The Catholic Record

LONDON, SATURDAY, APRIL 17, 1915

INCIDENTAL FEATURES There are incidental features of the present war which may well comfort the minds of many who might otherwise be too grievously depressed by the story of brute aggression, cruel outrage, bitter wrong and savage slaughter. Though this war makes us think worse of some men-the foul fiends through whom these offences come - it makes us think far better of human possibilities, and with a new admiration we calute the average man and woman. Two illustrations present themselves, each of them striking a noble note. One recognizes the splendid bravery and devotion of the men : the other the universal helpfulness of woman.

THE MEN

answering with purpose the demands made upon it. Lock first at the wonderful bravery of men. Of course. no one has ever doubted that when personal honor and danger are set against each other, a proportion of men will choose honor even unto death. That has always been so among certain classes in certain races. The true soldier must overcome fear as a matter of duty. So must the seamen of all grades : the miner, when the deadly after-damp has crept through the colliery workings : the man who swims if called to the rescue. Bravery is a state of heart discoverable in an unknown percentage of cases, and admired as some thing that is not ordinary. But this war has revealed mankind as a breed of braves. It cannot be said that cowardice has shown itself anywhere. Words fail the men who try to express the devotion they feel for the officers who lead them, and equally the officers are thrilled with admiration of the splendid fidelity of the men. It has been a war of heroes. comparable with the finest chivalry of the ages of romance. Never on land or sea has there been such quiet, unflinching courage and endurance, with a confidence that rises into gaiety when the strife is hottest. However terrible the war, these men have not been terrorized by it. They have lived in the shadows of the valley of death, week after week, with hearts unshaken : they have risen unfalteringly to the heights of self sacrifice.

THE WOMEN

The war has also brought into start ling relief the universal helpfulness of women. They who ought to know see They say that many women were sinking into a morass of frivolity, that luxury was mesmerizing them into selfishness, that amusement was becoming the chief aim of life, that passing the time was, for many, their greatest labour. The woman who regarded herself as the keeper of the house was fast becoming a back numher. All this was being said, and is being said reminiscently. The indictment was sweeping, but there was some truth in it. Let it be granted that in certain circles there was an amount of frivolity and timekilling amusement. It was not general, but it was a dangerous tendency. In some measure the war has swept away superficiality and has revealed the noble, steadfast soul of the woman. It is shown in a universal and urgent helpfulness, which appeals to the heart as surely as the bravery of the men. To find the majority of women forswearing delights and living laborious days, as they are now doing, one would have to go back to a totally different social epoch.

WOMEN'S WAY

The average woman wants no publicity or distinction for her work, but is content that it shall be placed in some common store for general distribution. While men whose years debar them from fighting are going to and fro lamenting, their women are busy knitting or sewing their solicitude into a comforting garment for some brave unknown. Silently, privately, continuously they work This is a fine feature in an age when some would have us believe that women are becoming neurotic notice- ing for a new parish. The conveni-

seekers. So far from that being the ease, not less magnificently than men have women risen to meet the demands of the present crisis.

GLAD OF IT

New York is helping widowed mothers. Under the proposed "The Mother's Pension Bill," it will have power to pension widowed mothers found to be capable of caring properly for their children. The allowances of money to be made are limited by the amount that might be required to provide for keeping the children in an institution. This measure is praiseworthy. Mothers who are the great conservers of the human race: who are neither noisy termagants, nor voluble females with a mission, and a tendency to get engulfed in the waters of faddism, should get help to preserve the home. One mother who loves her home with sympathy and love, and turns Human nature is not failing. It is her child's eyes towards eternity, does far more for the world than the women who prate about rights and voting.

OLD STUFF

Rome can make no appeal to the educated. Of course not. It can make no appeal to a Professor who mistakes the cackle of his small coterie for the noise of fame, and looks at the Church through glasses porrowed for the occasion from a purblind bigot. But why talk about this worn-out decrepit Rome? Why not consign it to the scrapneap and forget it? Why not attack the infidelity that is blotting out old landmarks, and the preach ers who are using the Bible as a Sunday punching bag? These are visible and worthy of attention. But this burying Rome and writing its enitanh is a very old business. Other Protestants don't do it. "It is not among the ignorant and vulgar," observes a weighty Protestant authority, " but among the intellectual and imaginative : not by appeals to the senses in worship, but by consistency and subtlety of thought, that in our day converts will be made to the ancient Church."

A Newman, Manning, Faber, Allies. Brownson, Bayley, etc., were, let us say, the intellectual peers of our friend.

THE ROTA GIVES A VERY IMPORTANT DECISION

PARTITION OF PARISH

Pius X. happily reigning, in the twelfth year of His Pontificate, on the 5 August, 1914, the Right Rev. a complete revolution in womankind. Mons. Joseph Mori, Ponens, Frederick
They say that many women were Cattani and Anton Perathoner, Judges by rotation, in the London case of partition of Parish between Lucien A. Beaudoin, Parish Priest of Our Lady of the Lake, actor repre sented by a legal procurator Advocate Vincenzo Sacconi, and Advocate Angelo D'Alessandri, as representative of Ecclesiastical interests, the Promoter of Justice intervening and pleading for the safe guarding of the law, pronounced the following definitive sentence.

The Rev. Lucien A. Beaudoin the year 1891 obtained the quasiparish or mission since the 1884 erected in the church dedicated to Our Lady of the Lake near the town called Walkerville, and in manifold ways exercised his pastoral zea in his vast district both in establish ing schools, in rebuilding the parochial church destroyed by fire in the year 1907, and in performing other pious works. As the number of the faithful daily increased and especialy as within the confines of the parish teel-works and other kindred indus tries about to be established would in a short time draw thither many artisans the present Most Rev. Bishop of the Diocese of London, Michael Fallon, very solicitous for the welfare and propagation of the Catholic religion, conceived the design of dividing the mission or parish, all the more because Catho-lics, not a few of the aforesaid town, lishment therein of a church or

Wherefore Bishop Fallon, having consulted the Board of Priest Con cultors of the Diocese, a Cathedral Chapter not existing in those parts and having obtained its unanimous consent, without consulting the Parish Priest Beaudoin whom he had already well known to be opposed to the partition of his mission, on the 2 January, 1912, issued the following requests have been received from

ence of the faithful and the good of ence of the faithful and the good of religion now make it opportune to take decisive action. Therefore the undersigned Bishop of London, by the present decree constitutes the municipality of Walkerville a separate and distinct parish under the title and patronage of St. Anne, mother of the Blessed Virgin Mary. He appoints as pastor of the parish of St. Anne, the Rev. H. N. Robert, and by the present decree confers on and by the present decree confers on the Rev. Robert the duties and rights of Parish Priest and the charge of the organisation of the new parish."

Against said decree, as detrimental to his rights, the Parish Priest Beau doin lodged an appeal with the Apostolic Delegate, who in a letter of the 18th January, 1912, replied that the matter should be submitted for the judgment of the Holy See; and to It therefore the Parish Priest by a atting recursus brought his grievances. His Holiness by a gracious rescript dated the 27 April of the same year vouchsafed to commit hearing and decision of the case to this Sacred Tribunal of the Rota, but it was first to be decided that the matter was one for judicial treat ment : this preliminary question, the parties having been heard, was de cided by the undersigned judges at session held on November 12 of the aforesaid year. All the legal formalities having been gone through the case is now proposed for discussion on the merits under the follow ing dubia compiled by agreement o

the parties

I. Whether the legal partition of the parish is in the case proven.

II. Whether provision is to be tade, and how, for the mother church

and for its Rector.

The law. In order to form a juridical concept as regards the present question, the Right Rev. Fathers have adjudged it worth while to recall and set down at the outset those things that bear, whether on the partition of parishe in general or those which are real missions which are rather equivalent of Trent being observed as regards to parishes and which are therefore subject to special regulations. As regards the first, the partition of parishes is ruled by cap. 3 Ad audientiam, de eccles. aedificandis, thus renewed and confirmed by the Council of Trent, sess. 21, cap. 4, De ref. In those places where owing to the distance or the difficulty of the localities the parishioners cannot without great inconvenience repair to receive the sacraments or be present at the sacred functions, let them (bishops) have the power to establish new parishes, even when the Rectors are unwilling, according to the form of the Constitution of in what way soever to the mother church, and, if necessary, let there be power to compal the people to provide over and above what may suffice for the support of those aforesaid.' Whence in the first place, there is required for partition a legitimat cause, which, according to the text cited, consists either in the distance of localities or in the difficulty of the journey to be undertaken to receive however there are other causes, and no longer is strict and absolute necessity resulting from the changed habits of the people and the greater dangers of perversion relied upon but attention is above all given to the special convenience of the faithful. Compare the cases Bobien, of the 4 March, 1911, and Sedunen. of the 2 April. 1912, heard and decided in this Sacred Tribunal of the Rota (Acta Apost. Sedis, vol. 3, p. 202, and

vol. 4, p. 450.) There is further required (as from the case cited Sedunen. l. c. Citatio the consent of the Cathedral Chapte and the citation and hearing of the Rector of the church or parish, and of the others who are interested : but the first solemn formality is, under pain of nullity, of the substance of the act, but not so the second, which may be omitted when there is legitimate cause of partition, and the Rector or the other parties interested are unreasonably opposed to Further, arrangement should be made as to a suitable establishment for the new parish priest as well as for the assignment of revenues to the newly erected parish. Finally there is to be again noted and diligently pondered the new standard of judg-ing that has been introduced in recent times in reference to the parti-tion of parishes, which in the case Sedunen, elsewhere cited is thus enunciated: "That at the present day partition is more easily allowed and is no longer, as formerly, regarded as an extreme remedy, to which recourse is not to be had, provided for by the appointment, for example, of a vicar. The reason of this more indulgent usage is that nowadays the deprayed morals of in-experienced youth, the masonic sects which like rapacious woives are to devour Christ's flock. suggest, if not the absolute necessity, at least the evident utility of multiplying pastors. But amongst pastors of the people, there is no one who does not see that real pastors are to

be preferred to vicars;" the case adduced Bobien 1. c. § Hanc benigni-

orem, can also be consulted.

So far the cited Tridentine law and its application is congruous when there is question of partitioning real parishes. But there is another procedure when there is question of partitioning missions, which are not real parishes, but are regarded as equivalently parishes or as quasiparishes. For those there is in existence a special law introduced by the Pontifical Constitution Ro Pontifices issued in the year 1887, which by a decree of the S. Congregation of the Council of March 14, 1911, was extended to all the provinces of the Dominion of Canada, in which

the Diocese of London is situated. By this Constitution the following regulations are made: "To the divi-sion of a simple mission those solemn formalities of law are not to be applied which have been exacted for the partition of parishes; all the more because owing to the character and special circumstances of mis-sions, there can occur to make their partition advisable, causes more numerous and less weighty than those which the law defines for the partition of parishes. And let no one urge the similarity which exists between them. For as the obligation of complying with the solemn formalities of law restrains liberty of action, it is not to be extended to similar cases. As therefore the general laws of the church are silent on this matter, it is necessary that the authority should hold good of the Provincial Council of West-minster, of which this is a decree: The judgment of the Missionary Rector notwithstanding, it shall be lawful for the bishop, within the limits of the mission over which he is set, to establish new churches, it the needs or utility of the faithful require it, and to assign them a por-tion of the district." The Constitution then concludes thus: "That it is lawful for bishops to divide Mis-sions, the form of the Holy Council missions which are parishes truly and properly styled; but as to others according to the form of the First Provincial Synod of Westminster. But that the mission to be divided and its ministers should be the better provided for, we wish and command that the opinion of the Rector also should be asked for and this we have already heard has laudably becom

the custom. From the text quoted it easily appears how great the difference is between the partition of a real parish and of a simple mission, not only as to the manner of effecting it, but also as to the causes. For whilst Alexander III. Ad audientiam. But in the partition of a real parish to those priests, who are to be newly according to the Council of Trent the let a suitable portion, according to the Council of Trent the canonical causes are to be accurately designated, although their rigour, as has been seen above, has been departed from in recent times, the pro-cedure is however different when there is question of the causes necessary for the partition of a simple mission, which can be more numerous and of lesser moment, as indeed the Parish Priest Beaudoin himself admits in his recursus: "As regards causes, those causes are not required which are explained in the Decretal Ad audientiam and in cap. IV. sess, 21, Conc. Trid. De Reform. "Secondly, in the text already cited the previous asking for the Rector's opinion is spoken of; but that this asking for is necessary de praecepto no one will insist. For in no wise is it of the substance of the act or pre scribed under pain of nullity, but be cause it is stated to be necessary not ad esse sed ad melius esse, and cause neither is it substantial, accord ing to the cited case Sedunen, ever when true parishes are being parti tioned. Wherefore for just reasons the interpellation of the Rector of the mission to be divided can omitted without giving ground for carping at the nullity of the act of

livision or partition.

Finally, the third difference re dowment; in the partition of a real parish there ought to be assurance of a definite and fixed suitable income for the new parish pries but it is otherwise as regards the partition of a simple mission. The Rectors of simple missions are supported by the voluntary offerings of that the concept of a benefice and definite revenues are out of question. character is congruous, as it depends on the larger or smaller subsidies of the faithful. Hence its changing and uncertain

The facts. These principles having been first set down, now as regards the first dubium it must be investigated, whether, in the case, the partition effected can be said to be legal both as to its form and as to its causes. The Advocate of the priest Beaudoin denies both, but wrongly. For, in the first place, the Board of Diocesan Consultors was heard as to making the partition, as is proven by a pertinent document; nor can the hearing of the Consultors be conaring of the Consultors be considered irregular because, as the same Advocate contends, there had been no previous inquiry or process as to the necessity or utility of the partition; for the Consultors, as appears from the context of the

alleged document or minutes of the session of 19th December, 1911, were CONTINUED ON PAGE FIVE

A remarkable instance of the turn ing of an atheist toward God, under stress of calamity, comes from France. The incident, reported in the Zurich News, is translated by the Presbyterian Witness, of Halifax

the Presbyterian Witness, of Halifax, Nova Scotia: "The celebrated French novelist and poet, Lavredau, whose pen up to the present time, has had for all faith in God, for every religious emotion, no matter of what creed, nothing but sarcastic mockery and fession urges his people to return to this faith as the only safe and secure foundation.

"And radical papers, even the most radical French papers, publish this avowal with respect. It is a document for the times, and reads as

"I laughed at faith and held myself for a wise man. But there was no cheerfulness in my laughter when I saw France bleeding and weeping. I stood by the road and looked at the goldiers. There they marched cheerfully onward to death. I asked, What makes you so calm?' and they began to pray: 'I believe in God.' I count how the people prayed for strength to make them strong. It seemed to me, in my misery, that they knew of a heavenly fatherland shining with love, while earth burns in hate. But such a knowledge is a science, a science of children. And I am no longer a child. This is what I lack, and the sense of loss chills me.

'That nation must despair which cannot believe that the pain of earth will be the joy of heaven. To hope when all fails; who can do this without faith ?

'Is not our daily labor torment is not all goodness an absurdity if a man does not believe?

"I stand by the bloody streams of France. I see the holy water of her tears. I am in despair. . . How frightful and burning are the wounds of a people in which not a drop of the blood of that mystery flows, as a healing balsam, that mystery, ah ! I dare not name Him. He was so good; and I. . . What is to be come of France if her children do not believe, and if her men and women do not pray?"

CARDINAL GIBBONS ON MEXICO'S STATUS

OPPOSES ARMED INTERVENTION His Eminence, Cardinal Gibbons s strongly opposed to armed inter view at his residence in Baltimore said that the present course of the Wilson administration in this respec had his support. The Cardinal said that there had been much talk of sending troops to the turbulent republic, but that he believed peace could be restored there more quickly by having a regular election, with a worthy candidate on the ticket.

Carranza and Villa, declared the Cardinal, are not to be trusted, and neither he nor any one else interested in the future welfare of Mexico wanted to see either at the head of country. candidate, said the prelate, who will soon be brought forward and who is most worthy and the one who can bring lasting peace to the coun ferred not to mention.

The Cardinal remained silent relative to what took place at the con Archbishop Maria Jose de Rio, saying that the matter had been taken up with the Department of State and an easy settlement was looked for.

When asked for his personal view regarding the Mexican situation, the

"Armed intervention in Mexico should never take place. We who have the interest of the country at neart approve of the course of the present administration in withhold ing troops from Mexico. True, there is much internal disorder there, and this is to be regretted. There ar shout 30 dioceses in Mexico, each with a Bishop, but I am informed that about 20 of these, with the taken refuge in San Antonio, Texas They have established there a semin ary, and will remain there until conditions become settled in their own

country.
"None of us has any faith in Carranza or Villa. I have had full reports on both of them, and they are not to be trusted. They are a dis grace to their country, and I know that the people have no confidence in them. They have ruled with a mighty hand, and I have heard that Villa has perpetrated atrocious murders, but their rule seems to be near an end. If an honest election s obtained, I feel sure that the proper man will rule."

"It is reported in the press that the Villista authorities in Mexico City will indemnify the family of Mc-Manus, the American killed by Villa's soldiers," it was suggested to the Cardinal.

He looked amused, and replying

REMARKABLE PLEA OF he probably will evade his promises.

FRENCH ATHEIST he probably will evade his promises. He and his men have perpetuated the greatest crimes against the Cath olic Church, and for no reason.
That will all be taken up through
diplomatic circles, and I do not care
to go into details as to what has been

STANDS FOR PEACE

The Cardinal is happy that the American government did not enter American government did not enter into war with Mexico, in view of the fact that the European war began just after the American-Mexican crisis had passed. The Cardinal stands for peace—but he says: "This war in Europe has had good effect. Religious fervor is evidenced in all parts of France. In Germany, too, there has been a return to religious principles. This is one of the pleasing aspects of the war."

ing aspects of the war."
"Do you look for an early peace?

he was asked.
"I do not look for any lasting peace if the countries now at war go on with their determination to try to crush their opponents. There can be only one outcome, and that is for the powers to agree upon some honorable terms that will give back to each power that which has been lost and to return to Belgium, that

poor, suffering, bleeding coher liberty and independence. bleeding country, The Cardinal did not put much credence in the reports that Italy would enter the war. He said that while Italy wants additional territhere are internal question that figure largely in the final de when he was in Rome some weeks beginning of the war, he had conferred with a high State official, who seemed to be confident that Italy would maintain her

In conclusion the Cardinal said 'Let us continue to pray for peace. -Providence Visitor.

A POINTED QUESTION

W. H. Van Doran, the valiant Protestant editor of The Ladora (Iowa) Ledger, puts this pointed question to

bigots:
"Suppose, for instance, some Catholic priest were to come into your own little community and use the same identical charges against you, your wife, your mother, your sister, your religious belief. What would happen? He wouldn't live long enough to get out of town. And still you demand for your atterances, respect and sincerity. You clamor for free speech, and yet at the same time, if some Catholic were to come to your town, and hold up the many crimes committed by Protestant min isters as an example of what constitutes the whole belief, you would be the first to use 'mob' law as a penalty for such mouthings." Paul Bulletin.

STUDENTS CAN'T GO TO CHURCH

In the House of Lords, Lord Brave proposes to raise the question of the conduct of the head master of Eton College, as regards the Catholic church His Lordship has built in that village. Lord Braye will raise the question of the legality of the prohibitized persons, a gain of almost 100, ition as it affects the twenty one 000 over last year. This proportion Belgian refugee boys who are now in Eton and who, like the British Catholics at the college, have been forbidden to enter the new Catholic

Lord Braye proposes to whether Dr. Lyttleton is not acting ultra vires in making such a prohib ition. The discussion is awaited with much interest by Catholics and it is probable that several of the Catholic peers will take part in it.

Apropos of this question of the hallmark of a great school, the Bishop of Aberdeen says that Fort Augustus N. B., is ready to become the Catholic Eton of the United Kingdom and that when he laid this scheme before Pope Pius X. the Holy Father said "Monsignore, questo veine proprio al mio cuore," which Dr. Chisholm interprets into American as: "That comes near to my heart." It is a poses, because only so will it be pos-sible to wean the British Catholic Elite from Eton and Harrow and Vinchester, where at present hundred Catholic boys are being educated in a cold non-Catholic atosphere.—Church Progress.

VIATICUM FOR SOLDIER

Rome, March 12.-In the latest issue of the Acta Apostol-icae Sedis appears an important decree of the Sacred Congregation of the tion to Mass and Holy Communion in the Armies, published with the special authorization of his Holiness Benedict XV. By this decree soldiers at the front are permitted, "servatis servandis," to receive Holy Communion under the form of Viaticum with out fasting. Priests who are ambulance men or hospital attendants can say Mass every day in any fitting place and even in the open air. Priests who are combatants can celerate under the same conditions, but His past course should warn us that

CATHOLIC NOTES

An Eucharistic Congress for Can-ada will be held in Montreal, July 13 to 15.

The number of Holy Communions in the cathedral parish of Indian-apolis last year was 156,925.

It is asserted that the population of Ireland increased last year 5,000—the first increase in four-score years.

Bishop O'Connor of Newark, N. J. succeeds the late Archbishop of Rior-dan as one of the governors of the

American College, Louvain. The Catholics of New Zealand have won a victory in the courts by having had defeated a bill which meant to tax them for state schools.

Avezzano, Italy, which was destroyed by the earthquake dates back to the year 303 before Christ. It had 15,000 people.

Four countries, considered as non-Catholic, are represented at the Vatican: Russia, Germany, Turkey and

Because of the war, the Holy See's official paper, the Acta Apostolicae Sedis, has, for the present, suspended

publication. Japan is the latest country to send an ambassador to the Holy See. This action follows the sending of Sir Henry Howard to represent the English Government at the Vatican.

More than 13,000 persons in Italy signed the petition to have the hospitals placed in charge of religious orders. Many of the hospitals were founded by religious orders of men

Through his secretary of state Cardinal Gasparri, Pope Benedict has written to Bishop Bovet of Lausanne Switzerland, warmly thanking and praising him for what he has done in behalf of the prisoners of war.

William Archer Redmond, mem ber of Parliament for East Tyrone, has joined the cadet corps of the Irish Brigade. He is the son of John 3. Redmond, the Irish Nationalist leader.

