, and in turn she would reject it. would forget it. But her heart leaped in swift denial. No, that could never be, and she knew that should the opportunity ever come she would joyfully enter the Catho-

lie Church. Night after night she sat alone in her room with the closed Bible be-fore her, brooding over the past, fear-ing the future. What must she do? ing the future. What must she do? She had written to Father Long, and anxiously awaited his reply. None same, none ever came, even in re-sponse to her second letter. Yet, knowing his past friendship, she believed even now that there was some eason for his silence and seeming

orgetfulness.
One day, when Kate was not feeling so well, she did not trouble to ing so well, she did not trouble to rise when she heard the door-ball ring, although she knew that some visitor had called. Against the wall hung a small cross, though without the Christ-figure on it. Her aunt while permitting the cross, strongly objected to the figure. Kate's loving imagination could easily place it there. Presently her aunt came to her "Kate" she here. "A young mow, of our own old Faith that your father was baptized in. He is coming

up to see you."

Kate was pleased. For generation her family had belonged to the Mora-vian Faith, and doubtless the young minister would be kind. Was he not the representative of Christ? Already he was standing in the doorway. There he stopped abruptly, his borrified eyes resting upon her cross. "Well," he said, glaucing at her sus-"this looks as if you are a

"I'm as much a Catholic as any thing else," Kate answered. "That's bad," the young man re-marked warningly, "I don't like Catholics, especially priests. They are so impudent and bold."

Sternly Kate held back the words, "It's a lie," that struggled for utterance. She was not particularly cor-dial to the visitor, and he did not stay long. As he went out he re-marked irritably to Kate's aunt that afflicted people were always distress-ing to him, and he never knew what to say to them. To which remark the lady replied with some asperity would advise him to make a study of the matter, otherwise he could hardly hope to be successful as a minister.

Kate heard, and hot tears sprang her eyes. How different this minis. ter had been from the priests she had known. She remembered many of them at the convent ; cheery, busy, yet frequently the centre of interest, as they recounted a true story to the as they reconstent a true story to the school children. They had been especially kind to her, and for them her affliction had been rather an attraction than otherwise. Her heart went out in grateful acknowl edgment that here alone was the true priesthood, brought low, alas at times by some vile Judas, yet stand-ing as the Good Shepherd with His lambs; loving and beloved in the midst of little children; bending over the sorrowful, the afflicted, with strange power of comfort. Against the lies power of comfort. Against the first and revilings of centuries, yesterday, to day, rise up these true witnesses proclaiming here another Christ; His touch in the anointed hands, His

love in the priest heart. Some years had passed when Kate's unhappiness began to prey upon her weak health, and she became serious-ly ill. With home sick longing she remembered, as she had seen at the convent, all the comforting things that Catholicity could do for the sick and dying. She thought seriously of sending for the priest of L--, but a conversation she heard be-tween her aunt and some visitor deterred her. Catholics lived on a neighboring farm, and one of them becoming seriously ill, the priest was sent for. Some non-Catholic friends had called at the time the priest was there, and were told that they could not see the patient just them, as the priest was with her. To this the visitors replied that they would not mind—they'd just go in at the same time. When not allowed to do so they became indignant. The lady himself give Sacraments to persons belonging to other Protestant was making her confession, but why should such a secret be made of that? They considered the whole affair highly improper. To all of which Kate's aunt agreed, and the girl real-Kate answered wearily.

"If I were you, Kate," her uncle went on judiciously, "I wouldn't while she herself would not be after all.

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allowed any private conversation with him. Therefore, denied the substance, Kate caught at shadows. The Congregational minister for whom she had a sincere liking, was out of town, and the young Moravian had not remained in L.—. So, at her request, the Methodist miniser came to pray with her, and cele brate, in her sick room, the "Lord's Supper," only that she might realize more acutely than ever the shallow-ness of Protestantism, and the fact that for her the choice was between unbelief and Catholicity. Though seriously ill, she at length recovered her usual health. Kate had resided seven years with her aunt, when it was de

she should now live with her Uncle Henry. There she went through the same ordeal as at her aunt's home, but now she had learned silence and the uselessness of contradiction, even when some assertion was made which when some assertion was made which she knew to be utterly false. She wondered greatly at the contrast between her father, and these his own people. She felt that should the Catholic Faith ever come to her she would owe it to him, as it was he this direction. Aside from religion she and her uncle were constantly at variance. He was old and irrit-able, and gradually it came to him that possibly it might be better for all concerned to place Kate in some institution. Upon making inquiries, he heard of a good Protestant one in the city of S—; also of a Cath-olic one near the same city. He decided to visit each. Strangely enough, the Catholic institutions leased him. Perhaps the terms on which the good nuns agreed to take the invalid really decided him. She was to pay what she could afford. If her income should cease she should still remain at the convent;

it would be her home.

There is little more to tell of Kate's story. Something of her trials I have recounted; but there are no words to tell of her joys, for in this convent the longing of her heart was granted, and she was re-ceived into the true Fold. It was the writer's privilege to see Kate Lorrimer at her convent home last summer, and to hear from her own lips most of this story. She told also of the perfect happiness that is now hers. Perfect? Yes, for though she cross of suffering, she had learned through the cross and sufferings of Christ to accept these things—to offer them as prayers for the souls of

In the chapel of that same con vent there is a place of honor, a secluded corner, and a chair next to the altar railing. Daily Kate is there at Mass; daily at the time of Holy Communion the priest bends over her to administer the Sacred Host. And the heart that hungered for Him through long years He comforted at last-at last-her Eucharistic Lord.

O, Church of Christ holding aloft throughout the ages the emblem of the Saviour's Crucifixion, in Thee do the weak, the sorrowful, the afflicted find rest and consolation! At the foot of Thy cross do they find the courage and strength to bear their burdens and their afflictions!

### A CITY OF CONFUSION

SETTLING KIKUYU

The Anglican Archbishop of Canterbury is well known as a master of ecclesiastical compromise. When any difficult problem of Anglican doctrine or worship is referred to him, he manages generally to side-step a clear-cut decision, and to embrace both sides of the controversy in a vague, comprehensive platitude. His statement on the notorious Kikuyu trouble is thoroughly characteristic. The Anglican Bishops of Mombasa and Uganda would grant Church communion to African Non-conformists, and their brother Bishop of Zanzibar profests against their action as a violation of the most fundamental terms of Catholic unity. The matter is referred to his Grace of Canterbury, and his answer is, as might be expected, a feeble compromise. "The Church of England," he says in effect, "emphasizes the episcopal system;" here is a sop to the Bishop of Zanzibar. "But," he continues, "she does not place outside the Church every other himself give Sacraments to persons belonging to other Protestant Churches than his own. The last part of the Archbishop's decision is an affirmation of the case put up by the other side. And thus, in the broad folds of his "comprehensive" theology, the Archbishop whispers in the ears of both that both are right

One could admire this clever ave sion of the real point at issue were the matter one of mere politics. Compromise is the soul of politics. But the question is one that touches on the Truth of Jesus Christ, and compromise is the death of truth. The Archbishop was asked to decide whether or not the episcopal form of Church government is of divine appointing, so that those who form churches without Bishops are at once clearly discernible as outside the fold of the One Church established by Christ. In the Anglican Church there are two radically opposed schools of thought on this matter. They appeal for a decision to the highest efficial of their body, and are answered by a compromise which is in reality a confession of dogmatic helplessness, an inability to answer a plain question touching the most fundamental matters of theology.

And yet one cannot altogether blame the Archbishop. If he is vague and helpless, if he seeks to preserve the "status quo" by an evasive compromise, this is not so much his fault as of the religious system to which he belongs. Anglicanism permits her people to be taught one set of doctrines by one section of her clergy and a contrasection of her clergy, and a contra dictory set by another section. She leaves them free to follow the preacher who keeps his hearers locked up in the icy theology of Elizabethan theology, and she leaves them equally free to follow him who them to the very gates of Rome. Or she may permit them to choose a "via media," a middle path of their own somewhere between

And this hopeless chaos is allowed not merely for some months, or some years, or during a time of intens ontroversial excitement: it has been one of her most striking chara istics during the century past. In the midst of the clamor and chaos made by her mutually contradictory teachers, she raises no controlling voice to tell her people who is right and who is wrong. She has no such voice at her command. Her Bishops as well as her clergy, form a divided house, and range themselves on oppo-site sides, each professing to be the true exponent of the Anglican creed. She admits to important offices, and retains therein, those who view the Gospel from an entirely different same small town, sometimes, contra and when questioned for a definite bers in an attitude of impotent be wilderment or opportunism. She virtually acknowledges that she is unable to point cut where the right path is to be found, or which of her various contradictory "schools of thought" represents the Gospel of Christ, as He revealed it, and which does not. She lets her people look around, judge for themselves, and take their choice. Not merely does the Church of England contradict herself, but—making a virtue of hard necessity—she even glories in the fact that she comprehends within her fold two or more schools of thought, which are in direct antagonism to each other in regard to almost every loctrine supposed to be found in the New Testament.

It is impossible to see how an in stitution teaching this mass of con-tradiction can claim to be considered in any sense the true Church of Jesus Christ. She once robbed the people of England of the clearly-defined Catholic faith, and now when they look to her for the Gospel she would put in its place, she answers their questions in terms of a misty, vague compromise, which may mean anything. From this point of view, the Anglican Archbishop is right in his statement on the Kikuyu trouble. He is asked for a definite decision the cannot give it; he cannot solve the controversy; if he did answer clearly, his word would have no weight, for he has no teaching authority. And so, in the circumstances, the best thing is to affirm



"status quo," to throw dust in eyes of the disputants, and age in the confusion from an

mbarrassing position.

The Archbishop of Canterbury has not had long to wait for a staggering propouncement. The Archbishop of Canterbury has not had long to wait for a staggering blow at his Kikuyu pronouncement. Dr. Darwell Stone, in a letter to the Bishop of Oxford, expresses the conviction that the Archbishop of Canterbury has misinterpreted the rubric about confirmation, and that it is a mistake to think that the Archbishop's statement must be regarded as a metropolitan utterance of such a character as would commit to it the Province of Canterbury and to it the Province of Canterbury and the Church people of the Province. The Bishop of Oxford assents to this The Bishop of Oxford assents to this view, and as a prelate of the Province gives the Archbishop plainly to understand that he does not consider himself in any way affected by the Canterbury statement. "It is quite plain to me," he writes, "that the opinion of the Archbishop does not bind us, and is not intended to refer to us. The authority which is over us is that of the Bishops of the Prov-ince, with the Archbishop at their head, and not that of the Archbishop acting apart." The Bishop of Lon-don has also been outspoken. The statement does not directly affect his diocese, and he does not intend to be influenced by it. What of the Augli-can Bishops in Africa? Doubtless as true Anglicans they will each pursue the course previously determined on. The Archbishop of Canterbury's statement will change nothing, and the Kikuyu affair will continue to trouble the Church of England for some time to come.-Truth.

### MINISTER SEES FALL OF CHRISTIANITY

STARTLING INDICTMENT OF RE LIGIOUS LEADERS BECAUSE OF THE WAR

In dealing with problems called up by the present world war some preachers have fallen into a mood of espondency about the blessings of Christianity. Among these prophets of woe the Rev. G. Monroe Royce, a Protestant Episcopal rector of New Windsor on Hudson, has attained a sad eminence. His lamentations appeared first in the New York Evening Post, were afterwards taken up by the Literary Digest and are now being scattered, in pamphlet form, broadcast over the country. Here is a specimen of his indictment of Christianity:

"That Christianity continues to exist in the outward seeming is most true. True, there are still popes, patriarchs, bishops, missionaries and thousands of churches where the Bible is read and prayers are said patriarchs, archbishops, bishops, ministers and churches all combined can not enforce upon the nations of the Christian world the first principles of the religion they profess, then it is perfectly evident that Christianity has broken down—in practice at least—and the question presents itself to practical minds, why this waste of men and money upon a mere theory of life that is not workable; upon a mere senti-

ment that has no practical value."

First of all, is it not inconsistent in these men who deprecate any in-fluence of the Church on the State to blame it on the Church when the States manage their affairs independently of the Church. Would it not sound strange in their ears if it were claimed that declarations of war between nations must have no effect before they were ratified by the Holy Father? And yet the Pope proach because the war in Europe was not prevented. We are well aware, indeed, that the New York pulpiter denounces both Catholic and Protestant Christianity; but the frequent repetition of "popes, patriarchs, archbishops, bishops," like a mournful refrain—with "churches and missionary societies " as a weak echo in the rear-shows where he wants you to look for the chief culprits.

In this connection another consideration obtrudes itself. For the last four hundred years the various governments of Europe have followed from the influence of the Church Even in Catholic countries the spirit of "Protestantism" has borne fruits Instead of being guided by the super natural principles of Christianity represented by the Church, modern states have been drunk with the philosophy of materialism. Worship of mammon and greed of power have become their controlling forces And now, as a consequence, we have a war, the like of which the world has never seen. What does this prove? The collapse of Christianity? Not at all : if anything, it signifies the breaking down of a civilization not supported by the principles of Christianity. Far, then, from being an indict-

ment of Christianity, the present war is with all its ugly features, rather a demonstration of what governments are coming to when they attempt to get along without Christianity; it is an argument, however negative, in favor of Christianity. An illustration from the Old Testament is here in point. Whenever the Jews forsook their God and ran after strange idols, they were delivered into the hands of their enemies, until into the hands of their enemies, until humbled by defeat, they returned to Jehovah. May we not suppose that God is dealing similarly with His children in the New Testament? Setting aside the warning of Christ to seek before all things the kingdom of God and its righteousness, the

nations have fallen prostrate before the idols of wealth and power; and those idols have set them against one another in internecine strife. We have a hope that they will emerge from the ordeal with a higher appre-ciation of the need of Christianity. For Christianity is in the land yet with all its saving grace and healing balm, if only the nations are humble enough to welcome its blessings.—

Faith is our greatest treasure - it is a gift most precious bestowed upon us by Almighty God. Were some jewel given to us by an earthly king, we would never tire of exhibiting it

we would never tire of exhibiting it to our friends and acquaintances, and would guard it most securely that it might not be lost or stolen.

