

# The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, APRIL 17, 1915

1904

## 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 salute 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

Human nature is not failing. It is answering with purpose the demands made upon it. Look 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 seaman 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 something 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 unflinching to the heights of self sacrifice.

### THE WOMEN

The war has also brought into startling relief the universal helpfulness of women. They who ought to know see a complete revolution in womanhood. 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 number. All this was being said, and it 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 time-killing 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 debate 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-

seekers. So far from that being the case, 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 allowance 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 her child's eyes towards eternity, does far more for the world than the woman 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 coteries for the noise of fame, and looks at the Church through glasses borrowed for the occasion from a purblind bigot. But why talk about this worn-out decrepit Rome? Why not consign it to the scrap-heap and forget it? Why not attack the infidelity that is blotting out old landmarks, and the preachers who are using the Bible as a Sunday punching bag? These are visible and worthy of attention. But this burying Rome and writing its epitaph 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  
From "Rome"

Pius X. happily reigning, in the twelfth year of His Pontificate, on the 5 August, 1914, the Right Rev. Mons. Joseph Mori, Ponens, Frederick 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 represented 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 in the year 1891 obtained the quasi-parish or mission since the year 1884 erected in the church dedicated to Our Lady of the Lake near the town called Walkerville, and in manifold ways exercised his pastoral zeal in his vast district both in establishing 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 especially as within the confines of the parish Steel-works and other kindred industries 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, not a few of the aforesaid town, had repeatedly requested the establishment therein of a church or school.

Wherefore Bishop Fallon, having consulted the Board of Priest Consultors 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 decree of partition: "A number of requests have been received from the inhabitants of Walkerville, asking for a new parish. The conven-

ience 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 the Rev. Robert the duties and rights of Parish Priest and the charge of the organization of the new parish."

Against said decree, as detrimental to his rights, the Parish Priest Beaudoin 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 fitting recursus brought his grievances. His Holiness by a gracious receipt 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 treatment: this preliminary question, the parties having been heard, was decided by the undersigned judges at a 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 following *dubia* compiled by agreement of the parties.

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

II. Whether provision is to be made, 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 parishes in general or those which are real parishes, or on the partition of missions which are rather equivalent 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 eccl. 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 Alexander III. *Ad audientiam*. But to those priests, who are to be newly set over the churches newly erected, let a suitable portion, according to the judgment of the bishop, be assigned of the revenues belonging in what way soever to the mother church, and, if necessary, let there be power to compel 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 legitimate 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 the sacraments. At the present day 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 13 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 Chapter 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 it. 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 judgment that has been introduced in recent times in reference to the partition 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, whenever the care of souls can be provided for by the appointment, for example, of a vicar. The reason of this more indulgent usage is that nowadays the depraved morals of inexperienced youth, the masonic sects which like rapacious wolves are furious 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*, l. c. *5 Hanc benignitatem*, 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 equivalent parishes or as quasi-parishes. For those there is in existence a special law introduced by the Pontifical Constitution *Romanos 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 division 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 missions, 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 Westminster, 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, if the needs or utility of the faithful require it, and to assign them a portion of the district. The Constitution then concludes thus: "That it is lawful for bishops to divide Missions, the form of the Holy Council of Trent being observed as regards 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 loudly become 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 in the partition of a real parish, 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 procedure 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. Triad. *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 precepto* no one will insist. For in no wise is it of the substance of the act or prescribed under pain of nullity, but because it is stated to be necessary *non ad esse sed ad melius esse*, and because neither is it substantial according to the cited case *Sedunen*, even when true parishes are being partitioned. Wherefore for just reasons the interpellation of the Rector of the mission to be divided can be omitted without giving ground for carping at the nullity of the act of division or partition.

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

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 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

## REMARKABLE PLEA OF FRENCH ATHEIST

A remarkable instance of the turning 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, Nova Scotia:

"The celebrated French novelist and poet, Lavredan, 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 scornful hate, now in an open confession 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 follows: "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 soldiers. 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 become 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, is strongly opposed to armed intervention in Mexico, and in an interview at his residence in Baltimore, said that the present course of the Wilson administration in this respect 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.

Cardanza 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 the country. There is another candidate, said the prelate, who will soon be brought forward and who is the most worthy and the one who can bring lasting peace to the country. His name, however, he preferred not to mention.

The Cardinal remained silent relative to what took place at the conference he had in New Orleans with 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 views regarding the Mexican situation, the Cardinal said:

"Armed intervention in Mexico should never take place. We who have the interest of the country at heart approve of the course of the present administration in withholding troops from Mexico. True, there is much internal disorder there, and this is to be regretted. There are about 30 dioceses in Mexico, each with a Bishop, but I am informed that about 20 of these, with the Archbishop of Mexico City, have taken refuge in San Antonio, Texas. They have established there a seminary, 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 disgrace 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 is 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 McManus, the American killed by Villa's soldiers." It was suggested to the Cardinal.

He looked amused, and replying said: "Can we believe robbers? His past course should warn us that

he probably will evade his promises. He and his men have perpetrated the greatest crimes against the Catholic 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 done."

### STANDS FOR PEACE

The Cardinal is happy that the 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."

"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 country, her liberty and independence."

The Cardinal did not put much credence in the reports that Italy would enter the war. He said that while Italy wants additional territory, there are internal questions that figure largely in the final decision to take up arms. He said that when he was in Rome some weeks after the beginning of the war, he had conferred with a high State official, who seemed to be confident that Italy would maintain her neutrality.

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 utterances, 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 ministers as an example of what constitutes the whole belief, you would be the first to use 'mob' law as a penalty for such mouthings."—St. Paul Bulletin.

## STUDENTS CAN'T GO TO CHURCH

In the House of Lords, Lord Bray 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 Bray will raise the question of the legality of the prohibition as it affects the twenty-one 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 church.

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

Apreros of this question of the hallmark of a great school, the Bishop of Aberdeen says that Fort Augustus N. S., 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 viene proprio al mio cuore," which Dr. Chisholm interprets into American as: "That comes near to my heart." It is a social caste school the Bishop proposes, because only so will it be possible to wean the British Catholic Elite from Eton and Harrow and Winchester, where at present some hundred Catholic boys are being educated in a cold non-Catholic atmosphere.—Church Progress.

### VIATICUM FOR SOLDIER

Rome, March 12.—In the latest issue of the Acta Apostolicae Sedis appears an important decree of the Sacred Congregation of the Sacraments, of February 11, in relation 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 without 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 celebrate under the same conditions, but only on Sundays and holidays of obligation.—Catholic Sun.

## CATHOLIC NOTES

An Eucharistic Congress for Canada will be held in Montreal, July 13 to 15.

The number of Holy Communion in the cathedral parish of Indianapolis 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 Riordan 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.

Avezano, Italy, which was destroyed by the earthquake dates back to the year 808 before Christ. It had 15,000 people.

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

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 or women.

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, member of Parliament for East Tyrone, has joined the cadet corps of the Irish Brigade. He is the son of John E. Redmond, the Irish Nationalist leader.

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

The Church of Notre Dame in New York for French Catholics was dedicated by Cardinal Farley, February 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, has 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 stations of the Order in Palestine, Syria, Asia Minor, Egypt and the Island of Cyprus.

It is estimated that there are now in China 7,754 chapels and churches, served by 1,463 European and 748 native priests. These places of worship are frequented by 1,555,000 baptized persons, a gain of almost 100,000 over last year. This proportion allows one sanctuary for about every 200 Christians.

After an apostasy that had lasted for forty years the professor of international 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 building to be founded in San Antonio. The Garden Academy that was being fitted up as a seminary in which to educate Mexican young men to the priesthood was found to be inadequate. This old building will be used by the Marist Brothers, who are also religious.

Emily Hickey, the convert daughter of the Protestant rector of Mackinac Castle, Emmenacoby, County Westford, Ireland, has been decorated by the Pope with the gold cross Pro Ecclesia et Pontifice. Her grandfather had also been a Protestant parson. She became a Catholic seven years ago and has since then devoted herself to social and philanthropic work. Her book, entitled "Thoughts of Creedsless 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 loved, and among the numbers to whom she gave instruction in Catholic doctrine was the oldest daughter of Brigham Young.







your bank, and I'm right sure you wouldn't be companion to a man, even if he is a Catholic person, who had a bad reputation.

"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 shouted to me to put it back in my pocket.