Archbishop Ireland of St. Paul Minn., has sent the handsome sum of \$500 to the fund which Pope Benesufferers from the recent earthquake in Italy.

The Church of Notre Dame in New York for French Catholics was dedicated by Cardinal Farley, Fab. ruary 14th. It cost \$500,000. In furnishings it resembles the church at Lourdes.

Calgary, Alberta, Can., has shown what united action can effect. A Catholic mayor, Dr. Costello, bas been elected and the church taxation proposal was defeated. Dr. Costello is the first Catholic mayor of Calgary

since its incorporation as a city. The entrance of Turkey into the European war is making itself seriously felt among the Franciscan missions in the Holy Land, which comprise all the convents and sta-tions of the Order in Palestine, Syria, Asia Minor, Egypt and the Island of

It is estimated that there are now in China 7,754 chapels and churches, served by 1,453 European and 748 native priests. These places of worship are frequented by 1,585,000 bapallows one sanctuary for about every

After an apostasy that had lasted for forty years the professor of inter-national law in the University of Naples, Senator Fiore, asked for a priest on his deathbed, and passed away with every sign of repentance. Pasquale Fiore apostatized from the priesthood, so that his conversion has caused a sensation in Naples.

The Sisters of Divine Providence of San Antonio, Texas, have given their beautiful new academy build ing for the new Mexican seminary to be founded in San Antonio, The Garden Academy that was being fitted up as a seminary in which to educate dexican young men to the priesthood was found to be inadequate. This old building will be used by the Marist Brothers, who are refugees.

Emily Hickey, the convert daugh ter of the Protestant rector of Mack-mine Castle, Enniscorthy, County Wexford, Ireland, has been decorated by the Pope with the gold cross Pro Ecclesia et Pontifice. Her grand-father had also been a Protestant parson. She became a Catholic seven years ago and has since then devoted herself to social and philan-thropic work. Her book, entitled "Thoughts of Creedless Women," has attracted many to the Church. She holds Cambridge University first class honors.

Madam Ellen Doran, who spent half a century of her life as a nun of the Order of the Ladies of the Sacred Heart, died March 11 at the Sacred Heart Convent, Pine Grove avenue, Chicago. Madam Doran was born in Ireland, and lived later in Iowa City, Iowa, where she decided her vocation. For several years she had spent her entire time instructing converts with unusual success. She was most zealous in the work which she leved, and among the numbers to whom she gave instruction in Catho-lic doctrine was the oldest daughter of Brigham Young.

BORROWED FROM THE NIGHT

BY ANNA C. MINOGUE

CHAPTER XVIII

CHAPTER XVIII

The next day Senor Roderigo Martinez removed his unwelcome presence from the white house and took lodging at a newly established hotel in the town. His first step was to ascertain the residence of Teresa; his second, to pay her a visit. His carefully matured plans had been most unexpectedly and completely disrupted by this new passion which had taken possession of him; and he knew that after all his years of planning, meditating, scheming, he would forfeit the revenge and power within his reach for the happiness that this woman's love would bring him. His idea of womanhood was neither good nor high, but there was something in the fierce, impassioned nature that responded with ennobling influence to this girl's sympathetic, imaginative mind. He was a man who could never fall more than onof under the control of a woman; but when such a man thus succumbs, he under the control of a woman; but when such a man thus succumbs, he is as clay in a potter's hand, and according to her treatment of him will be his future. It is useless to talk to him of will or resistance, use-less to point out that he is ruining himself, and perhaps others with him, for the wheel obeys the guiding hand and gives the cup its shape not less unquestioningly than his heart yields to the influence that makes or yields to the influence that makes or mars its destiny. But the first charm his cultured mind and not unmagnetic personality had upon Teress was destroyed by his uncurbed, demonstrative admiration. However, believing him to be the friend of George Martins, she had received him on several occasions; and then, as much alarmed, as insulted, by his words, she had refused to see him. This awoke all the savage in This awoke all the savage in "Tell her that I will see her! If not here, in her home, then else-where," was the message he sent her by Martha, when she brought him Teresa's excuse for not coming down

to the parlor.

The closing of the college for the summer necessitated Teresa's visit-ing her pupils at their homes. The number of her scholars kept her employed during the day, and often when the child lived on the outskirts of the town, the evening was advanced when her weary steps brought her to Mrs. Halpin's door. On several occasions Senor Martinez as he was known in the town, had as he was known in the town, had purposely encountered her upon such walks and escorted her home; so on receiving his message by the servant, she knew that he would make good his word, and that she would be powerless to prevent the intrusion of his presence on her society. For several days atterwards he haunted her way, but fortune favored her in sending her a companion or giving her a chance for escape. With the cunning and patience of an Indian. cunning and patience of an Indian, he waited, and was at length rewarded by encountering her alone on an unfrequented street, as evening was creeping on. She bowed in return to his respectful salutation, and was passing on, when he strode to her side.

Miss Martinez, " he said, laying his hand firmly on her arm, "I wish

his hand firmly on her arm, "I wish to speak with you."
"And I refuse to hold any conver-sation with you, sir!" she answered hanghtily, endeavoring to free her-self from his grasp; but his fingers closed the tighter on her arm. "How dare you thus detain me against my will?" she cried, anger making her tones to tramble. tones to tremble.

"And see you in a passionate voice. "And see you I must with your permission or with-out it. Do not scream!" he warned. "It is better for you to listen to me quietly, for listen to me you shall!
If not here to night, then elsewhere
some other night. Perchance I shall not then be in the mood I should be in when I address a lady.'

He is mad !" thought Teresa, and as she knew that the best way to treat with such a lunatic is to humor him, she said :

If you have anything of importance to communicate, Senor Mar-tinez, I am willing to listen to you. But not here. So permit me to go home. I do not wish to be seen standing here alone with you at this

He laughed at her enswer, and as this expression of mirth broke upon her ear, she started. The laugh was like George Martins'.

"I know something of women's manœuvres," he said. "I prefer to speak to you now that you are with me. As for our being seen, have no fear. No one will pass this way for fully half an hour. I have learned the time of the coming and going of the people in this neighborhood. You think me mad?" he went on.
I am mad, mad with love for you, though you are Preston Martine' affianced wife! Or is it true? He was always a liar!"
"Is what true?" she asked, as h

paused, adding, in a voice that he no longer dared to disobey, "Remove your hand from my arm !

"That you are betrothed to his other—to Preston Martins?" That is a matter about which you have no right to inquire," she re-plied coolly, for now that she was re-leased from the grasp of his hand, she felt her courage returning. He looked upon her pale, half-defiant face, and then held his arms toward

"I love you,—love you as he, that even-pulsed weakling, could never love! The sight of you, the mere thought of you, makes me mad. And he! he can meet you like a—"

"Gentleman, not a-" but she paused abruptly.

"Like a what?" There was that in his eyes which angered her more than his passion. It made har throw prudence to the wind, made her forget that she was alone in a lonely place with this half mad, powerful creature; and she flung back her defiance with the word,

"Barbarian!"

"Barbarian!"
A blow from her would have amused him; that word frenzied him. He baught her hands and crushed them together between his, as he hissed:
"Who told you? Who taught you

that name—that name for me?"
"Yourself!" she cried. "You
need no man to tell who and what

"You shall know who I am—who you are—before I leave you this evening!" He did not speak loud, but the words seemed hurled against her ears like thunderbolts. She tried to weemen her hands from his green. to wrench her hands from his grasp but he only held them the harder, as he laughed that familiar laugh.

"You love him, don't you?" he asked, still in that low voice. "You love him so well that you feel yourself disgraced because you have to listen to me to-night, to feel my touch on your hands? Perhaps you love him well enough to save him from disgrace, dishonor, poverty and shame? I hate George Martins and shame? I hate George Martins and George Martins' son with the hatred of a thousand devils. I swear before the gods Christian and pagen, that I could crush their bodies into atoms and sink their souls into the nether-most hell, and laugh, laugh! I hate them so, I have lived for no I hate them so, I have lived for no other purpose but to be revenged upon them. I would not love a woman because I feared if I were married to her, and her influence were good, my resolution might be weakened. I feared to have children to call me father, to thrust their clinging hands into mine, press their baby the second my breast lest it might ing hands into mine, press their bady forms against my breast, lest it might waken my pity. Idenied myself these, the dearest of human joys, to keep my heart for Hate. I made myself the wanderer of the world that I might retain my hardness, hold my hand ready and strong-nerved to strike them down when the hour arrival. I have done this and now arrived. I have done this and now that hour has come! In a little while, as soon as I will it, I shall pour out the full measure of my hatred upon them. And yet—fool that I am!—yes, fool to be thus thrust aside from my purpose to which my dying mother's voice even in this moment is urging mel—yet I will arrived. I have done this and now dying mother's voice even in this moment is urging me!—yet I will forego this, leave them to the enjoyment of their stolen wealth and ill-gotten honors, if you will be my wife. Come with me, Teresa! come with me, you strange, beautiful creature, with the Spaniard's name and Spanial's name and Spanial's result ways they yet. with the spaniard's name and spaniard's face to mock your Irish-Virginian blood! come with me to that sun-bright land of which I have told you! You shall never miss in its luxury and wealth and beauty, the

few pleasures of your present life.
You shall never miss in my deep devotion and love the poor affection of my—rival! "And," he added, "you can save him!" The wild words had surged over her, like some fearful dream. She could not speak. She could scarcely think, but remained passive, even unconscious of the pain given by the flerce clasp of his hands. He mistook her quietude for acquiescence her passivity for yielding, and he was drawing her toward him, when her outraged womanly soul leaped up.
It made her strong enough to fling off
his hands, and as she leaped aside,

"Preston Martins will wipe out

He had her hands again. He had her hands again.
"Madam," and the low voice
seemed to frenzy her, "listen to me!
Listen, sweet, to my secret! If Proston Martins knew what I know, and
that I was giving you an opportunity to save him from it, he
would believe that the surest test of your love for him would be the sacrifice of it. If Presthe sacrince of it. If Preston Martins stood here with us two, knowing all, he would kneel at your feet and beg you to save him, instead of hurling himself against me for daring to love his affianced wife and tell her so! I know your white man's love too well!"
"Coward!" she cried, through his

low, mocking laugh. "Co she repeated, when it ceased.

"Your tongue has not over swee words for me, my pale beauty! Per-haps I can find a sweeter message on your scarlet lips! What? you re tuse? But I am not to be refused Do you hate me like that!"

He had his arms about her; there was no escaping by her own poor woman's strength; so she lifted her voice and an agonizing shrick for help tore through the twilight silence. It was answered. Running feet sounded on the stony street She felt the arms about her relax their clasp, and she darted forward scarcely heeding in which direction Then, she heard a scuffling noise and Then, she heard a scuffling noise and turned to see two men in conflict. A long blade gleamed an instant in the faint light. In the next, it was thrust:into one of the swaying figures and the taller of the men sank to the pavement with a groan. As the light fell upon the remaining figure, she saw that her deliverer had been slain. saw that her deliverer had been stain.
Roderigo Martinez turned his head,
and seeing her standing far away like
a spirit between him and the fading
gleam in the west, he took off his
hat, and waving it toward her across
the prostrate figure, cried:

Adios, Teresita ! Adios !" and the shadow of a clump of trees near-by. Then from where the wounded

man lay, she heard another voice

The next moment, she had crossed ne space, which lay between her and hat figure, and was kneeling with t. John Worthington's head upon

Oh! he has killed you! he has killed you!" she cried out in

rilled you !" she cried out in anguish.
"No! no o;" then he moaned, "O my little Teresa!" and his head fell heavily from her arms to the ground.
"He is dead!" she said very quietly. "Dead! and I loved him so!" And smitten by her loss, she fell forward, and lay on his breast like the dead.

A few minutes later, a negro, sent

A few minutes later, a negro, sent A few minutes later, a negro, sent into the town by his master, stumbled over the bodies of the man and woman, and ran home, howling inthe terror of his discovery. The master, and other servants, armed with lanterns, hastened to the spot and as the light fell upon the face of the man, they recognized the guest for whom supper was even then waiting

ing.
"My God!" St. John Worthington! "My God!" St. John Worthington!", oried the master, and as he raised the woman's head, he gasped out, "And Miss Martinez! Run, Sambo, run for the doctor!" he called out to one of the negroes, and then bade the others to carry the seemingly dead man and woman to the house. A few drops of brandy revived Mr. Worthington, and when he unclosed his eyes and met the white face of his friend bent over him, remember. his friend bent over him, remember-ing what had occurred, he tried to spring from the bed, as he cried, "Where is she, Boyle?" How is

where is she, Boyle?" How is she?"
"She is here," replied Mr. Boyle, gravely. "But she has not revived from her swoon."
"Is—is there any danger?" the words coming from between blue

"We do not know until the doctor arrives. He ought to be here now!"
he finished impatiently. As he spoke
he heard the physician's buggy stop
at the door. "I thought you'd never
come, Doctor!" he exclaimed as the

physician entered the room. "Worthington's been cut in the side, dangerously, I think, and Miss Martinez is lying in the next room, like

"Go to her first, Doctor," pleaded Mr. Worthington.
"No one can need me more than you do," replied the Doctor, hastily divesting himself of his cost. He withdrew the bandages which the skillful hands of the negro women had bound over the red mouthed wound, and at sight of it, a set look came into his face. When it was dressed and his patient had suc cumbed to the influence of an opiate, the doctor crossed the room where Teresa lay. As he went, he said, in

a low voice to Mr. Boyle:

"Half inch/deeper, Boyle, and the
Democrats would not have St. John
Worthington for their leader. God
held back that assassin's hand, believe me.

Teresa lay like the beautiful dead So close was the resemblance be tween her swoon and the everlasting sleep that the doctor paused for moment, thinking his skill was no required here. He went forward, and while he strove to break the death-like trance, the weeping mis-tress of the house told him that only tress of the house told him that only once had the girl unclosed her eyes. She appeared to have been fully conscious of all that had occurred, for she said, "Tell Preston Martins—" but before she could finish the sentence, voice or will had failed her, and silence had re-sealed her lips. The doctor spent futile hours by her bed, and then he said to Mrs. Boyle, "Has she any friends? If so, they "Has she any friends? If so, they should be notified, for her condition is dangerous." Remembering her unfinished message for Preston Martins, Mrs. Boyle sent his mother a note, acquainting her with the acci-dent that had befallen her young friend, and in a short space of time Mrs. Martins was by Teresa's side.

When news was received of the attempted assassination of St. John Worthington, the life of the town seemed suddenly to cease. Men looked at each other too stricken to speak, too appalled by the horror of the deed to give voice to their therether. thoughts. Then, someone cried "Behold the work of our enemies Knowing that they could not defeat us by an honest election, they assassinate our candidate, cut him down in the prime of his usefulness, the the prime of his usertiness, the flower of his manhood!" The town took up the cry of the assassination of St. John Worthington by a tool of the Whig party. It spread through the country, penetrated the furthest parts of the State, and, being carried the total country. beyond its borders, shocked the entire nation. The press, partisan and independent, hurled the thunder-bolts of denunciation against the party that would stoop to such foul deeds, and appeared to take pride in asserting that by this act Kentucky was set back into the barbarism from which she had been so gloriously de-livered by Daniel Boone and his gallant followers.

When St. John Worthington was visited by the proper authorities, he stated to them that on emerging from the main street to the secluded from the main street to the secluded one upon which his friend lived, he had heard a cry for help. He ran forward and saw a woman strug-gling with a man. On hearing his step, the man had released the woman, whom he recognized, or thought he recognized, as Miss Martinez. Although unarmed, he had made an

did not say that her agonized confession "And I loved him so!" had
followed him into that black unconsciousness and hung over it like a
star, lighting his way back to life.
Neither did he say that as he had
lain at his enemy's feet, the lips that
had hitherto unclosed only to vent a
fearful oath, had spoken softly, fondly,
"Adios, Teresital Adios!" For now
what touched her, must henceforth
touch him, and though he knew that
the man who had attempted his life
was the stranger who bore her name,
he held his peace, until she should give he held his peace, until she should give him permission to speak. That it was feared, she would never do. "Tell Preston Martins—" and thenin-sensibility had rung down the curtain and the other words were lost.
"What had she to tell Preston
Martine?" mused St. John Worthing. ton through those long hours, and Preston Martins, sitting in the griefshrouded white house, repeated the query, in all the bitterness of his

eart.
There was no hope in the doctor There was no hope in the doctor's voice as he answered his questions about Teresa's condition, and his mother's eyes dwelt sorrowfully on him as she went down to him every morning after her long night's vigil, for she had taken the place her son's love for the beautiful girl had given to her, and assisted by her own server that the place her the reconstruction. ant, Aunt Dilsey, gave to her the care and devotion she would have given to her own daughter. Every mornfor Teresa, and often a messenge came to him with tidings of her con came to him with tidings of her con-dition. "All the hours of the first day she had lain in that comatose state but early on the second day, a rise of the pulse, a coloring of the alabaster face made the doctor heave a deep sigh, while his figure seemed to droop dejectedly. Mrs. Martins, from her place at the foot of the bed, saw these signs of the part waited with those signs of fear and waited with tense nerves until this arbiter of life sense herves until this arbiter of life should speak. Presently he looked toward her, saying, "My fears are realized. It is developing into brain fever. Mrs. Martins, there is no hone."

pleaded, the first break any man had ever heard coming into her voice.
"You must save her!" He looked from the woman's face to the young girl; then drew himself up like a racer preparing for the last test of nis endurance and speed, and said :
'If human skill and care can save this girl's life, I shall obey you, madam. But God, you believe with me, has counted out our days." She bowed her head, and while the tears ran over her tender face, she said:
"While you work, Doctor, I shall
pray." Then began the struggle between disease and the life held in that delicate frame. It lasted for long days and longer nights. There were hours when the Doctor lifted his face, gray with deepair; but the sight of the bent head of the praying woman forced back hope into his heart and he returned to his post.

Throughout the State the turmoil increased. St. John Worthington's life, it was believed, hung by a thread. The wound made slight progress toward healing and each day men woke fearing the first words to greet their ears would tell them that during the darkness and weariness of the night the soul had slipped from its frail mooring and they trembled when they thought of the result of such intelligence. If partisan hatred had been intensified by the story of the assassination, it was fanned to fury's heat by the following circum stances. The Governor, who was a Whig, and elected to office on the strength of his New Court principles, had, though repeatedly called upon to do so, refused to offer the usua reward for the apprehension of the criminal. Hints were scattered broadcast by the Whigs that the attempted killing of the Democratic candidate was a part of a clever plot, laid, with his connivance, by his friends, in order to awaken stronger antagonism toward the New Courters, antagonism toward the New Coursers, by appealing to the Kentuckian's love of fair play; and they even went so far as openly to accuse some of the foremost men of the party as the perpetrators of the bloody deed. Patience is a virtue that all men do not possess, and when Lawyer Benson heard that upon him, St. John Worth ington's best friend, was fastened the ington's best friend, was fastened the heinous sin, he deliberately took down his gun. Others, on both sides, followed his example and the people waited in breathless expectation for the next move on this checker board of human events. "We shall have civil strife! It cannot be avoided." wise man not clear. avoided," wise men, men not given to sensationalism, said, and, though they preached peace, they were con-vinced that peace could not long be maintained. Oblivious to all this, for the doctor insisted that the knowl-edge of the trouble and suspicion should be kept from him, St. John Worthington fought his fight, now gaining, now losing; while in the room across the hall, the lips that could have revealed the truth and averted the threatened warfare were set like the lips of the dead, or only opened to whisper of the little events that had made up her happy days at

In the midst of this confusion o from the main street to the secluded one upon which his friend lived, he had heard a cry for help. He ran forward and saw a woman struggling with a man. On hearing his step, the man had released the woman, whom he recognized, or thought he recognized, as Miss Martinez. Although unarmed, he had made an effort to catch the man. Before he could pinion his arms, however, the stranger had drawn his knife. He remembered Miss Martinez' returning to him before he fainted. But he

alone could criminate him. It was only when he thought of Teresa that his calm failed him. He saw her dead, not less his victim than her dead, not less his victim than her mother was, and his soul recoiled be-fore the horror of the deed. Until he had known and loved her daugh-ter, he had ceased to recall with any deep remorse his murder of Mrs. Martins; but now her white, accusing face rose often before him, and he wondered if it were the destiny of daughter as well as mother to perish by his hand. well as mother to perish by his hand. In such moments, he would turn flercely upon the phantom and angrily demand why she had not refused to go with him that evening; or why, going, she had not taken her child with her, instead of leaving her thus to break up his life, destroy his hopes, and turn him a wreck upon the waves of time. Where should he go? What should he do? If she died through him then what mattered through him, then what mattered revenge? Her death would only se revenge? Her death would only se-cure George Martins in the property he hoped to wrest from him for its rightful owner. He might reveal what he knew, he might disgrace his father, ruin his political career; but he had not touched Preston Martins, whom he now hated even more fiercely than his father. Preston Martins would inherit all that wealth and his position would not be materially altered in the community, which would not be disposed to visit the father's sin upon an innocent and upright child. He would pass through a pleasant life, would gain honors and win other love, and all this he, the despised, disconned, other con had accorned for him in killing son, had secured for him in killing Teresa Martinez and his own hear with her. It was a bitter reflection and he would feel the edge of his sharp knife, and wish that Preston Martins and not St. John Worthing ton, had met its good point that fateful night. When his love for the girl ruled, he was like a maniac. His

suffering at such times was terrible. His heart was slowly breaking under its weight of crushed love, ruined hopes. weight of crushed love, ruined hopes, and bleak, unrelenting remores. Why had he not been prudent and long waiting with Love as he had been with Hate. He had said to Hate, "We can wait!" They had waited for nearly fifteen years and he had let Love hurl him to his ruin in less than fifteen days. If she recovered, she would be as surely lost to him as if she were dead. Preston Martins' mother was sitting by her bed for her son, and that son would, he knew, speedily claim his right, to hold, in ckness and in health, the first place by her side forever more. Living or dead, she was irrevocably lost to him, unless — unless she loved Preston Martins well enough to spare him the shame of his father's exposure by marrying him, her mother's slayer. This he knew she could not do, for love, like all other things, had its limit of endurance and sacrifice. Death alone would prevent her from being the wife of Preston Martinsher death, or the death of her love and in either event, he knew that he would be again a murderer. Several persons had been arrested for the attempted assassination, but Senor Martinez felt that he had no

cause to fear that suspicion would be directed toward himself. He contin-ued to act the character he had assumed, that of a Cuban gentleman visiting the State for pleasure and the profit observation gives to the thoughtful. He was not supposed to be conversant with, nor interested in, the political difference which was then convulsing the commonwealth although he was found to be a will ing listener to any conversation on the matter, a circumstance that was When the arrows of suspicion are does not find the real culprit. Nor was Senor Martinez' case an exception. Mrs. Halpin's concern abou Teresa was naturally deep, and daily her servant Martha was sent to Mr Boyle's to make inquiry about the girl. On one of these occasions, she encountered Aunt Dilsey, who, fresh from the sick room, was drinking a cup of tea on the vine-covered back porch. The women were not un-known to each other, for Martha was a chore girl at Mrs. Halpin's estab-lishment, at the time Dilsey and her husband had arrived in Lexington Dilsey's heart was oppressed that morning, for the fever was at its height, and there was not a chance in a hundred for the girl who so strangely resembled her lost Amy. She told this to Martha, who heard it between sobs.

