reform of church music was in the

main a return to the pure and noble

manner of the best masters of the

sixteenth century. That manner

best expressed the reverence and the

love of ordered simplicity which in

all things were his. A change was

the most solemn portions of the service had been set to profane airs, as

in the days when the Masses " Bella

moved the Fathers of Trent to consid-

er whether the liturgical use of music

must not be forbidden altogether. Palestrina's "Mass of Pope Marcel-

lus" convinced Pius IV. that music

might raise the soul heavenwards

as no other art can do, and definitely

saved for the Roman Church not the

least potent element in the mystic

beauty of her rites. Pius X. had no

Palestrina at his command, but he

went back to the school of Palestring

of his Church an elevation, a ma-

jesty, and a sense of chastened power

which her music had long lost. His

zeal for establishing the true text

of the Vulgate—the "authorized version" of Latin Christianity—il-

lustrates in yet another field the plain practical nature of his mind.

On questions of Biblical criticism

cautious and conservative

and interpretation he steadily main-

attitude traditional in the Vatican,

but while he upheld the authority of

the text of St. Jerome, he desired to

have its wording definitely and

MODERN STATE

The sweeping condemnation of

Modernism" was the most conspicu-

ous act of his Pontificate within the domain of dogma. It was a consequ-

ence of his position and of his character as inevitable as his re

pudiation of compromise with the

ecularism of M. Combes or M.

Briand. Few persons familiar with

the elementary doctrines of the

Roman Church could suppose that

the tendencies of the new school

downright plain sense of the Pope the desperate efforts of men who had

explained away the content of historical Christianity to present

hemselves as orthodox Roman Cath

ooked upon such men as disguised

peretics, and he was resolved that

they must either strip off the dis-guise or recant the heresy. Towards

he Italian kingdom his relations

were as a whole not unfriendly. He

could not derogate from the temporal

claims of the Papacy, but as a true

son of the Veneto he was an Italian

natriot in his native province. He

did homage to the King when the King came to Venice; it has been

stated that the bells which he gave

the new Campanile are inscribed with the year of the Sovereign's reign together with that of the Pon-

tificate, and that the restoration, now in progress, of the "Capella del

the Westminster Abbey of the Re

public—is the joint work of the Pontiff and the King. When Social-

ism appeared to menace Church and

ready to waive, though not to re-

tract, the rule forbidding Catholic

voters to go to the poll. Friction with

Ministers was occasionally inevitable

but the Pope who had been the King's

loyal subject in Venice could not be

his very bitter enemy in Rome. The

elevation of Giussppe Sarto to the most ancient and the most venerable

Throne in Europe is a striking il-

Rosario'

in San Giovanni e Paulo-

with a common ruin he was

olics were simply disingenuous. He

were compatible with them.

THE ANCIENT CHURCH AND

Venere "

tained th

exactly ascertained.

and " Les Nez Rouges

needed. In many southern lands

The Catholic Record

LONDON. SATURDAY SEPT. 19. 1914

INVOCATION OF SAINTS

To an enquirer we beg to say that no Catholic ascribes inherent power to the saints : they are mere instruments, mere channels: God is the real author and source of all grace. "You will not open a single Catholic work," said Cardinal Wiseman, "from the folio decrees of the councils down to the smallest catechism placed in the hands of the younger children in which you will not find it expressly taught that it is sinful to pay the same worship or homage to the saints or the greatest of saints or the highest of the angels in heaven that we pay to God: that supreme honour and worship are reserved exclusively for Him: that from Him alone can any blessing possibly come: that He is the sole fountain of salvation and grace and of all spiritual or even earthly gifts :

wishes or desires." Charles Kingsley in his "Letters and Memories," p 264, says: "Why should not those who are gone to the Lord be actually nearer us, not world : praying for us and it may be dred ways of which we in our prison of acknowledged repute: "Scripture," he says, "demands the recognition | their bondage to war lords. that the triumphant spirits in heaven, the faithful on earth and the suffering pious stand in an intimate intercourse with one another; and that the blessings of the heavenly Church be made salutary to the terrestrial Church."

NOT SURPRISING

Carlyle seared what he considered the follies of the time with the flame of invective. It blazed and destroyed but was too intense to draw up from the souls of man the flowers that give shade. But if he were on earth to day he would find his vocabulary all too limited to express his astonishment. Il bade Catholics begone and saw in his visions our decay and death, at yet in England the Church a roots are deep in the soil and growing with each recurring year. But what would he say of Anglicanism—that wondrous medley of opinions mutually antagonistic. there is no getting out of it by any suspicion of doubt. Their Bishops croon indulgently over their flocks : their divines say what they think hest, and all hand in hand dance around the maypole of unity. We have the greatest sympathy for the bishops who are so pathetically futile pronouncement or in enforcing their authority. We see so many things happening in that conglomeration of sects that we are not surprised that some of the women Anglicans wish to have women priests and women-Bishops. The good ladies cannot understand why they should not be allowed to don the mitre and wield the crozier. They would, we fancy, set a new style in mitres, and as for the crozier they could carry it as effectively and more gracefully than the sterner sex. And what pleasure it would give them to be able to announce the ordination of Miss Gladys Robinson or the marriage of Rev. Mrs. Dooley to Bishop Sander land or that the celebrated mission ary Rev. Miss Vincent will deliver an address to the ordinary laywomen The ladies seem to be in earnest and determined to increase the stock of ecclesiastical millinery. As to doctrine they need not worry.

THE CONCLAVE

The fear that the Cardinals would not on account of the war assemble in Rome has been found baseless. It is sad to know that while these Princes of the Church pray and meditate, the clash of warring millions is making infernal music. But few of the Popes ascended the papal throne in times of peace. War was

going on when Alexander III, and Clement VII. were chosen. And we might mention others. But never did Peter see such a war as that which is now raging. Were his voice heeded the sword would be sheathed, and nations would bring their differences to his impartial tribunal. He has done this many times to the peace of the world.

THE DIPLOMAT

The diplomat is, according to report, a very wily and unctuous individual. He can becloud an issue which is clear to the average citizen and can advance reasons to show that any scheme approved by his ruler is eminently correct and in harmony with all laws human and the honor roll of distinguished Cathdivine. When, however, he says that God is with us in this war he is taxing our credulity. When he calmly asserts that God is with us in the slaughtering work of bombs and howitzers, of wrecked homes and riven countrysides, of grief stricken and that no one created being can have orphan and widow he is giving eviany power, energy or influence of its dence of insight which may be due own in carrying into effect our to preconceived ideas, or to mere nanseating cant. It may he but a blasphemous jest, which perchance provoked the laughter of those who transformed the city of Louvain, a home of culture and of beauty, into farther from us in the heavenly a heap of ashes. Who knows what is in the heart of the man who uses influencing and guiding us in a hun- the typewriter while his soldiers fight and die. And yet it may be a house of mortality can not dream of. holy war in this sense that when the And just one more testimony from time shall come, as assuredly it will the Protestant Dr. Lange, a scholar come, nothing shall prevent the people from taking steps to break

LEST WE FORGET

We have but praise for the Canadians who are going to the front. They are enthusiastic and awar of the importance of their service. But let us not forget their women and children who are already on the firing line, repelling the assaults of distress and poverty. They should not lack the reinforcements which every dweller in this land can and should give them.