"He was only a victim of bigotry—not his fault, and his heart was as sound as a nut. 'We got our coats, and hats, and all five went to the door. Therein 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 piled up the 'machines.' After it was no 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 along you may be sure we could talk of nothing at all but our adventure.

"Two years passed by, and I was 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 meet 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 before. What is your name?' 'My name is Rachael Wilton,' she said.

"Still I was not able to place her. 'How do you know my name?' I said, for I was in a strange parish. 'Father,' she said, taking a little book out of her pocket, 'do you remember being storm-bound one evening two years ago? It was a terrible storm, and you and your friend had to leave your automobile, and seek shelter in my father'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 the book?' 'Indeed I did. I remembered the young girl who admitted us from the heart of the storm that evening, and I recognized the book, a small imitation of Christ, which was given me by a friend in the seminary. I prized it highly, and I had been greatly distressed when I found I had lost it. I had 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 name! '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 meant to return it to you some day. I read it over and over again, and each time I became more and more convinced 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.

"All this time we had stood talking on the steps of the rectory. 'Come in, my child,' I said, 'and I will introduce you to Father X—He will do 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 the innocent cause of leading this 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, she said, that I have left home, and I want to get a position here as a teacher. I have some money of my own, and a good enough education, and I think I can manage. When I told my father I was convinced that the Catholic Church was wanting, and that I was going to knock 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 left her with him, presenting the book to her, although she wished to return it. I 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 tell me of her progress.

"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 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 conviction, and an enthusiasm that kept her striding to God glowing and fervent, when the day's toil 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, his 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 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 confirmation. 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 conversion of Rachael—and I began to think of her fervent prayers for the conversion of her family. Surely, I thought, such prayers, and such a sacrifice will have their reward. I 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 right?" "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 sick, and that you made a friendly call."

"It was only a few minutes when we found ourselves before the farmhouse. How well I remembered it! Mrs. Wilton came to the door, looking worn and pale. But her face lit up when she saw me. 'You are welcome indeed, Sir,' she said. 'My husband is very poorly and besides he is so restless and worried-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 in welcome, while a friendly smile played on his face. 'You're welcome, stranger,' he said. 'This time I am glad to see the Priest Parson.'

"And I am glad to see you, but not as a sick man. I hope it won't be long, however, until you are up and about." 'Take a seat, Sir. Martha, get a chair, and don't be all day about it.' '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 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 task 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 talk 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 drew out of my pocket, a small catechism, and I promised that I would come back soon again. He consented readily, and when I arose to go he called his wife to show me out. His face was full of grateful feeling when I said good-bye.

"I 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 Lord.

"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 his visit he would repeat 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's 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. "Rachael 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 perseverance!"

"THE REPORTER WHO BECAME A KING" Under the above heading a daily contemporary publishes a sketch of the life of the present King of Belgium; 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 strenuous of all schools, daily journalism. The young Belgian prince used to sign himself 'John Brinkes 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 nobleman travels throughout the Northwest. He also spent a month in Minneapolis, finding employment as a protégé of Mr. Hill on a newspaper there, and acquiring 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 commanding 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 the opportunities of gaining knowledge in a wide range of subjects, and because of its surprises, interests, and even an element of romance that it held for him. Says his American 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 story is told of a pretty waitress of a Tyrol inn who beholding him after a long struggle with a rebellious motor had made him look like an oiler on a tramp steamer, ordered him from the spit and span piece. 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's 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 beside 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. 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 experience she joined with him in a hearty 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 himself to be not only every inch a king and soldier, 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 modern Materialism has corrupted whatever faith in Christianity still remained in Anglican Protestantism. The statements in this respect are of value and information. The paper named says: "The announcement that the Bishop of Hereford has conferred the vacant canonry in his cathedral on the Rev. B. H. Streeter, of Oxford, recalls an ecclesiastical appointment of more than ordinary interest. An 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 canonries already held by Archdeacon Tilley and Dr. Hastings Rashall, the diocese becomes very definitely marked as a stronghold of theological liberty.—Church Progress.

ANGELICAN BISHOP POINTS A MORAL In his diocesan magazine the Anglican Bishop of Birmingham, England, deals with the arrest of Cardinal Mercler. 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 Catholic 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.

BOOM THE "TRACE IT BACK" IDEA Some men in Albany if report be 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 introduced by the words, "They say," and decided to trace the story back, to see who originated it. They intend to continue their research, and hope to prevent some of the mischief from careless and unfounded stories. The above item which we clip from our exchange might be treated jocosely, but we prefer to look at it seriously, and to hope that the "Trace it Back" idea will spread. As Catholics particularly we welcome it, and trust that no obstacle may be put in its way. Many stories, ideas and beliefs 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, as follows: 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 Shepherd kidnap girls and make slaves of them. 5. That Catholic priests are bad men morally. 6. That the Catholic Church stirs Protestant marriages, and is narrow about mixed marriages. 7. That the Catholic Church is a political machine.

THE TONGUE Keep it from unkindness. Words are sometimes wounds. Not very 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 make a statement that it may convey a meaning different from the truth, while yet there is an appearance of 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 patience 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 a 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. 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 act of adoration of Almighty God of which we His creatures are capable. It would be a blessed thing if, acting on the suggestion made by a prominent pastor on a recent Sunday morning, these late-comers at Mass would make a New Year

resolution to be diligently punctual in arriving in church for the purpose of assisting at it.—Catholic Messenger.

CARDINAL MANNING'S STORY It was Cardinal Manning who related 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 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 reverence." "Are you a member of the Total Abstinence Society?" "No, your reverence." "Now," said I, "that is very wrong. Look at me; I am a member." "Faith, maybe your reverence 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 alights in the next breath warns us against reading the Scripture in a 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?"

Automobiles, Livery, Garage R. HURSTON & SONS Livery and Garage. Open Day and Night. 479 to 483 Richmond St. 380 Wellington St. Phone 493 Phone 444

THE ONTARIO LOAN AND DEBENTURE COY Capital Paid Up, \$1,750,000. Reserve \$1,400,000. Deposits received, Debentures issued, Real Estate Loans made. John McClary, Pres., A. M. Smart, Mgr. Office: Dundas St., Cor. Market Lane, London.

PROFESSIONAL CARDS Foy, Knox & Monahan Barristers, Solicitors, Notaries, Esqs. Hon. J. J. Foy, E.C. A. E. Knox, T. Louis Monahan. Cable Address: 'Foy' Telephone: (Main 792) Office: Continental Life Building CORNER BAY AND RICHMOND STREETS TORONTO

JOHN T. LOFTUS, BARRISTER, SOLICITOR, NOTARY, ETC. 715 TEMPLE BUILDING TORONTO Telephone Main 625

P. J. O'ORMAN ARCHITECT Plans, Specifications, Estimates prepared. SUDBURY, ONT.

FRANK J. FOLEY, L.L.B. BARRISTER, SOLICITOR The Keat Building Corner Yonge and Richmond Streets TORONTO ONT

Loretto Ladies' Business College 385 Brunswick Ave., Toronto MUSIC STUDIO ATTACHED

ST. JEROME'S COLLEGE Founded 1864 BERLIN, ONTARIO Excellent Business College Department. Excellent High School or Academic Department. Excellent College and Philosophical Department. Address REV. A. L. ZINGER, C.B., Ph.D., PRES.

Funeral Directors John Ferguson & Sons 180 King Street The Leading Undertakers and Embalmers Open Night and Day Telephone—Home 372 Factory—542

E. C. Killingsworth Funeral Director Open Day and Night 491 Richmond St. Phone 3971

A BOOK BY "COLUMBA" "At the Gate of the Temple" A "People's" Book of Irish and Catholic Poems by "Columba" (Rev. D. A. Casey.) AN IDEAL GIFT BOOK. Bound in cloth with portrait.

POST FREE, \$1.00, from The Catholic Record, London, Ont. W. E. Blake, 123 Church St., Toronto, Ont. or The Author, Brantford, Ont.

FOR ROUGH SKIN, SORE LIPS, OR CHAPPED HANDS Campana's Italian Balm is soothing, healing and pleasant. Send 4 cents for sample—27 years on the market. E. G. WEST & CO., 80 GEORGE ST., TORONTO.