"She's jus' de bes' young lady I eveh seed!" said Martha, wiping her eyes on her blue cotton apron. "Jus' ez on her blue cotton apron. "Jus' ez good ez good kin be! She's allus so cheerful like, wif a smile foh eva'-body, w'ite an cullohed. Least a-ways, she ust to be, but lately she ain't ab'n so peart. Seems lak she might a-had a s'picion uv dis trouble's comin'.

"Yes, chile, we get to know somehow, 'head uv time," commented
Aunt Dilsey. "I'se not likely to fohgit
dat. I 'membah w'en we wuz comin'
frum Fearginny to keep house foh
mah young mist'ess, I had a feelin'
dat somet'in wuz goin' to happen.
An I sed to Zach: 'Zach, shore ez
yoh's bohn, somet'ing goin' to happen!' An' he sez back 'W'at eveh
meks yoh t'ink dat, Dilsey?' An' I
jus' tell 'im I doan know, but Is
sutin' dah's ebil goin' to 'fall us. But,
chile. I tought dat we might be sot "Yes, chile, we get to know some chile, I tought dat we might be sot on by Injuns. I nevah, nevah, s'picioned w'at did happen! Mah po'r chile!" and she bowed her head in her hands, for the faithful heart had never ceased to mourn for the cruel taking off of her loved mis-

tress.
"Yes, dat wuz fearful trouble, shore 'nough!" said sympathetic

Martha. "I nevah got ovah dat skeer Martina. "I nevan got ovan das skeer uv de Injuns, an w'en I heard dat Marse Worvinung wuz knivad, I jus' clah, I t'ought we wuz back in dem ole times an' dat de Injins wuz a-comin'. But I wondah how Miss Creacy happen along dah at dat time? I know'd she wuz skeert to be out late uv nights, sence dat strangah's be'n comin' to see huh."

"W'at strangah?" school Dilsey, putting down her cup, for she knew that her young master loved this

W'y dat man w'at luke lak a mul atto, but I guess he can't be 'cause he's puttin' up at de hotel, an' dey doan let nobody stay dah, 'ceptin' dey's w'ite. Mebbe yoh's seed him?' Dilsey's face had changed, hardened her gossip thought.

TO BE CONTINUED

OUT OF THE STORM

Rev. Richard W. Alexander in The Mis Not very long ago a zealous priest was speaking of the varied and won-derful ways of the Lord in bringing about unlooked for conversions to the Catholic Faith: conversions that the Catholic Faith: conversions that seemed nothing short of miraculous, especially when the early prejudices and teachings of generations seemed to stand in the way like stone fortnesses or iron-barred gates. He began to tell of his own experiences, and the following was so striking as well as true, that I shall give his account in his own words.

"Before I same here to take this

"Before I came here to take this parish," he said, "I was pastor in a small place in a certain part of Wisconsin. I had a neat little church, an average good congregation, and was hoping to be able soon to have a school built for the children, who assembled only on Sundays, when I heard their Catechism lesson, and gave them instructions on the sacra-ments. We had confirmation about every two or three years, and it was a good fifteen miles, journey to the city to get the bishop. Then I had to put him up for the night, and have his Mass, First Communion and con-firmation: next morning. The good bishop was always glad to come to my little parish, and it was a great day for the people. On the occasion of which I am going to speak, I had prepared a goodly class of boys and girls and some adults, and had begun to think it was time to call on the bishop and have him fix a date for confirmation.

"My horse was sick, so I wrote to friend in the city—a banker—asking him (since he often offered his automobile) if he could come out on certain day and take me in to see Lordship. I received an immediate answer, and on the day designated, the 'machine' was at the door. Whad a delightful drive, for it was a afternoon in late summer, and the atmospheric conditions were perfect. The scenery, as we passed hill and forest, and stream, with an occasional formhouse peeping out, was charm-ing. There was no railroad, then, for miles, the trunk-lines being as yet free from branches to small towns.

"We enjoyed the ride thoroughly. I found the good bishop at ho made an appointment with him, and my friend promised his automobile to convey him to our church and back again. It was a little late when we started home, and we had gone about ten miles when the sky grew as black as ink, thunder rolled, and rain came down like the deluge. We stopped right in the middle of the highway, and let it pour down on the machine. It was a straight, rather rough road, and there was no way of getting to shelter. We made light of it for a while, but soon we were the tor a wine, and saw to our dismay that the storm was a hurricane—a cyclone, if you will. Great branches of trees were torn off and were hurled on us. Leaves were whipped off the forest, and swept down the road. The gale tore at our curtains, which we had tried to fasten closely, between the flashes of lightning. I suggested leaving the machine and seeking some shelter. But my friend and seeking the control of said it was better to stay in the oper -for we heard the trees, struck by lightning, crash to the ground about us; and the incessant thunder kept us from hearing our own voices, un-less we shouted in each other's ears.

"We were there fully an hour, but it seemed double that time. I confess I became apprehensive lest we would not be able to get home at all, when suddenly the wind slackened, the claps of thunder became more distant, and the lightning less vivid The storm had spent itself—but still the rain poured down. The machine was sinking in the mud, up to the running board, and right ahead a great tree had fallen across the road, rendering our progress impossible.

"When we discovered this we were dismayed. What was to be done My friend, who was younger and more of an optimist than I was, drew his coat collar about his ears, and advised me to do the same. We both plunged into the woods not far away, with little hope of finding anything, or anybody, to help us out of our dilemma, for we could neither advance nor go back, and the rain was still pouring down.

"' Pretty wet proposition, isn't it?' said my friend, mockingly.

"'Well, it's the worst experience I have ever had,' I said, between the gust of wind that swept the falling leaves into my face.
"'Where are we going?' he said in

answer.
"'Indeed I don't know,' I replied.

"'But just then, both at once, we saw a light gleaming ahead of us.
"'Bravo!' he cried. 'There's a light! Now we have hope!'

"And, very much en "And, very much encouraged, we both redoubled our speed, and soon found ourselves before a comfortable farm house standing back from the road, with light streaming from the windows. We hastened to the door, which, in response to our repeated knocks, was opened by a slender young girl with a most prepossessing face—who drew back when she saw standing without, two men with caps pulled down on their faces, and seats dripping with rain.

pulled down on their faces, and seats dripping with rain.
"'Come here, father!" she cried.
"Instantly a sturdy farmer, his comfortable looking wife, and two boys about twenty or twenty two, loomed up from the interior of the house and blocked up the doorway. I tried to be courteous, standing in the rain. 'Wee have been caught in the storm, and our automobile is sunk in the mud on the road,' said I. Besides, a tree has fallen across the way, and we are not able to remove it. You see, we are soaking wet. Will you kindly give us shelter until the storm passes? Then if you are good enough to help us to raise the machine and remove the tree, we will pay you as generously as we

can.'
"' Come right in !' said the farmer heartily. 'You are welcome, strangers. You have got into hard lines, sure. Martha put on two extra plates. Take off your wet coats, and come in to the fire. We are just sitting down to a late dinner. Come right in Rachael (to the young girl), take their wet coats and hang them before

the fire.'
"Extremely grateful for this most "Extremely grateful for this most unexpected greeting, we stepped inside the hospitable doors, and found ourselves in a large comfortable kitchen, where a blazing fire, and the good odor of a most appetizing meal greeted us. My friend was divested of his wet coat, and cap, and gloves by the farmer himself, who brought him right in. I gave my cap and coat to the young girl, Rachael, who smilingly took them, and urged me to go to the fire. My friend was talking to the farmer, the wife was bustling around, the boys stood and stared, around, the boys stood and stared, while I was left somewhat in the

shadow. I ran my hand through my disordered hair, arranged my Roman collar which had been covered by my coat, and looked down at my wet shoes, which were in a sorry condi-tion. When I looked up it was be-cause an ominous silence had fallen on the air. I turned round to see the farmer, his face growing red and stormy, looking full at my Roman

'Are you a Romish Parson?' he rather shouted, than said, to me.
"'I am a Catholic priest, if that is what you mean,' I said, pleasantly.

What of it?'
"'What of it?' he echoed. 'Don't you know we are solid, hard shelled Baptists? No infernal Papist has ever darkened our door before! Do you think I'll have a Popish priest at

my table?'
"And he thumped his fist on the

table till the dishes rang.
"I determined I would be pleasant. "I determined I would be pleasant.
'Well, now, Sir,' I said, 'It is too
bad we were caught in that rain—too
bad our machine stuck in the mud.
Why, I was just thanking Providence for this unexpected hospitality, and silently invoking blessings on this fine household. Is there any reason why I should be so displeasing to you? I have never done you any

"'Root, branch, and fibre, my family and I hate Papists! It's born in us, and in my ancestors! I never was so near to a Popish priest in my life, and no Papist parson will ever sit down in my house at the same table

friend looked at me quite troubled. I saw that the poor man was struggling with the traditions of hospitality and the bigotry of a false

religion.
"'Well,' I said, 'there is nothing for us to do but go out into the storm. May we stay in the barn till daylight? I give you my word we are peaceable men,' I said, smiling, and I moved towards the door.

"'Oh, dad!' said the young girl,

what are you thinking about 'Hold on, father,' said the eldest y. 'Yon wouldn't let the dogs out boy. 'You would a night like this.'

"My friend now spoke.
"'Sir, he said, my name is Mr. X—.
am a banker in the town of D—. This reverend gentleman is a friend of mine. If I don't mistake, I have seen you in the bank. Are you not Amos Wilton, and don't you remember seeing me before? Do I, or does my friend look like a man to deserve

such language ?' "The farmer, on hearing these names, showed his discomfiture at once. With a muttered apology, he pointed out places at the table, and called to his wife to serve the dinner.

Nothing more was said. I determined not to lose my good nature,
and when we began the meal I started
to talk on the topics of the day, addressing myself to the boys, to the girl, and at last, in the most pleasant nanner, to Amos himself.

manner, to Amos himself.

"Finally, under the influence of the good dinner, the warmth, and light he thawed, and although apparently ashamed of himself, joined in the conversation which my friend and I kept going. At the end of the meal he rose up like a man, and apologized awkwardly.

"'See here, strangers, you mustn't mind a man in a temper. I own I had no right to talk as I did. I hope had no right to talk as I did. I hope you won't bear me any ill will. It's in the blood of the Wiltons to be down on the Catholics, and I sin't an

"Turning to my friend, he con-tinued: 'Yes, Sir, I have money in

bank, and I'm right sure you aldn't be companion to a man, on if he is a Catholic parson, who d a bad reputation. So I take ok what I've said, and my sons and me will go out to that automol

"Of course, my friend and I assured him we had paid no attention to his remarks. They were natural, considering the surprise, and we thanked him for the fine supper. I took out a 'greenback,' and would have offered it to him, only he shouled to me to

put it back in my pocket.

"He was only a viotim of bigotry—not his fault, and his heart was as nd as a nut.

"We got our coats, and hats, and all five went to the door. The rain had stopped, and the moon was shining. With the strong arms of the three men, and our own, we got the tree to one side, and pried up the machine." After it was on harder ground we found there was no damage done. Soon we started off. The farmer shook hands heartily with us, as did his sons, and as we sped

we reached home late at hight, but safely. The days passed on, the good bishop came, and administered con-firmation. The great occasion was over, and things settled down into their usual routine. I remembered the storm and the farmer for a long time, but at last the memory of it all in the next town, assisting the pastor at his Forty Hours. When it was

over I said good bye, and was going down the steps of the rectory into the street. Just then, a slender, pretty young girl, dressed with taste, came up to me with a smiling face. "'Are you not Father So and so?'
"'Why, yes,' I replied. 'I think you have the advantage of me. I do not remember ever having seen you be-

. What is your name?'
'My name is Rachael Wilton,' she "Still I was not able to place her. 'How do you know my name?' I said.

I was in a strange parish. 'Father,' she said, taking a little book out of her pocket, 'do you re-member being storm-bound one evening two years ago? It was a terri-ble storm, and you and your friend had to leave your automobile, and seek shelter in myfather's farmhouse. He gave you a stormy welcome, too, she said, smiling, 'but he did not mean it. You were wet through, and took off your coats to dry, and this little book fell out of your pocket. I found it after you had gone. Do you remember, now, and do you recognize

he book ? Indeed I did. I remembered the young girl who admitted us from the neart of the storm that evening, and I recognized the book, a small 'Imita-tion of Christ,' which was given me by a friend in the seminary. I prized it highly, and I had been greatly dis-tressed when I found I had lost it. I and no idea where it was. I reached

out for it eagerly.

"Of course I recognize it!" I said, opening the book, where sure enough my name was plainly written on the fly-leaf. No wonder she knew my

'And so you have had my book all this time.' I said, smiling.

The girl flushed. "Father, I began to read it, and it fascinated me. I always means to return it to you some day. I read it ago, an over and over again, and each time I right? that those doctrines were the doctrines of the true Church. This is why I came here to day—to see if I could find you and ask you to give me more information about the Catholic Church.'

ing on the steps of the rectory. 'Come in, my child,' I said, 'and I will introduce you to Father X—. He will do sick, and that you made a friendly all I could do for you, and more.' We entered the rectory, and by

good fortune, just met the pastor. He took us into his study. Then I told him of the night of the storm introduced Miss Wilton, and showed the little 'Imitation of Christ' as innocent cause of leading chosen soul to the faith of Christ. He was quite interested, and said he would do all in his power to instruct and help her.

'I might as well tell you, Father, that I have left home, ar I want to get a position here as a teacher. I have some money of my own, and a good enough editoation, and I think I can manage. When I told my father I was convinced that the Baptist Church was wanting, and that I was going to look into the Catholic Church, he raged, and fumed, and swore. Finally he ordered me out of the house, and told me never to darken the door again. You know what a temper he has, Father, she said to me. 'Well, it hasn't improved much. I made up my mind I would go and try to learn what Catholics believe. I am staying with a friend here, and mother knows all about it, but she can do nothing. The boys are with father.'

'There was a little catch in her voice as she mentioned these details, and I saw that the pastor was deeply touched. She was in good hands. I touched. She was in good hands. I left her with him, presenting the book to her, although she wished to return it, and seemed distressed at my depriving myself of it—I told her it was a great pleasure to give her this little souvenir, and I would always be glad she had it. When I told her this she was satisfied. I left then, and the pastor promised to take care of her. This he did, for he took the trouble some weeks after to come up to see me and tall me of come up to see me and tell me of her progress.

"Without trouble she had "Without trouble she had secured a good position as teacher in the district school. She had come regularly for instructions, had been baptized, and had made her first Holy Communion. Her mother had come down to see her, and was surprised to find her so well and happy, and doing so nicely. She had secured a pleasant home with friends, and was quite independent. She was, in fact, a good Catholic, fervent and in earnest, and thanked God continually for His goodness in allowing that little book, the 'Imitation of Christ,' which came to her out of the heart of the storm; to be her guide into which came to her out of the heart of the storm; to be her guide into the true Fold. She never ceased praying for her dear ones, at home, all of whom, except her mother had disowned her.

"It was all true. Yet while Rachael went about her daily work

with the heroism born of true con version, and an enthusiasm that kep her gratitude to God glowing and fervent, when the day's toll was over fervent, when the day's toll was over there were hours of depression in her lonely room that tried her strength of soul to the utmost. How could she help missing the old happy hours at the homestead, the rough, tender love of that old father, the devotion of her two brothers, and the sense of security and protection from the cold indifference of the world? Do not all converts have such hours of pain? Rachael was not an exception, but God was with her. She prayed for strength, and it came. She prayed for those dear ones from whom she was exiled because she preferred her Lord, and with more and more love did she cause she preferred her Lord, and with more and more love did she plead with Heaven for the reason that she felt the super-abundance of light and peace flood her own heart. The years passed by. It seemed as if her prayer could not be heard. But the answer came, and again I was

the happy medium of winning their souls to God.

"One afternoon I was riding leisurely along the same old road where our automobile met with such a storm the day my friend and I had gone to secure the bishop for con-firmation. Strange to say, although it was fully four years before, the whole scene came vividly before me. The storm, the darkness, the rain, the old farm house, the abuse of the farmer, the good meal, the conver-sion of Rachael—and I began to think of her fervent prayers for the conversion of her family. Surely, thought, such prayers, and such sacrifice will have their reward. was passing the woods, beyond which I knew was the old house, when I saw a man, a farm-hand, a man I did not remember having seen before—running towards me, waving his hat as a signal for me to stop Of course, I did so. When he came up to me, although out of breath, he asked if I were not a priest.

"Certainly I am," I replied.
"'Are you Father So and So?"
"Yes, that is my name,' I answered.

Well, Father, for pity's sake will you come over to see Mr. Wilton; the old man is sick, has been in bed for two weeks. He is so restless and cross that the wife and sons are worn out with him. They got the Baptist minister to come and see him, but before he left the old man lost patience with him, and he left in a temper. He began to mention your name—said he wished he could get to see you. It seems you came here one stormy night long ago, and he treated you badly. Am I

I remember,' I said, smiling, He was only talking for his ancestors. He really had nothing against me. We parted the best of friends. Of course I'll go to see him. Can the horse go through these woods?

'I'll lead him,' said the man 'I'm mighty much obliged to you for coming, and I know the Missis will be, too. Just say you heard he was

It was only a few minutes when we found ourselves before the farm house. How well I remembered it ! Mrs. Wilton came to the door, look. ing worn and pale. But her face lighted up when she saw me.

"'You are welcome indeed, Sir,' she said. 'My husband is very poorly and besides he is so restless and wor ried-like. We don't know what to do for him. The doctor says he'd get well, if he'd stop fretting. You see,' she said in a whisper, 'he has never been the same since Rachael left us.'

May I see him ?' I asked. "'Yes, indeed. Why he's been wishing you would come along. It seems you took him so kindly the night of the storm, that he never forgot you. He said any other man would have knocked him down for the way he abused you. He's sorry

for it now.' "'Why, I never gave it a thought,' I laughed. 'I knew he never meant

it.' No, he didn't,' she said. 'He always had a temper, but it was over as quick as it came. Come up with me.'
"She led me to a pleasant room

where propped up on pillows, lay Amos Wilton, reading the paper. He certainly looked a sick man. But he threw down the paper, pulled off his glasses, and stretched out his hand

"The obedient wife obeyed orders, and then left the room.

"Amos continued. 'I don't know about being up and about. There's more the matter with my soul than with my body. Somehow, since I sent my daughter Rachael, out into the world, because she intended to worship God the way she felt bound, I haven't had an hour's peace. That girl has some of her old dad's make-up in her, and it occurs to me very often that if she didn't think she was right she would never have acted the way she did. And if it's right for right she would never have acted the way she did. And if it's right for her, why it's right for me, and that's all about it. I have been wanting right along to talk religion with some one that knew all about it, and they sent for the Reverend Jones, but he didn't get on to the tack I needed. So I let him know it. Then you came into my mind, and I kept a wishing and a wishing you'd come along, and here you are!"

"And I am delighted that the Lord sent me when you wanted me,' I said, heartily, 'and I think I can satisfy you in all your questions."

"And then this simple hearted, hot-tempered man began to ask about

"And then this simple hearted, hot-tempered man began to ask about the faith of Christ. He listened wonderingly to the plain, clear truths of religion. I sat with him a long time patiently answering all his objections. Finally I asked him if he would read the little book I draw out of my pocket, a small catechism, and I promised that I would come back soon again. He concome back soon again. He con-sented readily, and when I arose to go he called his wife to show me out. His face was full of

told his wife I thought he would get better, and she seemed greatly consoled. I promised to return in a few days, and left the house wondering at the ways of God. I saw the touch of grace in the man's heart, and it had so transformed him that I could only wonder and praise the

"It seems to me there is not much more to be said. Old Amos Wilton plunged into the instructions the way he did everything. He made his wife and sons listen to that catechism. After my visits he would re-peat all I had told him, and in course of time, his mind being easier and the burden of his perplexities relieved he became better.

"At last the day arrived when I told him I would baptize him, and by this time I had included wife and sons in the instructions. He was able to ride to the Church, and Rachael was there, to be present—all tears and joy—at the baptism of father, mother, and two brothers. Although they were Baptists they had never been baptized.

"Happiness beamed from Rachael" tearful eyes. She could not contain her gratitude to God, and indeed it was as much as I could do to keep back the tears of joy that persisted

in coming to my own eyes.
"Rachel went home with them, and it was the talk of the neighborhood for many days—how the Wilton family all 'went over to Rome.' But in the hearts of the new converts there was that peace which the world cannot give, that surpasses all the good things of this world. May God give them all the grace of persever-

THE REPORTER WHO BECAME A KING"

Under the above heading a daily contemporary publishes a sketch of the life of the present King of Bel-gium; for it appears that when King Albert was a young prince, desirous of seeing the world and learning about it at first hand, he came to the United States and took some lessons in that most interesting and nalism. The young Belgian prince used to sign himself "John Banks of New York," and, at other times "C. A. Harris." He had done some newspaper work for a home paper, and had traveled extensively through Europe, studying commerce, ports, shipyards, etc. The tour to America rounded out his experiences. We are told in the sketch of his life that as the guest of James J. Hill, the railroad magnate, the young noble-man traveled throughout the Northwest. He also spent a month in Minneapolis, finding employment as a protegé of Mr. Hill on a newspaper there, and acquitting himself creditably. In St. Paul he repeated the experience, and even now there are city editors in the sister cities who will learn with a shock that the promising "cub" they employed then — at the behest of the railroad owner—is now one of the command-ing figures in the greatest war the world has ever known.