LOUVAIN " O solemn groves that lie close to Louvain and Freiburg," said Archbishop Spalding. "What words have ye not heard bursting forth from the strong hearts of keen witted youths who Titan-like believed they might storm of citadel of God's truth. How many a one, heavy and despondent in the narrow, lonesome path of It is comprehensive and flexible and duty, has remembered you and moved again in unseen worlds upheld by doctrinal route. It is polite and well- faith and hope." Many clerics treasbred, and so long as Anglicans ure also the memories of happy observe the laws and conventions of days in the famed University of etiquette they are orthodox beyond a Louvain. But where the University The khaki-clad squadrons have set up there another seat of learning in which they teach the omnipotence of steel. There are incidentally the weeping of women and devastation of bomes, but the principal doctrine is when it comes to making a clear-cut that a neutral nation battling for its at the destruction of the faith it was liberties and scorning bribe and promise rather than sully its honor must be ground into the dust and have its trophies of art and education, garnered during the centuries, given to the flames to make holiday for soldiery. But Belgium has earned a place among the honored of history. Its story, written in blood and tears, shall ever be a source of inspiration and of strength. This little Catholic country endeavoring to stem the tide of onrushing thousands and giving generously of its indomitable courage for honor's sake is like a star in the welter of blood and savagery.

SPECULATION

Speculation may be the veriest thief of time. Hypotheses are good so far as they issue in solid facts. Not so long ago some fashioners, made in Germany for the most part, of fanciful speculation decided that many statements of the Bible were unwarranted. They moved in a world of preconceived ideas and hung their judgments on the clouds of fancy. But they were dropped on solid earth by men such as Petrie and Layard who dug facts out of the ground o the East and strangled rampant scepticism. Huxley designated their work as the slaying of a beautiful

speculators who frame new religions are viewed with contempt by those who know that man's essential needs cannot be satisfied by statements cooked in laboratories.

LINCOLN

During the darkest hours of the Civil War Abraham Lincoln was asked whether he was sure that God was on "our side."

"I do not know," he replied : " have not thought about that. But I am very anxious to know whether we are on God's side."

ON THE HONOR ROLE We place the name of Captain P. Mockler, of Colchester Co., N. S., on olics. He understands that whoever has received from the Divine bounty a large share of blessings has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them as the ministers of God's Providence for the benefit of others. His donation of \$10,000 to the University of St. Francis Xavier is, therefore, a magnificent object lesson in Catholic principles. We congratulate Captain Mockler on his contribution to the cause of higher education and we are pleased that St. Francis Xavier has been the object of his generosity. His donation will be given to the building fund for the proposed new dormitory. The university is coming into its own. With men of the type of McNeil, Somers and Mockler rallying to its support. and with the enlightened policy that makes for excellence in the teaching body, St. Francis Xavier is on the highway of prosperity.

THE "TIMES" ON PIUS X.

Catholics all the world over will be grateful to the leading English journal for the following generous and discerning tribute to the memory All men who hold sincere religion

and personal holiness in honour will join with the Roman Catholic Church in her mourning for the Pontiff she none has ever questioned the transvirtues. Roman Church mourns in him some the whole process of "dechristianiz that measure was the symbol. Pope for rejecting all compromise his mission to uphold. Compromise has filled with a just pride his children throughout the world.

of his own communion. It is no exaggeration to say that Giuseppe Sarto, the child of the labourer and the dressmaker, has made greater changes of his own motion in the do-Church than almost any of his predecessors since the period of the Council of Trent, or perhaps since the days of the medieval legislators who declared the Canon Law. It remains to be seen whether the work of disesting the immense mass of mater ial constituting that law into a code, as distinguished from a mere com-pilation, which he undertook in the first year of his Pontificate, will be prosecuted to a successful end under his successors. But the undertaking itself is characteristic. It reveals the love of method and clearness which was part of Sarto's nature. It shows too, another trait which is common to many changes he carried His reforms were out and planned. usually based on reversion to ancient her bursaries, and her seminaries usage. Rubrical changes, for example, have been made which answer in a way not unamusing to note some of the criticism set forth peasant in the English Book of Common Prayer. The "manifold changings of multiplication of saints' days, had not grown fewer since the Reforma Not only did it remain " a hard and intricate matter the Book, but the beautiful and varied offices appointed for the several seasons were constantly superseded by the monotony of those ordained for certain classes of saints, in which little or nothing differs but the name of the particular confessor or martyr who is commemorated. Pius X. restored the old offices to their proper days in a great many cases, and so re arranged the psalter that, as the Prayer book says, none of the psalms should be "utterly omitted." His

has lost. The policy of Pius X. has had many critics, not all of them outside the Church he ruled, but parent honesty of his convictions or Sprung from the people, he loved and understood them as only a good parish priest can do. That was the secret of the love which he won amongst them from the first, and which at Venice made him a great popular power. Not that he ever courted popularity; he taught them as one having authority and could insist upon obedience. But the thing more than a saintly priest and a great bishop; in him she also deplores a great Pope. In the sphere of Church politics his reign has witnessed grievous disasters. It has State in France and in Portugal, and ing" national and social life, of which prejudiced judges cannot blame s with a policy which, on the admission of its authors, was deliberately aimed it has been said, ought to have been possible, but there are principle which Rome cannot waive or abate Pins X conceived that such princi ples were jeopardized in all the mmodations with the new system which were suggested to him. It was no light thing for him to impos upon the faithful clergy of France and of Portugal a course which brought to them the loss of their revenues, their homes, and even of legal right in their churches But his decision was to him a ques tion not of expediency, but of right and wrong. He gave it in accord ance with the dictates of his con science and the wonderful obedience which the priests whom it impover ished have shown to his commands

LOVE OF METHOD It is not, however, because Pius X. did in this question what any other Pope would almost certainly have done that his own Church believes he will hold a distinguished place in the long line of Roman Pontiffs. It is in the internal affairs of that vast and elaborate institution that he has done work which promises to leave its mark upon the ages. It has not been work of the kind which strikes outside observers. Small fragments of it here and there, like the Ne temere decree and the reassertion, as concerns Roman Catholics, of the privilegium fori for clerks, have cidentally aroused their attention; but the extent and the significance of the reforms he initiated have been hypothesis by an ugly fact. The hardly noticed beyond the limits lustration of the democratic side of largely owed her power. The story of the Popes who have risen from obscurity and poverty to the Chair of Peter is one of the great romances of history. Hildebrand himself, who brought the Emperor as a suppliant to Canossa, is said to have been the son of a carpenter; Sixtus IV. Julius II. and Sixtus V.—whose father was a market gardener, were poor Franciscan monks. The only English Pope began life as a servitor and perhaps as a beggar. Has not his own friend and bookseller recorded how the poor priest, to whom mankind owes the library of the Vatican, used to get into debt for the beautiful books, "bellissimi in tutte le condi-zioni," which they both loved? The story is not without its lessons for men and for educationists. The Church did not attempt universal education, but by her monastic schools, she set up a ladder leading to the most exalted of all her dignities for most fit. It was long since a son had worn Triple Crown. In this, as in so much besides, the reign of Pope Pius X. was a return to the past.