Our Home Library 50c. Each POSTAGE FREE Novels and Religious Books by the Best Catholic Authors NUMBER TWO ADDITIONAL TITLES NEXT WEEK NOVELS

TIGRANES, by Rev. John Joseph Franco, S. J. An absorbing story of the persecutions of Catholics in the fourth century, and the attempt of Julian the Apostate to restore the gods of Homer and Virgil. THE SOLITARY ISLAND, by Rev. John Talbot Smith. An mysterious and dramatic in its plot as either of the sensational productions of Archibald Claverling Günther, and it contains portraits which would not shake the trust of a Ptochey or Dickens. THE TWO VICTORIES, by Rev. T. J. Flannery. A story of the conflict of faith and power in the Catholic family and their entrance into the Catholic Church.

THE HIBERN'S DAUGHTER, by Cecilia Mary Caddell. A story of the adventures and final conversion of a miser and his family through the seal of labor of his daughter. In this book every part of the Mass is explained in a simple and clear manner. THE ALCHMIST'S SECRET, by Isabel Cecilia Williams. This collection of short stories is not of the sort written simply for amusement; they have their simple, direct teaching, and it is not to think of and to pity sorrow and trials of others rather than our own. IN THE CRUCIBLE, by Isabel Cecilia Williams. These stories of high endeavor, of the patient bearing of pain, the sacrifice of self for others' good, are keyed on divine truths and can be read by all for all and died on Calvary's Cross (Sacred Heart Review).

TEARS ON THE DIADEM, by Anna H. Dorey. A novel of the inner life of Queen Elizabeth. So interesting that the reader will be loathe to lay it down. "Dear Jane," by Isabel Cecilia Williams. A sweet, simple tale of a self-sacrificing elder sister whose ambitions to marry a noble nobleman, which is told with a grace and interest that are irresistible. LOUIS KIRKBRIDGE, by Rev. A. J. Thebaud, S. J. A dramatic tale of New York City after the Civil War, full of exciting narrative infused with a strong religious moral tone. THE MERCHANT OF ANTWERP, by Hendrick Conscience. A novel of compelling interest from beginning to end concerning the romance of the daughter of a diamond merchant, and Raphael Banks, who through the uncertainty of fortune, earns the parental approval of their marriage, which had been withheld on account of difference in social position.

MARIAN ELWOOD, by Sarah M. Brownson. The story of a haughty society girl, selfish and arrogant, who awakes to the shallowness of her existence through the appreciation of a noble character and religious example of a young man whose faith and good deeds are an inspiration to her. CONSCIENCE'S TALES, by Hendrick Conscience. Foroughly interesting and well written tales of Finnish life, including "The Recluse," "Miss Holt's Resurrection," "The Poor Nobleman."

FAITH, HOPE AND CHARITY, by Anonymous. An exceedingly interesting story of a young man and adventure during the exciting times of the French Revolution. THE COMMANDER, by Charles D'Hericiant. An historical novel of the French Revolution. BRECH BLUFF, by Fanny Warner. A tale of the South before the breaking of the American States is contained in this volume: "Agnes," and "For Many Days."

CAPTAIN ROSCOFF, by Raoul de Navary. A thrilling story of fearlessness and adventure. CATHOLIC CRUSOE, by Rev. W. H. Anderson, M.A. The adventures of Owen Evans, Esq., Surgeon Major, set against a background of a desolate island in the Caribbean Sea. HAPPY-GO-LUCKY, by Mary C. Crowley. A collection of Catholic children's stories, including "Little Beginning," "The Young Woman," "Folly's Five Dollars," "Martha's Trust," "The Family's Problem," "The Christmas Stocking."

MERRY HEARTS AND TRUE, by Mary C. Crowley. A collection of stories for Catholic children, including "Little Beginning," "The Young Woman," "Folly's Five Dollars," "Martha's Trust," "The Family's Problem," "The Christmas Stocking."

THE AFRICAN FABIOLA, translated by Et. Rev. Mgr. Joseph O'Connell, D.D. The story of the Life of St. Fabiola, who suffered martyrdom together with her slaves in the year 250. One of the most moving in the annals of the Church. HAWTHORNEAN, by Clara M. Thompson. A story of American life found on fact. KATHLEEN'S MOTTO, by Genevieve Walsh. An interesting and inspiring story for young people who, by her simplicity and honesty, succeeds in spite of discouraging difficulties.

ALIAS KITTY CASEY, by the Sisters Gertrude Williams, Kitty Casey is a really Catholic young girl threatened with infidelity, who in an endeavor to secure her own soul and the souls of those who love her, finds in the Catholic religion the position of waiting for the return of her loved one. The story is well written, and a romance clearly told. LATTE MISS HOLLINGFORD, by Rosa Mulholland. A simple and delightful novel by Miss Mulholland, who has written a number of books for young ladies which are highly popular. FERENCILIFFE, by Fenscliffe is the name of a large estate in Devonshire, England, the home of Agnes Falkland, who with her family and adopted son, Francis Macdonald, furnish the interesting events and the secret history of which Agnes Falkland is the innocent sufferer.

THE ORPHAN SISTERS, by Mary I. Hoffman. This is an exceedingly interesting story, in which some of the doctrines of the Catholic Church are clearly defined. ROSE LE BLANC, by Lady Georgiana Fullerton. A thoroughly interesting story for young people by one of the best known Catholic authors. THE STRAWCUTTER'S DAUGHTER, by Lady Georgiana Fullerton. An interesting Catholic story for young people. LADY AMABEL AND THE SHEPHERD BOY, by Elizabeth M. Stewart. A Catholic story, England, in which the love of a humble shepherd boy for the daughter of a noble English family is ridiculed. In the course of the story, the children present themselves which bring him before her parents in a more favorable light, and finally results in her marriage.

MAY BROOKE, by Mrs. Anna H. Dorey. The story of two cousins who are left in the care of their very wealthy but eccentric uncle, who professes no religion and is at odds with all the world. It follows them through the vicissitudes of life, and contrasts the effect on the two distinct characters. AUNT HONOR'S KEEPSAKE, a chapter from life. By Mrs. James Sadler. BORROWED FROM THE NIGHT, a tale of Early Kentucky, by Anna C. Minogue. BLAKES AND FLANAGANS, by Mrs. James Sadler. This book is the author's masterpiece. CARDOME, a spirited tale of romance and adventure in Kentucky, by Anna C. Minogue. CINQUE, or Rome Under Nero. A strong novel of early Christianity, by J. M. Villanfranca. FOUR GREAT EVILS OF THE DAY, by Cardinal Manning. OLD HOUSE BY THE BOYNE, by Mrs. J. Sadler. Picturing scenes and incidents true to life in an Irish Borough. ORPHAN OF MOSCOW. A pathetic story full of interest for young readers arranged by Mrs. Sadler. PEARL OF ANTIQCH, by Abby Bayle. A charming and powerfully written story of the early age of the Church.

THALIA, by Abby A. Bayle. An interesting and instructive tale of the Fourth Century. THE WATERS OF CONTRADICTION, by Anna C. Minogue. A delightful romance of the south and southern people. ALVIRA, by Rev. A. J. O'Reilly. A story of the times, by Richard Baptist O'Brien, D.D. Showing how evil, murder and such pastimes are managed and justice administered in Ireland together with stirring incidents in other lands. The story tells of the heroic lives of our Irish grandfathers and grandmothers. These are the lives of our fathers and mothers. For those interested in Irish history of these latter days Alfieri Moore in a new dress will serve a good purpose. LIFE OF ST. TERESA OF JESUS. This book is sufficiently full and comprehensive to furnish a lucid and correct knowledge of the glorious Saint, the wonderful work she performed in life, of her invaluable writings, and the miracles wrought through her prayers and intercession.

HEIRS OF KILGARREN, by Mrs. J. Sadler. History and fiction combined, very interesting. ROSAMARY, by J. Vincent Huntington. One of the best Catholic novels ever written. The Catholic Record LONDON, CANADA

The Catholic Record LONDON, CANADA



The Catholic Record

Price of Subscription—\$1.50 per annum... United States & Europe—\$2.00

Approved and recommended by Archbishops... and the Clergy throughout the Dominion.

Obituary and marriage notices cannot be inserted... unless in the usual condensed form.

Subscribers changing residence will please give... old as well as new address.

In Montreal single copies may be purchased... from Mr. E. O'Grady, Newsdealer, 106 St. Viateur street.

LONDON, SATURDAY, APRIL 17, 1915

THE ROTA GIVES A VERY IMPORTANT DECISION

The Supreme Court of Judicature in ecclesiastical affairs, the Holy Roman Rota, has recently given a very important decision which for several reasons we have deemed it well to reproduce in our columns.

Amongst the many acts of transcendental importance which characterized 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 control of the Congregation of the Propaganda and placed it under the ordinary law and government of the Church.