The democratic young Prince fitted easily into his new environment. He liked journalism because of its opportunities of gaining knowl edge in a wide range of subjects, and because of its surprises, interests, and even an element of romano that it held for him. Says his Amercan historian:

"If you ever looked into the steady, thoughtful blue eyes of the King you would realize at once that wedded to the hard, practical element in him is the rare and beautiful spirit of the romance of the middle ages. And yet they say that if he had not been born a prince he would have been a mechanic of exceptional ability probably an inventor.

There are few things that he can not do. He boxes, fences, rides, shoots, swims: knows metallurgy, mining and shipbuilding; is an expert aviator and an all-round engineer. He drives his own motor—or did before the war—and should the gear box go wrong he has never hesitated to get on his back under the

car and do the fixing himself. A tory is told of a pretty waitress of a Tyrol inn who beholding him after a ong struggle with a rebellious motor ad made him look like an oiler on a tramp steamer, ordered him from the spick and span place. It was characteristic of him that appreciating the humor of the situation he quietly obeyed her."

An even more amusing incident occurred last summer when the King —who had been the reporter—drove his Queen to a store in a Swiss town. And while he waited there for her to make her purchases along came an American lady. She saw the car, and the smart chauffeur standing beand the smars channel and side it, reading a newspaper. She was in a hurry. Fortunately here was a taxi at her hand, so stepping into the car, she curtly commanded King Albert to drive her to her hotel. King Albert to drive her to her hotel.

The King only said: "I am at your orders, Madam," and drove her to the hotel. She paid him a generous fee, and the royal chauffeur went off in high glee to get his Queen, who was wondering what had become of her husband. When he told her of his previous she injured with him in experience she joined with him in a

earty laugh. To King Albert America is a country of great ideals and of great deeds and the generous response of the nation to the needs of his people has cemented the bonds of friendly feeling and admiration. The King who said: "my skin is no better than my men's," when urged to leave the trenches has proved bimself to be renches, has proved himself to be dier, but also every inch a man.-Sacred Heart Review.

ENGLISH PROTESTANTISM

We take the following illuminative paragraph from the London Daily News, which shows how grievously whatever faith in Christianity still remained in Anglican Protestantism. The statements in this respect are of value and information. The paper

The announcement that the Bishop of Hereford has conferred the vavant canonry in his cathedral on the Rev. B. H. Streeter, of Oxford, recalls an ecclesiastical appointment of more than ordinary interest.

As editor of "Foundations" and

contributor to it of an essay on "The Historic Christ," Mr. Streeter was one of the three objects of the Bishop of Zanzibar's attack in the famous open letter that precipitated the Kikuyu crisis. His authorship of the essay in question was understood to be the cause of the termination of his appointment as examining chaplain to

the Bishop of St. Albans.
With two of the Hereford canon ries already held by Archdeacon Tiley and Dr. Hastings Rashall, the diocese becomes very definitely marked as a stronghold of theological liberty.—Church Progress.

BOOM THE "TRACE IT BACK" IDEA

Some men in Albany if report he true, have organized a "Trace it Back" club, the result of which may be the suppression of a certain amount of irresponsible gossip. The men had been listening to a story in-troduced by the words, "They say," and decided to trace the story back, to see who originated it. They intend to continue their research, an hope to prevent some of the mischief

The above item which we clip from an exchange might be treated jocose ly, but we prefer to look at it serious-ly and to hope that the "Trace it back" idea will si read. As Catholics derogatory to Catholics and the Catholic Church are in circulation among our non-Catholic neighbors.
A "Trace it Back" club set to work on such fallacies would soon run them to earth. Examples of such notions are given by our esteemed contemporary, the Catholic Citizen,

1. That arms are hidden in Catholic churches

2. That the Knights of Columbus take an oath against Protestants.
3. That awful things go on in the nunneries.
4. That Houses of the Good Shep-

herd kidnap girls and make slaves of them. 5. That Catholic priests are bad

men morally.
6. That the Catholic Church slurs Protestant marriages, and is narrow about mixed marriages.
7. That the Catholic Church is a

Houseis soon finished If you useld Dutch Cleanser Dim

8. That the Infallibility of the Pope means that he can order Catholics how to vote.

9. That the Catholics assessmated

Lincoln, Garfield and McKinley.

10. That the Pope recognized the

outhern Confederacy.

11. That Catholics would destroy the Public school system.

12. That if what the Menace is publishing about Catholics isn't true, why don't the Catholic Church sue that paper for libel?

13. That when Catholics talk

about "making America Catholic," they intend some political movement to capture the country and oppress the Protestants. 14. That Catholics are opposed to

freedom of the press and free speech.
And a correspondent of the Citizen
supplements the foregoing list with
these:

15. That Catholics worship pic-tures and images and the person of

their priest.

16. That Catholics are forbidde the Scriptures and their Bibles taken away from them, and destroyed by the Church authorities.
17. That the Bishops and pries

purposely keep their followers in a state of ignorance the more easily to keep them in subjection.

18. That the administration of

the Sacraments, the offering of Masses, the saying of prayers for the living and dead are commercialized—and sold for cash considerations. 20. That the Catholic Church de-tends the liquor traffic and attendant evils, as evidenced by the great num-bers of Catholics in the business, of priest patrons and of church beer

21. That the Catholic Church frowns upon the spectacle of Catholics co-operating with Protestants in civic or similar associations devoted to vice suppression, law enforcemen moral uplift, etc.

Speed the day when "Trace it Back" clubs may be formed in every American community to rid the minds of otherwise sensible people of such stupid beliefs as those given above.—Sacred Heart Review.

ANGLICAN BISHOP POINTS A MORAL

In his diocesan magazine the Anglican Bishop of Birmingham, England, deals with the arrest of Cardinal Mer-

cier. He says:
"Probably the most interesting
moral to be drawn from the incident is the power still possessed by at any rate one branch of the Church of Christ in regard to the conduct of a great war. Whatever one's feelings may be in regard to some of the teachings of the great Roman Catho-lic Church, it is something to feel that on the continent of Europe the strength of that great body is so real that it can prevent, or any at any rate lessen, brutality in a great European struggle. I wonder sometimes whether our own Church has cared sufficiently to influence national conduct, or whether she has lost some

of her force in regard to great moral questions by striving too much after details, which, however valuable in themselves, are not of the absolute essence of the religion of our Blessed Lord."—Buffalo Union and Times.

THE TONGUE Keep it from unkindness. Words are sometimes wounds. deep wounds, always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that

unintentionally pain is caused.

Keep it from falsehood. It is so easy to give a false coloring, to so particularly we welcome it, and trust that no obstacle may be put in its while yet there is an appearance of truth, that we need to be on our truth, that we need to be on our guard. There are very many who would shrink from telling a lie who yet suffer themselves to make such inaccurate or exaggerated or one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked. And it should be borne in mind that what is often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.—St. Paul Bulletin.

LATE COMERS AT MASS

Not a few pastors have their pa-tience sorely tried by a large number of their parishioners who are in the habit of arriving in church on Sunday mornings long after the Holy Sacrifice at which they intend to assist, in fulfillment of their solemn obligation, has begun. Surprising as it may seem to Catholics who have proper respect for their Maker and their Redeemer, these habitually tardy arrivals are more frequently in evidence at the short, Low Masses than at the others.

than at the others.

Their persistent negligence in this important matter is exceedingly reprehensible, and the most charitable plea that can be put forward in extenuation of their blameworthy conduct is that they do not realize that the offering up of Mass is the supremest set of adoration of Almighty God of their we His greatures are capable. which we His creatures are capable.

It would be a blessed thing is, acting on the suggestion made by a prominent pastor on a recent Sunday morning, these late-comers at Mass would make a New Year GEORGE ST., TORONTO.

colution to be diligently punctur in arriving in church for the pur-pose of assisting at it. — Catholic

CARDINAL MANNING'S STORY

It was Cardinal Manning who re-lated this incident as having happened to himself:

One night I was returning to my residence in Westminster when I met a poor man carrying a basket and smoking a pipe. I thought over this: He who smokes gets thirsty; he who is thirsty desires drink; he who drinks too much gets drunk; he who drinks too much gets drunk; he who gets drunk endangers his soul. This man is in danger of mortal sin. Let us save him. I affectionately addressed him:

"Are you a Catholic?"
"I am, thanks be to God."

Where are you from?' " From Cork, your riverence." "Are you a member of the Total

"No, your riverence."
"Now," said I, "that is very wrong. Look at me ; I am a member. "Faith, maybe your riverence has need of it." I shook hands with him and left .- New World.

No man who was not a true gentleman at heart, ever was, since the world began, a true gentleman in manner.—Dickens.

In the New Testament we shall find the teachings of Christ, and therein we may learn to know His spirit. But Thomas a Kempis almost in the next breath warns us most in the next break.

against reading the Scripture in a
manner not in accord with true

manner not in accord with true Christian humility. He says: "If thou didst know the whole Bible outwardly, and the sayings of all the philosophers, what would it all profit thee without charity and the grace of God?"

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These stories of high endeavor, of the patient bearing of pain, the sacrifice of self for others good, are keyed on the divine true story of Him Who gave up all for us and died on Calvary's Cross (Sacred Heart Review).

Heart Review).

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a strong religious moral tone.

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story of American life founded on fact.

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cleverly told.

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some of the doctrines of the Catholic Church are clearly defined.

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ALVIRA, by Rev. A. J. O'Reilly.

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History and fiction combined; very interesting.

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The Catholic Record LONDON, CANADA

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LONDON, SATURDAY, APRIL 17, 1916

THE ROTA GIVES A VERY IMPORTANT DECISION

The Supreme Coust of Judicature in ecclesiastical affairs, the Holy Roman Rota, has recently given very important decision which for several reasons we have deemed it

well to reproduce in our columns. Amongst the many acts of trans sendant importance which character ized the comparatively short reign of our late Holy Father, Pius X., perhaps none was of more vital interest to us than that which took the continent of North America out of the control of the Congregation of the Propaganda and placed it under the ordinary law and government of the Church. There is, however, one respect in which Canada and the United States differ radically from those countries in which the population is practically entirely Catholic; and that is parish organization. In Cath. olic countries the organization of parishes is something comparatively stable and permanent. The eccles iastical legislation which regulates the partition of parishes in such conditions, naturally never contemplated the radically different conditions under which parish organization is carried on in North America. The present case makes clear the application of ecclesiastical law in the matter of division of parishes on more than one point which hitherto were more or less obscure.

Of course, as generally happen when bishop, pastor and people are agreed as to the necessity and oppor tuneness of creating new parishes, there is no difficulty and the law in the premises is not invoked. But when the rector of the parish or quasi-parish-for in the canonical sense we have no parishes in this country-oppose the division, then it has frequently happened that the correct course of procedure was not at all clear. For this reason and because bishops, priests and people are concerned in the partition of parishes, the full text of the judgment in this case will be of unusual interest to many of our readers.

which we may specify. The Canadian Press Association was misled into giving currency to a false and malicious summary of the decision of the Rota in this case. The Bishop of London placed the matter in the hands of his solicitors. It is only fair to say that the Canadian Press Association and the papers which published its story showed entire willingness to make, promptly and unreservedly, full and satisfactory reparation for their unwitting circuion of a mean, defamatory libel on His Lordship Bishop Fallon.

As will be clear to any one who reads the judgment, the case of Father Beaudoin was, first, that the division of his parish was irregular and illegal in the form of procedure and was made without legal or sufficient reasons. The supreme court of the Church finds that the pro cedure was regular and the reason for the division abundantly suffici-

In the second place Father Beau doin claimed that the new parish should pay part of the debt on the mother church, and that he personally should be indemnified for loss of revenue. The Rotal Court decides against him unequivocally on both

Evidently Father Beaudoin claims that the parish, or he himself, advanced money to St. Edward's school which is situated in the new parish Walkerville. In that the Rota decides that he, or the parish of Our Lady of the Lake, must be reimbursed. So far as this is concerned there was no need of recourse

mized that St. Edwa school would have to pay ite own debte, whether these debte were owing to the Parish of Our Lady of the Lake, to Father Beaudoin, or to anyone else. The fact is noted in the judgment:

schools; the new parish a Catholic school only, except what has been acquired since the division, and for that the parishioners of the new parish have to pay."

Whether or not the amount due by St. Edward's School is what Father Beaudoin stated, is a matter that will be determined by the audit of the books of the school board.

Whether or not Father Beaudoin's laim is correct we have no means just at present, of verifying; nor have we any reason to doubt the accuracy of his statement. But we ask our readers' attention to the following paragraph taken from the judgment of the Right Reverend Fathers of the Rota :

"Nor is it lawful to argue it from the fact that the Bishop appointed to the new mission not a French but an English priest, to wit, the Rev. Robert, for himself fearing that some of the faithful might still prefer to resort to the old parish for parochia administrations he admonished the Rector aforesaid that he was to allow his: 'It is quite possible one reason or another some Catholice living within the limits of the parish of Walkerville may desire to main-tain their connection with the church of Notre Dame du Lac, and to pertheir religious duties there I am quite sure that you will have no ity in acting loyally in this

The Rev. Father Robert is French his father is French and his mother is French. Until he was seven years old Father Robert could speak other language than French. Ordained in 1907 Father Robert spent the greater part of his priestly life in French parishes where his ministry was amongst French people and in the French language.

The facts are their own comment It is important to note that the permission considerately accorded by the Bishop of London, though in the opinion of the Right Rev. Auditors of the Rota it frees him from the accusation of nationalism alleged against him, is not to be allowed to stand. "Parochial boundaries should o fixed and definite."

Our readers will see how grossly nisleading and unwarranted was the nalicious article which recently went the rounds of the press, with such headings as "Bishop Fallon Must Pay Priest \$7,000 Indemnity." Bishop Fallon pays not one cent in demnity to anybody.

The decision makes clear that pishops in this country, when there are sufficient reasons for so doing, possess ample powers to create new parishes despite the factious opposition of quasi-parish priests.

> AS SEEN BY A CONVERT "BY THEIR FRUITS

nhappy children guilty of that sin which is of all sins the most souldestroying; and of these unhappy children she has, we regret to say, too many. It would, however, we think, be impossible to find as the product of any Catholic institution for the care of the orphaned, destitute, or neglected, such a harvest of these miserable girls as is yielded by the averageEnglishCityWorkhouse. That this statement is no exaggeration of the facts, the following extract from a recently published life of the late

and, abundantly proves: "One other truth stood out clear and beyond dispute. There was no solution for all the problems of the age and its deadly corruptions except Christ. Officialism failed. 'Out of a single workhouse in London,' said Matthews, 'inquiry was instituted two years ago concerning girls who had left it and gone to service. It was found that everyone of them was on the streets.' Science was impotent. The religion of humanity was incapable of raising man above himself. Philosophy, philosophised, either with laughter or with tears. The Church alone, the living Body of Christ, had the eye to pierce with keen search to the sacred places of the human heart to seek and to save, the hand to help, the living power to endure unto the

Dr. John Brown Paton, a Congrega-

tional minister of Nottingham, Eng.

Doubtless some of those girls must be numbered as Catholics. But what can the Church accomplish where her efforts are by civil authority so circumscribed as they are in to Rome or anywhere else, for the English public institutions? And what can be expected as the result

the living power to endure unto the

nder such conditions of her te ed and so frequently publicly liculed as it is in that dear, yet erring land. May God in His mercy open the eyes of England that he may see! In an English provincial workhouse well-known to the writer there were at one time tour feeble-minded girls expecting to come mothers, and all of them sen there in that condition before ome more than once, one thrice That workhouse is situated in mall town in the North of England

HOME, SWEET HOME How many of our readers know that the melody of " Home, Sweet Home" had its origin among a Catholic people, and a people who were strange to say, classed amongst the world's illiterates. The story of the composition of the words of this song, although familiar, will bear repeti John Howard Payne, who wrote it, had, after a disastrous career, in London, gone to live in Paris. There in the attic of a house in Palais Royal, with sounds of the gay boulevards coming up to him, the opening words of his undying song were written. In 1823 Kemble bought his MSS., and one was used for the libretto of an opera. In this Home, Sweet Home" was introduced. It is of the music of the song, however, that we now write; and when it is learned that this is a setting of an old Calabrian peasant song, familiar to the mountain folk of Southern Italy and Sicily for generations, its Catholic origin will be evident to all, the peasantry of South ern Italy being amongst the staunch est Catholics in the world.

"NOTHING NEW " In a recent study of the great Afri

an Father, St. Augustine, of Hippo, published in England, the author alluding to that famous teacher's aptness of illustration instances his observation of babies, in which St. Augustine seems to have rivalled any of our experts in practical psychol ogy. In his great work "De Trinit ate" he illustrates a point by observ ing that a child may acquire a squint through turning his eyes persistently to the light. "Things like this," says the author, "were, I suppose, as wellknown in the nurseries of antiquity as they are in those of modern times but the philosophers of those days did not usually think it worth while to put them on record." There was then not so much of a desire to be in the limelight. We may safely affirm that the ancients were just as capable of observation as we are. Who can improve upon the philosophy of Homer ? Curiosity was not the guiding principle of the lives of these older peoples. Nor did they mistake comfort for civilization. They confined themselves to such studies as for ages had proved to be productive the strongest mentality. Their world was a world of the mind, not of mechanics. Ceaseless experiment did not appeal to them. Result was with them of more importance than method; and if it is asked why they perished, the answer is, they perished ot of curiosity, but of its concomitant vice. Plato, who The Catholic Church has her own had many pupils, declared he had only one; but that one was Aristotle. and Aristotle was in this way distinguished because he was willing to learn. Even Plate complains that in his day everybody knew everything, at least they assumed they did, for that is what he means. How appropriately his complaint might roiced at the present time. Truly in the attitude of the world, and in worldly wisdom there is "nothing new."

The Times, of February 26th, in an account of a Mass said at S. Saulos for the repose of the souls of the soldiers who had fallen on the field of honour, observes that "among the crowd that thronged the church were many with the observant air of men in an unfamiliar part. There is no doubt that the war has awakened a formant religious feeling in whole classes who have been widely separated from the Church.'

REVISING THE ENGLISH PRAYER BOOK Writing on the subject of Revision of the English Book of Common Prayer, Dr. Wace, the Anglican Dean of Canterbury, in the course of a etter in the same issue of The lact, which Convocation thinks the present a suitable time to force forward, involves the probable resignation of a considerable number of the olergy, and the certain and permanent alienation of the mass of the nine years the Anglican Convocations of the Provinces of Canterbury and York have been revising the Prayer stricken continent.

and now that the result of their labors is about to be submitted to Parliament for approval, Dr. Wace predicts that should such approval be given it will result in an upl of such magnitude in the Church England as may end in its disruption,

A STATE INSTITUTION

There is no evidence more conclu sive that the Church of England in ngland is a State institution than which is supplied by the position the English Parliament occupies in regard to the Book of Common Prayer, which, as we have observed in the preceding paragraph, is again undergoing revision. It is hoped by such a process to make it more acceptable to the English people, and nore consistent with what Anglican Dean of Durham terms "the modern conscience and intellect." We should have thought that s Prayer Book compiled and written by hose who by reason of their selfproclaimed goodness set out to improve upon the Catholic Church, and o excel in phraseology and arrange ment the prayers of the Saints of the ages, would not need revision, at east not so frequently as the English

sook of Common Prayer has received it. That another revision is under way is further proof that Anglicanism continues in the unhappy condition of not knowing its own mind, a condition it has been in since the 'Reformation," in which disastrous upheaval it had its origin. Canon MacLeane, speaking at a meeting of the English Church Union recently held in London, said, that "Parlianent would undoubtedly have to egalize the setting aside of the existing Prayer Book." What further proof than this, we may ask, is needed that even in the vital matter of doctrine the Church of England is a state institution under Parliament-

SOCIETY, THE PAPACY AND PHACE VII

ary control?

(CONCLUSION) Not only the religious, but the pol itical complexion of Europe was altered by the Reformation. The gradual assimilation of the gospel of arbitration was arrested, and the Force was again enthroned as the deciding factor in disputes between the nations. So intimate is the relationship between the two that it is in accordance with the eternal fitness of things that Germany, which gave us the Lutheran revolt, should also give us the tragedy of 1914.

The revolt of the sixteenth century led inevitably to the tragedy of the twentieth. The Church was the great peace league of the world. Flourishing under every form of government, counting its children of every nation and in every clime, and having them all united under the sway of a common father, whose probity was universally respected, and whose decisions were recognized as founded in justice, it was the one bond that could hope, with any measure of success, to unite together assed must admit that had the educe tion of the people and their ruler been allowed to progress along the lines mapped out by the Church of the Middle Ages the disaster of 1914 would never have occurred. True, there were wars and dissensions during the epoch of the Church's power but the thorough assimilation of her principles would have rendered their ccurrence increasingly difficult The Reformation destroyed the unity of faith, and with it the chances of real brotherhood of the nations.