There are many in the Church who do not appreciate the gift of divine faith. They show their lack of appreciation by the careless way in which they expose their faith to loss. This is evident from the books and newspapers they persection the characteristic process. papers they peruse, from the charac-ter of their associations, from their neglect of duties and from their too ong absence from the sacraments.

There are many who fall by the wayside, many with whom God is not well pleased. Persisting in an evil bent, God permits them to follow a perverse free will to the precipice of apostasy. Like the stubborn people of Jerusalem they do not recog nize the day of their visitation until the enemy casts a trench round about them.

Only those who persevere to the end shall be saved.

The atheistic spirit is abroad and it is active. It uses all kinds of means to undermine faith. It takes God from education by making education dumb concerning even His existence Some parents quite willingly expose their children to imbibe such a spirit and form of education, and appear to forget that the act tends to weaken the faith of both themselves and their children. Some appear disposed to sell their birthright for a mess of

The Christian home should be safe-

Faith is the cornerstone and foundation of salvation and the root of all justification. Faith is the full seent to all that God has revealed and to all that the Catholic Church, as His ambassador, proposes to our belies. Faith is not knowledge. Yet the truths which faith teaches are no less certain than those which reason demonstrates, because the authority of God is the best source of certitude. The perfection of the intellect is to come: "For we know n part, and we prophesy in part; but when that which is perfect is come that which is in part shall be don away: but then face to face. Now I know in part, but then I shall know even as I am known.' - Catholic Universe.



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guarded by good example, by exem plary associations and by good Cath-olic family newspapers and other Catholic periodicals. There are many Catholic homes which claim to bs "above" these essentials, and really show that the tide of Catholic faith is at so low an ebb that they need to pray, "Save us, Lord, or we

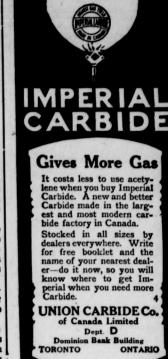


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LONDON, SATURDAY, NOVEMBER 13, 1915

#### THE CRISIS PASSED

Political crises in the midst of crisis which dwarfs all purely political issues and makes all petty political ambition seem paltry and unpatriotic can not fail to bring joy to the theroughly united ranks of the

While it is difficult to judge the gauses of political changes in Russia esults seem to be their ample justi-Scation. The entire unanimity of all parties in France which she justly calls "the sacred union" has made the reorganization of the government there easy and safe. It was easonably heped when the Coalition Government with all parties represented by their ablest men was formed in England that political dissension was given its quietus until at least the great struggle for nation. al ideals, national liberty and national existence was crowned with victorious peace. Nevertheless rumors of radical dissension in the Cabinet were so persistently recurrent that the resignation of a prominent member shocked but did not surprise the people throughout the Empire. That this resignation was the prelude to the break-down of the Coalition Government was certainly not an ungrounded fear. Happily the illness of the great statesman at the helm-who will ever know the physical and mental strain imposed by the burden of responsibility which weighs him down ?—gave the nation time to recover its mental balance before he was able to make the inevitable pronouncement and explanation. With dignity, restraint, forcefulness and lucidity he rendered to his self-governing fellow-subjects a transparently truthful account of his stewardship. Nobly did he voice the spirit of the nation, its faith and

its purpose. "So long as I enjoy the confidence of the sovereign and this house I will not surrender my task," he said amid cheers. "I am as con-fident now as I was fifteen months ago that we can carry our righteous cause to a triumphant conclusion. Let us endure to the end."

Impossible to indicate even the striking passages of the Premier's masterly speech which inspired confidence, shamed pessimism and stripped intriguing politicians of their mask patriotism.

What, then, is to be thought of Sir Edward Carson? He has been fulsomely praised as a great patriot and denounced as a traitor. We think he is neither patriot nor traitor. He is an Advocate. That has been the business of his life. As such he achieved a position in the forefront of England's great lawyers. He has amassed great wealth, for his services commanded fabulous fees. But he paid the price of success as a great advocate. It is not from such as he broad and statesmanlike views can be expected. His training and his absorption in his profession unfit him for anything but a minor part in public life. Overweening self-confidence impels him to the vaulting political ambition which o'erleaps itself. His political career was that of the advocate, not the statesman. He is not an Ulsterman ;-denationalized Ulster produces no leaders. Carson is not Ulster's leader; he is Ulster's advocate. His fee for pleading that cause was a factitious prominence in public life, which fed his political ambition.

It is quite natural that the anti-Asquith Northcliffites, and the infallible Tory reactionists should choose this able advocate for their devil's business of fishing in troubled pelitical waters.

Direct, straightforward, comprehensive, convincing, the Prime Minister's speech stands out in noble contrast to the pitiful special pleading of Carson's rejoinder. Not only that the wreckers have shot their

sio veri and suggestio falsi, but also the truculence that might be expected from Carson's shameless political career.

In his speech, which bristles with the first person singular, he said :

In my letter of resignation was this sentence: "Greece is atraid of the central powers; we should make her atraid of us."

And later :

"Greece - the king's party-is afraid of the central powers. We ought to make her afraid of us. Our naval supremacy enables us to do this, and for my part I would not this, and for my next which the the to inform her that unless she was prepared to join the allies in defense of Serbia we would break off friendly relations."

Thus would this statesmanlike highwayman use England's naval supremacy to teach Germany and the world due respect for the rights of small sovereign states.

#### Again :

"I cannot understand why, in spite of this shortage the Govern-ment embarked on the Dardanelles expedition, which has hung around our necks like a millstone.

"I do not believe the Government was justified in entering upon an expedition which has cost 100,000 casualties and suffering of a baffling description unless it was assured by its naval and military advisers of s probably successful outcome.

The suppressio veri and suggestion falsi of this futile and irrelevant criticism of an accomplished fact had already been shown in this passage of Asquith's speech :-

"People thinking and saying that the attack was initiated without full review of its latent possibilities are entirely mistaken. It was most care-fully conceived and was developed in consultation between the admiral on the spot, the war staff and the admiralty and before any decision was taken it was communicated to the French Admiralty, which entirely approved it and agreed to participate therein. It was enthusiastically received and acclaimed by the illustrious Grand Duke, then commanding the Russian army, who rightly thought it would assist him in the

Competent military critics believe though the immediate objective was not attained, that the Dardanelles operations have justified themsalves in that they kept the main Turkish army, Turkish effort and Turkish munitions engaged in repelling this attack and thus saved the situation which in the east," was all along as well as now "threatening the very vitals of our empire."

The military naval and civil authorities of the allied powers thought well of it; military criticsand ordinary intelligence can grasp their reasons—say it has justified itself. What of it? I, Sir Edward Carson, " I do not understand "-" I do not believe "-

Sir Edward Grey, pointed out the misleading nature of Carson's special pleading and made abundantly clear that the advocate turned statesman was still the advocate concerned not so much with truth and justice as with making points for his clients.

Here is a sample : "Sir Edward Carson," Sir Edward Grey said, "must have left the House probably would leave our allies under the impression that the Gov ernment made a promise to send help to Serbia and then vaciliated and hesitated and as a result some valuable opportunity for giving help

"It was perfectly true that after the Greek Government took a differ ent view of their treaty obligations to Serbia than that we had accepted there was a close consultation be-tween the British and French as to the best use which should be made of the forces to be sent to the Near East. But there was no delay in the preparations. The forces which were immediately at our disposal were landed at Saloniki and are now en gaged in the operations in the Bal kans, and the preparations went on for sending further forces to the East. No time had been lost in giving any assistance in the British and French power to Serbia in her hour of need.'

Sir Herbert Holt came in for some pretty severe criticism when on his return from England he expressed himself pretty vigorously on the rotten politics of men ranking high in England's public life. He might now point to Sir Edward Carson and the faction of whose political interests he is the able and unscrupulous advocate.

It is gratifying to all true Irishmen at this juncture, to note the contrast between the consistent patriotism of John Redmond, the Irish leader, and the shifty opportunism of the truculent advocate of the hyphenated Irish non-combatants of Ulster.

However saddening it may be to find the government thus harassed when united support is imperatively demanded, it is encouraging to find

is there here the advocate's suppres. | bolt and the War-Premier is again firmly entrenched in the confidence of the nation.

### JOHN REDMOND AND THE GREAT CRISIS

Since writing the above we have had a glance at the cable letter of that thoroughly well-informed member of the British House of Commons, T. P. O'Connor, who says that Mr. Asquith emerged triumphant from the most difficult situation of his political life on Tuesday of last week.

"One of the piquant contrasts in the debate," he writes, "were John Redmond's, and Sir Edward Carson's speeches. Mr. Redmond's speech was cheered by both the Tory and Liberal benches. Though he was most outspeken in his attack on the War Office methods and the mis-War Office methods and the mismanaging of recruiting in Ireland, these stupid errors made the more remarkable the extraordinary response of Ireland to the appeal.

"Mr. Redmond was interrupted with loud cries of 'shame' from all parts of the House when he attacked the narrow minded men who had refused to mention the gallant conduct of the Irish troops at Gallipoli, Suvla Bay and Loos. It is certain that the error will not be repeated, and that arrich will not be repeated, and that it is the bravery, never more conspicuous, will be recognized efficially in official despatches. In spite of the unholy combination of the Orangemen in Ireland and cranks in Amerea, the gailantry of the army is new universally recognized in England, and practically has killed the old hostility to Home Rule."

Though unflinching politic opponents, T. P. has always had a word of kindly appreciation for Sir Edward Carson with whom he is personally on terms of friendly relations.

His reference to his political enemy retains much of his kindly seelings to the great Irish lawyer :

"Sir Edward Carson's speech, by its vigor and directness, has de manded prompter action and en couraged the exasperated demand for vehement conduct of the war; but his letter to Mr. Asquith, with its violent tone in relation to Greece, is regarded as dangerously indiscreet, makes difficult his ever again entering the cabinet.'

As we have already noted the vigorous advocate is not a statesman. You can not teach an old dog new tricks.

The cable has not given us more of Redmond's speech than a sentence or two; but it has informed us that it was the subject of very favorable comment in the lobbies. In due time, when His Majesty's mails shall have brought us the text, we will place it before our readers.

### A MANIFEST INJUSTICE

The Separate schools of the province of Ontario are permissive ; that is, no one, either Catholic or Protestant, is obliged to support them. That s the key note of the whole Separate school system in this province. Elsewhere—in Saskatchewan for instance -no option is given; Catholics within the district which has a Cathlic school have no choice ; they must support the Catholic school; Protestants and others must support the There is this to be urged in favor of the Western practice. Ratepayers cannot evade their thereby shirking their share of the cost of building either the one or the other, when a new school becomes necessary.

However, the permissive system has worked well, as a general rule, in Ontario. And there is, so far as we are aware, no general desire to replace it by compulsion despite the well-known fact that, irrespective of religion, there are ratepayers who easily succumb to the temptation to shirk any avoidable taxation.

The successive Governments in Ontario have always taken a common sense view of this question. Whether personally in favor of or opposed to Separate schools the members of the Government recogarbitrarily hampered, but rather enabled to fulfil adequately their share of the educational work of the province.

Hence the amendment to the School Act which made it obligatory that the taxes of the tenant whose children attended the Separate schools should go to the Separate schools. If the landlord be a Catholic and the tenant a Protestant the school-tax must go to the Public school; if the landlord be a Protestant and the tenant a Catholic it was conceded that the school tax should go to support the school in which the tenant's children were educated. This is common sense and slemen. tary justice.

Now had it been thought of at that time the question of the children of mixed marriages would have been settled by the same amendment. If the father is a Catholic and the mother a Protestant, as the law now stands, the taxes may be paid either to the Separate or to the Public school without regard to the question of which school may have to bear the expense of educating the children. Naturally if the children go to the Public school the taxes go there too. If the father, however, is a Protestant and the mother a Catholic, even though the father desires to bring up his children as Catholics, he is not allowed to pay his taxes to the Separate schools in which his children are receiving their education.

This is a manifest injustice. With out changing the essentially permissive system of Separate schools, the law with regard to tenants should be extended to cover this case.

Recently the Board of Education in Toronto complained that between fifty and sixty children of Separate school supporters are attending the Public schools. The Toronto Board of Education is not remarkable either for its common sense or for its sense of justice. Yet they were parisotly justified in complaining of having imposed on them the burden of educating pupils, whether it were fifty or five, whose parents paid their school tax elsewhere. The Management Committee which made the complaint, however, refused to give the names of the children of Saparate school supporters who were attending the Public schools. Brother Rogatian showed by a detailed statement that five hundred and eighty-nine children of Public school supporters were attending Separate schools. These, presumably, are the children of mixed marriages where the father is a non-Catholic.

Is it fair, is it decent, is it honest to compel the Separate schools to educate these children while the parents are obliged by law to pay heir school-tax to the Public schools ?

If the landlord must pay his taxes to the school where his tenants' children are educated is there not precisely the same reason why the father should be allowed, if not compelled, to pay his school-tax to the school in which his children are receiving their education?

This is not a matter which affects Toronto alone, but one which imposes an unfair burden, more or less serious, on every Separate school in the province.