MASSES FOR THE POPE

If heaven can be taken by storm then Pius X. is now enjoying the bliss of the Beatific Vision, for surely no Catholic dying within the pale of the Church has had so many Masses offered for his eternal rest than has the late Roman Pontiff. From the rising to the setting of the sun during the ten days following his death, the holy sacrifice has been offered for the

The Pope of Rome is the only sovereign whose domain knows neither frontier nor degree; his is a spiritual sway over the hearts of all men who acknowledge One Holy Catholic and Apostolic Church. the humblest priest in that all-embracing territory can render homage to the Pope's memory equal to that of the most illustrious prelate when he offers the unbloody sacrifice

It is this bond of union in sorrow which draws the faithful closer around the bed of death, where the most exemplary of humanity must pay the penalty incurred by original sin. If the Catholic world had its way, Pope Pius X. would have dwelt more years here, so loth was it to father who had directed it with immeasurable paternal love and mmeasurable spiritual wisdom.

Failing to keep him, it follows him with messages of faithful love that pierce the eternal skies, Masses, holy ommunion and prayers.—Buffalo Union and Times.

THE CHURCH IN THE WORLD TO-DAY

The Catholic Church is the great est conservator of law and order in the world to day. Her age, her well-defined doctrines, her fixed and unchangeable dogmas, the beauty of her ritual, the splendor of her ceremonies, her power and influence, her care of the poor and her protection of the weak and afflicted, her perfect organization, and her rigid, vet easonable discipline compel the respect and to a great extent the admiration of men. Even those who deny or dispute her divine origin and commission point to her as high type of an efficient, human institution.

The writer knows men without religious convictions of any sort who in sist that the help in their homes be practical Catholics. Experience, they declare, has amply demon-strated the soundness of their judgment in this regard. A friend of the writer, a Protestant in his boyhood and agnostic in his early manhood. regretted, after an unhappy mar-riage, that he had not wedded a Catholic, who, as he expressed it. "would have been a home loving wife with children at her knee." He might not have made a model hus-band, but his bitter experience taught him where to seek a model wife. Catholicity appeals to these self-centered men because it shows results. Good help and good help nates are among the products of its

teachings. The influence of religion once implanted in the human heart is not easily irradicated. The writer shall not soon forget an incident he witnessed in a sleeping car several years ago. A mother ranged her three small children on their knees in the sisle beside their berth. All said their simple prayers aloud, be-ginning and ending with the sign of the Cross, and then the little ones were then tucked into bed. A fel low-traveler, a stranger of middle age, who had also been an interested spectator, beckoned the writer into the "smoker," and with a noticeable the smoker, and with a noticesole catch in his voice, deplored the fact that for years he had been utterly neglectful of his mother's training. He had not quite recovered his com-posure when we parted for the night. These are but typical illustrations of how closely religion is interwoven with our everyday life.

Respect for religion, in all probability is not diminishing, but that it Cardinal Manning.

is noticeably increasing is indeed the Roman Church to which she has doubtful. Nor is a steady increase to be expected under existing con-ditions. Indifference to religion is one of the black marks of presentday radicalism. Our system of pub lic education, tolerated because non sectarian, but a constant menace to social well being, because Godless, is largely responsible for this condition. Culture without conwell being, because science is a pagan accomplishment. pagans—not all of them cultured every year. Men of all religious be-liefs, and of none, realize the impending danger and admit that Christian education is the only avail able and effectual weapon of defense Dr. Brownson years ago declared to endure, it would be through the influence of the Catholic Church. It is not too late, though none too early

Men and religion are a combina tion in restraint only of that trade forbidden alike in morals and in law It is a combination not only sanctioned, but commanded by the Founder of Christianity, and is epitomized in the simple and all embracing edict: "Render unto Cæsar the things that are Casar's, and unto God the things that are God's.' is the only combination that guar-antees a solution of the perplexing problems of our complex civilization.

—Joseph F. Keaney in America.

CARDINAL GIBBONS ON THE

Cardinal Gibbons is reported to have spoken as follows about the European conflict:

"Is it not frightful to think that such a thing could occur in the twentieth century? It is, indeed, an awful calamity. It is pitiable to think that in these times men could not settle a quarrel without the use of murderous weapons. Mind you, I am not to be understood or put forward as even hinting that anybody or any nation in particular is blamed. Such a thing is not in my mind. But-well-it's all so inhuman and so un-Christianlike to me!

"For us here in this free land there is the solemn duty of a neutral mind, so well and thoughtfully suggested by President Wilson. I am a firm believer in a strict interpretation of the kind of neutrality the President has saggested. That for bids criticism of any of the powers concerned. It cannot, of course, and s not intended to, I think, prevent us from feeling profound sorrow that some manly course could not have been found to settle whatever ques tions of right or privilege are involved."—Philadelphia Standard and

COMPREHENSIVENESS

Our readers will remember the Church, and their petition to the on their using the English commun ion service : together with other prohibitions and limitations adminis tered in the same spirit, that the revolt was made. Under God's providence, it was this attitude of the Anglican Archbishop that led Aelred Carlyle, the abbot, and his sixty four would be monks and nuns of the Episcopal belief to become true and nuns in the Catholic Church.

Says Father Fletcher, the Ransom. er, in the Second Spring, now comes the amazing sequel:
A denouement which is only pos-

sible within the "comprehensive" boundaries of the Anglican system. At the time of the submission Caldey Community as a body it was could not make up their minds to become Catholics, and vigorous efforts were at once put forth to "pull" these unsettled ones into ' pull " settling down somewhere else as Benedictine monks. house adjoinining the Abbey Church of Pershore has now been given them, and we read the other day that one of the original monks and three new novices have taken nossession, All this of course, is quite in order, but the amazing part of the affair is that the Anglican Bishop of Worcester, in whose diocese the house is situated, has not only "blessed" it, but permitted the inmates to use the Mass taken from the Roman Missal, and to reserve the Sacramental species in a pyx for adoration, thus absolutely reversing the attitude taken up by his fellowprelate of Oxford. Is it possible to believe in the honesty of this sort of thing ?

Remember you are immortal; realize your own immortality. Remember it all day long, in all places. Live as men whose every act is in-effaceably recorded, whose every

CATHOLIC NOTES

After thirty-two years spent in research in libraries, the Franciscan Fathers at Quaracchi have published complete edition, historical and a complete edition, historical and critical, of the works of St. Bonaventure, the Seraphic Doctor. While also waiting for the publication of the complete works of Dun Scotus, hey are engaged in the preparation of the first "Summa Theologiae." of Alexander de Hales.

Rev. Charles E. Woodman, C. S. P., who is a convert from Episcopalianism, is the only priest on whom Trinity College, England's great Anglican school, has ever conferred a degree. He is at the head of Newman Hall, a unique institution conducted by the Archdiocese of San Francisco, in connection with the University of California, at Berkeley, Cal., just across the bay from the Golden Gate.