It is a well known fact that people talk most of what they have least. Thus the poor speak of wealth and the sick of health. So the nations, the while they prepared for Armageddon, prated incessantly of peace. We have had any number of peace leagues and peace conferences but despite the record of the Papacy and the lessons of history, the one factor that could bring about a real understanding between the nations was studiously ignored. Even with the example of Leo XIII.'s memorable intervention between Spain and Ger many before their eyes the Govern ments refused to admit his represent ative to the Hague Conference. the Governments of to-day make s Times, says: "The real question, in like mistake in their treatment of Benedict XV? It may not be wise to attach too much importance to their apparent change of heart, for " when the devil was sick the devil a saint would be." Still it is quite possible that the diplomatists of Europe may Evangelical laity." For the past have learned wisdom, and that they may yet see the Pope playing a big part in the readjustment of this

WE HAD occasion re-Looking back upon the record of ent upon a remarkable do the Papacy in rela ment in Scottish Presbyter aced must admit that it is heir to a heritage of noble effort. We have noticed but a few of the enism in the holding in Edinburgh of a solemn public service of intercession for those who many instances of Papal arbitration the but even those few bear eloquen estimony to the fidelity with which light of Presbyterian history the Church has acquitted herself or tandards the event referred to was ufficiently startling to attract widethe divinecommission to bring about peace amongst men. Some who ead these lines may be inclined to animated discussion in the public press in Britain. Those familiar with suspect that ours is a prejudiced the Westminster Confession will not tation of the case. Let us see need to be told that the episode what others have thought and written upon this subject. The witnesses marked a very decided breaking with the past in Presbyterian Scotland that)we are going to call are all either In the estimation of thinking people infidel or non-Catholic. Poffendorf it no less pointed to that deep if unwrote: "The suppression of the authority of the Pops sowed in the defined hankering after a more remote past which often finds its way world countless seeds of discord." to the surface in the lives and public Renan bears witness: "What a bless utterances of the more serious minded ing it was to have a central authority which arbitrated in the political discommitted by heredity to the newer putes of nations." Guizot : "True ivilization is due to the Church : if it were not for her the world would AN INTERESTING feature of the dishave remained in the power of pure brute force." Voltaire : "The interests of the human race requires a power to retain sovereigns and to watch over the life of nations. That restraining power of religion could be, by general consent, placed

in the hands of the Popes, who, re

minding kings and peoples of their

duties and condemning their crimes,

would be regarded as images of God

on earth." Leibnitz : "The city of

Lucerne was proposed by somebody

as the seat of a tribunal of arbitra

tion. I am of opinion that such a

tribunal should be in Rome and that

the Pope should be the President,

since at other times he used to exer-

cise the office of judge between

Christian princes." Victor Cousin:

'It is in the return and the triumph

tration * * * cannot be entrust-

head of the Universal Church, whose

the political questions of nations

and whose moral and religious justice

is above suspicion." How truly

Christ-like must have been the exer-

cise of a power that could draw from

such sources testimony so remark.

We will conclude by a quotation

from Leo XIII.'s letter to the Queen

of Holland at the conclusion of the

authority of the Supreme Pontificate

passes beyond the bounds of nations.

It embraces all people, and its pur-

ity is raised above the particular in-

terests which different heads of States

have in view, and better than any

other authority it can dispose to con-

cord so many peoples with characters

"History attests what all our pre

decessors have done to soften by

their influence the unfortunately in-

evitable laws of war and present

bloody conflicts between princes as

termination the acutest controversies

etween nations ; to sustain courage-

ously the rights of the weak against

In spite of the obstacles which may

arise, we shall continue, since it is

our duty, to fulfil this traditional

mission, without aspiring to any

other purpose than the public good,

and without seeking glory other than

that of serving the sacred cause of

NOTES AND COMMENTS

A NOTEWORTHY sign of the times in

Canada is the republication, in full,

in the Canadian Magazine, of Cardi-

nal Mercier's now famous Pastoral.

It is not often that a pastoral instruc-

tion from a Bishop to his flock is

accorded so wide a hearing as this

historic document has through the

indiscretion of the German authori-

ties, received. Its world-wide dis-

semination must, therefore, be

counted as one of the good results in

War so heavily weighted down

according to human ideas, with evil

The Cardinal's Pastoral has a message

for the whole human race without

regard to racial or creedal boundar

ies. It is in the best and widest

sense of the word a Catholic epistle

and as such has brought to many

minds, perhaps for the first time,

slimmering of the strength and con

sistency of Catholic teaching, of the

Church's attitude to the civil powers.

and of her unfailing championship of

the rights of conscience.

COLUMBA

he aggression of the strong.

Christian civilization."

'The

Peace Conference of 1899.

able ?

so different.

cussion has been the open avowal on the part of several Presbyterian ministers of standing of belief in the efficaciousness of prayers for the dead, and of their own devotion to the practice. How this may be reconciled with subscription to the Westminster Confession it would in the present world-crisis perhaps be ungracious to enquire. Rather should we regard it as a sign hopeful of future developments which in God's good time may result in the breaking down of barriers which for over three centuries have shut out so many earnest and deeply religious people from their true home. Their vision may be contracted and their attitude full of inconsistencies, but faith is not dead and no man knows when the seed may blossom into full flower. Needless in the meantime of Christianity that I place all my it is to discuss the futility of their hopes for the future of the human present attempts to reconcile the race." Laveleye: "Voluntary arbiirreconcilable and to escape the logical consequences of the appeal to ed to a judge more impartial, more austere, or more august, than the antiquity as so many do. As an indication of the developdisinterestedness is absolute in all

ment of Presbyterian thought along the line indicated the discussion has brought out nothing so eloquent with hope or so touchingly expressive of heart-hunger as the following lines penned many years ago by a one time Moderator of the Free Church of Scotland, the late Rev. Walter C. Smith, D. D. They prove that though denounced by all the thunders of the Kirk from the days of Knox downward, this primitive truth of Christianity, so strictly in secord with the truest instinct of the human heart, has never quite pose is to unite them in the true died out in post-Reformation Scotpeace of the Gospel. Its action in promoting the general good of human.

"O'er land and sea love follows with fond prayers Its dear ones in their troubles, griefs and cares ;

There is no spot On which it does not drop this tender Except the grave, and there it bids And prayeth not Why should that be the only place

uncheered By prayer, which to our hearts nost endeared. Living we sought for blessings their head; Why should our lips be sealed

they are dead.
And we alone? Shall God be wroth them still, And call upon His love to shield from

Our dearest best To bring them home, and recomp their pain, cleanse their sin, if any sin re

Nay, I will not believe it! I will main. pray, As for the living, for the dead each

day,
They will not grow Less meet for heaven when followed by a prayer.

IT IS NOT IN Canada alone that the ffectiveness of the training imparted in Catholic schools has been demonstrated when brought into competi tion with the Public School system. We in this country have of late years through the annual Entrance Examinations grown accustomed to the fine showing made by pupils of our Separate Schools. From far off India comes intelligence of thing similar achieved by the Catho lic schools of Bengal. Through the Women's Christian Temperance Union, Lady Carmichael recently offered three prizes for the best essays on "Effects of Alcohol on Character,"inviting competition from all the Girls' schools in Bengal. All Union, Lady Carmichael recently three prizes were won by pupils of and a fourth aged seventy-eight was Catholic schools, the first and third being carried off by St. Helen's School, Kurscong, and the second by Loreto House, Calcutta. This re-

sult is all the more noteworthy six in English-speaking Canada olies of Europe gal are much to the minority labor under a heavy handic cially.

THOUGH PRACTICALLY lost sight of by the outside world since the beginning of hostilities there is in Ger-many no more outstanding figure in the army than Prince Max, younger brother of King Frederick III. of Saxony. A German writer said of him recently that "of all the heroic and picturesque figures who have appeared in the tragic drama none is more striking than this Princepriest who with characteristic unselfishness and devotion has abanloned himself to the service of his tellow Catholics and fellow countrymen in the Kaiser's Army."

PRINCE MAX is not a soldier but a chaplain, and putting aside for the moment the rights or wrongs of the conflict, there can be no qualification to the respect and admiration to which his eminent services to the wounded and dying in the ranks entitle him. Wherever the battle is thickest or the carnage most fearful there "Father Max" (as, though a Prince of theblood royal, he is lovingly called), is to be found, and while his mission primarily is to impart spiritual solace to the wounded or dying Catholic, there is no limitation of creed to his charity or beneficence. Into the conflict, as the writer already quoted has said, he has carried the simple spirit of Christian self-sacrifice and love of his fellow man, and by the French prisoners there is no German so loved and respected as this simple priest, who, long years ago, turned his back upon the glamors of the Court to serve God as the humblest of His priests.

PRINCE MAX is almost as well known in England as in Germany, having for many years labored as a missionary priest in the East-end of London. There the same devotion to duty and aversion to display which characterizes him as an Army chaplain, were characteristic of his attitude to the London poor, and notwithstanding the feeling of hostility against everything German engendered by the War, his name is still held in love and veneration. When, then, peace really dawns upon distracted Europe the personality of Prince Max of Saxony, should he survive, is bound to be an important factor in calming the troubled waters of international distrust and resentment by drawing men together so that, as in the words of Benedict XV., they may henceforth live in mutual respect and harmony

SIDELIGHTS ON THE GREAT WAR

AN ENGLISH SOLDIER AND A MOTHER SUPERIOR

ommissioned officer in the H. A. C., who is billeted in an atti over a cowshed in Belgium, writing home, in a letter which has appeared in the Evening News, says:

vent near here has been very good to us, and I asked her if she would like anything sent out from my friends in ingland; and after due considera tion and communication with the sisters, she says that she would like ome black darning wool to mend their stockings. They can't get it anywhere out here, and they would very much appreciate anyone send-ing it out to the men in their parcels, and they could pass it on, because, of course, I cannot give you any

GERMANS AND CIVILIAN PRISONERS Here are a few more facts from the latest report of the French Commis-sion of Inquiry into German cruel-ties, which examined some 10,000 French persons—women, children, youths under 17, and men over 60—who were first of all taken into captivity, and then sent back from Ger-many to Switzerland after a sojourn of several months in various German concentration camps. We take the following from the Daily Telegraph's

summary:
All the prisoners were taken away on foot, then shut up in various buildings, generally without food or drink, and finally removed to Germany in cattle wagons. Thus prisoners from Roubaix were herded up to eighty five persons per wagon, and were only twice given food in seventy-two hours. Several prison-ers were massacred without the slightest reason. An old man of seventy-three was dragged along, and when he could walk no further he Private T. Conroy, of the R. I. Fusi

Private T. Conroy, of the R. I. Fusiliers, with the Expedit/onary Force, writing his thanks for a pair of rosary beads, says:

I got your presents at Boulogne Hospital. I lost my own beads in the trenches, at La Bassée, and you will know how welcome they were.

In one place not far from the firing line, there is confession and Communion every morning by an English priest. The church itself has its steeple blown away and other parts damaged, but a big crucifix of parts damaged, but a big crucifix of Our Lord on the Cross, hanging on the outside wall, is not touched at all; the shells are constantly falling about the place, yet the priest goes on with Mass just the same as if nothing was wrong at all.

A PRIMET SOLDIER'S LETTER

The Abbé Joseph Gautier, pro-fessor at the school of Notre Dame des Aydes at Blois, who died in December, at Villers-Cotterets, of sick, in a letter to his Vicar-General on October 24 wrote :

I have almost daily opportunities of exercising my priestly ministry, and that enables me to accept with good heart this trade of soldiering. It is all the easier for me to play the chaplain, because as a simple soldier I am thrown amongst all.

Pray for me that I may do my duty as priest and soldier.

When it is a question of making a dangerous reconnaissance, I offer myself, for it is, I think, my duty to give an

example of anticipating orders. A CURE'S CUP OF COFFEE Two days before the victory of the Marne, a German officer and two men entered the commune of Verde-lot, Seine-et-Marne, and ordered the who was the only public man who had remained at his post, to get the dead bodies of some horses buried before 11 o'clock that night. The M. Duvet, remonstrated the lateness of the hour, but the offideclared that if the order were not carried out, the village should be burned. "You must be tired," was the curé's only rejoinder. "Will you have a cup of coffee?" The officer immediately dismissed his men, and then, turning to the curé, said that he would. He then went with the curé, and finished his cigar with the coffee, which rendered him so talkative that he stayed for nearly an tour. On leaving he thanked the curé, and told him he could get the horses buried next day at his convenience. The cup of coffee had saved the situation, and the horses buried after the flight of the Ger-

A CORRESPONDENCE GUILD FOR

Miss H. Cunningham writing to us from 15, Bramham Gardens, South Kensington, says :

Kensington, says:
With the approval of H. E. Cardinal Bourne and Mgr. Keatinge, C. F., I have started a Correspondence Guild, on definite Catholic lines, for our soldiers at the front. It will bring the "lonely soldier" into touch friends at home, as I ask each correspondent to write twice monthly, and to send, when they can, nawspapers and small parcels. I also request them to inform their soldier that they will specially remember him in their prayers, and have Mass said for him should any. thing happen. I am in communica-tion with several chaplains at the front, and shall be happy to furnish the name of a soldier, with full directions, and a list of acceptable gifts, to any one who will write to me. I shall also be glad of the name, num. ber and regiment of any soldier who would care to be added to my list.

HOLIC ARMY CHAPLAINS Mgr. W. Keatinge, Chaplain to the or necessity is not to be estimated in Forces, British Expeditionary Force, has sent the following letter to the

Some weeks ago my attention was called to a paragraph in the Guardian, which, while commenting on the visit of His Eminence Cardinal Bourne to the front, stated that all chaplains were under the orders of the Chaplain General.

Speaking for the Catholic chap-

lains, I beg to inform you that this statement is not correct. The Chaplain General exercises no authority over Catholic chap-lains, either directly or indirectly. In spiritual matters they are under His Eminence the Cardinal Arch bishop of Westminster, in all other matters they receive their orders direct from the Secretary to the War

LANCASHIRE CATHOLICS AND THE WAR

The Lord Mayor of Manchester, speaking at a luncheon given in honour of Mr. and Mrs. J. Redmond on Monday at the City Hall, referring to the way in which Lanca shire Catholics had responded to the call to the colours, said :

They knew from the returns that had been made in connection with the present war in the Lancashire Catholic churches, most of whose congregations were composed of Irish or the descendants of Irish, that the parish of St. Patrick's, Roch-dale Road, had contributed about 1,000 men (Father Cassidy of St. 1,200") Another parish, St. Anne's, Ancoats, had contributed about 900, and the Cathedral parish of Salford had contributed 1,241. About 20,000 men had gone from the various parishes of the diocese of Salford, and the overwhelming majority of these must be Irish or the descendants of Irish.

THE ROTA GIVES A VERY IMPORTANT DECISION

CONTINUED FROM PAGE ONE

quite well informed as to the quesquite well informed as to the ques-tion submitted to them by two of their number, Father Brady and Dean MacGes: "It was shown that Walkerville is a separate municipal-ity having a population of about 4,000 inhabitants, with a School Board which is Catholic and held in esteem. In view of many requests made to the bishop to erect a parish both for the convenience of the faithful and for the good of religion this resolution was put to a vote and unanimously adopted." The Advocate of the recurrens in order to impugn this decision has recourse to the authority of the canonist Laureaius, who in the partition of parishes requires a previous process, which was in this case lacking. But in vain does he do so, for the author quoted refers to partitions to be made according to the Tridentine Form, and furthermore it was unnecessary beause of information otherwise ob-Nor is the defect of a solemn for-

mality advantageously relied upon by the adversary, to wit, the fact that the Rector was not heard as regards the partition of the parish. This solemn formality has above been discussed, and it has been concluded that it does not belong to the substance of the act, especially in the case of the special law introduced when there is question of dividing a simple mission; and, in our case, all the more must this principle be applied inasmuch as the hearing of the priest Beaudoin was not only useless owing to the dissent by him already manifested, but also hurtful already manifested, but also hurtful to the well-being of the faithful, as the Bishop of London testifies in the following words: "For almost two years the priest Beaudoin has done what he could to intrigue and to impede the work of his bishop, both in his parish and in other parts of the Diocese of London. Having learned Diocese of London. Having learned that the faithful of Walkerville had requested the bishop to permit the erection of a church or chapel in their district, he openly expressed his opposition and declared that the new church would never be erected. He went from house to house endeavor-ing to excite the faithful and distorting the motives of those who wer asking more effective protection for their faith." To these reasons bishop adds another, namely, that the priest Beadoin was not consulted, lest he should create a probable obstacle to the acquisition of certain lands for the new parish, in regard to which since the month of Decem per, 1911; he had obtained the right of option. Weighing these matters, therefore, the Right Rev. Fathers have held that, as regards form, the parti tion effected cannot be impugned on

the ground of nullity.

But in the present controversy the greater dispute turns upon the exis-tence of reasons for decreeing the partition: their existence is admitted and defended by the Promoter of the advocate of the Justice, and by curia who agrees with him, whilst on the other hand they are vigorously denied by the Advocate of the priest Beaudoin. It must be observed that in the Constitution applying to the matter in hand the regulation of the first Provincial Synod of Westminster these causes are reduced to the need and utility of the faithful: "It shall be lawful for the bishop . . . to found new Churches and to assign to them a portion of a district, if the need or utility of the faithful require it."

real parishes are divided, as is plain from the spirit and tenor of the very Constitution which constitutes the special law for regulating missions. Hence what the Advoca'e of the Parish Priest, in his Restrictus Juris et Facti, nn. 10, 11 and following, objects as regards distance of localities, difficulty of roads, is inaptly brought forward in the present instance, inas-much as it rather refers to partitions to be effected according to the Triden-tine law. In the second place, the judges of the existence of reasons for dividing parishes are the bishops whom the Holy Ghost has appointed to rule the Church of God or dioceses committed to them, and not the Rector of the mission to be parti-tioned, and much less the faithful or parishioners; this also is evidently clear from the content of the above quoted Constitution which on that account wished partially to abrogate the solemn formalities of the Common Law, retaining only the consultation of the Cathedral Chapter and, where such does not exist, the Dioesan Clerical Board. Advocate of the Parish Priest argues as to the nationalism of the bishop or his preference for those who speak English, is, the Right Rev. Fathers have decided, to be held in no account, as the bishop urges on the clergy a knowledge of French, as is proven by his latest Report: "I have also published a law that I shall promote to Subdeaconship no subject of this diocese who cannot hear confessions in French and deliver at least a briefinstruction in the same language." They have decided that in similar account are to be held the protestations of some of the parishioners against the decreed partition as they probably owe their origin to the dissent of the Parish Priest and

his resistance to his bishop. On the other hand, that, in the On the whole, kindness is safer case, many and grave reasons exist have its fixed territory and its for sanctioning the partition made of the mission of S. Marie du Lac, has and localities where parish churches

been placed beyond doubt. The first cause is found in the repeated petitions of the Catholic inhabitants of the town of Walkerville, begging the bishop to erect a new parish, and in the Catholic School Board, named from St. Edward, well and usefully from St. Edward, well and usefully carrying on its work in the same town, which can promote a propa-ganda of the Catholic religion amongst Protestants, who form the majority of the community. Whence the erection of the new parish was recognised as timely and advantage. ous both by the Board of Consultor and by the bishop, who thus explains the matter: "The new parish was and by the Disnop, who thus apparent the matter: "The new parish was erected only after repeated requests of the people concerned. Their good will and generosity is too rare to oppose them. The new parish of Walkerville was erected by the Ordinary of the Diocese of London only after mature reflection and with the unanimous consent of the Consultors. This act was executed through the desire of protecting the Catholic faith and of extending the influence of religion." Nor let it be objected that this protection of the faithful of Walkerville as regards faith could have equally been obained by the erection of a mere chapel and the appointment of a curate (vicarius): for everyone knows well what a difference there is between the work of a curate and

that of a real pastor.

Another reason for rendering legal
the partition effected is the daily increase of the population in the city of Walkerville and the approaching erection of manufactories in its vicinity for workers in iron and steel: that is shown not only from the local journals but also from a map exhibited of the new parish and the old: as these manufactories would cause many strange operatives to come thither, it came about also that, after the decree of partition of the mission, a new town or municipality was established in the old parish by the civil authorities. The good of religion therefore and pru-dence demanded that timely provision should be made for the spiritual needs of the increased population lest otherwise the Catholic operatives especially should be expos the danger of perversion. Where fore not only the bishop but also the two Rectors of the adjoining missions of St. Alphonsus and Immaculate Conception, whose territory is less extensive than the conterminous anxious to have a partition made, as the bishop himself relates: "I can add that in the month of last December, 1912, on account of the in crease of population in that district the pastors of the two parishes adjacent to St. Anne's, Walkerville, and Our Lady of the Lake, Sandwich East, suggested to me the advisability of dividing their respective par ishes of St. Alphonsus and the Im-maculate Conception. In neither of these two parishes is the territory so extensive as in the parish whose division the Rev. Beaudoin opposes. The division is all the more

ratified because the Catholic Episcopal Corporation had already pur-chased land from a certain society for the erection of the new church and for a house for the new parish priest, and the price had been paid, nor could the contract have been legally cancelled, as the bishop him-"Certain steps had self observes: "Certain steps had been taken which cannot now be re-called, that is to say, the land had been bought, the plans had been drawn up, and the contracts for the new church had been signed." sides the recurrens Beaudoin him-self in fact and in writing recognised olics of the County of Essez (Essex?) in which is situated the new mission of St. Anne and other conterminous parishes, as St. Alphonsus and the a dozen priests of French speech and origin be immediately admitted to the Diocese of London whether to establish new parishes or to assist the French Canadian Curés, or to minister to their compatriots in the mixed parishes in which they live along with Catholics of other origin. It cannot therefore be said that Bishop Fallon was led as is pretended by the other side, to erect the new parish by a spirit of nationalism but through real necessity for the good of souls and the increase of

Nor is it lawful to argue it from the fact that the bishop appointed to the new mission not a French but an English ariset. an English priest, to wit, the Rev. Robert, for himself fearing that some of the faithful might still prefer to resort to the old parish for parochial administrations he admonished the Rector aforesaid that he was to allow this: "It is quite possible that for one reason or another some Catholics living within the limits of the parish of Walkerville may desire to maintain their connection with the church of Notre Dame du Lac, and to perform their religious duties there: I am quite sure that you will have no difficulty in acting loyally in this matter."