### EUCHRE AND DANCE

It has always been a difficult task to keep up interest and enthusiasm in the ordinary Catholic society or club. In the beginning there is a great deal of fireworks, and great deeds are planned to the accompaniment of many resolutions and streams of eloquence. But gradually the enthusiasm wanes. Activity Meetings have to be adjourned for just obligations by electing now to by one the members drop away, unbe Separate school supporters, and til but a few are left, and these few before their eyes men are still trying now supporters of the Public school, those who need least the vitalizing to graft stones upon trees, and going tonic of organization.

very many Catholic organizations. And very many good people have puzzled over the reason. We venture to offer a solution. And it is found in the title of this article. [In other words, very many societies lay too much stress on the merely social side. A stereotyped "suchre and dance" is the order of the day, and they recur with monotonous regularity. Now, it is true that a certain amount of that kind of amusement is not only necessary, but, looked at from the proper standpoint, is laudable. Our young people want, indeed need, that kind of thing, and the place for them to so enjoy nized the fact of their existence, and themselves is under the proper that the general good of Ontario de- auspices, with their fellow Catholics, manded that they should not be under the roof of a Catholic club. But the fatal mistake is to imagine that the provision of such amusement is the raison d'etre of the society. It is impossible to keep up interest and enthusiasm on such a diet. The intellectual faculties must not be neglected if we are to hold our members together and achieve anything worth while.

We commend to the officers of our Catholic societies a variation in their program. Let them remember bers better Catholics and better citi. ful.

zens. Gracefully tripping the "light fantastic" does not help materially to attain this end. Let them decide on a varied plan of campaign for the winter months. Let the bill of fare include, in addition to a "euchre and dance," and a "smoker," lectures, debates and concerts. We predict that the results will be satisfactory and COLUMBA. compensating.

### NOTES AND COMMENTS

THE RECENT collapse of the Angli can Benedictine experiment at Pershore (Isle of Caldey), Worsestershire, leads the Canadian Churchman to conclude, once for all, and for the very last time, that there is " really no room for it (the Benedictine Rule) in the Anglican Church." It will be remembered that a little over a year ago, almost the entire community which had established itself under Anglican auspices at Pershore submitted in a body to the Catholic Church, and, after due probation continued their religious life as real Benedictines. Aremnant of this community, however, remained at Caldey and essayed to demonstrate that, contingencies not withstanding, it was possible to live the Benedictine life within the Church of England. It is the cellapse of this later experiment, with the submission of the remnant to the Catholic Church, that has occasioned our Canadian contemporary's sage observation.

THAT 80 essentially Protestant an organization as the Church of Eng. land could not assimilate the spirit of monasticism seemed to students of its history and constitution a foregone conclusion. It has been tried in many ways, and-it need not be questioned-in the most laudable of spirits, but with the entire genius of Anglicanism against it success was not possible. Preaching and teaching bodies, both male and female having some outward resemblance to Catholic religious orders have had some measure of success in the Anglican communion, but to graft upon the same organization the monastic spirit of seclusion, penance, and contemplation was to submit it to a test which could have but one of two endings-total collapse and dispersion, or, as happily with the Pershore community, submission in a body to the Catholic Church. This latter is what the Canadian Churchman rightly designates as the "only logical step." The Catholic Church those having monastic aspirations. Their ideal is certainly not to be found elsewhere.

BUT IS the collapse of the Caldey affair the death blow, as the Church. man seems to think, to similar experiments in the Church of England? We scarcely think so. So long as men continue to cherish the evangelical counsels, and to look back with admiration and longing upon the gives place to a state of coma pre-Reformation life of England, even while shutting their eyes to its rea want of the necessary quorum. One significance, so long are such essays probable. With the failure at Caldey even further in outward manifesta-This is in outline the history of tions of the religious life as Anglicans than their Catholic exemplars. Only the other day, as we read in Old Country exchanges, the neighborhood of Edinburgh was startled by the apparition of a monk clad in the Franciscan habit with the typical brown beard and tonsured head of the sons of the great Saint of Assisi. and with sandalled feet and crucifix thrust in girdle as if upon a mission bent gliding through the streets of the Scottish capital.

IT was, as we further read, natur ally expected that this apparition would presently be found saying Mass at a Catholic altar, but not so. The 'monk" was a member of the Anglican Society of the Divine Compassion, which has existed for several years, and has at least two houses in England. This society has been deliberately formed on the Franciscan model, and with the same aim of demonstrating the feasibility of such a life in the Church of England. In their case the Caldey episode will no doubt in time be repeated, but meanwhile the experiment, as others similar, is being made, and Catholics will only pray that these excellent men may soon see its futility and the reasons that first led them to find their way as Catholics into the form their societies. In their first real Franciscan Order, where they fervor they planned great things for will not exist on mere sufferance but their organization. Their club was under duly constituted superiers, to be an educational centre. They and under the blessing and authority would endeavor to make their mem. of the common Father of the Faith-

THAT CATHOLICS are "superstitious," "ignorant," and "idolatrous, is a commonly accepted fact among many otherwise intelligent and wellinformed people. It is useless to deny it, the thing is so patent and self-evident. But what about Protestant superstitions ? The idea is ridionlous! Protestantism is the religion of enlightenment and progress, and all the old childish fetichism which lay like a nightmare upon the "dark ages" has, so far as they are concerned, been relegated into the dim and forgotten past. Catholics alone of all people still dwell under these shadows, and to this may be attributed the backward condition of Romish countries and the slavish subservience of the masses to an ignorant priesthood. This and much more is the burden of complaint against us. That it is based upon ignorance, prejudice and misappre hension in no way militates against the gravity of the indictment.

BUT PROTESTANT superstitions though kept out of the limelight of denunciation are none the less a reality for all that. It takes only a crisis of national affairs or a great upheaval to bring them to the surface, and the present War is just such an eccasion. It is not a Catholic journal that has been dragging this into the light of late, but the essentially prosaic and Protestant Lendon Times. With the nationwide campaign for enlistments, and the exodus of troops for the Continent tha thing not so much began, as became epidemic. Jewellers trinkets, in metal and stone, which lovers presented to each other, and wore attached to bracelets or chains to bring mutual constancy, prosperity and happiness, were first, the Times tells us, bought by the public and given as protective agents to relatives and friends who had enlisted.

THEN A SPECIAL charm for scidiers called "Touchwood," and described as the "wonderful Eastern charm," was designed and is having an enormous sale. The design is the little figure of a man, mainly head, with a khaki cap, sparkling eyes and gold or silver legs. The designer states that he has sold 1.250,000 of these superstitious images since the War began. In Regent's Park recently there was a curious scene when 1,200 officers and men of the City of London Rifles were presented each with one of these charms by a similarly, says the Anglican Bishop of prominent actress. And yet such Hereford, is the "natural home" of people scoff at crucifixes, scapulars and the like .- objects to excite the religious sense, not silly charms. which debase and destroy all simple trust in Providence. It is safe to say that such superstitious charms as described have no place in the trenches occupied by the Catholic soldiers of France, Belgium or Italy, nor, for that matter, by those of schismatic Russia. That in the British ranks such misguided devotees are not to be found among the sons of Saint Patrick or their Catho- lecture on heathen and Christian lic fellows from the sister Kingdoms Africa. Since the Sodality of may be asserted with equal confi-

### ON THE BATTLE LINE

While the lines on the Eastern and Western fronts are practically deadlocked the Balkans remain the centre of gravity of the War. Things here have taken a decidedly favorable turn. The neutrality cabinet of Greece has resigned. This with the constantly increasing Allied forces in the Balkan Peninsula cannot fail to have a serious influence on Roumania Were Roumania and Greece to join the Allies the Balkan campaign, instead of prolonging the War, would hasten its end in disastrous defeat for the Germanic powers. It is reported that the fall of the Greek Cabinet has caused consternation in Berlin. This can be easily believed. The Russians are developing

strength all the time both in defensive and offensive operations, a fact which must have a tremendous influence on Roumania. The speedy con clusion of the War depends on Roumania and Greece joining the Allies, and there is ground for hope that both will do so. The war in the Balkans begins to

take shape. Two British divisions, amounting to about 87,000 men, left Saloniki yesterday for the Bulgarian stand the beginning, after remedies frontier, where they will join the come too late." French army and the British brigade already at the front. The number of Angle-French troops in southern and more men are landing daily at Saloniki. The Allies are not likely to attempt the invasion of that part of Bulgaria east of the Rhodope Mountains from the saloniki. Saloniki base. It must not be for | against him.

gotten that these mountains, with many peaks of between 6 000 and 7,000 feet, and one of over 10,000, constitute a great, and, in winter, an al-most insurmountable barrier, separating Bulgaria from the Macedonian Highlands. The army now advanc-ing up the valley of the Vardar is in-tended to prevent the Bulgarians from overrunning southern Macedon-is or from cutting off the retreating main Serbian army which is seeking a refuge either in the mountains o Montenegro or in those of Macedonia When the present period of rapid movement ends the Allies will probably be found holding a line from the Adriatic through Montenegro, Albania and southern Macedonia to the Bul-The Bulgars are trying hard to de-

occupation at once of southern Macedonia. A force of about 18,000 Bulgars, and accompanied by some Turkish officers, has been despe across the mountains from Veles oward Monastir. It reached the Babuna Pass north of Prilip without being challenged, but there two regiments of Serbs have held the pass against the Bulgars for about a week. The Serbs in this region are now in touch French left wing, and the addition fairly strong front from the vicinity of Strumnitza to Prilip. An official French report states that the Bulgars are entrenching in front of their lines near Krivolak, which would indicate that they intend to held the Allies by defensive action there if possible while they complete the conquest of Macedonia. The Allies are not going to be rendered immobile by such tactics. It is announced that French and British cavalry patrols are appearing in the region between Prilip and Monastir. The Governor of that city, after a visit to the scene of the fighting in the Babuna Pass, sent a reassuring measage to his wife advising her not to leave the city, as conditions at the front had improved.

The French despatch gives no warrant for a Bulgar claim that the French have been defeated near Krivolak. It states that notwithstanding violent preparations by the Bulgar artillery, the enemy failed decidedly in all their attempts against the Krivolak bridgehead. On the same day the French carried two villages and attacked the hill crests on the frontier. The Bulgar artillery have shown great activity, and have violently bombarded Valandovo. It is evident that the Allies are in touch with an important body of the enemy's troops.—Toronto Globe, Nov. 6.

### FOREIGN MISSIONS

ST. LOUIS GIRL BUILDS CHAPEL IN AFRICA

Last week a young woman of St. Louis employed in a down town office turned over a small inheritance she had just received in its entirety to the Sadality of St. Peter Claver for a chapel in Africa with chalice and altar for same. \$600 in all.
She made the gift in memory of

her deceased parents and asked that the chapel be dedicated to the Holy Family and that her name as donor be withheld. For five years this same girl has been giving \$5.00 a month out of her salary to the foreign missions besides taking a practical interest in home missions. Her first acquaintance with the African Missions distinctively, dates back to a year ago last when she heard Baroness von Schoenau Wehr give an illustrated Peter Claver opened its public office in the Fullerton Building, St. Louis, March 8, of this year, she has made repeated visits to Room 520 small donations. The direct forerunner of her present early Christianike act of generosity was a donation of \$25 in the month of July for the ransom of a slave. In explaining how she happened to make the disposition she did of her inheritance, she said she felt she could get more out of her money in this than in any other way; that the happiness the very giving of it brought her was the truest earthly delight she could experience, then over and above there remained the consciousness of the awaiting supernatural reward. In the letter which enclosed the check cccur two sentences mirroring a gleam of that zeal which breathed through the Infant Church when the multitude of believers had but one heart and one soul. She writes: I am most happy to be able to give this chapel in memory of my good parents, having just received the amount as a legacy from the estate. I do not want any publicity as donor. Please make a note of this in sending remittance to headquariers that my name be withheld from all publica

We must be watchful, says Thomas a Kempis, especially in the beginning of a temptation, because then the enemy is easier overcome when he is not suffered to come in at the door o the soul but is kept out and resisted at his first knock.

Whence a certain man said : "With-

First a bare thought comes, then a strong imagination: afterwards de-light, and evil motion and consent. And thus, by little and little, the

### SIDELIGHTS ON THE GREAT WAR

A GERMAN TRIUMPH A pathetic tragedy caused by the "Lusitania" crime is revealed by the grant of letters of administration of grant of letters of administration of the estate of the late Paul Crompton, aged forty-four, of Oiletone Road, Kensington, W., and formerly of Chestnut Hill, Philadelphia, U. S. A.: The grant states that Mr. Compton died intestate, "together with his wife, Gladys Mary Crompton, and his children, Stanbar, Crompton.

children, Stephen Crompton, Alberta Crompton, Catherine Mary Crompton, Paul Romilly Crompton, John David Crompton, and Peter Crompton, who all died in the same calamity, and there is no evidence as to which of them survived."

MASSACRE OF RUSSIAN REFUGEES A correspondent of the Russkoe Slove has described a dastardly massacre by the Germans of Russian refugees, women and children, at It appears that thousands es these poor people were bivouack-ing in the fields near the station. The Petrograd correspondent of the Morning Post thus summarizes the account of what happened from the

ussian paper: Suddenly, while the men were busy Suddenly, while the men were busy harnessing up and the women were suckling their infants or packing away the remnants of the last meal, five German aeroplanes appeared everhead. It was supposed that they were in search of the railway or the restring treops, and little netice was taken of them. But the aero-planes seeing from the bright. planes, seeing from the bright-coloured head kerchiefs worn by the wemen and the general appearance of this laager that there was nothing te fear, came down quite cless, hevered quietly for awhile, and de-liberately began to butcher the huddled masses of humanity with their bombs. All the five aeroplanes calmly expended their stock of bombs upon these helpless and harmless refugees. Thirty were killed outright and seventy wounded by this typically German act of wanton brutality. Even hardened army surgeons were moved at the sight of young mothers with babes at the breast torn to pieces by the pitiless bombs, and when night fell numbers of tiny children were still crawling about crying piteously for their parents, whilst distracted mothers and fathers were seeking their little ones.