Population of Newfoundland, including Labrador, is estimated at 242,619. — According to census for 1911, Newfoundland Year Book 1914. Population of Newfoundland, according to denomination, census of 1911: Roman Catholics, 81,177; Church of England, 78,616; Methodists, 68 044; Salvation Army, 10,139; Presbyterian, 1,876; Congregational, 1,012. Other denominations, 1,755. This is a correct abstract from Newfoundland

Among the many treasures of the Czar of Russia is a ring containing a piece of the true Cross. It was presented to a former Russian autocrat by the Vatican, and Nicholas plans never to be without it. It is told of him that several years ago he started on a trip from St. Petersburg to Mos-When he had gone a consider-COW. able distance he discovered that he had left this ring behind. He immediately had the train stopped, returned to St. Petersburg and once more started on his journey with the precious relic in his posses-

Like her predecessor in the office, Madame Janet Erskine Stuart, Mother General of the Religious of the Sacred Heart, who is at present visiting the houses of her order in this country, is a convert. She is a daughter of the late Hon. and Rev. Andrew Godfrey Stuart, son of the second Earl of Castle Stuart, and a direct descendant of the royal Stuarts (from Robert, third son of King Robert the second of Scotland). Madame Stuart's uncle, the third Earl of Castle Stuart was also a convert.

The Holy Father's will, which is dated 1911, opens with an invocation of the Blessed Trinity and an expression of confidence in the mercy of Almighty God, after which follow the words, "I was born poor, I have lived poor, and I wish to die poor.' A sum not exceeding £12 a month is left to each of the Pope's sisters, and 48s. a month to his private valet, while a legacy of £400 is bequeathed immediate cause of the revolt of the to his nephews and nieces, subject to Anglican monks of St. Benedict at the approval of the next Pope. Caldey, Wales, from the Established The will, which has been described by one of the Cardinals as the will of Catholic Church for reception into a saint, also provides for the maintenance of 400 orphans, the victims Gore of Oxford, deputized by the of the Messina earthquake of 1908. Archbishop of Canterbury, refused The Holy Father expressed the Archbishop of Canterbury, refused The Holy Father expressed the them leave to say Mass in Latin and wish that his body should not be from the Roman Missal, and insisted embalmed, but that it be buried as simply as possible in the cyrpt of St. Peters.

> Many Americans will regret to hear of the death of a noted Jesuit convert, Father Purbrick, S. J., who passed away at Manchester, Eng., where the aged priest had been living in retirement for the past six years. Father Purbrick was in his eighty fifth year and became a convert to the Church while an undergraduate at Oxford University in the year 1850. After completing his studies for the Society of Jesus in Rome he returned to England and became rector of Stoneyhurst, which important position be filled for ten years from 1869 to 1879. For a year after he acted as visitor of Canadian Missions of the Society and returning in 1880 was appointe

People here in England will be surprised to learn of the great numer of French clergy who have been affected by the mobilization orders, and are now with their regiments. The exact number is not as yet known, but it may be placed between 15,000 and 20,000, or about two fifths of the whole clergy of France. The Croix has obtained the following figures for the dioceses. Some are only approximate, and in some cases no return of the seminarists sum. moned to the colours has been forth coming: Agen, 150; Albi, one half; Amiens, over 200; Annecy, 200; Erras, 300; Auch, 150; Autun, 278; Avignon, 64; Belley, 250, 32 seminarists out of 40; Besancon, 300; Bourgse, 200 ; Cahors, 200 ; Cambrai, 300 : Blois, 105 and 15 seminarists ; Clermont, 200; Digne, 100; Grenoble 285; La Rochelle, 150; Le Puy, 200 Lille, 300 : Limoges, 200 ; Lyon, 400 ; Mende, 144; Montpellier, 66; Moulins 100 ; Nevers, 100 ; Orleans, 168, and 22 seminerists; Paris, 437; Perpignan, a third of the clergy; Poitiers, 230; Rouen, 180; Saint Flour, 160; Toulouse, 250; Valence, 150; Vannes 350, and 75 seminamists; Versailles over half the priests.

SO AS BY FIRE

BY JEAN CONNOR

CHAPTER II.

BARBARA'S PATIENT "And there—there was no letter fully on her pillow. She had been in bed three days now, for the red stain on the handkerchief had weakened her sadly.

"No," said Barbara, "none yet. But I'll go down again this evening

Oh, no, you needn't, you needn't," said the sick girl, wearily. "I know you hate to go to the quarry-store,

bby dear."
"Oh, I don't mind it so much now the men are not there—there is a preacher at the Union Hall, and they e all crowding to hear him. He is a new sort out here. Wears a long black gown, and has a cross stuck in his belt and has sworn off marrying, Daffy Mills says, so he can just travel around and preach and pray. Told the men how he had been in China and Japan and out among the canni bals and everywhere. They call him Father. Queer, ain't it?" said Bar-bara, with her little odd laugh. "Father Lane."

"Oh, then he is a priest!" said Elinor with a catch in her breath. "Priest or preacher, it's all the same, isn't it?" said Barbara, as she twisted up the coil of red golden that had tumbled down in her brisk

race over the hills. Oh, no-they are not-not the same at all," answered Elinor, quickly. What's the difference?' asked Barbara, jabbing her broken comb into the rippling tresses, knotted now

in her usual careless style. A great deal," answered Elinor. "I cannot explain it to you, Bobby, because I'm not very much of a Cath-olic myself. But mamma was one and she made papa promise I should be one, too, so he did his best. I went to Catholic Sunday school and church whenever I went anywhere, and I wouldn't be anything but a Catholic for the world, and if I were

Would you?" asked Barbara. So that he would help me-help me to die," answered Elinor, with a shudder. "Oh, I know what dying is! I saw papa, and I'm afraid, I'm afraid. Last night I woke up in the dark and I felt so cold, so queer, Bobby! My breath didn't come right and my heart was jumping-and I thought I was going to die, too, before-before the letter could reach

"What's the good of thinking things like that?" said Barbara. "I'll make a bed up on the floor and come down here and sleep to night."

Oh, if you would, if you would

me. and that I might never never see

Rosecrofte after all."

"Oh, if you would, if you would, Bobby," said the sick girl gratefully. "And if you don't mind—I get neryous lying here, Bobby-will you look in the corner of my trunk, and see if the black box is all right. Papa told me to be careful of it, very careful, and last night I had a dreadful dream that it was gone. It holds all dear mamma's papers and letters, and the certificates of my birth and baptism all that proves I am mamma's child. And there's money there—all that is left of papa little insurance. I got \$200 when he died."

'It's all right," said Barbara, as humoring the sick girl's nervous fears she looked in at her poor little trea-Everything is safe, and I'll lock it up again as you can see. Now for goodness' sake turn over and go to sleep. I won't listen to another word or you'll be coughing up blood again," and Barbara turned her back resolutely, and with her little thin face resting on her hands stared out of the window, a pang in her heart—a strange, chilling pang such as she had never felt before.

For Elinor was dying-dying slow ly, but surely, as both Barbara and Rip, croaking harshly on the ledge beneath the window, knew.

And down in the black raftered

kitchen the old grandmother croaked in still harsher tone. 'She'll be dead on our hands before the month is up. It is all your doings, ye Weasel. You would have her instead of the quarry men that would have gone off to their work the morn and given no trouble. And now there will be wak. ing and burying and all sorts of work. And who's to pay for it? For the girl has neither kith nor kin to call in, its plain. Who's to pay, say I?"
"You needn't worry," said Barbara

slowly, and there was a somber light in the cold gray eyes. "There will be money and kin both, if half she tells me is true."
"Eh, what—what is that ye say?"

asked the old woman, shrilly. And then more to quiet her grandmother's sharp tongue than for any faith she put in Elinor's hopes, Barbara told the sick girl's story, the old crone listening with greedy interest kindling her sunken

"And do ye believe it?" she scoffed. "Do you believe all this grand story, ye young fool?"