But the permission accorded by Btshop Fallon, although it frees him from the alleged accusation of nationalism, could not be admitted or sanctioned by the Right Rev. Fathers, being condemned in cap. 13, sess. 24, of the Council of Trent, which orders that every parish should

have not fixed boundaries, nor their Rectors a definite population to rule, but adminster the sacraments promiscuously, the Sacred Synod commands bishops, for the greater good of the souls committed to them, to erect fixed and proper parishes with a distinct population and to assign to each its permanent and proper pastor, who can know them and from whom they may lawfully receive the whom they may lawfully receive the sacraments, or otherwise to make provision in a more useful way, according as the nature of the locality may require." In the case Sedimen frequently cited, the same liberty or permission was to avoid discords, granted by the bishop to the inhab-itants of the village of Biedermatten by a decree of March 18, 1809 : but it was observed that there could not be cumulative jurisdiction of two parish priests over the same territory, be-cause parochial boundaries should be fixed and definite. Hence the perfixed and definite. Hence the permission and liberty accorded by the bishop were revoked and rejected, saving however the erection of a new perish with defined boundaries.

The other question contained in the second dubium has reference to indemnity of the mother church and its restrator for the partition effected.

its rector for the partition effected. The losses are due to the withdrawal of the payments or offerings of those who have been transferred to the new parish : and hence the inability of the former to pay off the debt con-tracted whether for the rebuilding of the church or for the erection of St. Edward's School, which by the par-tition effected belongs to the newly erected parish. To meet this diffi-culty which is in practice somewhat complicated, the Right Rev. Fathers have kept before their eyes the following principles. In the first place they have adverted that the partition of a parish of itself always implies some loss to the old or mother church: there is however a difference between real parishes and quasi parishes or missions. In the former there should always remain at the disposal of the Rector sufficient revenues for his fitting maintenance; in the latter he is maintained by the offerings of the faithful, which of their nature are

variable. In the second place, in the alloca tion of debt between the old parish and the new they have considered that this principle of equity should be kept in view, that they should be distributed according to relative ad vantage; for the advantage or utility should be equal to the burden, as natural equity suggests. leg. secundum naturam ff, de reg. Jur. et cap. qui sentit eod tit. in 6 card. Mantice le tac. et ambig, convent. : lib. 2, tit. 1. n. 82. From the affirmative rule invoked namely "he who experiences the advantage should also bear the burden" follows also the inverse negative rule, that he who does not experience the advantage, neither should be bear the burden, as Reiffen stuel explains in setting forth the rule cited 55 in 6. This standard of judging being es

tablished there is now to be consid

ered what is the amount of the debt

which is borne by the mother church of Notre Dame du lac, in the old parish what is the amount of debt which effects St. Edward's School which through the partition effected has been transferred to the new parish of St. Anne erected in the town of Walkerville. Now in the latest Spm-mary submitted for the parish priest, n. 1, these words occur : examined conscientiously what were the debts of the Church of Notre Dame du Lac (two days before the decree of partition) and we have verified that the the division of the parish which bad debt was \$27.477.42 (scutati), of well to bear in mind that this utility or necessity is not to be estimated in the same manner as is done when the same manner as is done when the same are divided or in the same are d the advintage of the faithful who belong to it, the latter and no other are bound to pay it. On the other hand the debt of St. Edward's School, as appears from the cited Summary n. 3, amount to \$6,350, and this n. 3, amount to \$6,350, and this will be imposed on the new parish to whose advantage will turn the school aforesaid. But since the parish of Notre Dame du Lac has incurred some expenses for said school and paid the interest of the said debt, as appears from the document cited n. 3, after the partition of the parish, the parish priest is now justly en-titled to claim the latter along with the expenses incurred to the average amount of \$27865. As to the subscriptions promised for the rebuilding of the mother church by the faithful who now belong to the new parish, and still unpaid to the amount

Episcopal Corporation. For since those mentioned have already paid in part the money promised to the old parish it is not equitable that after the partition which has been made they should be made to pay double contribution in respect of both the new parish and the old. Hence the bishop says: "The parish ioners of the new parish have paid their quota for the erection of the mother church. The mother church has a church, a parochial house, a convent, two Catholic schools; the new parish a Catholic school only, except what has been acquired since the division, and for that the parish. ioners of the new parish have to

Hence the Right Rev. Fathers have been unable to give ear to the Parish

voked. This revocation they have not approved, for legal causes of partition have been proven, and the partition was effected in due form. But as to indemnity for diminution of revenue, they have noted that if the latter have decreased the liabilities have also decreased and especi-ally that of maintaining St. Edward's School, nor is the reduction of revenue such that the Parish Priest Beaudoin is reduced to indigence, for a fifth or at most a fourth of the faithful pass from the mother parish to the new parish, and the people of either parish are daily increasing by the arrival of new Catholic families as is clear from the attestations set down in the Additional Summary presetned on behalf of the Parish Priest : for the rest, it must be again recalled of a real parish, but of a simple mission in regulating which the obligation does not exist of observing the solemn formalities of the law, as the above cited Constitution Romanos

Pontifices gives warning.
Having weighed all these matters and having invoked the name of Christ, We the undersigned Auditors sitting as a court and having God alone before our eyes decree, declare and definitively pronounce sentence that lawful partition has been proven and there is to be indemnity, within the limits however above explained or to the dubia proposed we answer To I. In the affirmative. To II. the affirmative to the extendt set forth in the sentence: further exacting that the expenses are to be divided

between the parties. So do we pronounce, commanding all Ordinaries and officials of tribunals concerned, to put in execution this our definitive sentence, and to proceed against all recalcitrante coording to the sacred canons and especially cap. 3. sess. XXV, De Reform, of the Council of Trent, all executive and coercive measures being employed which according to the circumstances may be found most efficacious and opportune.

JOSEPH MORI, Ponens. FREDERICUS CATTANI. ANTONIUS PERATHONER. Ex cancelleria, 21 August, 1910. Sac. T. TANI. Notarius.

MOUNTED RIFLES AT ST. PETER'S

HIS LORDSHIP BISHOP FALLON ADDRESSES ELOQUENT SER. MON TO MEN GOING TO FRONT

London Free Press, April 12 The members of the 7th Mounted Rifles, under Lieut. Col. Leonard, attended High Mass at St. Peter's Cathedral yesterday morning, and heard a most impressive sermon on the Gospel of the day by Bishop

The soldiers were accompanied by their own band of trumpeters, and resented a smart appearance. Lordship first addressed the men as body, and later spoke more particularly on frequenting the sacraments at the front, to the Catholic

members of the regiment.

He declared that of themselves officers and men had actually no more right to wear the uniform of the King than he, the speaker, has to don his vestments of a bishop. He declared service in the army to be an actual privilege and expressed his hope that none would fail to do honor to the uniform. The men, he said, should feel that the uniform of the King is the insignia of everything honorable. They should, accordingly conduct othemselves so as never to

As all lawfully constituted to succeed? authority comes from God, he declared that commands of the officers given pain to are virtually the word of God and men of the army should practice bsolute obedience.

As to the war, he asserted that if ever a nation engaged in a struggle with full justification and satisfac-tion of the knowledge of being in the right, that is the present position of Britain and of her allies.

Speaking to the Catholic members of the regiment he informed them that, while not with the same atmosphere to which they have been accus tomed, the services of the Church will be solemnized by chaplains on the firing line. He declared that as bishop it is his privilege to impress upon the men their duty to take advantage of their opportunities to attend the services and to frequent he sacraments.

SEEING IS BELIEVING

The clamor raised against the Sisters of the Good Shepherd by a few brawling fanatics has just called forth a splendid defence of these devoted women. A Lutheran of Omaha, who admits that he was filled with prejudices, determined to investigate a convent. Here is the result :

"Instead of a prison-like reform school, with wayward girls held to their tasks by rod and iron discipline, I found a place very much resembling any girls' school with dormitories—the only difference being the workrooms in connection. And for order, cleanliness and kindness in discipline, I doubt if any school averages higher.

We saw the girls at school and at work, inspected the laundry,

sewing rooms, dining rooms, dormi-tories, infirmary, lavatories, kitchen, Priest Beaudoin's grievances as set forth by himself, to wit, the excessive diminution of revenue and the impossibility of paying the debt of the mother church owing to the partition effected, so that this ought to be re-

washes herself. All girls of school age must spend half of each day in study and recitation. Last year there were eight graduates from the state of eighth grade. Special attention is given to music and at present the girls have an orchestra of fifty pieces and a class of twenty beginners. good library is also at their operations.

After proceeding in this strain for some time the writer closes his long letter with this sentence: "After seeing the work these gentle, refined ladies are doing for humanity it is stop to make their labors greater by petty annoyance and abuse."

> THE RIGHT KIND OF FREEDOM

non Catholic contemporary stigmatizes the attempt to close the mails to such papers as the Menace as an "attack on a free press." Catholics have no desire to attack a fre press. In fact, they are very eager that the press should be free—truly free-free from vileness and obscenity, free from attempts to debauch the minds and destroy the faith and reverence of all into whose hands fall the filthy sheets that attack the Catholic Church. That is the kind of freedom the Catholics of this country would achieve for the press freedom from dirt and depravity. Catholics are not attacking ant papers or Jewish papers or any other kind of papers that are clean and decent.—Sacred Heart Review.

THE CATHOLIC POINT OF VIEW

All the great questions before the public to day have their Catholic little point of view, and it would be well if them. our young men could master them sufficiently so as to take a decided stand on behalf of that which is for the true well being of their country.
There is hardly a movement of importance that does not influence our religious institutions one way or another, and some of them are of a character that quick and decided verdicts concerning them must be made. A writer in The Casket thus treats of them :

"Ask the average young Catholic what is the Catholic point of view on any one you may choose of the great social questions so much discussed, and you will find that he doesn't know there is a Catholic point of view—unless he happens to be one view—unless he happens to be one of the few who read a Catholic paper. He does not know that any principle of Catholic theology is involved in the matter at all unless he be such a reader or has had more than the usual amount of education. The point may be so broad, of course, that his conscience or his catechism may supply the answer. But frequently the point is not such; and then he gives you his opinion from some article he has chanced to read -he is not sure where, by some author whose name he has forgotten.

All of which shows the importance of having Catholic periodicals in the family, to which the young people may have access.—The Missionary.

THINK How often is life almost crushed

out of some poor heart already weighed to earth with, it may be, secret forrow, by a cold, sarcastic word or look? How often does a disparaging remark, a prediction of failure, quench hope and courage in the reast of some one who is struggling * It is a sorry re flection for any of us that we have the burden of life heavier, driven the sword of sorrow still deeper into the poor heart already sorely wounded. If we cannot wipe away the tears of sorrow at least we can act so that we may never cause them to flow; that Turns jests to thoughts of God; when never shall the tears, the blood of the soul of any fellow-creature be laid to our account. - The Irish Messenger.

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A PRAYER

Storm beaten heart and true, I bring

this prayer
For you, alone within Gethsemane,— The heavy cross He might your

Or it that not His wiser purpose be, That He may give you quiet strength to bear It even, if His will, to Calvary.

LETTER FROM FATHER FRASER

Catholic Mission, Taichowfu, China Feb. 17, 1915.

Editor CATHOLIC RECORD : Dear Friend,—I am exceedingly grateful for the check for \$1,053.73 just received, being the amount you kindly collected through your valuable weekly for my mission up to January 16th, 1915. It has come in a very opportune time as I have just begun work on the extension of my church here in Taichowfu. I told you in my last letter of the big crowds that come especially on the principal Feasts and of how my little church is unable to contain

I do not know how to thank the readers of the CATHOLIC RECORD for all they are doing for my poor mission. I am trying to the test of my ability to correspond to their sacrifices by building churches, opening up new places to the Faith, employing helpers, starting schools, training boys for the priesthood, rescuing infants. etc. May they forgive me if I am wanting in zeal and capacity to employ their gifts for the greatest pos-

sible glory of God. It is true, as you say, the war is depriving the mission of many of their friends. We missionaries ave also become its victims and of all the victims of the war I think we are most to be pitied, battling for souls at the ends of the earth not only out of sight to the rest of the world at present to a great extent even out of mind. I beseech the readers of your most Catholic paper not to abandon me in the midst of a pagan and poverty stricken land and I on my part will do all in my power to use their alms in such a way as to produce for them a hundredfold.

Let me also offer you my sincere thanks for still keeping your columns open for subscriptions Yours faithfully in Jesus and Mary

J. M. FRASER

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THE SOUND OF SILENCE

One voice there is which silences all mirth, And, breaking in the joyous hours

amid, earth With hollow thud falls on the coffin lid.

-MABEL BOURQUIN, Fostoria, O.

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FIVE MINUTE SERMON

BY REV. F. PEPPERT

SECOND SUNDAY AFTER EASTER

"I am the Good Shepherd." (John x, 14)

By His Resurrection our Lord
proved Himself to be our Redeemer,
and we are reminded of this fact in and we are reminded of this fact in to-day's gospel, where He stated it plainly; for, by calling Himself the Good Shepherd, He referred to the fulfilment in His own person of many prophecies, because Isaias, Jeremias and Ezechiel had all announced the Redeemer as a good shapherd. Our Lord implied by His words that He was the Messias fore-told by the prophets, and that He proved it by being in very truth a good shapherd. If He is the Good Shepherd, it must be our duty to acknowledge Him as such, and to Shepherd, it must be our duty to seknowledge Him as such, and to follow His voice; in fact He meant us to understand this from the words; "I know Mine (i. e., My heen), and Mine know Me.

We recognize Him as the Good Shepherd by His zeal in teaching us, feeding us, as it were, with the words of Divine truth. Throughout His whole life He strove incessantly to make known to us the eternal truths that we should never have earnt without Him, and that are

right way of salvation.

When as a boy, twelve years of age, He allowed the light of His wisdom to shine forth in the Temple of Jerusalem, He showed His intense agerness to announce the Divine revelation to men, and the same zeal was displayed in all its fullness when, at the age of thirty, He entered upon His public ministry. It never diminished, from the time when He first began to teach, to the when He first began to teach, to the hour of His death, and it gave Him no rest. He did not weary of travelling up and down throughout the whole of Judea, preaching everywhere the newly revealed word of God. Hunger and thirst, heat and cold, and the difficulties of the way had no newer to deter Him He had no power to deter Him. He taught all day long, and even by night there came to Him some who, like Nicodemus, were seeking salvation, but feared openly to confess their faith in Him. In spite of the weakness of their faith, our Lord devoted to them the hours of sleep, that He might arouse them from the sleep of sin, and bring them out of the darkness of ignorance to the light of a true knowledge of God. Neither amidst the merry making at the marriage at Cana, nor in His agony on the Cross did He ever cease teaching. He showed Himself to be the Good Shepherd, by the ardent zeal with which He expounded to us men our holy faith, and we show our recognition of Him as the Good Shepherd when we do our best to learn of Him and to impress His holy doctrines, not only upon memory, but upon our hearts. We show our recognition of Him if the knowledge of salvation that He proclaimed is more precious to us than any other form of knowledge, and if, like St. Paul, we can say that we desire above all things to know Jesus Christ and Him crucified. Let us, therefore, beg the Good Shepherd to give us the gift of faith, to make us delight in His holy word, to help us to live in accordance with it, and to

proved it by the compassion that He felt for all mankind. He grieved at eeeing how many had gone astray and were lost by their own fault, and He left His heavenly home be-

sion also with the temporal sufferings of men; His heart was full of sympathy for all in sorrow; He was ever ready to comfort the afflicted and to heal the sick. As long as He lived on earth. He took upon Himself all the needs, trials and sufferings of mankind, and even now, al still the Good Shepherd, full of the tenderest sympathy, regarding all our griefs as His own. He stated this expressly when He declared that at the Last Judgment He would say: "I was poor, sick, a prisoner, hungry and thirsty." He accepts all that we do to help our neighbors in their necessities as if we had done it to Himself; and it is His will that we ould see Him in every sufferer. There can be no greater sympathy than this, and if we are convinced that He, the Good Shepherd, is filled with compassion for us, we cannot fail to trust Him most completely, and we shall never be impatient or murmur against God, for we shall know that Jesus is aware of our troubles, and if He, in spite of His compassion, does not help us at once, it must be because He sees that our suffering tends to our eternal salvation. We ought never to despond and compassionate Shepherd is always looking down upon us from heaven. Men may forsake us, but He will never do so. Let us, there-fore, beseech Him to give us real confidence in His help, so that, what ever may happen to us, we may hold fast to Him. Let us ask Him never to let us abandon Him, our truest Friend, who is incapable of deceiving us, and let us show, by our trust in His compassion, that we know Him to be our Good Shepherd. Jesus was the Good Shepherd, and

proved it by the mercy with which He welcomed sinners, rebuking them gently, arousing contrition in their hearts, and finally forgiving their sins, when in humility and sorrow they cast themselves at His feet.

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Mary Magdalen, Zachæus, the mar sick of the palsy, and the penitent thief on the Cross all recognized Him as the Good Shepherd; in short every one did so to whom He said Go in peace, thy sins are forgiven hee." From the time of His Ascension to the present day, how many millions have received God's grace, peace of mind and a claim to heaven through the power of forgiving sins, which He bestowed upon the Apostlee! All these millions, with heartfelt joy and gratitude, have recognized Him as their Good Shepherd. Let us do the same. Let us, too, reflect how far we have gone stray in our sins, and that, when we are off the right path, far from Him, death lies in wait for us; let us make a good confession and so re-turn to Him; He will forgive us and sustain as by His grace on the way to everlasting life. He will lead us, to everlasting life. as it were, to good pastures, along paths by which our souls will gain strength to do right, and grow more worthy of heaven.

Jesus was the Good Shepherd, and His infinite love, revealed in His whole life, bore witness to the fact. It was as the Good Shepherd in infinite love that He came down to be unwearied in carrying out His teaching, as He was unwearied in instructing us.

2000 3 mg as the Good Shepherd, and proved it by the compassion that He

Shepherd He went about doing good; as the Good Shepherd He ascended to heaven, and, still as the Good Shepherd, He sits at the right hand of the Father, watching over us and loving us. If only we recognize Him as the Good Shepherd, our hearts

> itself in ready service, in willingness to obey, in suffering and enduring all hings gladly, and in laboring to please Him. As long as we are in this world, our love for the Good Shepherd will not of course secure to us the sensation of perfect happiness; it will require us to undertake many tasks repugnant to us, but this must not prevent us from loving Him with all our hearts, for it was

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by undergoing so many great hardships and trials for our sake, that He proved Himself to be the Good Shepherd who really loved His flock.

Let us, therefore, bear with patience the various mortifications that the struggle to do right involves, remembering that our Good Shepherd, whilst on earth, renounced the joys of this world. Let us not be led astray by temptations, however hard it may be to overcome them; our Good Shepherd out of love of us allowed Himself to be tempted and taught us how to tempted and taught us how to triumph over the tempter. Let us pay no attention if others ridicule or despise us on account of our efforts despise us on account of our shorts to love and serve our Lord; He, the Good Shepherd, endured persecution and scorn for our sake. However hard we have to toil and labor on the path of duty and virtue, let us never complain that our burden is never complain that our burden is too heavy, since Jesus, our Good Shepherd, thought no work and no exertion too great, if it was to do us good. Let us ask Him to enable us to show in our lives that we acknowl-edge Him as our Good Shepherd, by following His most; holy example and shrinking from no trials and and sprinking from no trials and difficulties that may fall to our lot. if we really love Him. Jesus is the Good Shepherd,—let us put all our faith and hope in Him; let Him be the love of our hearts. He is the Good Shepherd; let us turn to Him with true contrition for our sins; let us follow Him, confessing Him be-fore men, consecrating all our life to His service and working constantly for Him to the hour of our death.

TEMPERANCE

DRINK THE WORST FOE

(Canadian Press Despatch.) London, March 29.—" We are fighting Germany, Austria and drink, and so far as I can see the greatest of these three deadly foes is drink," said David Lloyd George, Chancellor of the Exchequer, replying to day to a deputation of the Shipbuilding Em-ployers' Federation, the members of which were unanimous in urging that in order to meet the requirements at the present time there should be a total prohibition during the period of the war of the sale of intoxicating liquors. This should apply not only to public houses, but also to private clubs, so as to operate, equally with all classes of the com-

nunity, It was stated that despite the fact that work was being carried on night and day, seven days in the week, the total working time on the average in nearly all the British shipyards was actually less than before the war and the average productiveness had decreased. There were many men doing splendid and strenuous work, probably as good as the men in the trenches, but many did not even ap-proximate full time, thus disastrously reducing the average.

BAR RECEIPTS INCREASED Notwithstanding the curtailments of the hours they are allowed to keep open, the receipts of the public houses in the neighborhood of the shipyards had greatly increased, in some cases 40 per cent. As an instance of one of many similar cases, that of a battle-ship coming in for immediats repairs was cited. She was delayed a whole day through the absence of riveters,

who were drinking and carousing.
In one yard the riveters have been working on the average only forty hours a week, and in another yard

only thirty six hours.

In conclusion, the deputation and were lost by their own fault, and He left His heavenly home because men had turned aside from it, for in His compassion He longed to lead them back thither.

The Good Shepherd felt compassion also with the temporal suffering left him as the Good Shepherd, our hearts will be filled with love of Him. "I how My sheep and My sheep know Me." This can mean nothing but: "I love My sheep and My sheep love Me." I love My sheep and My sheep love Me." Let us ask Him to give us the sion also with the temporal suffering love of Him, which manifests and immediate action.

The Chancellor of the Exchequer, in the course of his reply, said the reason why the Government had not heretofore taken more drastic action on the liquor question was because it needed to be assured that it was not going adverse to public sentiment; otherwise, more harm would be done than good. The Government must feel that it had every class in the community behind it when taking action which interfered severely with individual liberty. But now he was to realize the gravity of the situa

RADICAL METHODS ESSENTIAL

"I have a growing conviction, based on accumulating evidence," continued the Chancellor, "that nothing but root-and-branch methods would be of the slightest avail in dealing with the evil. I believe it is the general feeling that if we are to settle German militarism we must first of all settle with the drink."

Mr. Lloyd George intimated that Lord Kitchener, the Secretary for War, and Field Marshal French, in command of the British Expeditioncommand of the British Expedition-ary Forces on the continent, were of the same opinion, and he promised to lay the statements of the deputa-tion before the Cabinet. He said in conclusion: "I had the privilege of an audience with his Majesty this morning, and I am permitted by him

Meanwhile the wife is at home with that sick boy, kneeling beside him, enduring the agony without whiskey's help. She is up all night, and white-faced the next day she takes care of the other children. She takes care even of the brute who comes home with his grief thoroughly drowned, disturbs the house and blubbers in self pity.—Chicago American

NEVER SOBER!