THE RECONCILER DEATH A reader of the Croix, who was wounded during a spirited and suc-cessful attack on the German trenches, describes a moving incident which he witnessed as he lay stricken

on the field: As soon as the first moments of distress which follow on all wounds had passed, I looked in front of me. near lay two soldiers mortally wounded; one a German, a Bavarian, young and fair haired, with a gaping wound in his stomach, was lying close to a young Frenchman who had been stricken in the side and in the head. Both were in horrible pain, and their faces were growing paler and paler. I could not move, but I kept my eyes on them, for I was dreadfully upset at being unable to help the Frenchman. In the midst of my distress I saw a feeble movement on the part of the Frenchman, who painfully slipped his hand under his coat for something hidden away on his breast. At last he drew forth his hand and in it a little silver orucifix which he pressed to his lips, saying feebly but clearly "Ave Maria, gratia plena," &c. And then as I watched I saw something more which moved me to tears. The German, who had hitherto shown no sign of life except a quick, gasping respira-tion, opened his blue eyes, which were already glazing with approaching death, turned his head towards the Frenchman and with a look not of hate, but almost of love, murmured also in Latin, "Sancta Maria, Mater Dei," &c. It was now the turn of the Frenchman to cast a look of surprise on his neighbour. Their eyes met and they understood each other. They were two Christians who, com panions in a like misfortune, wished, after having lived as citizens, to die as Christians. In a sublime out-burst of charity the Frenchman held out his crucifix to the German, who kissed it, and taking him by the hand said: "Having served our countries, let us go to God," and the German added, "Reconciled." Their eyes closed, a shiver ran through their bodies and they passed away. "Amen," said I, crossing myself.
The sun, disappearing behind a purple cloud, shed a great golden beam on the two blood stained bodies.

THE KAISER'S VIEWS OF FRANCE The Frankfort Gazette quotes from a pamphlet in which a German Socialist gives an account of some conversations which he had with the Kaiser last autumn. According to this, the Kaiser had hoped at first that an arrangement with France would be possible. Disappointed in this his rage broke forth as follows:

We have cruelly exaggerated the merits of the French, as of all other nations. The French are a decadent people. Their way of waging war is full of the most cruel horrors. . . .

France is a lost nation." More than once tears started to the eyes of the Emperor as he spoke. They were tears of shame at the thought of the degradation of a people who had been thought to be noble and chivalrous.

LIEUTS. O'LEARY, V. C., AND DWYER, V. C.

The statement that Sergeant O'Leary, V. C., and Private Dwyer, V. C., had received commissions in Said he, "than a painting showing showing showing the saight. There are no gears whatever the Northumberland Fusiliers should me with royalty."

be supplemented by the additional detail that the commissions of these two Catholic V. C.'s are for the "Tyne-side Irish Brigade" of the Northum. side fran Fusitiers, a brigade for the recruitment of which Tyneside Cath-olics have worked very hard and which in its constitution is largely Catholic.

HERMAN RIDDER GREAT CATHOLIC PUBLICIST

DEAD HIS LAST WISH FOR PEACE

HIS LAST WISH FOR PEACE
Herman Ridder, publisher of the
New Yorker Staats Zeitung and who
had been prominent in political and
civic affairs for twenty-five years,
died yesterday afternoon at his heme
11 West Eighty-first street, in his
sixty-fourth year. At 2 o'clock Mr.
Ridder, according to his daily custom, had discussed with his eldest son, bernard H. Ridder, phases of the war in relation to the news and editorial policy of the newspaper, and at the conclusion of the conference of twenty minutes he re-

"May peace soon be with us." An hour later he suddenly became un-conscious. He expired at 4:15 from the effects of arterial solerosis. Mr. Ridder last visited his office in the New Yorker Staats Zeitung building. at 182 William street, on Dec. 16 1914, but from his sickroom he had continued to be the guiding spirit continued to be the guiding spirit and inspiration of the newspaper's pelicy. At the outbreak of the war he started a special celumn in the paper under the caption of "The War Day by Day," in the English language, for which he wrote the first asticle, which has been continued by Bernard H. Ridder over the signature of his father. the signature of his father.

HIS DEEP INTEREST IN THE WAR During the last year Mr. Ridder, who had taken a deep interest in the war and its effects on this country, became greatly wouried over the feeling aroused here, and with the idea of allaying this condition he announced his purpose in presenting his rings in English in this ata'c. his views in English in this state ment of his position :

"It was not without many mis-givings that I entered upon the con-duct of this column. I could not be blind to the dangers of misinterpretation to which I might be open. I assumed the task, as in duty bound, not as a German subject, which I am not, but as an American, which I am; not to create ill-feeling among Americans, of diverse sympathies, but to allay it. Truth alone can survive and upon truth alone can be founded the lasting impressions which must follow inevitably the present war."

Since the war all of his personal neans were lost in the failure of the International Typesetting Machine Company, of which he was President, and he died practically penniless, in fact, his personal estate was insolvent. This he accepted with the philosophic comment: "After all the death of a poor man is one to be

Some months ago friends of Mr. Ridder, and other supporters of his newspapers, assumed the debts of the publisher to insure the integrity of the newspaper property and the continuation of the publications. His death, therefore, will cause no grest change in this respect. The papers, which consist of morning and even ing editions, will be continued under the joint management and direction of his two sons, Bernard H. and Victor F. Ridder.

BEGAN CAREER AS ERRAND BOY Mr. Ridder, who was born in the person can see who desires to do so. schools, was in turn an errand boy, a clerk in a Wall Street office and an insurance company, went into business for himself when he established the Katholisches Voiksblati in 1878. Ten years later he founded The Cath clic News, which is now published by his brether, Henry Ridder. Herman Ridder became a stockholder in the New Yorker Staats-Zeitung in 1880.

During the campaign of Mayor Strong Herman R.dder entered politics by aiding to organize the Ger man American Reform Association He was active in the Cleveland cam paigns and in 1908. Chairman Mack appointed him Treasurer of the Dem ocratic National Committee. He was always active in tariff reform, and although an independent Democrat he supported the candidates of the Tammany organization on several occasions. He had many verbal politi-cal tilts with his political opponents in the Republican Party, the most prominent of which were the dispute with Senator Cannon and his exchange of views with President Roose velt, when, after his visit to Mr. Bryan, it was reported to Mr. Ridder that President Roosevelt had referred slightingly to him. This was denied by Colonel Roosevelt, but not until there had been much comment about

it in the public press.
Frequently Mr. Ridder was men tioned for public office, and several times public posts were offered him,

but he declined them.
'I don't want public office," he said. "I would rather do what I may as a private citizen. He had broad, human, sympathies, as shown by his extensive charitable work, and he had a human side that won and re-tained friends for him. His two chief recreations were walking and attending baseball games. He was caught by a camera at one of the Giants' games, and a copy of the photograph, showing him in his shirt sleeves on a hot day, was pre-

Some of his many civic activities included membership in the Chamber of Commerce, the German Hospital board, the Catholic Protectory, State Board of Charity, Charity Organiza-tion Society, and the Legal Aid So ciety. He was a member of many clubs and societies, and a director in the Mutual Life Insurance Company and the Emigrant Industrial Saving Bank. He was vice president of the Hudson Fulton celebration and cooperated with Mayor Gaynor in organizing the "safe and sane"

Fourth of July observance. He was a director of the Associated Press and member of the New York City Publishers' Association.—N. Y. Times, Editorially the N. Y. Times thus refers to the great publicist who has

just passed away:

Herman Ridder was born to the
happy fortune of being liked by
everybody. It would, indeed have
been difficult to dislike a man possessed of so many of the qualities which invite friendships and make for popularity. His interest in pub-lic affairs was very broad indeed and he gave his personal influence and support and the influence and support of his newspaper to many auses, and to none without sin cerity and earnestness. Through his control of one of the chief German-American newspapers in this country he was looked to as a leader by the men of his race and he was keenly alive to their interests and

It has been a source of regret and pain to Mr. Ridder's innumerable friends that the last year of his life was saddened by ill health, which for many months had incapacitated him for his newspaper duties, and by misfortunes in business ventures quite apart from his newspaper in-

NEW GAS ENGINE

PRIEST INVENTS IMPROVED TYPE OF MOTOR

Lewiston Evening Journal It is not generally known that Rev. Father Thomas M. Gill, superior of the Dominican Monastery, Bartlete the Dominican Monastery, Bartlett recovered. The pagans, of course, in street, Lewiston, is one of the finest the village say that this misfortune mechanical geniuses in Maine.

Not only that, but he is also a successful inventor. He has just com-pleted and patented a gasoline engine that is the admiration and astonish ment of every machinist that has examined and seen it work.

For two years, Father Gill has worked on this invention and has expended over \$2,000 in making and remaking its several parts. To day it combines all the good points of the old engines with several new ones, and all these in one half the former size and with from 80 to 40 per

cent. more horse power.
In the work of assembling its parts Father Gill has had the assistance of Father Gill has had the assistance of Abner Nichols, the well known machinist of Augusta and it is un-necessary to say that he is equally enthusiastic over the new engine. The reporter is not a mechanic and

therefore does not dare to attempt a full description of this machine for fear that an error may creep in, but the one fast which impressed him most deeply was its simplicity. Says

"The scheme of inventing a more powerful gasoline engine, more simple and less space, has leng been in my mind but net until 1912 did I begin the work in earnest. Since then my spare moments have been given to this work, and new it is complete. It is now in working order and any house at 400 Greenwich Street, got a lt is well known that the two few years of study in the Pablic gasoline engines most commonly used The two cycle engine fires every second strake, while the four cycle fires every four strokes. The gas and air are lighted and then comes the explosion that drives the piston and does the work.

The four cycle is more elastic and can slow down easier. It is larger and cleaner and has much more power. The first stroke sucks in the charge, the second stroke compresses it, the third fires the charge and the fourth is for the exhaust. This is the general principal upon which the

four cycle engine works.

The two cycle engine takes in the gasoline charge and compresses it with the first stroke. The second stroke fires and cleans at the same

The great improvement in the informer engines. In other words his lies, explaining the doctrines of the two cycle engine is more effective Church to them and their pagan than any four cycle engine now in neighbors. I recommend this and use, and is much less costly than any the surrounding towns to the prayers two-cycle engine in common use.

There are no expensive parts to of being severely tried for their faith.

There are no expensive parts to this new invention and a single explosion is far more effective than any other four cycle engine in exist-

Another valuable feature is the absence of any crank. All students of gasoline machinery have long seen the need of this and Father Gill can now exclaim: "Eureka." In his engine a can takes the place of the crank. The ports let one charge in and the other out at the same stroke. "Eureka." In his It takes in a bigger charge than the old four cycle and it is at the lowest estimate 30 per cent. more powerful. Still another great feature is that there are no connecting rods nor crank shaft or case. It has a wender-ful flexibility and gives no kick what.

Catholic Mission Taichowfu, China, Sept. 16, 1915. Editor CATHOLIC RECORD :

Dear Friend,-In returning from Sienku in a rowboat down the rapids I had some thrilling experience. The mountain torrent which we were descending was swollen by the heavy rains and the boat few along at a breakneck speed. At some places where the river made a sudden turn the boat would rush straight for the solid rock. One of the boatmen would then stand on the prow with a lorg bamboo pole pointed with steel in his hand ready for action. At a given moment he would make a desperate thrust with the pole against the rock and, straining every muscle in his body, turn the boat's head away from it. It is a thrilling moment to watch him perform this feat. The least error in his move-ments and we would be dashed

Half way to Sackang we entered the home of one of the boys who were accompanying us. It would seem as though the people in that against the rock. I spent a few days in my central station arranging the classes in the girls' and boys' school and instructing the children in the catechism.
When I had just retired to bed one night I heard a loud rapping and upon opening the door was greeted by a man from Ging Choo, a village sixty miles away, who begged me to go and give the last Sacraments to his brother. It took me two days to make the journey, and we were walking from morning till night. I found the young man very ill and out of his mind, but after reading over him the prayers of the ritual he greatly has come upon him because he has given up the adoration of idols and smashed the kitchen god. They are doing all in their power to get his mother to renounce the faith and re-turn to idolatry. The young man took ill while studying French and English in our college in Ningpo. To make things worse his father, who was in a delicate state of health, when he heard that his son in whom he placed all his hopes was sick and dying, became heartbroken and died. For another reason the pagans are insulting their Catholic neighbors There has been a grievous plague among the oxen and many have died. The Catholics are blamed for this because they refuse to contribute to the upkeep of idelatrous worship. Meetings are being held and resolutions passed that the Catholics in Ging Choo must contribute towards the expense of a play soon to be given before an idol. Yesterday I related all this to the magistrate and he told me all I had to do was to give him the names of those who disturb the Catholics and they would at once be arrested and punished. This is very satisfactory and shows that a kind Providence is watching over us, and that my kind friends are praying for my mission.
As I was writing the above a Christian from Ging Chooentered and tells me the sick young man has recovered bis senses. Thanks be to God; the roof, no windows or door, not even this work, and new it is counted and any it is now in working order and any person can see who desires to do so."