'No," answered Barbara, "I don't —I don't believe that anything good or lucky ever happens. But she does. or lucky evernappens.

She believes her grandfather is going to forgive and forget all the terness in his hard old heart-that he is going to send for her and take irl he has never seen or care for all these years into her de mother's place in his home. That she is going among roses and trees everything beautiful forever believes it all." Barbara drew a long, resolute
"I am going to let her die breath

And with this declaration, against which even flerce old Granny Graeme felt there was no appeal, Barbara sped off to the nests in the hollow to find the fresh-laid eggs for Elinor's

All through the afternoon she coddled and watched and scolded by turn, for Elinor had grown restless and nervous as the rainbow of hope darkened in the shadow creeping slowly but surely on. It was Bar-bara who built up the airy dream

castles now.
"If you are going to give up like this you won't have the strength to travel when your letter comes—as it may any minute. It's nearly a thousand miles from here to Rose. crofte, you know; we measured it on the railroad map last week. But you will go in a parlor car, of course, and may be some of your folks will meet you half way. And it will be almost summer time there, I suppose, and

you can just live out doors."
"Oh, yes, yes, I will." The sick girl caught feverishly at these shining hopes. "I will stay out under the big oaks. And the roses will soon be in bloom, and the honeysuckle. Papa

"And they will have horses," tinued Barbara, "and you can ride and drive whenever you please. believe I would rather sail, said Elinor; "just drift down the beautiful shining river, Bobby. It would seem so much easier."

Would it?" asked Barbara 'Well, I'm not much on drifting. I'd rather ride ride fast and hard on galloping horse that could go like the wind. But you can take your choice. Thats the lot of rich people; they can drive or drift just as they

"And dress as they please," added Elinor, roused to interest again "Bobby, when, I go to Rosecroft I don't think I'll ever wear anything but white. I'm so tired of dull, dingy clothes. Of course I can't put on colors yet because I am in mourning for poor papa, but I can wear white, soft, cloudy dresses and pretty white ribbons. And flowers! oh, I will always have flowers—big bunches of them on my breast or in my belt. Oh, if the let ter would only come! Sometimes I feel as if I must get up and go anyhow. I have the money, you know. Just go and tell grandfather who l am and say to him, 'I have come home.' But papa would not hear of that. He told me I must wait-wait until I heard from them-wait until they called me back to my mother's home. And they will, they will! Don't you think they will, Bobby?" asked the trembling voice wistfully.
"Of course they will," said Barbara

lying without hesitation, like the remorseless little pagan she was. if you will promise to keep still and not worry, "I'll go down to the postoffice to see if the letter is there now.

And shaking up the pillow from which poor Elinor could scarcely lift her weary head, shading the lift her west window through which the sunset light was streaming in a golden flame, Barbara started off on her

It had only been three brief weeks since Elinor's coming, but the last triumph of retreating winter had bare arcades of the forest, over the breeze swept hills, spring was step-

ping softly, as yet a fair pale vestal uncrowned and unthroned. But her call was in the air, and all the mighty forces of the sun and soil and stream were gathering lovally to her standard. Beyond the stern zone of the pines, the oaks and the maples were in bud, the grass where the late snows had lingered the "burn" as Barbara's old Scotch grandfather had christened the little stream that bounded his eaped and foamed over the rocks.

But the "Resurrext" sounding through the waking woods found no echo in Barbara's heart. All was re volt. flerce, dumb, despairing revolt against the law to which all human ity must bow-the law of sorrow suffering, death. Elinor was dying and battle for her as Barbara might with all the flerce energy that the sick girl's belplessness had wakened there was no hope. And for pagan Barbara there was no light in the darkness, no star in the night. Death was only shroud, coffin, grave, the black hideous end of all to which young life clings. The awful horror of it was upon her as she sped over the springing grass and under the budding trees, past the brown fields upturned for the spring planting, by the Dutch gardener's, where rows of white hyacinths and Annunciation lilies were in hothouse bloom to the quarries that gashed the mountain-side with black clefts and yawning chasms, and crushed all green growing things under mighty heaps and stretches of broken stone

Barbara had always hated the quarries since they were opened in the mountains six years before, bringing drill and blast and harsh discord where all had been sweet stillness and peace. But the works had grown with every year. A score or more of little cabins dotted the rocks, there was the quarry store, with its post-office, the Union Hall, a rough, board building used for all public purposes, and where the "preaching" or three day's mission to the quarry hands was being held now. It was after 6 o'clock and the store, to Barbara's great satisfaction, vas quite deserted.

Only Daffy Mills, the sandy-haired manager, stood behind the counter measuring a quart of molasses for little Fritzie Worn, the Dutch gardener's twelve year old boy.

"Oh, back again, are ye?" greete Daffy, as Barbara entered in breath-less haste. "Well, it's no good

there ain't no letter come."

"Is the last mail in?" asked Ba bara, sinking down on an upturned box near the door.
"Yes," answered Daffy, "half an

hour ago. You're drefful anxious about that letter, seems to me, Wessel. What is it to you?" "None of your business," answered Barbara, sharply. "And don't call me by that horrid name, Daffy Mills.

"Miss-Miss-Miss Graeme," stam mered the young Fritzie, taking warning by this reproof, "you ain't a wanting to sell that crow of your's yet, are you?"

No, I ain't," said Barbara ckly. "I've told you a dozen quickly. times, haven't I ?" "I'll give you \$2 for him now," said Fritzie. "Father says he knows

how to split his tongue and make him talk almost like a parrot." "You can't have him if you were to pay me \$20," said Barbara, who was in no mood for either friendly

or business conversation this even ing. "Split the bird's tongue, you cruel little wretch! Not for your It wouldn't hurt him much

father says," continued the stolid Fritzie. "And I guess he'd like to Fritzie. "And I guess he'd l talk. I would if I was a crow. "Well, you can't have him, so that ends it," said Barbara' impatiently.

"Give me a pound of rice, Daffy Mills, and I'll go."

"Oh, don't be in a hurry," said Daffy. "If you will wait until Jake Brown comes back from the preach-

I'll take you home.' ing I don't want you." said Barbara

bluntly. 'And all-fired good preaching it is," continued the unabashed Daffy "I do like to hear it myself, but somebody has to keep store, so I let Jake go because he's a Papist on his mother's side, while our folks has allus been Baptist straight through I've allus heard these here Pope's priests preached in Latin, but this one gives ve plain English hard and tertainin' too," continued Daffy as he weighed out Barbara's rice. been most everywhere, the boys say, among the Injuns and Chinooks and cannibals. Was shut up in a cage with a wooden collar around his neck for three months in some of these heathen lands. And though there ain't much shouting or praying or mourning going on, he's a hauling the boys in hand over fist. There was a good fifty of them stay ed up there professing or confessing with him half of last night. I tell you the Sperrit is a stirring over this here place, sure. Why, Micky Blake come over this morning and give me 68 cents he had sneaked from the till four months ago. I tell you, when religion hits you like that it's a-sticking in. This here Father Lane is a winner, you bet. And he don't stop for nothing, either. Why, Jake says when he heard that To: Dealey's old bedridden mother was a crying and praying to see him he got on a horse and rode the good ten miles to Durham so the poor old critter could die in peace.'