Of course, as generally happens, when bishop, pastor and people are agreed as to the necessity and opportunity of creating new parishes, there is no difficulty and the law in the premises is not invoked.

Our readers will see how grossly misleading and unwarranted was the malicious article which recently went the rounds of the press, with such headings as, "Bishop Fallon Must Pay Priest \$7,000 Indemnity."

There are other reasons, one of 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.

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.

In the second place Father Beaudoin 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 claims.

course, recognized that St. Edward's school would have to pay its own debts, whether these debts were owing to the Parish of Our Lady of the Lake, to Father Beaudoin, or to anyone else.

Hence the Bishop says: "The parishioners of the new parish have paid their quota for the erection of the mother church. The mother parish has a church, a parochial house, a convent, two Catholic schools; the new parish a parochial 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 claim 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 parochial ministrations 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.'"

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 no other language than French.

The facts are their own comment. It is important to note that the permission considerably 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 be fixed and definite."

The decision makes clear that bishops 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

The Catholic Church has her own unhappy children guilty of that sin which is of all sins the most soul-destroying; 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 average English City Workhouse.

"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 Miss Matthews, "inquiry was instituted two years ago concerning girls who had left it and gone to service. It was found that everyone 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 the sacred places of the human heart to seek and to save, the hand to help, the living power to endure unto the end."

Doubtless some of these 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 English public institutions? And what can be expected as the result

under such conditions of her teaching where her authority is so much questioned and so frequently publicly ridiculed as it is in that dear, yet erring land. May God in His mercy open the eyes of England that she may see! In an English provincial workhouse well-known to the writer there were at one time four feeble-minded girls expecting to become mothers, and all of them had been there in that condition before, some more than once, one thrice. That workhouse is situated in a small town in the North of England.

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 repetition. 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 1828 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 Southern Italy being amongst the staunchest Catholics in the world.

In a recent study of the great African 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 psychology. In his great work "De Trinitate" he illustrates a point by observing 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 well-known 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 of 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 not of curiosity, but of conceit, and its concomitant vice, Plato, who had 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 Plato complains that in his day everybody knew everything, at least they assumed they did, for that is what he means. How appropriate his complaint might be voiced at the present time. Truly in the attitude of the world, and in worldly wisdom there is "nothing new."

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 dormant religious feeling in whole classes who have been widely separated from the Church."

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 letter in the same issue of The Times, says: "The real question, in fact, which Convocation thinks the present a suitable time to force forward, involves the probable resignation of a considerable number of the clergy, and the certain and permanent alienation of the mass of the Evangelical laity." For the past nine years the Anglican Convocations of the Province of Canterbury and York have been revising the Prayers

Book, 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 upheaval of such magnitude in the Church of England as may end in its disruption.

A STATE INSTITUTION

There is no evidence more conclusive that the Church of England in England is a State institution than that 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 more consistent with what the Anglican Dean of Durham terms "the modern conscience and intellect." We should have thought that a Prayer Book compiled and written by those who by reason of their self-proclaimed goodness set out to improve upon the Catholic Church, and to excel in phraseology and arrangement the prayers of the Saints of the ages, would not need revision, at least not so frequently as the English Book 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 "Parliament would undoubtedly have to legalize 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 Parliamentary control?

SOCIETY, THE PAPACY AND PEACE

VII (CONCLUSION)

Not only the religious, but the political 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 the peoples of the world. The unbiased must admit that had the education of the people and their rulers 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 occurrence increasingly difficult. The Reformation destroyed the unity of faith, and with it the chances of a 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 Germany before their eyes the Governments refused to admit his representative to the Hague Conference. Will the Governments of to-day make a 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 have learned wisdom, and that they may yet see the Pope playing a big part in the readjustment of this stricken continent.

NOTES AND COMMENTS

A NOTEWORTHY sign of the times in Canada is the republication, in full, in the Canadian Magazine, of Cardinal Mercier's now famous Pastoral. It is not often that a pastoral instruction from a Bishop to his flock is accorded so wide a hearing as this historic document has through the indiscretion of the German authorities, received. Its world-wide dissemination must, therefore, be counted as one of the good results in a 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 boundaries. 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, a glimmering of the strength and consistency of Catholic teaching, of the Church's attitude to the civil powers, and of her unfading championship of the rights of conscience.

COLUMBA

On which it does not drop this tender dew, Except the grave, and there it bids adieu, And prayeth not. Why should that be the only place uncheered, By prayer, which to our hearts is most endeared, Most sacred grown? Living we sought for blessings on their head; Why should our lips be sealed when they are dead. And we alone? Shall God be wroth because we love them still, And call upon His love to shield from ill. Our dearest best, To bring them home, and recompense their pain, And cleanse their sin, if any sin remain, And give them rest? Nay, I will not believe it! I will pray, As for the living, for the dead each day, They will not grow Less meet for heaven when followed by a prayer.

Looking back upon the record of the Papacy in relation to world peace the unbiased must admit that it is heir to a heritage of noble effort. We have noticed but a few of the many instances of Papal arbitration, but even those few bear eloquent testimony to the fidelity with which the Church has acquitted herself of the divine commission to bring about peace amongst men. Some who read these lines may be inclined to suspect that ours is a prejudiced presentation of the case. Let us see what others have thought and written upon this subject. The witnesses that we are going to call are all either infidel or non-Catholic. Poffendorf wrote: "The suppression of the authority of the Pops sowed in the world countless seeds of discord." Renan bears witness: "What a blessing it was to have a central authority which arbitrated in the political disputes of nations." Gaizot: "True civilization is due to the Church: if it were not for her the world would have 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 Pops, who, reminding 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 arbitration. 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 exercise the office of judge between Christian princes." Victor Cousin: "It is in the return and the triumph of Christianity that I place all my hopes for the future of the human race." Laveleye: "Voluntary arbitration \* \* \* cannot be entrusted to a judge more impartial, more austere, or more august, than the head of the Universal Church, whose disinterestedness is absolute in all the political questions of nations, and whose moral and religious justice is above suspicion." How truly Christ-like must have been the exercise of a power that could draw from such sources testimony so remarkable?

We will conclude by a quotation from Leo XIII.'s letter to the Queen of Holland at the conclusion of the Peace Conference of 1899. "The authority of the Supreme Pontiff passes beyond the bounds of nations, it embraces all people, and its purpose is to unite them in the true peace of the Gospel. Its action in promoting the general good of humanity is raised above the particular interests which different heads of States have in view, and better than any other authority it can dispose to concord so many peoples with characters so different. "History attests what all our predecessors have done to soften by their influence the unfortunately inevitable laws of war and present bloody conflicts between princes as they arose; to bring to amicable termination the acutest controversies between nations; to sustain courageously the rights of the weak against the aggression of the strong. \* \* \* 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 Christian civilization."

AN INTERESTING feature of the discussion 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 infidelities, but faith is not dead and no man knows when the seed may blossom into full flower. Needless in the meantime it is to discuss the futility of their present attempts to reconcile the irreconcilable and to escape the logical consequences of the appeal to antiquity as so many do.

AS AN indication of the development 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 accord with the truest instinct of the human heart, has never quite died out in post-Reformation Scotland.

On our 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 dew, Except the grave, and there it bids adieu, And prayeth not. Why should that be the only place uncheered, By prayer, which to our hearts is most endeared, Most sacred grown? Living we sought for blessings on their head; Why should our lips be sealed when they are dead. And we alone? Shall God be wroth because we love them still, And call upon His love to shield from ill. Our dearest best, To bring them home, and recompense their pain, And cleanse their sin, if any sin remain, And give them rest? Nay, I will not believe it! I will 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 effectiveness of the training imparted in Catholic schools has been demonstrated when brought into competition 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 some thing similar achieved by the Catholic 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 three prizes were won by pupils of Catholic schools, the first and third being carried off by St. Helen's School, Kurseong, and the second by Loreto House, Calcutta. This re-

sent is all the more noteworthy since, as in English-speaking Canada, Catholics of European extractions in Bengal are much to the minority and labor under a heavy handicap financially.

ALTHOUGH PRACTICALLY lost sight of by the outside world since the beginning of hostilities there is in Germany 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 Prince-priest who with characteristic unselfishness and devotion has abandoned himself to the service of his fellow 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 the blood 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 glories 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 dawned 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 A non-commissioned officer in the H. A. C., who is billeted in an attic over a covehed in Belgium, writing home, in a letter which has appeared in the Evening News, says: "The Mother Superior of the convent near here has been very good to us, and I asked her if she would like anything sent out from my friends in England; and after due consideration and communication with the sisters, she says that she would like some black jamming wool to mend their stockings. They can't get it anywhere out here, and they would very much appreciate anyone sending it out to the men in their parcels, and they could pass it on, because, of course, I cannot give you any address."