These called moderate drinker who consumes his bottle of wine as a matter of course each day with his dinner—and who doubtless would declare that he is never under the influence of liquor — is in reality never actually sober from one week's end to the other. Neither in bodily nor in mental activity is he ever up to what should be his normal level. —Professor Aschaffenburg.

WOMAN TELLS PREJUDICE

How she overcame a great prejudice against the Catholic Church and found absolute contentment in our faith, a peace she had never known, is told in the story of her conversion written by a Swiss-American woman who was harrised at the Cathodral who was baptized at the Cathedral the Saturday before Christmas. She

"How was it possible for me to be come a Catholic? If some one years ago would have told me that I would be a Catholic some day I would have said: 'You are talking nonsense.' So strange had been the impression I had received by the teaching against Catholicism, like most other Protestants. I was taught that the Catholic religion is a religion of error. I was brought up in the midst of Protestants, and only here and there was a Catholic church: But I never tried to enter one, so strong was my prejudice.

"In my native country, the children get their religious instruction in the school once a week, while the following Sunday the lesson is re-peated in the church. In this way, one is kept close to the teachings.

After my time of instruction, I attended church regularly, as I was fond of hearing good sermons; but real satisfaction I never obtained.

"It happened that a close relative of mine went for some years to Eng-land, and when she returned to Switzerland, her native country, to our surprise she professed the Catholic faith, to which she was very de-

'We argued, but I did not gain by it. In spite of it, we were very affectionate toward each other, for her new religion could not have turned my personal opinion of her. Several times I tried to get her into my church to services, but her answer was always 'No.' In return she said: 'You would make a good Catholic.'

Years passed by. I came over to the United States and regularly as possible I attended Protestant services, again, although I found a difference in the form and character compared to what I had known at home. At home Churches are sustained by the Government, while here they are kept up by their members. I was attracted by the newness, but gradually my worshipping came to a standstill. I realized that I could not find the rest my spiritual hunger

was longing for.
"I came out West. After a stay of five years in Denver, I went by curiosity and on invitation to hear the Oblate missionary, Father Nolan, and his interesting sermons enabled me to drop all prejudices against Catholicism. I was interested so much that I joined the class of converts greatly enjoyed the sessions. There a pupil has the chance of asking ques-tions about the Catholic religion and gets satisfactory answers.

"But above all, I was convinced and won to the true Church by its sacrifice of the cross. The Mass in its wonderful, most elevating, pains taking service, is a ceremony worth while attending. In it alone I learned Christ."-Intermountain Catholic.

"LOOK AT THE LAST PAGE"

"A few of God's chosen ones," who according to a Methodist tract cir-culated in New York, "labor for the Lord" in the city's charitable institutions, might be brought into closer resemblance to their self-painted portraits by a more careful regard for the Eighth Commandment. A recent issue tells of "one dear girl who was gloriously saved" by a lady missionary. She "had been reared in Catholicism" and, necessarily, in Catholicism" and, necessarily, darkened by its superstitions and forms." Meeting the missionary lady, she hears for the first time "the story of the Gospel," and under its influence "expands like a flower." There is a death-bed scene, of course, conclusion: "I had the privilege of an audience with his Majesty this morning, and I am permitted by him to say that he is very deeply concerned on this question, very deeply concerned, and the concern which is felt by him I am certain is shared by all his subjects in this country."

TOO BAD!

â The proud citizen drinks one whiskey and then another. He looks around slowly with his eyes a little out of focus, and says "You must excuse me to night, boys. This is not usual to me. But my little boy is awful sick."

And the sympathetic friend says: "Too bad; have another."

In which, since the missionary's native nobility occupies the fore-ground. It is all very affecting, very sobby, very touching. The sole objection a benighted Romanist might urge against it is that it isn't true. The lady, in addition to her many virtues, is a talented writer of fiction. Her intellect, however, is not up to her poetic fancies, and this, it may be judged, explains why her pretty little imaginings are given to the world as facts. But there is one thing about this Methodist tract which should be taken seriously. Reference is made to it time and again in 'the course of the tract's few pages. "Look at the last page." is telling the story, the missionary's

The last page is an appeal for money. Few large American cities are without the missionary lady and her miserable little tract, with its all-explaining "last page."—America.

Though the son of God came prim arily to save us from sin, He came also that He might get nearer to us and might enable us to talk with Him more intimately. Again He came in order to show us what we should do in order to become more triendly to Him. This is the more friendly to Him. This is the reason why it is good for us in our prayer to take some event in our Lord's life, or some words uttered by Him; as a ways remembering that our Lord did that in action or said those words in some way for us.

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To a half pint of water add: Bay Rum...... 1 oz. Orlex Compound.....a small box

Glycerine...... 1 ox. These are all simple ingredients that you can buy from any druggist at very little cost, and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until all the mixture is used. A half pint should be enough to rid the head of dandruff and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scalp diseases.

Although it is not a dye, it acts upon the hair roots and will darken streaked, faded, gray hair in ten or fifteen days. It promotes the growth of the hair and makes harsh hair soft and glossy.

WALKER HOUSE

COR. FRONT and YORK STS.

Meet me at the

Tuller

To be virtuous, one has only to lesire to be so.—Crebillon.



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YEAST CAKES SHOULD BE SUFFICIENT INCENTIVE TO

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FOOD ITEM THE ATTENTION

TO WHICH IT IS JUSTLY EN-

HOME BREAD BAKING RE-

DUCES THE HIGH COST OF

MOUNT OF EXPENSIVE MEATS REQUIRED TO SUP-

PLY THE NECESSARY NOUR-ISHMENT TO THE BODY.

in his sorrow. He wrote thus of the place his mother held in his heart: "Thank God, at all events, no matter how faulty in other ways, the

one love of my life from childhood was my mother; and the one conso-lation in leaving her was the strong

faith in the divine promise that as it was the only real sacrifice that I could make, I should be repaid a hundred fold, and ensure being with

her forever in heaven."

Ten years after her death, some

sentiments he expressed showed that his mother still held her place in his

thoughts and prayers. The tender, beautiful words are so full of Chris

tian hope and comfort that all who have lost a friend may find solace in

"Communion with our friends gone before us to heaven is not only

wholesome but holy in its power to

make real for us the existence of faith. It is delightful to make little

realize meeting my dear mother in heaven is one of my greatest joys.

Her eyes and smiles are at present to

me now as if it were only a moment

great blessing in such superabund-

us in heaven that our Christmas thoughts will naturally be with them. There is a union of great hope and peace in the conviction that they are

The praying mother is a benefaction to the family and the nation

Her highest ambition for her chil-

dren is to fit them for heaven, and in so training them she prepares them also for the duties of noble

citizenship .- Sacred Heart Review.

INCONCEIVABLE IGNORANCE

The most inconceivable thing in

ate, even the enlightened classes are apparently as little open to conviction on every subject of the truth as they are of the inner workings of Shintoism. On the face of it, it bears out the truth of the paradox, when the paradox, when the paradox is the same real look at anything the

"The more you look at anything the less you see of it."

Since the days of Christ the pages of history are saturated with Catholic history. The remains of the historical Catacombs and the early Christorical Catacombs and the early Christopical Catacombs and Catacomb

tian temples are but links that bring the modern church back to the days of the Apostles. Her undivided and undisputed sway over the lives of the world for centuries; the un-

dying life of the Papacy bring her in unbroken continuity back to the days of Peter; the unmistakable marks of

life around us is the incompr

for the moment when we

safe with them."

excursions to our true home.

anding them. He reminds us :

MONTREAL

CHATS WITH YOUNG MEN

YOU OWE IT TO YOUR MOTHER lift all the burdens you can shoulders that have grown ed in waiting upon and work-

To seek her comfort and pleasure in all things before your own.

Never to intimate by word or deed that your world and hers are different or that you feel in any way

serent or that you feel in any way superior to her.

To manifest an interest in whatever interests or amuses her.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

your pleasures and recreations.

To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement, or for a trip to the country, or to the city it your home is in the country, as frequently as possible.

To introduce all your young friends to her and to enlist her sympathies in youthful projects, hopes and plans so that she may carry youth into old age.

To defer to her opinions and treat them with respect even if they seem antiquated to you in all the smart up-to-dateness of your college educa-

To talk to her about your work, your studies, your friends, your amusements, the books you read, the places you visit, for everything that concerns you is of interest to her.

To treat her with the unvarying ourtesy and deference you accord to hose who are above you in rank or

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the re-

or disposition, which may be the test sult of a life of care and toil. To study her taste and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive remember that she is still a

girl at heart so far as delicate little tentions are concerned. To give her flowers during her

life time and not to wait to heap them on her casket. To make her frequent, simple presents, and to be sure that they are

appropriate and tasteful.

To write to her and visit her. To do your best to keep her youth ful in appearance, as well as in spirit, by helping her to take pains with her dress and the little acces-sories and details of her toilet.

If she is no longer able to take her accustomed part in the household duties, not to let her feel that she is ortance as the central factor in

Not to forget to show your appre-piation of all her years of self-sacri-To give her credit for a large part

of your success.

To be generous in keeping her supplied with money, so that she will not have to ask for it, or feel like a endicant seeking your bounty.

SAITH THE EMPLOYER

Don't lie. It wastes my time and yours. I'm sure to catch you in the nd, and that's the wrong end. Watch you work, not the clock. A

long day's work makes a long day short, and a day's short work makes my face long.
Give me more than I expect, and I'll

Mind your own business and in time you will have a business of your own to mind.

Don't do anything here which hurts your self-respect. The employee who is willing to steal for me is capable of

is willing to steal for me is capable of stealing from me.

It is none of my business what you do at night, but if dissipation affects what you do next day, and you do half as much as I demand, you'll last half as long as you hoped.

Don't tell me what I would like to hear, but what I ought to hear. I don't want a walet to my wanty, but

I need one for my dollars.

Don't kick if I kick. If you are worth while correcting, you're worth while keeping. I don't waste time cutting specks out of rotten apples.—Sacred Heart Review.

OUR BOYS AND GIRLS

THE WAKING OF GENEVA

She was a girl that never did anything well, because she was never sufficiently interested to try. She was accustomed to be regarded as incompetent. She took it for granted that all her acquaintances could surpass her in the doing of almost anything. And then once, by accident, she learned to make sponge cake, of the cert that melts in your mouth.

the sort that melts in your mouth. the sort that meits in your mouth.

Perhaps it was not so much an accident after all, though it came by seeming chance. The girl—her name was Geneva—remarked casually that she would like some sponge cake.

The old aunt she was visiting replied,

"We shall have some to-day; you shall make it."

shall make it." Geneva was not allowed to go on in her usual hit-or-miss fashion. The aunt stood over her, and saw that the whites of the eggs were beaten five minutes, and that the flour was folded minutes, and that the flour was folded in without any beating, and that a number of things were done exactly as they should be. And the result was that the sponge cake came out of the oven a crusted, golden dream, and everyone who ate one piece asked for a second helping.

for a second helping.

Geneva rather enjoyed the sensation. When she went home she made another sponge cake, as good as the first. When the family came to the table they stared incredulously at the work of Geneva's hands. They could not believe the sponge cake was as good as it looked. But perhaps it was a little better. Even the old gray-haired housekeeper asked her for her recipe and complimented her on her skill.

Geneva suddenly woke up to the fact that, if she had made a success of one thing, she might of another. She was spending the summer on the shore of a beautiful lake when the idea occurred to her, and she set her self to carry it out in learning to swim. She practised with dil-igence. She listened respectfully to the criticism of her brother, who pointed out her faults with fraternal frankness. And before the summer was over, she had saved somebody's life and crowned herself with glory

By this time Geneva was fairly waked up. She had formed the taste for excellence. She had discovered that to do a thing well is about as easy and vastly more satisfactory than to do it poorly. She had always stood near the foot of her class in school. She now began to study with a zeal that went as far toward making up for lost time as anything ever does. She was beginning to find life does. She was beginning to find lite very interesting. Almost everything was a pleasure, she discovered, if you

Give me more than I expect, and I'll pay you more than you expect. I can afford to increase your pay if you increase my profits.

You owe so much to yourself that you can't afford to owe any-body else. Keep out of debt, or keep that whatever she undertakes will be out of my shop.

Dishonesty is never an accident.
Good men, like good woman, look
away from temptation when they

She is undeniably reliable, systematic, skillful, competent, and is re-

spected, trusted, admired and de-pended upon. The change which transformed the heedless Geneva into a general dependence had its root in a losi of sponge cake. Learn to do something well. Form the taste for excellence.—True Voice.

IT IS MY WAY

"It is my way," said a boy who came in from school, and threw his cap and coat in a heap upon the floor. "Now, mother, please don't scold a fellow for being careless, but remember the collection."

ber it is only my way."

"It is my way; you must excuse me," said a young girl to her classmate, after a hasty show of temper, "You must never mind what I say, but remember it is only my way."

"O, Miss Evans, I forgot to return the book I borrowed of you last week! Yes, I remember you asked me for it yesterday, and I intended to bear it in mind, but you must excuse me; it

in mind, but you must excuse me ; it is only my way."

Harry came downstairs this morn-ing in a very bad humor; nothing suited him; he snarled and snapped at every one who addressed a word to him; but after breakfast, his temper being restored to his normal condi-tion, he said they must avanta him. ion, he said they must excuse him it was only his way.

Dear children, never use the ex ression, when speaking of a fault "It is only my way." Have no such ways; but if you find them growing on you, ask God for strength, and be-come cured of them. "It is my way," will never excuse you of a wrong action in the sight of God or your

E. W. GILLETT CO. LTD. THE EMERALD VASE TORONTO, ONT. WINNIPEG

In the Cathedral of Genoa there is she are not the gitts of the Queen of Sheba to Solomon. Its authentic history goes back eight hundred years. The tradition is that when solomon received it he it with an elixir which he alone knew how to distill, and of which a single drop would prolong human life to an indefinite extent. A miserable criminal, dying of slow disease in prison, besought the king to give him a drop of this magic potion. Solomon refused.
"Why should I prolong so useless a
life?" he said. "I will give it to
those whose lives will bless their

But when good men begged for it. the king was in an ill humor or too indolent to open the vase, or he promised and forgot. So the years passed until he grew old, and many of the friends whom he loved were dead; and still the vase had never been opened. Then the king, to excuse himself, threw doubt upon the virtues

At last he himself felt ill. Then his servant brought the vase that he might save his own life. He opened it. But it was empty. The elixir had evaporated to the last drop.

Did not the inventor of this story

intend to convey in it a great truth? Have we not all within us a vessel more precious than any emerald into which God has put a portion of the water of life? It is for our own healing, for the healing of others. And how many of us hide it, do not use it for false shame or idleness or forgetfulness?-Church Progress.

GOLDEN THOUGHTS

THE PRAYING MOTHER A BLESS. ING TO ALL

In the rush of modern life, family

ties are being weakened. Holy old customs and practices are dying out. "There is no time for them" is the popular excuse. The grown children gather in for the evening meal, only to scatter again—for club me classes and entertainments of all sorts are rivals of the home. Even the school children have evening enagements and social functions to keep them out of their homes. There is no time for family gatherings when is no time even for family prayer.

And yet how beautiful the custom is and what blessings it brings on homes where it is practiced!

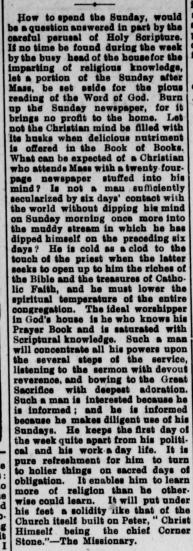
Mothers should make an heroic effort to revive the custom. Begin when the children are small. Do not wait until the High school and college age when boys and girls are passing out of the influence of home—unless that fluence is so strong and so sacred that they can not grow away from it. The memory of a mother with rosary or prayer book in her hands has been a bulwark against evil to many a son fighting life's battle far from home. It has helped many a youth to realize It is related of the mother of Father

Tom Burke, the eloquent Dominican that on winter evenings when the family had assembled, she would say family had assembled, she would say suddenly: "Come, let us have a feast of prayer." And kneeling down she would say aloud the Jesus-Psalter and other long prayers that the older people loved to recite together. "If Mrs. Burke had not been a woman of prayer," remarked the priest, who recalled the story of her devotion, "her son might never have become

the man of God that he was." From his childhood he was accustomed to the thought and act of prayer, and of talking in prayer intimately and lovingly with his Heavenly Father.

Another holy mother was called away when her son was making his studies for the priesthood. But she had laid the foundations of his character deep and strong, and in his vary feature of her composition. had laid the foundations of his character deep and strong, and in his grief he knew where to seek consolation. He had been trained to think of heaven as a lasting home, where separation could never come between them. That hope and the memory of his filial love and devotion in the years of his boyhood sustained him





NOTEWORTHY DEATHBED CONVERSION

From the Catholic Universe, London

An interesting deathbed conversion was brought to light recently by Father Bennett, C. SS. R., who was at the time preaching a mission at the Church. He stated during one of his discourses that on the previous evening he had been called to the deathbed of a prominent resident in the locality, whom he received into the Church

It was to the deathbed of Dr. David Roberts that Father Bennett was called.

Dr. Roberts was the nephew of Sir William Roberts, a medical authority of distinction. It was his family that established Calvinistic Methodism in Wales. When he was told that the end

since I saw her. A few moments before she died there was a ray of joy, and that old beautiful smile on her face, which I shall never forget. was near, Dr. Roberts said that he Holy parents are, after the gift of faith, the greatest blessing that God would rather see a priest than any one else. Father Bennett was sent for, and at the request of the patient, received him into the Church. can bestow on a child. What can I render to Him for giving me that

It is stated that no outward cir umstances conduced to the conver The approach of Christmas-tide drew from this worthy son of a Christian mother the following mes-sage of consolation to all who have duct of a fellow student, who is a Catholic. The deceased was fiftyhree years of age. been bereft of a loved one:

"So many of those whom we loved
most and who are most vividly impressed on our hearts will unite with

THE HUNGER OF THE SOUL

"No thoughtful Catholic will deny the need of Catholic par-ticipation in social activity," re-"but marks the Catholic Universe, ever watching over us and longing amid the invitations to new forms of ought and labor and to new substi tutes for old charities which t changing conditions of modern life hold out to us on every side, it is well that we should not forget the old wisdom that has kept the Catholic Church the only great teacher and reacher of the multitudes for nineteen hundred years. The new theories dazzle us and some of them ought to draw us, but we can not be too often reminded that no panacea for social sickness that does not take into account the deeper springs of human vitality, and no reform of conditions sible ignorance men have of the teachings and purposes of the Catho-lic Church. This ignorance is not alone confined to the poor and illiterthat does not reform the man, can be of any profound or permanent value.

we minimize the spiritual in empha-sizing the material needs. The most insatiable hunger of humanity has always been for the bread of the spirit, and we can not produce hap-piness in the most ideal material nditions if the soul is left unsatis-

The soul obtains all that it earn.

Our Saviour is the true model of all Christians. In the New Testa-ment we find Him presented to us in all His adorable perfection. Thomas a Kempis truly says that it should be our chief study to meditate on the life of Jesus Christ. "The teaching of Christ," says this great spiritual writer, "surpasseth all the teachings of the saints; and he that hath His spirit will find therein a hidden



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THE C. M. B. A. RE C. M. B. A. RATES-BRANCH 56, HAMILTON, ONT.

In view of the proposed increase in rates, and to eliminate dissatisfaction and disrupting influences likely to ensue should the new schedule adopted by our Executive be en-forced, it is thought that the following suggestion would prove a feasible and satisfactory method of applying the new rates and at the same time conserve the financial strength and good name of the C. M. B. A. without doing any injustice to, the members or the Association.

It was moved by J. P. McGowan, seconded by John J. Bucke, that the proposed schedule of rates be applied

age at year of entry into the Associa-tion, on the basis of the new schedule, and the difference be-tween what he has paid and what he should have paid is to be computed at 4 per cent. compound interest—the amount arrived at to be placed against his policy as a lien, but the amount of this lien is not to bear interest, this being a good will concession, granted on accounted of services rendered in the past and to be rendered in the fature by the mem ber, and as our reserve exceed fact it will cause the Association no outlay, but on the contrary will curtail the liability of the Association and increase the revenue as the premiums will be payable on the full mount of the policy irrespective of its reduction on account of lien. The adoption of this method will, we believe, remove bitterness and dis-sention and enhance the mutual and benevolent character of the Associa

JOHN J. BUCKE

169 Catharine St. n. FATHER DOE TO HIS

BROTHER France, March 11, 1915

Frank C. Doe. 193 Mill St. London, Canada.

Dear Frank:-Here we are, but just where the Censor will not allow me to say. But we are in the north of holding our little bit of I am not in a trench, but in a half demolished village a mile from the firing line. M. Le Cure is still here. A cotton mill is still run-ning with certain of the villageois in what is left of their homes As I write this my windows are rattling, cannon 18 pounders, 60 pounders, and big 15" guns are hammering away occasionally; machine gun fire and the cracks of rifles keep up a

Aeroplanes reconnoitre the German position in day time, then we shell trenches and, when they are suffi-ciently pounded, we rush on dark

It is rumored that last night the Canucks did some great work. From my billett I can see the flash of exploding shells, even in day time, and at night the German flares and searchlights, illuminate the walls of the house. I can see the lamps of the searchlights, which seem to be mounted on high poles or structural work of some kind. Snipers are busy, one or two a day. Spies are

caught almost every day.

I left Boulogne at 1.14 a. m.
Thursday last and tried to sleep (no sleeping cars here) after removing collar and belt, but rather than freeze to death I swung my arms and kicked my feet until about 3 a.m. when we changed at St.—. After an hour's wait I and my batman boarded a train for — where we arrived at 6 a. m. Breakfast after I got my fingers washed in a small basin at only hotel (people don't bathe or wash here it seems and water is scarce). No water is drinkable so we use wine, tea and coffee.