'And did she?" asked Barbar who had been listening to this narbreathless interest Did he help her to die in-in

Well, she ain't-so to say-dead yet," answered Daffy. "But it's 'most as good as if she was. For Tom said there was no living with the old woman, she had got that crooked and cross and cantankerous, and since the priest has been to se her she has quieted down peaceful

The girl at our house is-is dying," said Barbara. "Do you think he would go and—and help

Daffy hesitated. The Road House, with its shadow, its blight, it flerceeyed, sharp tongued old chatelaine was not a place to invite venture, even from a missionary who had braved cage and cangue-

"She is his sort," continued Bar-bara, eagerly. "I mean she is a Catholic, or a Papist, or whatever you call them. And she said if she were very sick she would want a priest to come and help her to die." The speaker's voice trembled over the word as Daffy never had heard it tremble before. "And—and she is -dving now."

"Did the doctor say so?" asked Daffy.

"Yes-just as much. He said he ouldn't do any good. And perhaps " Barbara was still young enough to catch at any whisper of hopeperhaps this preacher might-

"He might." assented Daffy, who found this new tone of appeal in the sharp-voiced Weasel most attractive. 'Twouldn.t do any harm to ask him, anyhow. The preaching will be over in about half an hour now. He gives it to them short and often, which is the right ticket round here. The boys wouldn't stand for a protracted meeting like the Methodys Takes too much provender," added Daffy sagely. "Why, after them there circuit riders had spent a good two weeks a watching with the mourners, there wasn't a cooking chicken for a mile down the Cut. So you wait, Weasel—I mean Miss Barbara, and I'll walk home with you if you'll let me." Daffy was leaning over the counter now, his keen but honest blue eyes fixed on the girl, who, with her faded sunbonnet on her lap, sat staring moodily out of the open door. "What are you so down in the mouth about this ere boarder of yours for anyhow?" he asked. "She ain't anything to you."

"No, she isn't," was the bitter newer. "You needn't tell me that,

answer. "You needn't tell me that, Daffy Mills. There is nobody in the world anything to me."

"There is somebody who would like to be, though," said Daffy eagerly." "I don't know why you are so mean to me, Weas—I mean when leare for Miss Barbara, when—when I care for you so much. Durned if I can tell why it is, but my heart begins to pita-a-put whenever I see you coming. And just to have you setting there on that old soap box does me more good than taking in a five dollar

The sharp answer, that was as natural to Barbara as the prickle to the rose, died on her lips. In the chill new shadow deeping around her the light in Daffy's honest eyes seemed a gleam from some far off

sun, to which all young life turns.
"You are such—such a fool, Daffy," she said in a tone that softened the

rude words strangely.
"I guess I am, Weasel—there, I've said it again—but it's the name I've always known you by since the first day you came, a little white, cold, sharp-eyed kid to the store for a bar of soap. I gave you a sugar-topped bun, for I thought—I thought you looked sort of hungry, and you flung

'Yes," answered Barbara. wasn't a beggar—and I told you so."
"You did," said Daffy, with a chuckle. "Seems as if that ere sperrit and pluck of yours took me then and there, Weasel. For I had heard things, you know," Daffy spoke hesitatingly, as if he felt he were on dangerous ground, "and knew it was pretty tough on a pale, lonely little critter up at the Road House. Lord, you don't know how I used to long, those days, to take you in here behind the counter and give you a good warm feed. And that ar feeling has been a growing and growing on me, Weasel, till now—now—" Daffy drew a long breath as if he needed stronger voice-"now there's nothing on God's to work for and care for; and keep safe and warm and comfortable all your life. And I can do it. too. got \$2,000 saved, and going to put every cent in a machine 'vs been studying out here behind the counter of nights, a machine, for grinding stone. I'll be able to take care of you fine. You shan't stay around here, neither. I'll put you in a pretty house, all new bright and shining, where you will bloom like a rose."
"No, I wouldn't," answered Barbara,

and the cold gray eyes she lifted to Daffy had no answering light in them. I would be all thorns.'

"I'd risk it, by Ginger, I'd risk it," said Daffy, bringing his hand down with a great thump on the counter. "Thorn or rose, you are the only girl in the world for me. And it you'll say the word-"Weasel, if you only say the word-"

"What word?" she interrupted him with her little hard laugh. "That I will marry you, Daffy Mills, marry kept clothed and fed and you, to be warm? No, I won't," she said, firing up into sudden wrath. "I'll never marry any one for that. I'd rather starve, and freeze, and die. And—and —"she stopped suddenly as she caught the look

you mean all right, but marry you-I'd rather die, I tell you, I'd rather rather die, I tell you, I'd die! There!" She started to her feet and flung her faded sunbonnet on her head. "The preaching is over. I am going to ask the priest to come her head. with me to the Road House right now.'

TO BE CONTINUED

JOE'S VIOLIN

BY F. STANGE KOLLE, M. D.

Joe was poor. His father and mother had both died, leaving him alone in this great world to earn a living as best he could. Luckily his father had taught him a little about printing, so that he managed to earn enough to support himself by clean ing type and ink rollers and running errands for the printer who employed him.

Each week he gave up his wages to the lady with whom he boarded, keeping little for himself. This he would save for clothes and, once in a very great while, a book.

One day he met an old fiddler on the street. It was cold and his hands were blue and stiff, and yet the sweet, sweet music came from the instrument he knew so well how to play. For hours he had been in the one spot playing tune after tune, but everyone passed him by, too busy to listen, too cold to stand still. Joe's kind heart went

out to this poor, gray haired man. In an instant he stood by his side listening to music that seemed to sound like his mother's dear voice far, far up above.
In his pocket he had 12 cents. If

he could get 13 more he could buy the book for which he had long wished. His little ink-stained hand had turned the coppers over and over. The longer he waited, the sweeter grew the music. At last he pulled out the hand and dropped all the money into the trembling hand of the old musician. Merrily it clinked and fingled as the thin, cold

said Joe, crowding his hands deeper into his empty pockets and hurrying

"Home! Home!" he heard the old man sigh, as he disappeared in the crowd on the street. Land night his little attic room seemed brighter and warmer to Joe and his poor little treasures were worth their weight in gold. Often he thought of the street musician, wondering ing what had become of him. All night the soft, plaintive song of the violin rang in his ears, at last lulling

nim off to sleep and dream.

The next day he met the fiddler again. His music seemed even sweeter than before. The old man recognized los at once and thanked him nized Joe at once and thanked him again for his kind offering. Day Her day the boy managed to meet him until they became friends. Each story to tell, which made them like each other all the

Soon Joe changed his attic quarters and took a room with his musical friend so that if, in the cold winter days. his playing earned him little money he would be cared for in the warm, though bare little home. During the long winter evenings they would read together or Joe would practice on the violin, for the old man was

After a while he could play very well indeed, and his friend saw bright prospects for the lad. Night after night he played, first carefully, then more freely, until finally the san sweet notes, that he loved to hear so well, came from the chords of the old violin, as he drew the bow to and

People passing by would stop to listen when Joe played, wondering at the delicate melody so much like the human voice. Every little while the voice of the teacher could be heard softer and softer and finally die out like a sweet, low breeze of song.