It is well known that the two gasoline engines most commonly used many seeing that he was restored to health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that health after the priest's visit, will winter. A school boy told me that he was restored to health after the priest's visit, will winter. A school boy told me that he was restored to health after the priest's visit, will winter. A school boy told me that he was restored to health after the priest's visit, will winter. A school boy told me that he was restored to health after the priest's visit, will winter. prehably be converted. Poor Ging the converted of a decent chapel. The present place is a dingy attic the beams of which are so low I always come away with my head sore from the knocks I get. One has to stoop continually to avoid an accident. On the altar which is a converted of the converted of the flooring?" I asked the flooring?" I asked the flooring?" I asked the poor little table, the solitary ornament is a rude cruciax. When I spread the altar cloths for Mars the made here. "We are too poor to wind blew fown on them a quantity of soot and dirt from the tiles on the roof for there is no ceiling. I remedied this by extending above the altar the piece of cloth which served remedied this by extending above the altar the piece of cloth which serves for a confessional! When I turned round before Mass to give an instruction I was surprised to see the congregation sitting with their backs. gregation sitting with their backs turned to me. It seems they are too poor to buy benches for sitting and bines both of the above engines. It is more simple, more efficient and can be run at a far smaller cost. It is less complicated and with two cycles equals the four cycles of all the former engines. In other words his

and the whole affair is simplicity itself.

This engine can now be seen in the machinist room at the monastery and Father Gill tells the Journal that every person interested in such matters will be welcome to come and see it work. He will be glad to explain its working and they can see for themselves the tremendous power that this little engine shows.

LETTER FROM FATHER FRASER

FRASER slippery sloping rock with the deep green water below. Here a couple of young convert boys as nimble as mountain deer lay down on the rock mountain deer lay down on the rock and held my feet step by step to prevent their slipping. Further on there was no path at all so I had to climb up the cliff at the risk of my lite and down the other side. A convert doctor heard I was going to Saokang to say Mass and being very fervent resolved to attend. He had walked many miles and night came on when he came to this particular place. He tried to cross but slipped down and over the rock into the water. Fortunately he succeeded in pulling himself out and arrived at the chapel drenched and shivering with cold. He was not down in the mouth, however, but laughing and jeking related his adventure.

village had never seen a foreigner before. They crowded round the doors and windows and swarmed into the room where we were sitting much the same as if a tame monkey or a chained bear had been brought to town, but here as elsewhere there was no sign of unfriendliness but just the reverse, every mark of hospitality. How I wished I could remain longer among them, a month or two, and gather them into the true fold; but we had to push on to Saokang, where a hundred newly baptized and catechumens were awaiting us. A mile or two from the place the master and his school boys came to meet us. The latter were overjoyed to see their beloved priest once more and expressed their joy by skipping about much the same as Mary's little lamb ; no danger that these children of the mountains topple over the back of the river and how readily they lesped into the torrent and served me as a prop whilst crossing the shaky stepping stones! what has become of the idol?" I asked as we passed a little shrine. 'Oh! we threw it into the river," they replied with a roar of laughter. "What is your name?' I asked one. "Heaven's grove," he answered.
"And yours?" I asked another, "Doctrine of Heaven." "And yours?"
"Kingdom of Heaven." "And yours?"
"Cave of Heaven." "And yours?" 'Cave of Heaven.' "And yours?'
'Son of Heaven." Every boy in the village has "Heaven" in his name, and they received these names while yet pagans! Surely Heaven is looking with a kind eye on this village nestled in the mountains, for nearly all its inhabitants have entered the Church during the past twelve months. The master whistled and they all came trooping into the chapel; if chapel it can be called. The altar, (a table) is in one corner with a couple of little wooden vases and faded paper flowers on it. In the opposite corner my bed of rough boards. In another corner the master's desk, for he also teaches school in a piece of land near the chapel on the side of the mountain which they Saokang ; mountains tower up on all Of course the poor people sides. Of course the poor people could do no more than give the land and perhaps a log or two; the rest will have to come from my dear friends abroad. Whilst I was preach. Leaving Ging Choo I walked ten ing that evening to a very attentive audience crowded into that loft and miles through a gully over the boulders of a mountain torrent which we prossed twenty times. There was not seated on rickety stools and benches of every description and on the floor, a single bridge. Sometimes my acolyte threw big stones into the water to act as stepping stones; water to act as stepping stones; sometimes I was borne across on the shoulders of the stalwart Christian who carried my mission box. It was hard going and took us 6 hours to make the ten miles. Fortunately this time the water was not deep, but some an old man pushed his way to the very front and sat on my bed, the only vacant space. "He wanted," he said, "to hear the doctrine for him with reverential awe and I could see that he was one of the principal pertains the state of the principal pertains the state of the same of the principal pertains the same of t an old man pushed his way to the that he was one of the principal personages in the village. After the sermon I asked, as is usual with visitors, "his honorable name and age," and he asked mine. He thought that "I was awfully young," which was quite refreshing after war. this time the water was not deep, but my visit last year was really danger. ous. Two men carried me in a chair. They were often up to their waist in water which was rushing at a great rate. They often came near losing which was quite refreshing after my church building, etc., of the last few their balance. The chair would go ever. The engine can have any number of cylinders from one up to eight. There are no gears whatever

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the river, but he has got over that now and is approaching our Holy Faith. I cannot express the consola-tion I felt in hearing the confessions and giving Communion to se many who a year ago were grovelling in superstition. Sackang would make a dear little parish in itself for some apostolic soul desirous of giving him-self to the missions. How many vocations to the priesthood, how many to the religious life is it not capable of producing and that in a very short time if only fostered by a resident priest? But I must be off. Only one day is all I can afford to Dirge like the serie winds tap on the give to Sackang. I recommend this village also, with its simple mountain eers and the gentle children with their pretty names, to the prayers of

my pious friends. From Saokang I walked ten miles to Kade. On the way many passers-by greeted me and expressed their surprise that I should travel on foot. I made excuses as best I could but the real reason was I could not afford to ride in a chair, being so hard pressed for funds to support my cate chists, keep my schools and build my chapels. From Kade where I administered the sacraments, to Bing. ching the next station, is only seven miles and the road is level. Next Sunday I shall be in another chapel, or rather Chinese loft, ten miles north of the city of Tientai where I am writing this letter. Then I visit three other similar places and finally return to Taichowfu where I hope nothing has gone wrong in my

Yours faithfully in the Sacred Hearts of Jesus and Mary.

J. M. FRASER.

There is no good in praying for anything unless you will also try for it. All the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day, or mercy to the soul that sinks itself in sin, or usefulness and honor to the life that wastes itself in

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Fields where no roses bloom or grasses wave; Waiting the snow-white shroud and Winter's grave.

Trees bare and gaunt, against a dull grey sky; Grim spectre shapes that idly moan

and sigh. Leaves, sere and brown, trodden beneath the ways ; Innocent victims of the war of days.

There are bitter tears in the dripping rain.

All through the house the tread of ghostly feet : emory's portals ghostly fingers beat.

wait in the hops of Faith's vernal rays, With a heart as void as November's

PATHER FRASER'S CHINESE MISSION

Taichowsu, March 22, 1916. Dear Readers of CATHOLIC RECORD | Yesterday (Passion Sunday) I laid the corner stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Whe deigns to open mouths to His praises in the Far East to replace those stilled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHO LIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for

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

Previously acknowledged... \$6,231 87 J. H. Mulhollin, Montreal... 5 00 A friend, Toronto ..... Angus O'Handley, Bara-chois Harbor, N. S..... 10 00 Rose " Ottawa......

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### FIVE MINUTE SERMON

BY REV. F. PEPPERT TWENTY - FIFTH SUNDAY AFTER PENTECOST

"Lord, save us, we perish." (Matth. viii, 25.) We are sailing, as it were, on the ocean of life, and are perpetually in danger of shipwreck and of failing to secure our Salvation. We ought, therefore, always to be filled with tear, and such fear is beneficial, not injurious to us, whereas false assur injurious to us, whereas false assurance of safety, by making men fancy
themselves incapable of falling, often
brings about their ruin. If always
and everywhere we feel this wholesome fear, and if we distruct our own
great weakness, we shall cling with
confidence to Him who is able to
support us, and we shall ever be
mindful of God's holy presence.
Because Jesus was with them, the
disciples in their hour of peril cried:

disciples in their hour of peril cried: "Lord, save us!" We may learn from this short prayer how we too ought frequently to remind ourselves of God's presence. Wherever we are, let us lift up our hearts to God in short but fervent prayers, or ejaculations. This practice is very important, and is in fact inseparable from that of living constantly in the presence of God; for such ejaculatory rayers are glances at Him, and help us to do right and avoid evil. By means of them we are reminded of many virtues, especially at the mo-ment when we are called upon to practise them. They suggest to us now a heartfelt act of faith, now a resolution to trust implicitly in God, and now a feeling of love. In times ver to beg for strength from God d it serves to recall to us His Will and guard us against suggestions of evil, whilst, when we are hesitat ing between two courses, it is an admonition not to stray from path that God would have us follow. If we frequently lift up our hearts to Him thus, our understanding will be enlightened, our perception of what is dangerous and sinful will be quickened, and our will to strip off all earthly weakness and attach-ments will be strengthened.

If many times in the day we send up to God these little flashes of prayer, we shall really be praying without ceasing, and, as St. John Chrysostom says, we are withdrawing ourselves for a brief space from the company of men, in order to join with the holy angels in praising God. By means of these frequent glances at Him we may to some extent imitate the saints in glory, who always behold Him and praise Him without interruption.

These short prayers have the advantage of being always available. They do not interfere with our work, nor do they check any enjoyment that is pleasing to God; on the contrary, they complete and sanctify every-thing that we do. They can even take the place of our regular prayers, if for some good reason we cannot devote our usual time to them, and, when in case of illness we are too weak to make long prayers, short ejaculations bring comfort and strength. Happy is the soul that at its last hour departs to God with the words: "Lord, into Thy hands I commend my spirit"; it seems to be borne aloft on wings of submission and love. Our Saviour, dying on the Cross, set us the best example how to lift up our hearts in words few in-

deed, but full of ardent love.

What ought we to take as the subject of these short aspirations to be made frequently throughout the day? A pious man has said with perfect truth that everything heard, seen or or motive for such aspirations. If only we were in the habit of referring the things in our daily life to God. any sight, any word heard, any little event would be enough to fill our minds with thoughts of faith, hope, charity, sorrow for our sins, or joy at God's mercy, goodness and

A little ejaculation may often consist of some saying that we have heard, or of a text from Holy Scripture or of a quotation from some pious writer, which we constantly call to mind. In speaking of spiritual reading and of meditation, I pointed out how excellent a plan it was to sum up in a few short words and to go back upon these words often in the course of the day. By doing this we are lifting up our hearts to God, a most important and beneficial thing, and it is only thus that any lasting good is derived from reading and meditation. We may very likely forget what we have read and thought, and even our good resolutions are apt to vanish, unless they are constantly renewed. A kind of spiritual motto, however, comes back again and again to our minds, and serves to impress the whole subject more deeply upon our memory, and at the same time it increases the and a great increase in industry grace of God within us by means of the devotion and good will that we when we repeat it.

It is not difficult to connect such aspirations with particular times, places or things, so that each of the latter inevitably suggests to us one special pious thought or ejaculation Good prayer-books supply us with many instances of such short prayers.

Some may be connected with definite moments in our daily life;

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On lying down to rest at night: lie down not knowing whether I shall ever wake again. Therefore I put myself in Thy Hands, that Thou nayest protect me in body and in soul."

Particular places may be made to suggest short aspirations. For intance, when we see a church, we may offer a little prayer to Jesus in the most Holy Sacrament of the altar. When we go into any house, we may Peace be to this house at all that dwell in it." Such thoughts as these would often put us on our guard against frivolous and uncharitable conversation, which is so apt to destroy peace.

Particular things seen may remind us to say a few words of prayer. Why are crosses, statues and pictures of saints put up in our houses and streets unless it be that the sight of them may suggest a pious thought to those who are prone to forget such things amidst the business of life?

The striking of a clock ought to remind us how quickly times flies, and that it behooves us to make good use of it. The tolling of the pass ing bell should make even the most thoughtless reflect: "Thou, too, wilt soon appear before thy Judge."

what difficult to form the habit of making ejaculatory prayers, and we are so careless and so much dis-tracted by the work, joys and sorrows of our every day life, that we easily forget them. Yet everything that seems hard at first grows easy by practice, and finally becomes a sort of second nature.

I would gladly see you adopt this on certain occasions, without thinkcomfort from their meaning and from all that they contain. They should not simply be repeated, but they should influence you in your actions. Accustom yourselves frequently to lift up your hearts to God in holy aspirations, and then even if you have no friend at hand to counsel you, you will never lack advice; if you no longer hear words of comfort, you will enjoy the sweet est consolation; and even if every-thing seems dull, mean and common place, you will be truly united to Gcd. You will never perish through thoughtlessness, for Jesus will ever he with you, if you only call upon Him saying: "Lord, save us!" He will guide you safely through all the monotony and all the storms of life, Amen.

### TEMPERANCE

RUSSIA IMPROVED BY THE WAR

A remarkable decrease in crime have already been observed in England and Russia as a result of the recent legislation against treating in the former country and against the sale of vodka in the latter. In Liverpool especially the good results have been so marked that the Gov ernment is urged to extend its measwith ure of protection. It is claimed that ayers. the general prohibition of treating with and the stopping of credit, besides Some may be connected with definite moments in our daily life; thus, on awakening, we may say:
"All for love of God!" or "Lord Jesus, in Thy Name I will begin this day," or "If this were to be the last day of my life, should I spend it in sin? Give me, therefore, grace to resist all impulses to any say: been attended with the happiest results. A distinguished physician there who has given the matter close attention, declares that "crime has decreased to a remarkable degree. The saving banks all report great in."

much wonder snaw Processantism has danger: "You tell me that your offer your tears to God. Oh; I am sure sessed and that a Harvard divine has suggested that "salvation" of the would be more pleased to see you man from worldly evils be made the cross of separation for love only mission of the sects."—Chicago of Him than to see you dragging it in tears. You know that we must resist all impulses to anger, envy, attention, declares that "crime has etc., and all evil thoughts and indecreased to a remarkable degree.

rease in the deposits of the working crease in the deposits of the working people. There is beginning to be a greater demand for books and newspapers, and also a demand for more intellectual amusements. Hooliganism has practically vanished, before the abolition of vodks, not a Sunday passed without there being cases of wounding to be treated in some of the hospitals of people hurt by fighting in a drunken state."