GERMANS AND CIVILIAN PRISONERS Here are a few more facts from the latest report of the French Commission of Inquiry into German cruelties, which examines some 10,000 French prisoners—women, children, youths under 17, and men over 60—who were first of all taken into captivity, and then sent back from Germany 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 many in cattle wagons. They were up to eighty-five persons per wagon, and were only twice given food in seventy-two hours. Several prisoners were massacred without the slightest reason. An old man of seventy-three was dragged along, and when he could walk no further he received a bayonet thrust in the head, and was then shot through the heart. Another man, aged sixty-one, was shot in a cemetery. A third, aged sixty-seven was beaten to death; and a fourth aged seventy-eight was shot. A number of prisoners were only given food once during the four days' railway journey, and were repeatedly struck by soldiers with sticks and their fists."











CHATS WITH YOUNG MEN

YOU OWE IT TO YOUR MOTHER

To lift all the burdens you can from shoulders that have grown stooped in waiting upon and working for you.

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 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.

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 if 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 education.

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 courtesy and deference you accord to those who are above you in rank or position.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

To remember that she is still a girl at heart so far as delicate little attentions 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 youthful in appearance, as well as in spirit, by helping her to take pains with her dress and the little accessories 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 superannuated or has lost any of her importance as the central factor in the family.

Not to forget to show your appreciation of all her years of self-sacrifice.

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 mendicant seeking your bounty.

SAITH THE EMPLOYER

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

Watch your 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 pay you more than you expect. I can afford to increase your pay if you only do it well enough.

Geneva's girlhood is now some years behind her, and in the community where she lives she is an important figure. It is very well known that whatever she undertakes will be done well enough to leave no ground of criticism, and she undertakes more than almost anybody in the town. She is undeniably reliable, systematic, skillful, competent, and is re-

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 sort that melts 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."

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 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.

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 herself to carry it out in learning to swim. She practised with diligence. 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 zest that went as far toward making up for lost time as anything ever does. She was beginning to find life very interesting. Almost everything was a pleasure, she discovered, if you only do it well enough.

Geneva's girlhood is now some years behind her, and in the community where she lives she is an important figure. It is very well known that whatever she undertakes will be done well enough to leave no ground of criticism, and she undertakes more than almost anybody in the town. She is undeniably reliable, systematic, skillful, competent, and is re-

spected, trusted, admired and depended upon. The change which transformed the headless Geneva into a general dependence had its root in a loaf 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 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 is only my way."

Harry came downstairs this morning 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 condition, he said they must excuse him; it was only his way.

Dear children, never use the expression, 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 fellow-men.—Sunday Companion.

THE EMERALD VASE  
In the Cathedral of Genoa there is an emerald vase which is said to have been one of the gifts of the Queen of Sheba to Solomon. Its authentic history goes back eight hundred years. The tradition is that when King Solomon received it, he filled 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 fellow-men."

But when good men begged for it, the king was in an ill humor or too indolent to open the vase, or he procrastinated 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 of the elixir.

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 BLESSING TO ALL

In the rush of modern life, family ties are being weakened. Holy customs and practices are dying out. There is no time for them. This is the popular excuse. The grown children are gathered in for the evening meal, only to scatter again—for club meetings, classes and entertainments of all sorts are rivals of the home. Even the school children have evening engagements and social functions to keep them out of their homes. There is no time for family gatherings when the day's activities are over. There 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 influence 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 his vocation.

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 suddenly, "Come, let us have a feast of prayer." And kneeling down she would say aloud the Jesus-Prayer 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 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



MOST PERFECT MADE  
THE INCREASED NUTRITIOUS VALUE OF BREAD MADE IN THE HOME WITH ROYAL YEAST CAKES SHOULD BE SUFFICIENT INCENTIVE TO THE CAREFUL HOUSEWIFE TO GIVE THIS IMPORTANT FOOD ITEM THE ATTENTION TO WHICH IT IS JUSTLY ENTITLED.  
HOME BREAD BAKING REDUCES THE HIGH COST OF LIVING BY LESSENING THE AMOUNT OF EXPENSIVE MEATS REQUIRED TO SUPPLY THE NECESSARY NOURISHMENT TO THE BODY.  
E. W. GILLET CO. LTD.  
TORONTO, ONT.  
WINNIPEG MONTREAL

KEEPING THE FIRST DAY

How to spend the Sunday, would be a question answered in part by the careful perusal of Holy Scripture. If no time be found during the week by the busy head of the house for the imparting of religious knowledge, let a portion of the Sunday after Mass, be set aside for the pious reading of the Word of God. Burn up the Sunday newspaper, for it brings no profit to the home. Let not the Christian mind be filled with its husks when delicious nutriment is offered in the Book of Books. What can be expected of a Christian who attends Mass with a twenty-four-page newspaper stuffed into his mind? Is not a man sufficiently secularized by six days' contact with the world without dipping his mind on Sunday morning once more into the muddy stream in which he has dipped himself on the preceding six days? He is cold as a clod to the touch of the priest when the latter seeks to open up to him the riches of the Bible and the treasures of Catholic Faith, and he must lower the spiritual temperature of the entire congregation. The ideal worshipper in God's house is he who knows his Prayer Book and is saturated with Scriptural knowledge. Such a man will concentrate all his powers upon the several steps of the service, listening to the sermon with devout reverence, and bowing to the Great Sacrifice with deepest adoration. Such a man is interested because he is informed; and he is informed because he makes diligent use of his Sundays. He keeps the first day of the week quite apart from his political and his work-a-day life. It is pure refreshment for him to turn to holier things on sacred days of obligation. It enables him to learn more of religion than he otherwise could learn. It will put under his feet a solidly like that of the Church itself built on Peter, "Christ Himself being the chief Corner Stone."—The Missionary.

NOTEWORTHY DEATHBED CONVERSION

From the Catholic Universe, London  
An interesting deathbed conversion was brought to light recently by Father Bennett, C. S. S. R., who was at the time preaching a mission at the Tooting 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 was near, Dr. Roberts said that he 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.

It is stated that no outward circumstances conduced to the conversion of Dr. Roberts except the conduct of a fellow-student, who is a Catholic. The deceased was fifty-three years of age.

THE HUNGER OF THE SOUL

"No thoughtful Catholic will deny the need of Catholic participation in social activity," remarks the Catholic Universe, "but amid the invitations to new forms of thought and labor and to new substitutes for old charities which the changing conditions of modern life hold out to us on every side, it is well that we should not forget the old wisdom that has kept the Catholic Church the only great teacher and teacher of the multitudes for 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 that does not reform the man, can be of any profound or permanent value."

INCONCEIVABLE IGNORANCE

The most inconceivable thing in life around us is the incomprehensible ignorance men have of the teachings and purposes of the Catholic Church. This ignorance is not alone confined to the poor and illiterate, 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 Shintooism. On the face of it, it bears out the truth of the parable, "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 Christian temples are but links that bring the modern church back to the days of the Apostles. Her undivided and undisturbed way over the lives of the world for centuries; the undying life of the Papacy bring her in unbroken continuity back to the days of Peter; the unmistakable marks of Catholicity, unity, holiness and apostolicity about her are in evidence and yet the world will not see. To-day witnesses Christianity separated into a thousand sects, all divided on the most essential teaching, yet all claiming to be the one true church. To the non-Catholic world, the Catholic Church is a stumbling block. The very feature of her composition which they criticize mostly and which repels them is the greatest mark of her Divine origin and that is, "She is too authoritative!" And yet this is the one great factor in her centuries of success.—Intermountain Catholic.