A whole year passed and winter had come again. Joe was still prac-ticing at night, while the old man sat by and listened and smiled. the day the boy set type and at night his time was still spent with his aged friend who came out to play in the streets if the weather would

On Saturdey night each placed his earnings in the same box and out of this all their expenses were paid. Joe luckily, by hard work, had added to his salary, while the fiddler received less, for his fingers grew so stiff at times, that he could not play But Joe always cheered him by saying :

See, I can earn enough for both of us, and by and by I shall play well enough to earn extra money at night and then you need not go out to play at all."

Already the neighbors were talk ing of the boy's genius. Soon he would try his first night at playing. Proudly the old man guided him in his earnest efforts, but, alas, his own fingers were unable to perform the same delicate work any more, and he grew saddened when thinking of the ooy's burden in supporting him.

One day he went out as usual to play. It was cold, blustery, April weather. The streets were wet and slippery and people were glad to stay indoors. Nevertheless the old man played on and on, now getting a penny, and now an odd nickel, until at last tired and trembling, he sank down on a step near by.

Thus Joe found him after a long

search and carefully led him back to heir little home. There was tea all ready and a warm blaze in the little stove in the corner.

You have been very very kind to me for many weary days," softly beautiful by the corrosive whispered the poor man, "and Joe, a purely pagan philosophy. I have helped very little.'

"Never mind it," cried the boy anxiously, for he had never before seen his friend so weak. " You have repaid me a thousand times by teaching me to play and to-morrow night I shall go out and show you how well you have fulfilled your

your task.' Ah, 'tis little I did," went on the other, slowly, "for the music was in your heart. All I did was to bring it out to gladden others as you have gladdened me. Now play to me a few of the old, old tunes and I'll go to sleep."

Saddened Joe played—played as never before, while the old man listened and smiled and finally fell asleep. It was past midnight when Joe laid the violin down gently and slipped into bed. The music still rang in his ears as on the very night he had met his friend for the first time, and, half awake, he dreamed on into sound slumber.

Once he awoke. His friend was muttering softly in his sleep. "Joe," he said. "Yes," whispered the boy. he said. "Yes," whispered the boy.
"Keep it and prize it as I have for all my life and it will bring you many a glad day. It's all I have to give you—but you gave me all and now it is my turn."

Then the voice was still and when Joe awoke the next morning the voice of his friend was silent for ever. He knew now what the old man had meant and carefully put

the old violin away.

The next day he took out the violin and carried it to work with him, for fear something might hap-pen to the gift of his old friend. The printer saw this and wondered why

clinked and jingled as the thin, cold hand dropped it one by one into a ragged pocket.

A happy smile lighted up the fiddler's face. "Ah, kind boy," he sighed, "you are the first to pity me this cold day. My heart was low and I felt like giving up playing, but now I have enough to do me."

"I am very glad, sir. You'd better get a cup of hot coffee, sir, and go home, for it's too cold to stay here,"

printer saw this and wondered why the boy brought it to and from work each day, but Joe never said a word and the world is no longer a mere difference in doctrines and dogmas.

It is a difference in doctrines and dogmas.

It is a difference in doctrines and dogmas.

It is a difference in doctrines and dogmas.

The very fundamentals of Christian Revelation—a violent departure from the age old interpretation, and a flat denial of its supernatural message.

All America is asking to day why the boy brought it to and from work and the world is no longer a mere difference in doctrines and dogmas.

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It is a difference winch involves and the very fundamentals of Christian Revelation—a violent departure from the age old interpretation, and a flat denial of its supernatural message.

All America is asking to day why and the printer's boy and begged him to show them the instrument which he guard-the churches are empty. The answer is easy. The churches are empty of congregations because the creed have been emptied of their

minutes flew by and the men forgot their work. The printer came in, surprised to see his machinery lying still, and was about to scold his men when the soft music fell on his own

He approached cautiously, in order not to disturb the player and listen-ers. Softer and sadder the music grew, now gay for a moment, now low, now trembling, now like a storm. His heart went out to the delicate boy whom he had rushed about the heavy presses and type cases and he , and thus his men found him.

From that day on Joe became re-nowned. He had to give up his work at the shops, so great was the demand people to hear him play bright days followed. He of the Happy, the idol of his many friends Riches soon surrounded him, but each night he would steal away all alone, unpack the old violin and play softly to himself the first sweet, simple tunes he had listened to on that cold, dreary day when he gave his last penny to the old fiddler

GEMS OF CATHOLIC THOUGHT

FROM ADDRESS OF DR. MAC-MANUS ON OCCASION OF JUBILEE CELEBRATION OF BISHOP SCREMBS OF TOLEDO

I proclaim for you our pride in he possesses at this moment, in re-he fact that we have held fast to gard to the affairs of earth life. the faith as it was given to us by the Son of God nearly two thousand years ago; and the deep sense of un-worthiness which we experience in

that precious possession.

I ask you to join with me in the heartfelt declaration that there is nothing we prize above and beyond

that splendid heritage.

And I will add to that declaration my own thought, that no one of us can come to maturity and pass through the illusions and disapp ments of life, without arriving at the profound but simple conclusion that there is nothing worth while under the heavens but the Church of Jesus Christ.

That is, indeed, the lesson of life my friends-that all else shall fail. and all else does fail, but that peace and consolation of the sanc-

It may seem a strange thing to say in such a presence as this, but it has often seemed to me that one of the reasons why we Catholics are so frequently and so sadly remiss, is that we know so well that that peace does wait for us in the hush and the silence of the sanctuary.

It is so easy, we think, to turn and find solace, that we will tarry awhile to set himself down as a reactionary in the glamor and glare of the outside world. But when the world had bruised

and beaten us: when we have been seared and striped with sin: when our ambitions have proved abortive: wounded by, and when we have been for, the things we love: when the hollowness, and the sham, and the mockery, of modern life are intruded upon us at every turn, and in every human relation—then, if God be willing, we come creeping back, satisfied to the nethermost depths of our soul, that there is nothing worth while under the heavens but the Catholic Church.

And it is well in these dangerous days that we should not loose our hold upon that thought—which is for all time and for all eternity-by so nuch as a single second. There is nothing beautiful in the

world and outside the Catholic Church that is not being made less peautiful by the corrosive action of

So still and silent is the crash and collapse of creeds which once were Catholic, that the sociologist seeking a cure for the ills of society is not even conscious that the ruins of re

ligion are falling all about him. The walls and ramparts of doctrine and dogma make no sound when they fall beneath the battering rams of destructive doubt, and change and infidelity.

But a groan goes up to God from the stricken souls whose spiritual life is crushed and buried beneath the debris of the social structure. Men and women and children, who

walk the streets to night in the full flush of life, are dead and dving as they walk, because the bread of life has been withdrawn from them, which is the breath of life.

Society is paralyzed and stricken while it seems to vibrate with health and vigor and excess of life-para lyzed in its moral functions, and stricken in its spiritual capacities. All things that are beautiful are

being made less beautiful—the babe murdered in its mother's womb in wanton defiance of the dictum of by lack of what the world called ad-God; the child-mind poisoned by the vantage. They were truly better withdrawal of religious direction; the home transformed into an anteroom of hell by the horror of di-If there is a single human relation

which is not endangered to day as the result of insidious innovation cannot recall it. If there is a single Christian virtue

which has not been given a new name and a new meaning, I am not aware of it.

The difference between the Church

and the world is no longer a mere

contents. And the creeds have been emptied of their contents in pursu-ance of the principle that every man has the right to make his own heaven

and his own hell. Not being sure of a heaven here after, he is busily engaged in trying to make one here on earth. In pursuance of that amiable purpose, he has made unto himself a graven

image, and its name is Man. Supernatural graces he has rejected in favor of a fearful and wonder-

ful thing called progress.