The Great War has opened the

The Great War has opened the eyes of the world as never before to the monstrous evil of intemperance; and it is doubtful if there will ever be a return to the old days of unlimited drinking and treating. The restoration of peace and the impoverishment of so many countries as its price, will demonstrate the necessity of temperance. The Are Mexical sity of temperance.—The Ave Maria.

" BROKEN DOWN "

Dr. O'Malley holds up the light of truth to the old excuse we hear of frequently of the man who is " brok-

The vice of intemperance, he says, with its integral parts, gluttony, drunkenness and unchastity, is the cause of more sin and misery than any other form of revolt against the law of God. The concupiesence of the flesh is the predominant failing in the vast majority of the human family, and is the source of at least one third of all the pauperism and crime in civilized nations. There is good reason for the opinion that this vice is also the main source of in. sanity and other diseases, directly or indirectly. Gluttony alone, or over-eating, to use the more polite term fills a thousand graves, whilst war and pestilence together fill only 10. An amazing number of "martyrs to pain" that pass through life in an incense cloud of sympathy are in reality martyrs to their bellies; and most of those eminent citizens who have "broken down from overwork," and are constrained to take long va-cations and distant voyages, are simply broken down from over exer-tion with the knife and fork. Over 90 per cent. of Bright's disease, rheu matism—whatever that it is—neuras henia, unfitness for duty, brought to the medical men for cure by mer-chants, lawyers and physicians, is caused by overloading the stomach with palatable food or by taking alcoholic beverages for the stomach's sake. The theories on whiskey as a panaces for all the ills of middle life. inflicted upon kind doctors by other wise intelligent gentlemen, are posttively innumerable. But it is a stern fact that no person has ever yet taken habitually two or three drinks of whiskey daily, or a pint of claret, or a quart of ale, and escaped chronic alcoholism; and when such a patient comes to a physician and prates about a "breakdown from overwork" or "the will of God," and the like, he is either a hypocrite or a

These two or three " drinks a day means the month's rent for the man at a moderate wage, or the summer's vacation for the family of the man with twice that much, or better food and larger opportunity for the family of the man with still more. The burden of denial does not always fall on the wife in a way she can measure. It is like an indirect tax, a little here and a little there, scarcely measured at the time, yet making life a succession of worried world where a man may live unto himself, or where the result falls only on the waster. Whatever lessens a man's efficiency handicaps his

wife and children. It may not be actual money. Per practice, but you must beware of praying mechanically, merely from sues and the clearness of his thought force of habit saying certain words processes in his battle—not only for himself, but also for the wife whose living he is making. He canderiving fervor. admonition and not afford it physically.-St. Paul

### "THE COAT OF BLACK AND TAN"

In its October issue, the Ladies' Home Journal continues its policy of catering to Protestant minister and their wives. The latest offering is an article, by a sectarian clergy-man, entitled "The Coat of Black and Tan." It offers suggestions as to the type of youth fit to enter the Protestant ministry.

We Catholics look upon a vocation,

a yearning implanted in the heart to serve God in a special manner, as an essential requisite for aspirants to the priesthood. True there are certain qualities which will make a man a better leader of his fellowmen, but not necessarily a better priest. In-dividual piety and a supreme longing to bring souls to closer union with their Creator, are the foundation on which the Catholic priest builds his

service.
According to the writer of the article in question, two other things are the essentials of the Protestant minister. They are veritably a "coat of black," symbolical of the clergy-man's broadcloth, and a "coat of tan," bearing reference to his health. Aside from these nothing is asked except such qualities as will p ace a man in the front rank when human distinctions and leaderships are doled out. As long as physical and mental attributes are the requisites for en-

### FREQUENT AND DAILY COMMUNION

The fact that a person may unhappily fall occasionally into mortal sin, is not reason for refusing him the favor of frequent Communion, provided that before approaching the Holy Table, he receives pardon for his sin in a good confession, says the Sentinel of the Blessed Sacrament.

Perhaps there was a doubt as to whether one sinned or not. Now what is a doubt? Doubt may be dewhat is a doubt? Doubt may be de-fined as "the suspending of the judg-ment about something apprehended by the mind." It may be positive or negative. The positive doubt exists where there is an apparent equality of reasons on either side. The nega tive doubts exists when the mind suspends judgment for want of reasons on one side or on the other. For example, suppose one has been subjected to a very violent temptation which, however, he has resisted But the violence and the vileness of the temptation have so impressed him that he feels uneasy and fears to have offended God. As he has really no reason for that, it is a negative

doubt. But should he be troubled by bad thoughts on which he has dwelt for a while, and taken a little pleasure in them, but which he has banished from his mind on realizing the gravity of the sin he would commit by dwelling on them, there may be doubt about the nature of sin committed. There are reasons for fear because the person has dwelt on those thoughts; on the other hand, there are reasons for excusing such a per son from mortal sin, since after ealizing the gravity of the thought he has banished it. After weighing hose reasons, even if the doubt regarding the gravity of the sin he may have committed, perseveres, he may decide in his own favor, and go to Holy Communion. This is called 'taking the benefit of the doubt."

Don't Stir It.

Please Don't Stir It. For Goodness' Sake Don't Stir Dr. Jackson's Roman Meal Porridge. If you do its spoiled. Read and follow directions on package. For early breakfast, make while getting evening meal, in a double boiler or set boiler in basin of boiling water. When you get up, light gas under boiler, allow inner boiler to set in boiling water without stirring while n boiling water without stirring while dressing. Your breakfast is ready. It's delicious, very nutritious, prevents indigestion and relieves constipation or money back." All grocers, 10 and 25

### DRESS A MATTER OF TASTE

The Rev. P. H. Casey, S. J., in the course of a sermon intended primarily for the instruction of Catholic working girls has a word or two on the artifice of dress that inspires or should inspire sober reflection: "Some say," remarks the preacher, "that dress is a matter of taste. Some say it is a matter of custom. The true Catholic girl makes it also a matter of conscience. Indeed, her two satest guides are good taste and a good concience. Do not be led astray by the example of those who dress as if they had no soul to save or reputation to lose. By dressing foolishly you catch only the foolish. The wise are on their guard. Is it not the approbation of the wise that you should be eager to secure, and, above all, the approbation of God and of your own conscience? There is little joy in haps the husband has the price of a drink, or many of them. But he is when you look upon your hands and drink, or many of them. But he is shen you look upon your hands and fighting a losing battle against age. find them torn and bleeding. Bleedheart - a heart left bleeding all through its own folly.
"Live up to the dictates of your

religion, live up to the dictates of your own good conscience, live up to the counsel given you by father and mother and confessor. You will then walk in the safe, open way. It may not be as broad as other ways, nor at the entrance as smooth, but it is the way that leads to life and not to death, the way that leads to joy and not to pain, the way that leads to the things that are of value when the petals shall have fallen from the roses and the lights grow dim and you go forth alone to the home of your eternity. For 'the silver cord shall be broken and the golden fillet shrink back,' and the mourners shall go about the street, and the dust shall return to the earth whence it came, and the soul to God who gave it." — New World.

### THE CATHOLIC FAITH

The Catholic faith gives to the soul that loves it in all simplicity a vision and an inspiration beyond human knowledge and human power. To such a soul it becomes the power of heaven, the song of songs. It transcends not the things of earth; it lifts them up and immortalizes them with a halo of eternal glory. The rationalist descends the steps of mystery, of suffering, of justice, of death to defeat and despair. The believer mounts on the very same steps to a fuller life and an everlasting victory;

he conquers in joyful triumph.

A Catholic peasant soldier of the present war, who has since been killed in action, wrote home to his out. As long as physical and mental attributes are the requisites for entering the Protestant ministry, is it much wonder that Protestantism has danger: "You tell me that your offer

bear the cross if we are to come to paradise."—Catholic World.

In one of the battlefields, near St. Mihiel, this gentle disciple of the gentle Christ carried no less than ANGEL OF THE BATTLEFIELD

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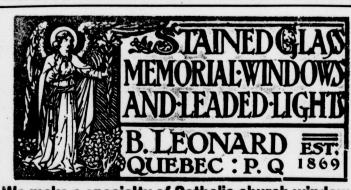
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To have seen one you love, going down this road to ruin, and to have heard him try to laugh and joke away your fears, while you watched the drink habit fasten on him; is to have known suffering and to have borne a sorrow to which physical pain is nothing. And when at last he comes to that turn in the road that, sooner or later must come, and wakes to the fact that he is a slave to the drink you think everything will come right. He will fight the habit and you will help him escape it; but he can not do it. Drink has undermined his constitution, inflamed his stomach and nerves until the craving must be satisfied. And after you have hoped and then despaired more times than you can count you realize that he would be a supported that the world the despaired more times than you can count you realize that he would be satisfied.

must be satisfied. And after you have hoped and then despaired more times than you can count you realize that he must be helped. The diseased condition of the stom-sch and nerves must be cured by something that will soothe the inflamed stomach and quiet the shaking nerves, removing all taste for liquor.

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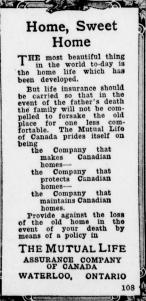
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### CHATS WITH YOUNG

YOUR OWN BOSS

No one is his own "boss," unless he goes out of the world, into the wilderness, and then he will find himself dependent upon the berries

This is, however, one way of becoming your own boss. Let me tell you: It is to stay right where you are and begin to help other people, and after awhile you will find they will do anything for you.—St. Paul

LISTEN TO THE SERMON

Sermons are good for the best of us—the right sort of discourses, listened to with the right sort of dis-

There is a good deal to be hoped there is a good dear to be hoped for in the young man who appreciates the value of sound, well-meant coun-sel, and will listen respectfully to the voice of friendly admonition. He realizes that the lessons which may be learned from the experiences of those who have preceded him along the thoroughtare that connects adolescence and maturity are apt to be useful. He knows this because he is intelligent and observant. He instinctively turns to whatever promises to afford a landmark on his momentous journey, which is made only once in life.

The greatest mariner that sails the mighty deep is the most diligent student of the charte that mark the currents and the shoals. The longer his service in traversing the mysterious highways of the sea, the keener grows his trust in what other me have taught concerning the exist-ence of hidden reefs and treacherous tides, that lie ever in wait to ship-wreck the unwary and the foolish. This quality that seeks to know dangers and how to avoid them is

what constitutes a good navigator.

And so it is with the class of Catholic young men who listen attentive-ly to sermons for the assistance these may afford in steering s straight and sate course on that in eventually, either triumphant at the ast great hoped-for-port, or leave us beaten, moral castaways off shores of eternity.—St. Paul

A HEART-TO-HEART CHAT WITH OUR YOUNG MEN

Paraphrasing a conversation that St. Philip Neri had with a young man of his acquaintance, I will hold a little conversation with you, my dear young men. . . What are you doing now?—You are going to school, are you?—Well, when you finish your schooling, what are you going to do?—Going into business, eh ?—Then what ?—Oh! you expect to make a great fortune do you?— But after that is made, then what? I understand, that it will be pretty fortable to live on the fruit of your hard labor, getting as much enjoyment out of your hard accumu-lated wealth as possible, eh?—Just one more question; but you must

more than you were abashed to answer the others.—You have finished your excellent schooling, you have gone into business and you have come out a glorious success and now, finally, you are enjoying the hard work of your own industry: what next?—Oh! you suppose you next.

Now and then I hear a boy say: "Is I could only be my own boss, then I would be happy."

Did you ever know any one that amounted to much, who was his own boss? The only one I ever read about was Robinson Crusoe, and he was glad to quit.

You have heard of the "independent upon wind, water and frost. He must be home every morning and night to milk the cows. The physician must buy the clothes and groceries of his patients.

No one is his own "boss," unless he goes out of the world, into the wilderness, and then he will find himself dependent upon the berries of young men that walked over the same ambitious courses one hundred same ambitious courses one hundred years ago that you are now speeding over? — You tell me truly that they are dead; but you should also add, likewise very truly, that they did not take along with them their hoarded and coveted earthly goods.

If they were allowed to return to earth, perhaps the majority of them

would, slas, tell us that they planned well indeed, for earth; but in so far as eternity was concerned, they made an irreparable failure.

How can I plan for Heaven, do I hear you say?—Well, dear friend, the great Apostle St. Paul tells us how this can easily be done "Whether you eat or drink, or what scever else you do, do all to the honour and glory of God." Or in other words, always have a pure intention in all your actions—always be most sincere both with God and man; and then you will be sincer with yourself, and only then. And being sincere with yourself, you will get out of life that which alone is essential, namely the loving and eternally consoling commendation of the Great Master: "Well done thou good and faithful servant, because thou has been faithful over a few things, I will place thee over many enter thou into the joy of thy Lord.' -Catholic Columbian

### OUR BOYS AND GIRLS

ADVICE TO GIRLS

Be pleasant at all times. A smile does more good in this world than all the preachings.

Think beautiful thoughts. "Beau-

tiful thoughts are angels bright."
Remember you are judged by your actions. "Do noble things, don't dream them all day long."

ances do not want your confidences At all times be womanly. A mas-culine girl does not retain admira-

Be careful not to grieve over the wickedness of others; watch your-self, "lest you grow a few sprigs of ungodliness Be quick to believe good. Believe

the good until the evil is evident. Do the little things, and then, if you have the time, dream of the great things.