KEEPING THE FIRST DAY

How to spend the Sunday, would be a question answered in part by the careful perusal of Holy Scripture. If no time be found during the week by the busy head of the house for the imparting of religious knowledge, let a portion of the Sunday after Mass, be set aside for the pious reading of the Word of God. Burn up the Sunday newspaper, for it brings no profit to the home. Let not the Christian mind be filled with its husks when delicious nutriment is offered in the Book of Books. What can be expected of a Christian who attends Mass with a twenty-four-page newspaper stuffed into his mind? Is not a man sufficiently secularized by six days' contact with the world without dipping his mind on Sunday morning once more into the muddy stream in which he has dipped himself on the preceding six days? He is cold as a clod to the touch of the priest when the latter seeks to open up to him the riches of the Bible and the treasures of Catholic Faith, and he must lower the spiritual temperature of the entire congregation. The ideal worshipper in God's house is he who knows his Prayer Book and is saturated with Scriptural knowledge. Such a man will concentrate all his powers upon the several steps of the service, listening to the sermon with devout reverence, and bowing to the Great Sacrifice with deepest adoration. Such a man is interested because he is informed; and he is informed because he makes diligent use of his Sundays. He keeps the first day of the week quite apart from his political and his work-a-day life. It is pure refreshment for him to turn to holier things on sacred days of obligation. It enables him to learn more of religion than he otherwise could learn. It will put under his feet a solidly like that of the Church itself built on Peter, "Christ Himself being the chief Corner Stone."—The Missionary.

NOTEWORTHY DEATHBED CONVERSION

From the Catholic Universe, London  
An interesting deathbed conversion was brought to light recently by Father Bennett, C. S. S. R., who was at the time preaching a mission at the Tooting 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 was near, Dr. Roberts said that he 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.

It is stated that no outward circumstances conduced to the conversion of Dr. Roberts except the conduct of a fellow-student, who is a Catholic. The deceased was fifty-three years of age.

THE HUNGER OF THE SOUL

"No thoughtful Catholic will deny the need of Catholic participation in social activity," remarks the Catholic Universe, "but amid the invitations to new forms of thought and labor and to new substitutes for old charities which the changing conditions of modern life hold out to us on every side, it is well that we should not forget the old wisdom that has kept the Catholic Church the only great teacher and teacher of the multitudes for 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 that does not reform the man, can be of any profound or permanent value."

INCONCEIVABLE IGNORANCE

The most inconceivable thing in life around us is the incomprehensible ignorance men have of the teachings and purposes of the Catholic Church. This ignorance is not alone confined to the poor and illiterate, 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 Shintooism. On the face of it, it bears out the truth of the parable, "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 Christian temples are but links that bring the modern church back to the days of the Apostles. Her undivided and undisturbed way over the lives of the world for centuries; the undying life of the Papacy bring her in unbroken continuity back to the days of Peter; the unmistakable marks of Catholicity, unity, holiness and apostolicity about her are in evidence and yet the world will not see. To-day witnesses Christianity separated into a thousand sects, all divided on the most essential teaching, yet all claiming to be the one true church. To the non-Catholic world, the Catholic Church is a stumbling block. The very feature of her composition which they criticize mostly and which repels them is the greatest mark of her Divine origin and that is, "She is too authoritative!" And yet this is the one great factor in her centuries of success.—Intermountain Catholic.

KEEPING THE FIRST DAY

How to spend the Sunday, would be a question answered in part by the careful perusal of Holy Scripture. If no time be found during the week by the busy head of the house for the imparting of religious knowledge, let a portion of the Sunday after Mass, be set aside for the pious reading of the Word of God. Burn up the Sunday newspaper, for it brings no profit to the home. Let not the Christian mind be filled with its husks when delicious nutriment is offered in the Book of Books. What can be expected of a Christian who attends Mass with a twenty-four-page newspaper stuffed into his mind? Is not a man sufficiently secularized by six days' contact with the world without dipping his mind on Sunday morning once more into the muddy stream in which he has dipped himself on the preceding six days? He is cold as a clod to the touch of the priest when the latter seeks to open up to him the riches of the Bible and the treasures of Catholic Faith, and he must lower the spiritual temperature of the entire congregation. The ideal worshipper in God's house is he who knows his Prayer Book and is saturated with Scriptural knowledge. Such a man will concentrate all his powers upon the several steps of the service, listening to the sermon with devout reverence, and bowing to the Great Sacrifice with deepest adoration. Such a man is interested because he is informed; and he is informed because he makes diligent use of his Sundays. He keeps the first day of the week quite apart from his political and his work-a-day life. It is pure refreshment for him to turn to holier things on sacred days of obligation. It enables him to learn more of religion than he otherwise could learn. It will put under his feet a solidly like that of the Church itself built on Peter, "Christ Himself being the chief Corner Stone."—The Missionary.

NOTEWORTHY DEATHBED CONVERSION

From the Catholic Universe, London  
An interesting deathbed conversion was brought to light recently by Father Bennett, C. S. S. R., who was at the time preaching a mission at the Tooting 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 was near, Dr. Roberts said that he 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.

It is stated that no outward circumstances conduced to the conversion of Dr. Roberts except the conduct of a fellow-student, who is a Catholic. The deceased was fifty-three years of age.

THE HUNGER OF THE SOUL

"No thoughtful Catholic will deny the need of Catholic participation in social activity," remarks the Catholic Universe, "but amid the invitations to new forms of thought and labor and to new substitutes for old charities which the changing conditions of modern life hold out to us on every side, it is well that we should not forget the old wisdom that has kept the Catholic Church the only great teacher and teacher of the multitudes for 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 that does not reform the man, can be of any profound or permanent value."

INCONCEIVABLE IGNORANCE

The most inconceivable thing in life around us is the incomprehensible ignorance men have of the teachings and purposes of the Catholic Church. This ignorance is not alone confined to the poor and illiterate, 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 Shintooism. On the face of it, it bears out the truth of the parable, "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 Christian temples are but links that bring the modern church back to the days of the Apostles. Her undivided and undisturbed way over the lives of the world for centuries; the undying life of the Papacy bring her in unbroken continuity back to the days of Peter; the unmistakable marks of Catholicity, unity, holiness and apostolicity about her are in evidence and yet the world will not see. To-day witnesses Christianity separated into a thousand sects, all divided on the most essential teaching, yet all claiming to be the one true church. To the non-Catholic world, the Catholic Church is a stumbling block. The very feature of her composition which they criticize mostly and which repels them is the greatest mark of her Divine origin and that is, "She is too authoritative!" And yet this is the one great factor in her centuries of success.—Intermountain Catholic.

KEEPING THE FIRST DAY

How to spend the Sunday, would be a question answered in part by the careful perusal of Holy Scripture. If no time be found during the week by the busy head of the house for the imparting of religious knowledge, let a portion of the Sunday after Mass, be set aside for the pious reading of the Word of God. Burn up the Sunday newspaper, for it brings no profit to the home. Let not the Christian mind be filled with its husks when delicious nutriment is offered in the Book of Books. What can be expected of a Christian who attends Mass with a twenty-four-page newspaper stuffed into his mind? Is not a man sufficiently secularized by six days' contact with the world without dipping his mind on Sunday morning once more into the muddy stream in which he has dipped himself on the preceding six days? He is cold as a clod to the touch of the priest when the latter seeks to open up to him the riches of the Bible and the treasures of Catholic Faith, and he must lower the spiritual temperature of the entire congregation. The ideal worshipper in God's house is he who knows his Prayer Book and is saturated with Scriptural knowledge. Such a man will concentrate all his powers upon the several steps of the service, listening to the sermon with devout reverence, and bowing to the Great Sacrifice with deepest adoration. Such a man is interested because he is informed; and he is informed because he makes diligent use of his Sundays. He keeps the first day of the week quite apart from his political and his work-a-day life. It is pure refreshment for him to turn to holier things on sacred days of obligation. It enables him to learn more of religion than he otherwise could learn. It will put under his feet a solidly like that of the Church itself built on Peter, "Christ Himself being the chief Corner Stone."—The Missionary.

NOTEWORTHY DEATHBED CONVERSION

From the Catholic Universe, London  
An interesting deathbed conversion was brought to light recently by Father Bennett, C. S. S. R., who was at the time preaching a mission at the Tooting 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 was near, Dr. Roberts said that he 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.

It is stated that no outward circumstances conduced to the conversion of Dr. Roberts except the conduct of a fellow-student, who is a Catholic. The deceased was fifty-three years of age.

THE HUNGER OF THE SOUL

"No thoughtful Catholic will deny the need of Catholic participation in social activity," remarks the Catholic Universe, "but amid the invitations to new forms of thought and labor and to new substitutes for old charities which the changing conditions of modern life hold out to us on every side, it is well that we should not forget the old wisdom that has kept the Catholic Church the only great teacher and teacher of the multitudes for 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 that does not reform the man, can be of any profound or permanent value."