Breakfast was good because I was hungry and I paid 3f 50cts for a beefsteak, bread and butter, and a large bowl of coffee worth to me \$3.50.

At 10:30 took train for --- still looking for my unit. On again to as far as train goes, for Germans had blown up tracks. Then by auto to where I stayed over night with M. le Cure who did me very well.

After a fine dinner, a glass of wine and a cigarette, he told me of the Germans and their passing through his parish. Poor old man he suffered again in telling the woeful tale.

They first bombarded his church

nigh square clock tower might have been used for observation, then set fire to it, and all that remains is blackened tower and about 7 or 8 feet

They fought up and down the street in front of his house as indeed the place shows — broken, bulletscarred walls and gaping holes caused by shells—then for six days they lived in the village. They robbed the poor Curé of all his linen, his silver, his wines, his food, his gold

I buried one of our men in church cemetery Saturday, wooden cross, name and inscription, battle, documents, etc., but no coffin, only a blanket. Next day I found out for sure where my unit was and walked to next village where I found them. We mess together in a pretty good

From trenches wounded are brought to Field Dressing Stations, then on to us. I am able to look after 1st, 2nd and 8rd Field Ambulances, also

our 2nd Dressing Station.

The little chapel here is still in good shape, one shell only having smashed out a window.

But yesterday I walked to — just near our Field Dressing Station, and this village is shelled every morning and every p. m., for about an hour,

A beautiful church — at least 5 holes punched in roof. Yet Mass is said, Blessed Sacrament in tabernacle. The inhabitants there, hough few in number are in great danger. One young woman was brought in with about 20 shrapnel wounds (I have one piece of shrapnel as a souvenir.) She was in kitchen with father and sister. She was the worst wounded. Others but slightly.
Thus far Canadians have escaped serious casualties but expect any day

to get real busy.

Address me as British Expedition ary Overseas Forces, First Canadian Contingent, No. 2 Canadian Field

Ambulance, France.
Will write when I can do so. May be moved from here at any moment. Forwards I hope and may keep on

moving.

Best to all London friends and to Flo et les enfants. Comme tonjours

EDWARD GORDON DOE

FRANCIS JOSEPH TO THE CHILDREN OF AUSTRIA

AGED EMPEROR'S LETTER ASKING THE PRAYERS OF THE INNOCENT

Following is a translation of a ouching letter which Emperor Francis Joseph recently addressed to the children of his dominions: To the Dear Children of Our Em

pire: If, on the threshold of the grave and in such a serious hour, I turn to you, beloved children, it is for more than one reason. Once you were the joy, the consolationyes, often in the darkest moments of my long life the only consolation and and the only joy—of your Emperor-King. When I saw you a suubeam fell once again across the shadow of my existence. It is you, children, who are nearest to the heart of your Emperor-King, the flowers of my kingdom, the ornament of my peoples, the blessing of the future.

But it is not only to your Emperor King that you are nearest, but to One before Whom the mightiest of this world are helpless creatures, God our Lord; in your eyes the light of the creation morn still shines, about you is still Paradise—is still Heaven. God is all powerful, in His hand lies the fate of all peoples. Everything bows to His will, by Him the stars and mankind are directed. That this almighty hand of God may guard and keep Austria Hungary, giving her the victory over her many enemies and strengthening her in victory to the honor and glory of God—this is the only wish which remains to me after a life rich in calamity. It was my wish when I as-cended the throne of my fathers—so young and full of hope-it will be the wish which perhaps will soon be on my dying lips as the last word of love and care for my realm and for

my people. May God direct all things as He wills: we human beings can do nothing without Him. As you, dear children, stand nearest to God, your Emperor-King begs you to pray that He may bless us and bestow His grace upon our cause. God grant the prayers of innocence, because He loves it. He recognizes it in his own image. Therefore cease not to pray with clasped hands, you little ones

and you smallest ones of all. If the children of the realm pray will be well with our star. Then you will have a part in the day of victory and honor of the Empire. You have called down the blessing upon our colors, upon our army,

Dear children, do not forget the Empire to which—on earth—you belong, or its old Emperor.-Philadelphia Standard and Times.

"EVERYBODY'S" CHRISTIAN

There was recently organized in Everybody's Magazine a competition which had certain elements of uniqueness, being nothing less than an invitation to answer the question, "What is a Christian?" From the five thousand and more answers re-ceived a synthetic definition of the term has been built up, which has this of interest about it: it shows what the general idea of Christianity in modern America is, and, incidentally, leads back to the older question: Whom do men say that the Son of

Man is ?"
Christians of the present day are evidently to be divided into two classes, the old-fashioned and the modern. The former believe in the historic Christ; that is, in Jesus Christ, who was born of the Virgin Mary, was crucified, buried, and rose from the dead; in short, they believe the Creeds, and are known as Catho lios. The modern Christians believe in the "Christ of faith," in other words, in Christ as an ethical ideal, as an inspiration, aptly epitomized in the words of Everybody's syn-thesis: "If (a man) is perfectly moral he need not believe anything about Christ to be a Christian." It is the Christianity of the Catholics which, according to Mr. Winston Churchill needs to be in harmony with modern'

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loudest is invariably in the right. But against this is the witness of a society which has borne a continuous testimony since the day when Christ said on Mount Olivet, "As the Father hath sent Me, even so send I you,' down to the day when Pope Benedict XV. called the whole Catholic world to prayer for peace. We do not apologize for the Catholic Church; we do not apologize for God. It is sufficient to point to an institution that teaches precisely the same doctrine it taught nearly two thousand years ago which has embraced the learning of the ages, and ask, in the name of ordinary common sense, why its teachings need to be reconciled with modern science, whose chief function is the recording of observed facts the very terms of which are more or less in dispute on account of the fluctuation of present day philosophi

cal nomenclature. The root and ground of the diff. culty is that the modern lay theo-logian has got ahead too fast; he needs to think upon the first article of his creed (?) "I believe," and having defined belief, the rest will fall into its proper place. In the whole realm of human thought there is perhaps, no act more akin to pure faith than the acceptance of the description of ether. The Church possesses the testimony of eye-witn who touched and saw the historic Christ, but no man at any time ha seen or touched ether or can describe satisfactorily, yet what is modern science without it? Whence it comes to pass Christianity appeals more strongly to the intellect than a great deal of our modern science. And yet the former must yield to the latter -America.

A CHASTISEMENT

"If ever there was a time when Christian believer should feel himself arged to turn to the God in Whon he believes, the present is such time," says Bishop Hedley, of New port, Wales, in a recent pastoral letter. "It will be salutary for us to recognize that war is sent upon the earth as a chastisement. Public calamity is the chastisement of nations as well as of the individual members of a nation. Nations have conscience, a responsibility and a national duty to open their eyes and correct their ways when God strikes. But a similar duty lies upon every man and manager that the satyrs have alters and a worship and disciples are devout, ecstatic in fact. is intended that the guilty shall be awakened to their guilt and that the innocent shall be purified the more. Therefore, let every one of us acknowledge God, adore God, humble ourselves before God, yes, even thank God, in this His visitation." -Sacred Heart Review.

WHERE SHALL THEY GO ?

A letter sent to the editor of America by a Catholic young man in Philadelphia who belongs to a Y. M. C. A. swimming team affords food for thought. This young man, who is a graduate of a Jesuit college can see no harm in belonging to an organization that bars him-on the score of his religion—from any active participation in its control. He has in view only the physical advantages to be derived from associate member-ship and he asks: "If our Catholic clubs and societies do not provide gymnasiums or swimming pools, where shall we go?" A writer on the staff of America

quite properly points out that a Cath-olic cannot accept the terms held out to him by the Y. M. C. A. without sacrificing loyalty and self-respect. The attitude of the Y. M. C. A. toward Catholics may fairly be expressed thus "We are glad to have you join our association; we value the prestige that comes to us from having you increase our ranks; we appreciate the help we derive from the dues you pay; we enjoy having you use our swimming pools, gymnasiums, and libraries—in which last you will find no Catholic books or periodicals; we epen to you even our Bible classes and prayer meetings, if you are dis-posed to use them ;—but you must re-member that this is a religious organi-Here is a twentieth century exemplification of the saying, vox populi vox Dei, which may be translated, "the biggest crowd that shouts the

Catholics can accept these terms only when they fall to recognize, or refuse to admit, that the Y. M. C. A. is a religious organization, which restricts their membership upon religious grounds. Its ideals, its purposes, its methods, its resources, its zeal, its energy, its very life—all are drawn from the spirit of Evangelical Protestantism. No man in authority in the organization will deny it. Catholics should clearly understand that in the spirit which gives life to that in the spirit which gives life to this association, no Catholic ever can have part. He remains stranger in a strange land.

Still, when all is said and done, it is a condition that confronts us, and one that calls for more than mere argument. We can properly ask ourselves: What are we doing, or what do we propose to do to meet the call. do we propose to do to meet the condition? Granted that the question saked by this young man betrays a lack of loyalty and of sturdy Catholicity that refuses to compromise on a matter of principle, the problem is not solved. The Kuights of Columbus of Omaha are now working on a plan which, it is hoped, will go a long way toward solving it in this city. That plan is the erection of a club house with gymnasium, baths, etc., that will not be restricted to order to have this, all must co-oper There must be no hanging back and asking: What is there in it for me? And the young men, too, must do their share. In closing its answer to this misguided young athlete.

America says:
"When Catholic young men—espe cially those who have had the advantage of a college education-cease demanding of the Church service she has not the means to render; when seeing her need, they no longer turn their backs upon her to accept bounty from the hands of strangers; but with hearts full of Catholic devotion and loyalty and zeal, say to her, not, "Serve me!" but, "I will serve thee!" it will be very easy to answer the question: "Where shall our Catholic young men go ?"

These are words that should be taken to heart by Catholic men everywhere. - True Voice.

NEW NAMES FOR OLD ENEMIES

The flesh, the world and the devil are the chief enemies of the human soul and dispute with it progress in virtue and securing of final salvation They are so described in the Gospe -at different times and in different ways. They are still to day the of the adversary of the soul This life is a battle from the cradle to the grave—spiritually as well as materially. But the old enemies seem to have taken on new names in order to deceive the unwary and bring them more easily to destruction. The modern names for thes archeonspirators against the peace of the soul are the theatre, the press and the devil. Not sweepingly the theatre, because there are clear and educational innocent movies"-and there is a praise worthy and enlightening press, too Let us not be pessimistic. We are speaking of the evil tendencies of the present age. "America" calls atten-tion to the newly named enemies after this scathing fashion :

Misery likes company; so does sin Sin has it, these days; the theatre the press and the devil are locked arm in arm. They are not sober either; they are drunk, bestially with the wine of lust. Worst The stage leads in the revelry; the press, especially the "uplift" section of it, stands by to applaud and to tell people how delightfully "sweet and innocent and uplifting" harlotry is; the devil hurries the souls of our boys and girls off to hell: andcoarse, raucous, half clad mesdames wives and mistresses of "producers' adopt lofty airs, purse proud through money coined from animal passions Nothing is sacred; not even God. Sisters are pictured things of shame before the footlights; Christianity is satirized; womanly modesty is out-raged, just as it was in pagan days. The theatres are thronged; the papers are enthusiastic; the devils are jumping with joy, and the state refuses to protect itself from the creature gnawing at its vitals Someone has said that Flaubert had the soul of an angel and the appetite of a hog. There is nothing angelic in the boon companions. And is it not wonderful, in a great city called New York, Sisters are pictured things of shame; Christianity is satirized; decency is outraged, the theatres are thronged—and yet here and there at least, a cross peeps from among the high buildings! Perhaps the Christians are at the seashore. Or are they in the theatres!"—Intermoun-

PERSECUTION IN PORTUGAL

The absorbing interest taken in the war has withdrawn attention from Portugal, and for the past six months the newspapers in England have given little news of that country's affairs. But Portugal remains in a very disturbed condition and the government have not abandoned the persecution

Republic. The last rising of the Monarchists was the pretext for his arrest. He was conducted under escort to Lisbon, and though it was proved during a trial there that he had no part in the conspiracy, he was sentenced to two years, will sentenced to two years' exile.

The enemies of Christianity who are at the head of the Portuguese State have done much injury to their country. Discontent has become chronic amongst the people, owing to their incapacity as statesmen. But despite their antagonism to the Christian religion, they have failed to do it serious damage. The Church usually gains strength under persecution, and such has been the case in Portugal since the establishment of the Republic. She will flourish in that land when power has entirely passed from the hands of the persecutors.—Church Progress.

CATHOLICS AND THE SCRIPTURES

The introduction into the New York State legislature of a bill to make obligatory the reading of some verses from the Bible as the first daily exercise in the Public schools, was by no means a surprising or un-usual procedure. It has come to be an annual event for our legislators to discuss or repeal that particular measure, and doubtless the custom will go on for years to come. One of the regrettable consequences of this perennial incident is the fact that it is made the occasion for the reitera tion of the old, many times refuted calumny that Catholics are opposed to the reading of the Holy Scripture. We quote from the letter of one of our correspondents an instance of the kind of writing to which the bill invariably gives rise :

"The Reform Bulletin, a small weekly paper published in New York by Rev. O. R. Miller, State Superin-tendent of the New York Civic ment regarding the proposed bill:
"The chief opponents of this bill are
the Roman Catholic hierarchy, whose policy has long been to discourage the reading of the Bible by their laity. . . . Evidently they fear for their children to become too familiar with the Bible lest it would make poor Catholics." Well, if the reading of the Protestant Bible would make as many "poor" Cath-olics as it has made "poor" Pro-testants, the objection to the reading of it would be well founded. The mutilated Bible is in parts a false translation. Mr. Miller does not seem to know this fact, or the other fact that the Catholic version of the Holy Scriptures can be found in almost every Catholic home, and is quoted every Sunday at the eight or nine Masses said in every large Catholic church in the world.

The remarks of our correspondent are just and correct. The strictures of the Reform Bulletin are almost too absurd to be taken seriously. They do, however, offer an occasion of appealing to Catholics in behalf of more frequent reading of the Bible. Our laity do not read either the New or the Old Testament with the fre-quency that the Church desires and advises. The Gospels especially should be read oftener. Our people would be more Christlike, if they were more familiar with the works and words of Christ. The Church would be better pleased, were the family Bible more worn with the daily turning of its sacred pages. Christ's Vicar and His bishops are opposed to our children listening to of God's Word, but they have only commendation for the frequent perusal of the life of the Saviour, in COOWEEKLY PAID MEN IN ALL LOCALIwhich there is no danger of wresting the sacred text to their own destruction.-America.

THE CHAINED BIBLE

In a recent issue of a non-Catholic magazine we were struck by one of the advertisements. It was a novel one when one considers that it advertised a certain edition of the non-Catholic version of Holy Scriptures Heading the advertisement was a sympathetically drawn cut of a student monk engaged in the work of illuminating a manuscript of the Bible.

The original manuscript and tablets, says the advertisement, from which the Bible was made were written in Hebrew and Greek which in medieval times were translated and copied by hand on parchment by the monks, and the patiently illumin ated Bibles of these medieval monks doubtless served the needs of their time. And so on. It seems that there is a change

It is far removed from the clanking chains with which popular non-Catholic tradition bound the Word of God during the many centuries of the Church's existence before the Reformation. Of course, we were not ignorant of the labors of the pious priests who spent their lives in multiplying copies of the Bible; but as for representing a monk as student of the Holy Books and en gaged in something more uplifting than the making and drinking of beer does come as a bit of a surprise even in these days of energetic advertising.

A very small thing, one may say, but in these days when all the old nave not abandoned the persecution of the Christians.

Among the ecclesiastical changes announced on the occasion of the recent Consistory was the transfer. ence of the Archbishop of Guarda to Braga, one of the largest dioceses in the world. At the time the prelate was a prisoner of the Portuguese

FAVORITE RECIPES OF CANADIAN WOMEN

A very interesting and instructive Book has just been published by the Moffat Stove Co. of Weston. Owing to their interest in the pro-motion of good cookery throughout Canada an effort was made to secure from a representative number of Canadian housekeepers their best and favorite recipes with the result that over 12,000 women sent in their contributions and these have been condensed and compiled into one of the finest Cook Books ever published

Every recipe in the book has been selected for its economy and every-day usefulness. There's not one extravagant recipe to be found, which is a particularly attractive feature, owing to the present high cost of living. In fact the object of the book is to provide a variety of tasty, economical and nutritious dishes for the Canadian housewife and en-

Canadian Cookery.

It is just as easy to have good cocking as indifferent cocking and this Book which contains the fundamental principles of good cooking is well as the inexperienced cook.

DEATH OF SISTER ST. SOPHIA

Death has called away on Feb. 26 1915, from the Grey Nuns Convent at Ottawa, one of their most reverend and beloved sisters, in the person of Sister Saint Sophia, prior to her pro-fession Miss Cathrine Byrne of Nepean Township, county Carleton. She leaves to mourn her, one sister, Mrs. J. McKenna, Nepean, and two brothers, John of Nepsan and Patrick of Ottawa. The deceased entered the convent at the age of sixteen years, and had for thirty eight years een a most ardent and pious sister and was much loved by all who were acquainted with her.

DIED

BRANSFIELD,—Suddenly, at Whitney Pier, N. S., John Bransfield. May he rest in peace!

Cassidy. - Accidentally killed a Ottawa, Ont., on April 1, 1915, Mr. Earl Cassidy, aged twenty five years. May his soul rest in peace!

Morrissey. — At Pickering, Ont., March 31, Harriet Willoughby Hardgrove in her eighty-first year of her age, widow of the late James Morrissey, of Pickering, Ont. May her soul rest in peace!

Trouble is sent to prove the amount of power to sacrifice which a soul possesses; are you aware of it, gentlemen ?-Lacordaire.

Do not believe that happiness makes .us selfish: it is a treason to the sweetest gift of life; it is when it has deserted us that it becomes hard to keep all the better things within us from dving in the blight.

TEACHERS WANTED

A QUALIFIED NORMAL TRAINED CATHO olic teacher for Separate school. Duties be-ginning after Christmas holidays. Apply stating salary, to W. Ryan, Box 22, Charlton, Ont.

LADY TEACHER WANTED FOR S. S. NO. 2. Properly qualified. Duties to start apply stating experience to Geo. A. Miron, Se spanola, Sta. Ont.

NURSING PROFESSION THERE ARE SEVERAL VACANCIES IN THE training school for nurses at Hotel Dieu Hospital, Windsor, Oat. Apply to Mother Superior for full particulars.

MALE HELP WANTED ties to show samples for Canada's La Cut-rate Grocery Mail Order House. Sample free. The Co-Operative Union, Windsor, Ont.

POSITION WANTED WANTED BY REFINED CATHOLIC LADY position as housekeeper to widower, fond of children. No objection to farm. Can furnish good recommendations. Apply to Box 75, Hill City, Minn., U. S. A.

HELP WANTED
WANTED A GENTLEMAN WHO IS CAPA ble of leading a small choir in a live town, as a side issue. State occupation so that other work may be obtained. Address Box W., CATHOLIC RECORD.

FOR SALE SLIGHTLY USED GASOLINE ENGINE AND Cream separator for sale. Both in first class continuous cream separator for sale. Both in first class continuous. Address Box V. this office.

ASSISTANTS TO MATRON WANTED WANTED ASSISTANTS TO MATRON. Apply to the Matron, Assumption College, Sandwich,

STAINED GLASS

D. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall, Richmond Street. Frank Smith, President.

FARMS FOR SALE ACRES. COUNTY HURON. 2 MILES from Seaforth; 2 iarms: (1) 100 acres, first class house, hot water heating; bank barn, driving shed; spring creek never typ; bank barn, driving shed; spring creek never typ; la acres hardwood bush. (2) 100 acres across toad forest hardwood house; bank barn; spring water all among choicest farms in County. Will be sold jointly or separately. Apply to Mrs. Johannah McQuaid, Box 97, 1, Seaforth, or to Proudfoot, Killoran & Proudfoot, Goderich, Ont.

Pope Benedict's Prayer For Peace

We are now in a position to supply the official prayer for peace issued by His Holiness, at the following prices: 250, 75c.; 500, \$1.00; 1,000, \$1.35. Postpaid on receipt of price.

EVERY PARISH SHOULD HAVE A SUPPLY

The Catholic Record LONDON, CANADA

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Why not equip your Altar Boys with new Cassocks and Surplices? MISSION SUPPLIES

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\$1.50 Rapid Vacuum Washer \$1.00



paid for \$1.00. But you must send the RAPID advertisement along with the dollar. I miss this chance—it won't be repeated. \$1.00 to-day with this ad. If not satisfac your money will be returned.

FISHER-FORD MFG. CO.

Beautiful Home Rule Souvenir

A Picture for Every Irish Canadian Home

Centrepiece contains beautiful photograph of old lrish House of Parliament, and surrounding it are life like portraits of J. E. Redmond, J. Dillon, Joseph Devlin, Daniel O'Connell, Michael Davitt, Henry Grattan, Charles Stewart Parnell, W. E. Gladstone, and H. H. Asquith. Picture is 12 inches by 16 inches, mounted on embossed paper, beautifully finished in six colors, and is imported direct from Ireland. Mailed free to any part of Canada and the United States on receipt of money order for 50 cents. AGENTS WANTED

T. J. McKENNA

261 Grove St. Jersey City, N. J.



Hotel Cumberland 54th St. and Broadway New York City

APPRECIATION

A prominent Canadian Insurance Periodical, under date March 10th, 1915, says of the Capital Life Assurance Co.:

Capital 1914 Figures The CAPITAL continues to make that sound progress which those who recognized its admirable start quite expected. The assets have increased to \$289,695, from a little under \$200,000; and the surplus, excluding capital, is \$147,085, plus \$7,780 reserves held above Government basis of valuation, making a total surplus of \$154,765. As this is very little less than the surplus last year, it means to say that the Capital has been able to maintain itself in its third year with the expenditure of very little capital. This is in

Let us Write You for a Policy. You Need the Insurance

some ways a really wonderful achievement.

Think it Over and Write Us

The Capital Life Company of Canada

Head Office Ottawa