Be natural. Remember, there are

others as lovely as you are. Have many friends. A

usually is disappointing and leaves a sore spot which might have been avoided.—St. Paul Bulletin. THE KINDNESS OF A QUEEN

Once when the Dowager Queen of



was no place of shelter save in the hut of a shepherd, who with his wife welcomed them kindly until the storm was over. Of course they had no idea that it was their future queen whom they were sheltering. The little son of the couple had another idea, however, and thinking were intruding, he went over to Maria Christina and gave her a slap on the shoulder. She was not hurt, but was considerably frightened by this action, and she began to cry quite as much as if she were an ordinary child instead of a little one of royal blood. But finally her governess succeeded in quieting her, and when he storm passed they left the cot-

duchess was to make her first Holy Communion. The band that was with her was composed of poor children, and she was to pay for their clothes. Among them was the little shepherd lad who had struck her, but Maria Christina harbored no ill will toward him. Later he desired to become a priest and she was told of it, and she nobly offered to bear he expense of his education.

After a while Maria Christina be came queen; then, on the death of her husband, queen regent: but during all this time she never forgot the shepherd's son, who had long since become a priest. She recommended him to the Pope as a suitable candidate for a vacant bishopric, and she

wrote to him, saying :
"I want you to be a bishop, because you understand so well the laying on

This incident goes much to show the great heart of this truly Christian queen, who could forgive any one who had harmed her, and return good for evil.—Extension Magazine.

### APOLOGIZING FOR YOUR PARENTS

Kate is fully alive to the fact that her father and mother are old fashioned people, whose early advantages were limited. "Papa and mamma have some queer ideas," she is fond of saying to the guests at her home "It's the way they were brought up I suppose." A slip of grammar on her father's part will make her jump as if she had stepped on a tack, and she is as ready to apologize for these Spain, Maria Christina, was a little blunders as for the views she denom-girl of five, she was taking a walk in inates old-fashioned. "Papa had not the country with her governess, and many chances for schooling when he ras a boy!" Kate will expl look of angelic patience. "Of course it's terribly mortifying to me to have

him make such mistakes, but I real-

ize it isn't his fault." Poor little, silly Kate, apologizing when she should be proud, excusing when she should be splendidly loyal. If she knew how her listeners laughed in their sleeves, the springs of her fluency would suddenly become dry. For, compared with the parents whose shortcomings she realizes to " Her mother is a splendidly competent woman, who could earn her own living as a laundress, a nurse or a cook any day that it be-came necessary for her to support herself, and who looks after her big home, and manages her many servants with economy and efficiency." If Kate were ever called upon to earn her living, she would be as helpless as one dropped overboard from an ocean liner, without knowing how to swim. Her mother can do any number of things excellently. Kate talks French very badly, and plays the plane poorly, and possesses a few other half baked accomplishments. But her best friend would not men tion anything that she does really

And now for the father for whom Kate apologizes so often. He is a self made man, and every line of his face shows strength of will and a fine brain. He has fought his way up to prominence against great odds. His heart is as big as his brain. He has made a fortune without sacrificing any of his kindliness and generosity. He sometimes says "ain't" and He sometimes says "ain't" and "hadn't ought," but his words are listened to with more respect by men of prominence than those of a million

Kates would ever be. Perhaps it is not often that a girl judged from any standpoint. You throne at nineteen and was called girls may know a few things of which upon to solve some of the most seryour parents are ignorant, but the ious problems of state that ever con-

chances are that they know a thousand things which you will only learn by patiently doing the duties God gives you through long and difficult years. The girl, who spologizes for her parents, would be in better bus-iness if she spologized for her own lack of appreciation.—Buffalo Echo.

WISE, BUT NOT ACCORDING TO THE FLESH

There is a quaint story connected with a beautiful marble cross erected over the grave of a lad in a Seville emetery and inscribed with the lines:

"I believe in God, I hope in God, I love God."

The boy, who died centuries ago, was called a "natural," a Spanish expression for a weak minded person. to learn, took him to a monastery and implored the abbot to bring him up as a lay brother. Every effort to teach him was in vain. But three lines of his lesson fixed themselves in his memory, and in the church, upon his knees before the tabernacle, he would repeat sottly to himself:

"I believe in God. I love God."

One day he was found dead in his cell, a look of ineffable peace upon his childish face. In the course of time a white lily grew above his grave, and when it was opened, at the abbot's command, the roots of the flower were found embedded in the boy's heart.

It is faith, not knowledge, that moves the world. "It makes no difference how little else one knows," a good sister once said to us, "so long as one knows about God." She knew whereof she spoke, for she had been principal of a great Public school before her profession and had first hand acquaintance with the futility of the knowledge that is divorced from Him who is the fountain of all knowledge and in Whom true faith and true knowledge meet. - New

### INCONSISTENT

Truly, the Papacy in these days in in the same boat with the predestin-arian who cried: "I'll be damned if I do, and I'll be damned if I don't!" There's Mr. George Bernard Shaw condemning the Pope for not doing the very thing for which Mr. Shaw and his friends have criticized Popes in the past—interfering in the political affairs of nations. Some of the utterances of present-day critics of the Papacy will make embarrassing reading for them after the war is happily ended. Think of the following coming

from the pen of George Bernard Shaw The Pope's duty last August was to excommunicate all combatants with bell, book and candle, and tell them with a voice thundering through Christendom that they would all most certainly be damned for the sin of Cain unless they laid down their arms and submitted their dispute to the judgment of God through His

Lest we forget, let us recall that the name of the Holy Father, was, on purpose, passed by when the invitations were sent out to the Hague peace conference some fifteen years ago. There was a time, says Mr. Chesterton (quoted by Father J. F. X. Murphy, S. J., in The Catholic Mind.) when there was a United States of Europe, " and once an international and effective court of arbitration, a Christian commonwealth, a Repub lica Christiana, a Roman Pontiff of world-wide sway, who could interfere, and often effectively did interfere, to put an end to the internecine strife. Yet the Popes ultimately failed because the forces of selfish ness arrayed against them were too strong, and a hostile posterity has since been taught to call these praiseworthy endeavors of the Pope's Papal usurpations,' Papal aggressions ' and ' Papal invasions of the civil domain.' The very Pontiffs who, with greatest singleness and integrity of purpose, fought the battles of humanity, of morality and of civ-ilization, have been pilloried in our popular histories and literature as greedy and arrogant priests."

The spectacle of his country bleeding from every pore does not blind an English prelate to the correctness of the Holy Father's attitude in the present war. This good Bishop says, writing in the Dublin Review, "Certain 'religious' journalists, also, have declared themselves greatly clamoring as loudly now for Papal decisions in politics as they were lately loudly denouncing Papal decis-ions in theology.—Rev. B. A. Hartwell in Truth.

### LONGEST REIGN

IN THE WORLD'S HISTORY IS THAT OF

Austria Hungary and Germany re-cently united in celebrating the eighty fifth birthday of Emperor Francis Joseph. Of these eighty five years he has spent sixty seven as s ruler, one of the longest reigns in the world's history, the longest of an actual ruler in the history of modern

Europe. He ascended the throne in 1848. eleven years after Queen Victoria's succession, and he has survived her almost fifteen years. Louis XIV. was apologizes for her parents with so little excuse to liberty. But it frequently happens that apologies are not merely uncalled for, but are an affort to good sense and good taste,

fronted a monarch.-Church Pro-

POWER OF THE SPOKEN WORD

Few realize the power of the spoken word to deepen and fix the thought to which it gives expression.

A grisvance toward another, suppressed, dies; uttered, it grows in intensity and bitterness in the mind that puts it into words. The reverse is true. Each noble, generous thought clothed in speech becomes a vastly greater power for good, even to the man who utters it. Thiseis why talking about our troubles magnification. In the stem and doubles their sway over us. Dwell upon the good each day brings and talk of it, and life's whole outlook is changed. It was a wise old soul who replied to the gruff greeting about the "beastly" weather, that it was "a deal better than no weather."—B. C., Orphans' Friend.

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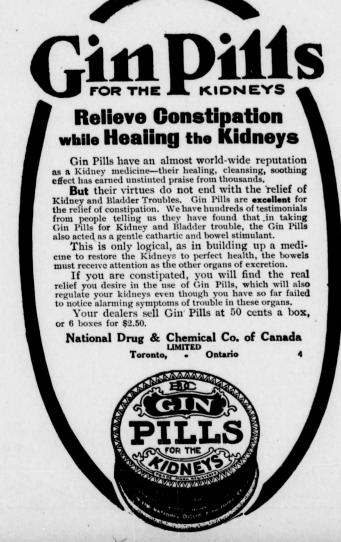
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London, Canada The Catholic Record



### RETURNING

CAMPAIGN EXPERIENCE TURNS WARRIORS BACK TO CHURCH

Rome, Oct. 14.—A fine initiative has been put in hand here and in the course of a week will be in full execution for the soldiers at the front. It has been undertaken by the "Society of Catholic Youth of Italy," one of the five official authorized representative Catholic associations, and the actual work has been done by Father Genocchi of the Missionaries of the Sacred Heart. His name will be remembered in connection will be remembered in connection with Patumayo He knew that diswith Patumayo He knew that dis-tressed region and it was he who con-ducted the Irish Franciscans who went out there to do so much good for the Indians after the discovery of the scandals in connection with their treatment three years ago. But Father Genocchi's work is many-sided; the Society of St. Jerome for the Diffusion of the Gospels owes much of its success to him; now he has not only brought out this book— but has written a preface that those -but has written a preface that those who are to read it may understand it the better.

'A SHORT LIFE OF CHRIST" FOR

It is in Italian, a "Piccola vita di Gesu "—in English a "Short Life of Christ "—a convenient little volume of 150 pages with 40 illustrations takenfrom celebrated pictures. Being meant primarily for the troops now fighting. Father Genocchi's preface deals with the teaching of Our Lord and the Church on the subject of war. and the Church on the subject of war. He begins, for instance, by showing how wrong it is to take one text, as has been done by such as are not taught by the Catholic Church to read the Gospels in the right way—
"If one strike thee on thy right cheek turn to him also the other." cheek turn to him also the other."
—and draw from it conclusions which would only be justifiable if there were no other texts, and no other teachings of the Church, in the light of which to understand it. He quotes a passage from Cardinal Mercier's great Christmas pastoral, and he summarizes in the unique text book, the "Summa Theologia" of St. the "Summa Theologia" of St. Thomas Aquinas, on war. Then he summarizes Catholic teaching in four ncluding paragraphs, the third of which runs

Let soldiers read the Life of Christ and learn to conquer base and miserable passions, to keep the spirit high and the body healthy, because their country has need of all their forces. Let them learn to face nobly trials, sorrows, even death itself for their brothers, that is for their ccun try, and let them sanctify their great and noble sacrifices with the thought of the sacrifice which, of His own will, our Saviour made for us. Soldiers in war have a Calvary to ascend, but after Calvary for them, too, glory and beatitude cannot fail." And the last paragraph runs: "When men live truly like Christians, with the Gospel for their common rule of life, and the Kingdom of God "(Adveniat Regnum Tuum") is more spread and deeply rooted in the world, then the relations between States will become as those between good Christians who do not have recourse to arms to support their reasons—and so wars will finish."

ITALIAN SOLDIERS' RELIGIOUS

It is a commonplace now to refer to the spirit of religion that exists among the Italian troops at the front. Without any special knowledge of it no one who looks at the ordinary daily papers in Italy can fall to see it. but they hasten, whenever they chance, to put in illustrations of Mass in the trenches or a regimental Sun-day Mass out in the open, the altar mounted on ammunition chests or mounted on ammutation.

some other war material. And there are other little signs. The most difficult thing to buy in the shops of Rome — and presumably of other cities—is a chain to hang a medal round your neck. The soldiers have bought them all. But it is probable that many of them, while they are quite sure that in going out thus to fight for their country they are doing their duty not only as patriots but as Christians, are not quite certain how that comes about. Father Genocchi tells them. Again, while this spirit of religion has taken hold of them now that they find themselves faced now that they find themselves faced with the great things of life and death, the simple facts of their relig-ion are not so familiar to them as they might be. The Piccola Vita brings those facts home to them.

The Messaggero, patriotic but anti-Catholic, accepts the new initiative cheerfully, because it is impossible to get away from the fact that the better an Italian soldier feels the better he will fight. But it has to get in its word somehow, and so speaks for the Italian soldier who is not a Catholic. That is where the anti-clerical makes his inevitable mistake; he will not recognize the fact that that person does not exist. Italians who had no religion went out to war and became imbued with a spirit of religion—their religion, in which they were born and the only one possible to them. So it is that the Socialist Avanti, which sees that there is nothing to be made out of Socialism just now and has an occasional try at virulent "anti-clericalism" to fill its pages and keep its subscribers together, is shricking furiously against this revival of religion because it sees, and confesses, that so many of its anti-olerical friends are becoming, under the strain of war, Catholics again—not Protestants of any sort, just Catho-lics.—New World.