INCONCEIVABLE IGNORANCE

The most inconceivable thing in life around us is the incomprehensible ignorance men have of the teachings and purposes of the Catholic Church. This ignorance is not alone confined to the poor and illiterate, 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 Shintooism. On the face of it, it bears out the truth of the parable, "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 Christian temples are but links that bring the modern church back to the days of the Apostles. Her undivided and undisturbed way over the lives of the world for centuries; the undying life of the Papacy bring her in unbroken continuity back to the days of Peter; the unmistakable marks of Catholicity, unity, holiness and apostolicity about her are in evidence and yet the world will not see. To-day witnesses Christianity separated into a thousand sects, all divided on the most essential teaching, yet all claiming to be the one true church. To the non-Catholic world, the Catholic Church is a stumbling block. The very feature of her composition which they criticize mostly and which repels them is the greatest mark of her Divine origin and that is, "She is too authoritative!" And yet this is the one great factor in her centuries of success.—Intermountain Catholic.

What Baby Needs  
if he has to be partly or altogether hand fed, must be most carefully understood and provided for. His future depends so much on his feeding during the first few months. Next to healthy mother's milk, there is nothing so satisfactory for your Baby as the 'Allenburys' Foods.  
There are three Foods, each scientifically adapted to his needs. Milk Food No. 1, from birth to three months, is easily digested, completely nourishing and may be used in conjunction with the breast, so alike are the natural and prepared foods in this instance.  
Milk Food No. 2, from 3 to 6 months—to meet Baby's increasing needs, for building up the rapidly-growing brain and nervous system; Malted Food No. 3, from 6 months onward. These foods are perfect in every sense—effectually replacing human milk, when this is not available. Doctors throughout the world have testified to their excellence.  
'Allenburys' Foods  
Every mother should have the 'Allenburys' booklet, sent free on request.  
THE ALLEN & HANBURYS CO., LIMITED  
66 GERRARD STREET EAST, TORONTO 56

SIMMERS  
USED BY SUCCESSFUL PLANTERS FOR 60 YEARS.  
WRITE FOR CATALOGUE  
J. A. SIMMERS, LIMITED  
TORONTO - - ONT.  
SEEDS

TWO BIG WAR PICTURES  
A REGULAR GOLD MINE FOR AGENTS  
BOYS - GIRLS! HERE IS YOUR CHANCE TO FILL YOUR POCKETS WITH MONEY!  
JUST OUT! TWO GRAND BATTLE PICTURES IN COLORS. "The Sinking of the 'Emden,'" the famous sea fight in which the gallant Australian cruiser, "Sydney" cornered and destroyed the terrible German raider, "Emden," which had captured 21 unprotected British merchant ships, causing a loss of about \$2,000,000; the companion picture shows the exploit of unparalleled bravery in the Battle of Mons, when three British gunners drove from the field, with one machine gun, a German battery of 12, for which three heroes were decorated with Victoria Crosses. These GRAND ACHIEVEMENTS OF BRITISH ARMS ARE DEPICTED, TRUE TO LIFE and in vivid colors, in these two magnificent Battle Pictures.  
SIZE, 16 x 20 INCHES; PRICE, ONLY 15c. EACH.  
Every home in Canada will want this splendid pair of Battle Pictures to commemorate the heroic deeds of our gallant soldiers in this terrible war.  
YOU WILL SELL THESE PICTURES AS FAST AS YOU CAN HAND THEM OUT. TO GET YOU TO PROVE THIS, WE WILL SEND YOU A TRIAL SHIPMENT OF 50 PICTURES—\$3.00 worth—WITHOUT ONE CENT IN ADVANCE. Just say you will do your best to sell. You will find the pictures will go like wildfire. When you have sold the \$3.00 worth, you may us \$1.00 and keep \$2.00, or pay the whole \$3.00 and we will give you \$3.00 more to sell for yourself, and after that you can order as many as you like.  
IF THERE IS A DEMAND OF A LIFETIME TO MAKE MONEY, FAST, ALL depends on you. The first in every neighborhood will reap a harvest of dollars. You can FILL YOUR POCKETS WITH MONEY, if you seize this opportunity. Now, it is up to you: Order Today!  
The Gold Medal Picture Co., Dept., R. 1 Toronto, Ont.

The House  
Beautiful is the House Sanitary  
when Alabastine is applied to the walls. This beautiful modern flat-topped wall finish is sparkling alabaster rock, ground to a fine-grain powder. It has natural antiseptic qualities that destroy disease germs and banish vermin. Alabastine can be put on by anyone, skilled or unskilled; covers well and spreads evenly without brush marks. Painters and decorators like to use it because of the pleasing effects obtained and all round satisfaction it gives. Modern standards of taste require soft, flat tones—that walls constitute what they are intended for, suitable backgrounds. Here Alabastine is ideal and gives results superior to the most expensive methods at far less cost.  
We furnish users of Alabastine with complete plans of interior decoration and stencils, free. Our artists also advise individually when desired, without charge.  
Let us tell you more about Alabastine. Just send a postcard with your name and address and we will mail you our booklet "Modern Wall Decoration" free.  
The Alabastine Co., Limited  
56 Willow Street Paris, Ont.  
CHURCH'S Cold Water  
Alabastine

THE FINISH THAT ENDURES  
Gives Color Harmony to your Furniture, Floors and Woodwork.  
FLOGLAZE  
"The Finish That Endures"  
If the colors of your woodwork, floors or furniture clash, renew them and bring them into pleasing harmony with FLOGLAZE LAC SHADES.  
USE FLOGLAZE LAC TO ADORN YOUR HOME  
All you have to do to make it more attractive is to obtain FLOGLAZE at your dealers all ready for application and put up in convenient sized tins. Choose the shade you wish, open the tin and apply it with a brush according to directions on the label.  
It will give any surface in your home a smooth, bright hard wearing artistic coat that will require very little attention in keeping clean and will not need renewal for ever so long. FLOGLAZE ALSO PROTECTS. It wears as well outdoors as in. 22 Solid Colors. 8 Lac Shades. Send for our booklet, ROZEE HOMES telling fully all that Floglaze will do.  
Floglaze is Made in Canada by IMPERIAL VARNISH & COLOR CO.  
WINNIPEG TORONTO VANCOUVER



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 enforced, 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 as follows:

Each member to be assessed on his age at year of entry into the Association on the basis of the new schedule, and the difference between 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 account of services rendered in the past and to be rendered in the future by the member, and as our reserve exceeds \$500,000, and further by reason of the 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 amount of the policy irrespective of its reduction on account of lien. The adoption of this method will, we believe, remove bitterness and dissatisfaction and enhance the mutual and benevolent character of the Association.

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 France holding our little bit of trench. 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 running with certain of the village still 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 continual noise.

Aeroplane reconnaissance the German position in day time, then we shell trenches and, when they are sufficiently pounded, we rush on dark nights.

It is rumored that last night the Canucks did some great work. From my billet 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 8 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 50c 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, the old man and the Germans and their passing through his parish. Poor old man he suffered again in telling the woeful tale.

The first bombardment his church, whose high 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 of church wall.

They fought up and down the street in front of his house as indeed the place shows—broken, bullet-scattered 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 watch, etc.

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 house.

From trenches wounded are brought to Field Dressing Stations, then on to us. I am able to look after 1st, 2nd and 3rd 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, by Germans.

A beautiful church— at least 5 holes punched in roof. Yet Mass is said, Blessed Sacrament in tabernacle. The inhabitants there, though 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 Expeditionary 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  
Chaplain

FRANCIS JOSEPH TO THE CHILDREN OF AUSTRIA

AGED EMPEROR'S LETTER ASKING THE PRAYERS OF THE INNOCENT

Following is a translation of a touching letter which Emperor Francis Joseph recently addressed to the children of his dominions: "To the Dear Children of Our Empire: 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 consolation—yes, often in the darkest moments of my long life the only consolation and the only joy—of your Emperor-King. When I saw you a subseau 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 your Emperor-King that you are nearest, but to One before Whom the mightiest of us 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 ascended 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, your little ones and you smallest ones of all.

If the children of the realm pray for their fatherland, I know that all 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 received 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 Gospels, and are known as Catholics. 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 synthesis: "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 science in order to be rescued.

Here is a twentieth century exemplification of the saying, *omnes populi unum Dei*, which may be translated, "the biggest crowd that shouts the

BUILT FOR YEARS

This is not an organ simply built to sell. A

Karn Church Organ

built-to-day will give equal satisfaction years hence. Is not that the kind you want for your church? Let us estimate for you.