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HEROIC JESUIT KILLED IN FLANDERS

There will be widespread regret at the death by shrapnel of the Rev. Father John Gwynn, S. J., chaplain to the Irish Guards. He was killed in Flanders. The Rev. John Stuart, D. D. (late of St. Mary's, Haddington), writes to say that he conducted the burial service on the day following Father Gwynn's death. No further details are to hand. Father Gwynn, who was the son of an Army officer, was a member of the Irish Province of the Society of Jesus, and was, until the outbreak of the war, in charge of the University Students' Hostel in Dublin. He was the first chaplain of any denomination attached to the British forces in Flanders to be wounded. That was on February 1, 1915, at Quinchy, when the Irish Guards so distinguished themselves, and when Sergeant (now Second Lieutenant) Michael O'Leary, of the Irish Guards, won his Victoria Oross. The Irish Guards were ordered to retake a position. Father Gwynn had given them Absolution and Communion behind the trenches, and now, before advancing, they knelt (as our Scottish soldiers did be-fore the victory of Bannockburn) in silent prayer for a minute; then, each man making the sign of the Cross, they sprang to their feet, leapt over the trenches, and dashing in open order across the exposed ground swept by the enemy's fire, they routed the Germans at the point of the bayonet. Father Gwynn, ancouraging the men to do their duty and keep up the honour of the regiment, followed hard after them. "The last thing," he subsequently wrote. "I rething," he subsequently wrote, "I remembered was seeing the Guards get over the trenches, when a lurid blaze seemed to flash into my eyes with s deafening crash. I was hurled back five yards or so, and lay unconscious for some minutes. A doctor ban-daged me up, and I found I was not so bad. Splinters of the shell just grazed my face, cutting it a bit, too, struck me an inch or so above the knee, and lodged inside. But in an hour's time, when everything was washed and bandaged, I was able to give extreme unction to a poor Irish Guardsman who had been badly hit." Father Gwynn is the third chaplain, Father Gwynn is the third chaplain, says the Scotsman, who has been killed—Father Finn, Catholic chap-lain of the 1st Battalion Royal Dub-lin Fusiliers, at Sedd el Bahr, in the Without any special knowledge of it is willed—Father Finn, Catholic chap no one who looks at the ordinary daily papers in Italy can fail to see it. Not only do they tell the stories of it is not they have whenever they get a Gallipoli Peninsula, and a Scottish Gallipoli Peninsula, and a Scottish Callipoli Peninsula, burgh Catholic Herald.

### BY WHAT AUTHORITY

Dissension has divided the Mission Board of the Protestant Episcopal Church, on the question of accredit sionary Conference. The dissension is based upon something far more serious than a mildly acid academic debate on the official style of the Protestant Episcopal Church. Principles are at stake; principles that are fundamental. Is the Protestant Episcopal Church what its name implies; or is "Protestant" merely a party term forced upon the Catholic Church by usurping and persecuting legislators? Are the communicants of this Church Catholics or are they Protestants? Is there an authority in this Church, incapable of error in matters of faith and morals, which can command absolute and unques-tioning submission to its decisions or is the individual to be guided solely by those operations of the Holy Spirit within his soul, known to himself alone and judged by himself alone, to be infallible?

Bishop Weller believes that the Protestant Episcopal Church is not Protestant but Catholic. The Board of Missions and the majority of the communicants of the Church in question, believe with equal sincerity that the Protestant Episcopal Church is not Catholic but Protestant. The Bishop is correct in holding that the South Americans may rightly ask the American missionaries first to set pudiation of so grave a moral and social menace as divorce; but even this is a matter of purely second-ary importance. Bishop Weller approached the heart of the question more nearly when he asked the Board, "Is this Church Catholic or Protestant, and which do you wish it to be?" Until the Protestant Epis-copal Church can settle its mind on

this question, it is the merest trifling to build up arguments on the valid-ity of Orders, and the sin of com-municating with heretics and schis-matics. By what authority does the Protestant Episcopal Church, or any faction or party within it, presume to bind and loose the souls of men? The corporate hody known as the Protestant Episcopal Church in America can never furnish a satisfactory answer. By its own profession, whatever response it may give is subject to error.—America.

### APOSTLES' ABIDING FAITH

After Christ's claim to the faith of the world, and proving His right to such a claim, on the Apostles rested the a claim, on the Apostles rested the burden of preaching, establishing and perpetuating that belief in His divinity, and that He was truly the long-expected and hoped-for Messiah. Hence when the mortal life of Our Lord was drawing to a close, He showed an increasing solicitude for the chosen Apostles whom He intended to be His successors in the great work of moral regeneration doubting faith in His divinity. Wherefore He resolved as far as in Him lay to plant this faith in His divinity. Wherefore He resolved as far as in Him lay to plant this faith in His divinity. Wherefore He resolved as far as in Him lay to plant this faith in His divinity. Wherefore He resolved as far as in Him lay to plant this faith in His divinity. Wherefore He resolved as far as in Him lay to plant this faith in their minds. Accordingly, the time being mear at hand when He is to deliver Himself up as a willing Victim for the sins of the world, He leads His three favorite Apostles, Peter, James and John, up to the summit of Mount Thabor and there gives them a three followed as far as in Him lay to plant this faith in His divinity. which He had commenced. It is true that He had given them already, by His many splendid miracles and prophecies, sufficient proof of His addressing His Apostles: "I know your faith in Me is indeed sincere and great, but yet not sufficiently at only son of God, and in proof of this arrested your faith in Me is indeed sincere and great, but yet not sufficiently strong and firm to stand the many trials through which it has to pass. In a few days I will give Myself up to be crucified. great work of moral regeneration which He had commenced. It is true only Son of God, and in proof of this, He publicly restored sight to the blind, hearing to the deaf, made the elements obey Him, called forth the dead from the graves and restored

them to their friends.

What more could He do? What more could they or any rational being expect? What greater could He, even as God, give them of the worth of His statements? What greater or more solid grounds could they have for their faith in Him and

On these grounds, no doubt, the apostles did believe in Him, but He saw that their faith was not yet sufficiently firm and lively for the accomplishment of the mighty work which He had marked out for them, a work that meant nothing less than the conversion of the world to the religion of the Cross, the conquering of the combined power and passion of mankind, the overthrow of the mistress of the world, that mighty empire, whose eagles were borne in all conquering triumph to the remotest corners of the then known world. This huge colorsus bestrid ing the earth was to be overcome, its power to be annihilated, its idols flung down, and its temples converted into houses of worship of Christ, and its subjects to become meek and humble disciples of the Cross. And all this was to be accomplished with. out the shedding of a drop of human blood. This was a formidable work and was to be performed solely by the faith of the Apostles. "This is our victory which conquers the world our faith." The faith of a few poor fishermen was intended as the agent to gain this superhuman vic-tory. The apostles needed a strong unwavering faith in Christ and His

No persons before or ever since were sent on such a mission. They were humanly speaking, weak and ignorant, yet they were to conquer the strength and wisdom of the world. They had no temporal or visible re-wards to sustain and encourage them. They should labor entirely for an unseen recompense, which Christ their Master promised He contrary, their inevitable portion should be trials, sufferings, persecuions and even death. Their Divine Master told them that the world would hate them, and that while the world would rejoice they should lament and mourn. In a word, there was not one bright spot on the picture which the future presented to them.

And what after this suffering, this

sacrifice of their strength, their hopes and of their very lives, Christ their Master was not what He claimed to be, surely those hardy old fishermen, accustomed to decep tion by their profession, will satisfy themselves on this point before en gaging themselves to be His Apostles.
They certainly will need the firmest
faith in the divinity and promises of
Christ, and like Thomas will insist on seeing and feeling His divinity before entering on a mission so evidently fraught with odium, dangers, and even death.

faith on their part in Him and there-fore He never missed an opportunity and left nothing undone to establish

and strengthen it.

Hence we find that He was not content with giving them ordinary and yet sufficient proofs of His di-vinity, but used to lead them away from time to time from the tumult of the world and active life into the deserts and mountains, where He revealed Himself in a particular man ner to them, and gave them special proofs of His divine mission and authority.

Now foreseeing that the great crisis was approaching when He is about to show to the world only His human side, the side of weakness. and that He is going to offer Himself and that He is going to offer Himself up as an innocent lamb on the altar of sacrifice, shall not the Apostles forget all His miracles, and conse-quently lose their faith in His di-vinity, be downcast and abandon His cause? Shall not their faith be crushed beneath the accumulated

on them by public opinion? Shall they be not accused of ignorance, fanaticism and madness, if they adhere to the cause of this Person, Who was natied, as a public malefactor and impostor, to the wood of the cross? Shall they be not told that the great, the rich and fashionable the men of science, knowledge and progress were all opposed to Him and His teaching, and that no one followed Him but the foolish and ignorant?

Christ foresaw all these trials through which His chosen ones had to pass. He knew that earth and helt would combine to crush a faith, the principles of which were so antagonistic to their spirit and conseqently nothing could sustain His Apostics but an unshaken and un-doubting faith in His divinity. Wherefore He resolved as far as in favorite Apostles, Peter, James and John, up to the summit of Mount Thabor and there gives them a three-

told proof or testimony of His divinbe crucified, you will see Me degraded below the condition of the meanest slave, I will appear to all as the least of men and as the offscouring of the people : you will see the people mock Me and scourge Me, and finally crucity Me. All, who stand by Me, de-fend and follow Me, will be ridiculed and persecuted. During all this, and in the face of all this your faith in My divinity, and in the truth of My mission must remain firm and unshaker. You must boldly proclaim this faith, and publicly uphold and

preach My doctrines.

This indeed will demand of you all the strength and courage of lions and the unconquerable faith of martyre. Up to tais I have, no doubt, given you many great and sufficient proofs of My divinity. You remem-ber how, in public, I multiplied a few loaves and fishes, calmed the raging tempest, healed all kinds of human maladies. All these I consider suffcient for My ordinary followers and disciples, but as you, My chosen Apostles, have to endure and suffer more than the ordinary faithfulness, your faith will be put to a greater test than theirs, you need a stronger faith, and for this purpose I will show you My divinity. I will also have the great prophet Elias, and the great legislator Moses of the old law, bear testimony to you of My Messiaship, and as the fulfilment of all their laws and prophecies. Furthermore, in order to remove every shadow of doubt from your minds on this all important question minds on this air important question,
I will have My Eternal Father once
more proclaim My divine mission
and authority."

This last manifestation of His di-

vinity in His lifetime was for the Apostles an incontrovertible proof of His claims, and rendered their faith invincible against all tests by which He foresaw it was to be tried.—Intermountain Catholic.

### CHRISTIAN SCIENCE

The most dangerous element in Christian Science lies in the ethical implications which lurk in its theory shout avil. Satan chuckles con tentedly when his existence is denied. There may be persons who can juggle out of sight the horrid fact of sin and still keep their conduct sweet and sane. But theories have an unpleasant way of trans-lating themselves into practice. Mrs. Eddy, it is true, was no advocate of unrighteousness. On the contrary, sin is among those illusions of mortal mind which Christian Science is going to dispel. The diffi-culty is that these societies are so easily lost sight of in time of real temptation. Just at present the votaries of Christian Science are in the main, worthy folk who have been carefully recruited from among the respectable middle class. Their moral formation is due to old fashioned Christian influence. But if this cult last long enough to train up a generation in its own principles, we believe that its wayning on the we believe that its results on character will be shown to be disastrous. Teach that all is God, that our spirits are emanations from God, and you destroy the whole basis of free will, and even death.

Christ, their Master, was well of responsibility for our actions and aware of the necessity of this firm faith on their part in Him and thereillusory belief, and, no matter how illusory belief, and, no matter how and activities the control of you etrive to hedge, you lead straight to the practical conclusions that there can be no harm in satisfying

one's desires.

The three touchstones of truth are the test of reason, the test of prac-tice, and the test of time. It is a weary business arguing with the un-reaconable, and bearing with the perverse, and waiting for the slow process of decay. How long will it be before men grow tired of experimenting with partial and baleful theories? How long before they discover that there is among them a teacher who is offering them the Truth, not in disjointed and jarring fragments, but in all its Catholic wholeness?—Catholic World.

EXTINGUISHING THE LIGHTS

cause? Shall not their faith be crushed beneath the accumulated ten years since in the House of the world are human; no flower is as weight of ridicule and shame heaped Deputies. The apostate raised his lovely as a sweet child; no sunrise as We have extinguished the lights of

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voice in mockery and derision. splendid as the golden morning of a Registering their edicts of persecu young manhood or womanhood; no his cohorts foolishly believed that they had destroyed the Church in France.

A decade passes, and the enemies of France encompass her on every hand. From the ends of the earth her exiled sons and daughters troop back to the Republic that had de clared them unfit to live within her boundaries. The billows of persecu-tion had passed over their heads and they were well-nigh submerged. But many waters could not ex-tinguish their love for their native land. They came not to be served but to serve. On the field of death, in the trenches, in the hospitals and the asylums, wherever a good deed is to be done, an errand of danger to bs undertaken, a troubled soul to be comforted in its passage to God; there you will find the exiled priest

and the proscribed nun.

And at Paris a great parliamentary battle is raging. M. Viviani leads the struggle for a vote of confidence in the Government. The confusion is great. "To suppress the disorder of the Opposition," reads a cablegram," "the lights were extinguished." this a foreshadowing of the end? Who can tell? But this is certain: God is not mocked, by men or by nations.—America.

DIED

CHLAND.—At his late residence Osgoode Station, on Oct. 4, 1915, Oliver Chland. Requiem Mass was celebrated in St. John's Church, Dagoode, by Rev. Father Brownrigg, P. P., interment being made in St. John's cemetery, Osgoode. May his soul rest in peace.

CHRISTIAN-At his late residence 33 Clarence St., Ottawa, Ont., on Saturday, October 30, Mr. Charles Christian, aged seventy-two years. May his soul rest in peace.

of a clarified character, no mountain se imposing and sublime as a lofty life; no harvest on fields or fruitage on branches so fair as the goodly product of a useful and noble career.

It would make us all good if, when we go to the altar, we were to say: "This may be my last Communion."— Cardinal Manning.

NOW READY

### Catholic Home Annual, 1916

CONTENTS

A list of Holy Days, Fast Days, Days of Abstinence, Calendar, and other useful information. The Lack of Honor, by Marion Ames Taggart.

Journeys of the Blessed Virgin, by Rev. Patrick J. Sloan. The Waking of Audrey Marr, by Mary T. Waggaman. California--Old and New, by Mary

E. Mannix.

Grandmother's Silver Earrings, by Anna T. Sadlier.
The Road Beyond the Town, by
Rev. Michael Earls, S. J. The St. Vincent De Paul Society, by Rev. John E. Mullett.

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