The Karn-Morris Piano & Organ Co., Limited  
Head Office, Woodstock, Ont.  
Factories, Woodstock and Listowel

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 philosophical nomenclature.

The root and ground of the difficulty is that the modern lay theologian 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-witnesses who touched and saw the historic Christ, but no man at any time has seen or touched ether or can describe it 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.

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 Gospel—at different times and in different ways. They are still to-day the forces 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 these arch-enemies against the peace of the soul are the theatre, the press and the devil. Not sweepingly the theatre, because there are clean, good plays, and educational innocent "movies"—and there is a praiseworthy and enlightening press, too. Let us not be pessimistic. We are speaking of the evil tendencies of the present age. "America" calls attention to the newly named enemies after this scathing fashion:

A CHASTISEMENT

"If ever there was a time when a Christian believer should feel himself urged to turn to the God in Whom he believes, the present is such time," says Bishop Hedley, of Newport, 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 a national conscience, a national 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 woman. It is no matter that the innocent suffer with the guilty. It 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—from 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 membership 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 Catholic 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 open to you even our Bible classes and prayer meetings; if you are disposed to use them;—but you must remember that this is a religious organization; that, because you do not belong to some Evangelical Protestant church, you do not pass our test; and, therefore, that we can not admit you to full membership."

Catholics can accept these terms only when they fail 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 purpose, 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 this association, no Catholic ever can have part. He remains a 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 our members: What are we doing, or what do we propose to do to meet the condition? Granted that the question asked 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 Knights 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 members of the council. But in order to have this all most co-operative. 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—especially 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, 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.

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 illuminated Bibles of these medieval monks doubtless served the needs of their time. And so on.

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 of the Christians.

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 unusual procedure. It has come to be an annual event for our legislators to discuss or repeal that particular measure, and doubtless the contest 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 reiteration 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 to which the bill invariably gives rise:

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' 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.

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 promotion 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 15,000 women sent in their contributions and these have been condensed and compiled into one of the finest Cook Books ever published in Canada. Every recipe in the book has been selected for its economy and everyday 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 endeavor to set up a standard for Canadian Cookery.

It is just as easy to have good cooking as indifferent cooking and this book which contains the fundamental principles of good cooking is a valuable help to the experienced as 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 revered and beloved sisters, in the person of Sister Saint Sophia, prior to her profession Miss Cathrine Byrne of Nepean Township, county Carleton. She leaves to mourn her, one sister, Mrs. J. McKenna, Nepean, and two brothers, John of Nepean and Patrick of Ottawa. The deceased entered the convent at the age of sixteen years, and had for thirty eight years been a most ardent and pious sister and was much loved by all who were acquainted with her.

DIED

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

CASSIDY.—Accidentally killed at 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 Harrogate in her eighty-first year of her age, widow of the late James Morrissey, of Pickering, Ont. May her soul rest in peace!

TEACHERS WANTED

A QUALIFIED NORMAL TRAINED CATHOLIC teacher for Separate school. Duties beginning after Christmas holidays. Apply stating salary, to W. Ryan, Box 22, Charlton, Ont. 1881-4

LADY TEACHER WANTED FOR S. S. NO. 4. Properly qualified. Duties to start at once. Apply stating experience to Geo. A. Miron, Sec. Treas. Espanola, Ont. 1913-6

NURSING PROFESSION THERE ARE SEVERAL VACANCIES IN THE training school for nurses at Hotel Dieu Hospital, Windsor, Ont. Apply to Mother Superior for full particulars. 1914-3

MALE HELP WANTED WEEKLY PAID MEN IN ALL LOCALITIES to show samples for Canada's Largest Cut-rate Grocery Mail Order House. Sample case free. The Co-Operative Union, Windsor, Ont. 1914-1

POSITION WANTED WANTED BY REFINED CATHOLIC LADY position as housekeeper to widow, fond of children. No objection to long distance good recommendations. Apply to Box 75, Hill City, Minn., U.S.A. 1913-2

HELP WANTED WANTED A GENTLEMAN WHO IS CAPABLE 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, 1913-4

FOR SALE SLIGHTLY USED GASOLINE ENGINE AND cream separator for sale. Both in first class condition. Bargain. Address Box V, this office. 1913-3

ASSISTANTS TO MATRON WANTED WANTED ASSISTANTS TO MATRON. Apply to the Matron, Assumption College, Sandwich, Ont. 1913-3

MEMORIAL WINDOWS

STAINED GLASS  
THE N.T. LYON GLASS CO.

C. 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 200 ACRES. COUNTY HURON. 2 MILES from Seaforth; 2 farms: (1) 100 acres, first class house, hot water heating, bank barn, driving shed; spring creek never dry; to acres hardwood bush. (2) 100 acres across road from above farm; good house; bank barn; spring water all year; among choicest farms in County. Will be sold jointly or separately. Apply to Mrs. Hannah McQuaid, Box 71, Seaforth, or to Proudfoot, Killarua & Proudfoot, Goderich, Ont. 1913-4

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, \$1.85. Postpaid on receipt of price. EVERY PARISH SHOULD HAVE A SUPPLY

The Catholic Record

J. J. M. Landy

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

At 405 YONGE ST.  
Long Distance Phones  
Main 6555 and 6499  
College 452 Toronto, Ont.

BELLS, PEALS, CHIMES

Send for catalog. Our bells made of selected metal. Tones pure and clear. Bells for bells, chimes, and chimes. Guaranteed.  
E. W. VANDEUSEN CO., Peal & Chime Mfg. Co., 1837, Cox & Bond St., CHICAGO, ILL.

\$1.50 Rapid Vacuum Washer \$1.00

The real, original vacuum washer. The washer that will wash anything—shirts, hats, dirty cuffs, collars, anything in three minutes. That is what the RAPID does. For a short time only, we will send the RAPID postpaid for \$1.00. But advertisement along with the dollar. Don't miss this chance—it won't be repeated. Send \$1.00 today with this ad. If not satisfactory, your money will be returned.

FISHER-FORD MFG. CO.

DEPT. 7 TORONTO, ONT.

Beautiful Home Rule Souvenir

A Picture for Every Irish Canadian Home  
Centrepiece contains beautiful photograph of old Irish House of Parliament, and surmounts it are like portraits of J. E. Redmond, J. Dillon, Joseph Devlin, Daniel O'Connell, Michael Davitt, Henry Gastan, 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 \$147,035, 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 some ways a really wonderful achievement.

Let us Write You for a Policy. You Need the Insurance  
Think it Over and Write Us

The Capital Life Assurance Company of Canada

Head Office - Ottawa

MEMORIAL WINDOWS  
STAINED GLASS  
THE N.T. LYON GLASS CO.

C. 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.

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, \$1.85. Postpaid on receipt of price. EVERY PARISH SHOULD HAVE A SUPPLY

The Catholic Record  
LONDON, CANADA  
J. J. M. Landy  
EVERYTHING IN  
Catholic Church Supplies  
Why not equip your Altar Boys with new Cassocks and Surplices?  
MISSION SUPPLIES  
A SPECIALTY  
At 405 YONGE ST.  
Long Distance Phones  
Main 6555 and 6499  
College 452 Toronto, Ont.

BELLS, PEALS, CHIMES  
Send for catalog. Our bells made of selected metal. Tones pure and clear. Bells for bells, chimes, and chimes. Guaranteed.  
E. W. VANDEUSEN CO., Peal & Chime Mfg. Co., 1837, Cox & Bond St., CHICAGO, ILL.

\$1.50 Rapid Vacuum Washer \$1.00  
The real, original vacuum washer. The washer that will wash anything—shirts, hats, dirty cuffs, collars, anything in three minutes. That is what the RAPID does. For a short time only, we will send the RAPID postpaid for \$1.00. But advertisement along with the dollar. Don't miss this chance—it won't be repeated. Send \$1.00 today with this ad. If not satisfactory, your money will be returned.

FISHER-FORD MFG. CO.  
DEPT. 7 TORONTO, ONT.

Beautiful Home Rule Souvenir  
A Picture for Every Irish Canadian Home  
Centrepiece contains beautiful photograph of old Irish House of Parliament, and surmounts it are like portraits of J. E. Redmond, J. Dillon, Joseph Devlin, Daniel O'Connell, Michael Davitt, Henry Gastan, 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 \$147,035, 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 some ways a really wonderful achievement.

Let us Write You for a Policy. You Need the Insurance  
Think it Over and Write Us

The Capital Life Assurance Company of Canada  
Head Office - Ottawa