This theory of progress, as nearly as I can interpret it, implies that each of us contains within himself a set of tools whose names we do not yet know, and whose use we have still to discover.

By the use of these nameless, and

as yet useless, tools, each of us is to make of himself a nobler and a better

In other words, modern man has undertaken once more the difficult and heroic task of lifting himself by his own boot-straps.

And in order to keep up his cour-

age, and distract attention from the fact that he is making a frightful botch of the whole business, he stops every now and then and crows lustily over the achievements of the

There has never been a period in the history of Christian peoples in which the average man possessed as much miscellaneous information as

And there has never been a period in which so many men were cursed with so much misinformation concerning the nature and destiny of

If happiness came from the mere ownership of things, or the gathering of information, or facility in noving about, or in harnessing the forces of nature, this age of ours should be a veritable millennium of But the first man you meet who

has lost his spiritual way, who is seeking life's all-in all in the things of the flesh and the intellect, will give you an unfailing index to the dryness and misery of the age.

Modern thought concerning the

nature and destiny of man has resolved itself into a huge surrender of certitudes, convictions and opin If there is any one thing a man must not have, nowadays, if he would

retain his respectability, it is a sound conviction in regard to whence he came and whither he is going, and how he is to get there.

To have a definite idea of his des tination and of the ways and means by which he may arrive thereat, is

and a dangerous citizen.
Vagueness with regard to the here after has actually become the grand central virtue of the age.

The world looks askance at the man with a definite philosophy of life and whispers sadly that he narrow. To speak coherently of the soul in the presence of ladies and gentle men is the unforgivable social and

we must lapse into gentle imbecility, and gorgeous generalizations. It is precisely those among us who are vague to the point of idiocy whom we hail as our boldest thinkers and

civic sin. To win frantic applause

our most indomitable souls. By some strange torture of reason and logic the world rejects the Christian Revelation as an impracti cal idealism, and then receives with cheers a substitute philosophy which fairly wallows in indecision and in-

coherence. In modern parlance the man who is utterly at sea is "broad' "liberal" and "sane," even though he maunder on with the inconse

quence of a lunatic. Whereas the luckless wight who is quite clearly convinced that man is born in Original Sin, dies, and goes either to heaven or hell; that God created the world, and that Jesus Christ was His own Divine Son-the unfortunate who holds to these truths and stands ready to defend them-that poor man is dwelling in the depths of intellectual darkness This state of affairs would be bad enough if its blighting influence fell

pleased to call intellectual. But the same vile habit of loose thinking and loose talking has descended upon the proletariat and the apostles thereof. The intellectual can go insane and

only upon the class which we are

the world be none the worse off. But when the average man goes insanesociety as a whole begins to gibber and make faces.

Time was when the peasantry of

the whole world was saved from the sins of their so called social betters and simpler and purer and wiser as a mass than the mass above which hastened to misuse the new learning. But there is no such thing as a simple peasantry nowadays.

And I am afraid of that specious

sophistication which goes hand in hand with sin-which means that I am afraid of a Godless education, of a poisonous press, and a low, corrupting drama, and a lying literature. It is the wholesomeness of the

common man that commonly saves society. As long as he holds fast to his duty as a father and brother, and son; as long as marriage is to him a sacrament; and home a holy place; there is hope, even though the entire rotten structure up above go to pieces. He may be dull, and still be sane—slow, and still superlatively good. But when he too goes mad, and seizes upon destructive social formulas—the cataclysm is just around the corner. Now it is pre

cisely this simple, wholesome man of the people who is being seduced and

led away from Christianity to-day.

It is precisely the old, simple Christian relations of man to man which are being attacked and overwhich are being attacked and over-turned in this modern saturnalia of unbelief. And again it is precisely these relations which are sanctifled and made holy and beautiful by the Catholic Church. The Church touches nothing that it does not illumine. It intervenes in no human activity or association, without bettering the individual and the race For every qualm or question that arises, from the cradle to the grave, it has the answer of the Son of God. It is exquisitely ideal, and superbly practical. It is the only definite reply in a world deafened by a chorus doubts and denials. - Catholic

THE WISDOM OF GOD IN BRINGING GOOD OUT OF EVIL

A man inexperienced in war would be puzzled by the orders issued by the general, and would not be able to understand how they all could tend to insure victory. We shall under-stand God's ways in heaven but we cannot understand them here. A child saw how the thorns tore away little pieces from the fleece of a sheep and wanted to remove the thorns Presently the child saw how the singing birds collected the bits of wool to make their nests, and no longer wished to remove the thorns.

The wisdom of God is displayed in

making use of the most unlikely means for His own honor. St. Paul says: "The weak things of this world God has chosen to confound the strong." God chose the small and despised land of Palestine as the cradle of Christianity; He chose a poor maiden to be the Mother of God, and a poor carpenter to be His foster father. He chose poor, ignorant fishermen to preach Gospel and spread it over all the earth. He often uses the most im-probable means in helping His friends. St. Felix of Nola, when flying from his persecutors, took refuge in a hole in a rock. A spider come and spun its web at the mouth of the cave, and his pursuers, on seeing this, con-cluded that he could not be inside. It is God's law that all works done for God should meet with difficulties and hindrances. "A work that begins with brilliant promise," says St. Philip Neri, "has not God for its author and protector."

The wisdom of God shows itself in directing the course of the world to

carry out His purposes:
All things in the world have a mutual relation to one another. If a man removes or displaces a single wheel in a watch, the watch stops so if anything were altered in the arrangement of the world, all things would be confused; for example, without the birds the insects would soon destroy all vegetation. animals that serve us for food in-crease rapidly, while the beasts of prey breed but slowly. Nothing in the world is useless; the alterations of sunshine and rain, summer and winter, day and night, all serve some useful end. How useful is the un-even distribution of wealth, of the talents of men, etc. The smallest insect has its usefulness in the world; the butterfly going from flower to flower, carries with it the fertilizing Even the destructive agencies in the world, storms, earthquakes and floods, serve God's purpose and are intended by Him to help men to

A PROSELYTIZING

FIVE PROTESTANT DENOMINA TIONS WILL TRY TO EVAN-GELIZE MEXICO THROUGH EDUCATION

The Protestant denominations are not slow to take advantage of the situation in Mexico, which has, since the inception of the Revolution, taken a change for the worse as far as that Church is concerned, says a Press Bulletin of the Central-Verein. In the State of Saltillo, in Chihauhua in Nuevo Leon, and in others the Church has been persecuted, the priests and religious orders have been either driven out or made to feel the hatred of the revolutionaries. Villa has declared that he will drive the last priest from the country, and he and his colleagues have promptly set about putting the threat into

practice.

While the Catholic clergy are thus seriously handicapped, the performance of their duties, being even made utterly impossible, five Protestant denominations have determined to avail themselves of the disadvantage in which the Catholic clergy is placed. Announcement was recently made that the Methodists, Baptists, Presbyterians, Congregationalists, and the Church of the Disciples have formed an alliance to carry on edu-cational and missionary work in Mexico. A comprehensive program. informed, has been outlined, and preliminary arrangements for its execution have been completed.
According to the Indianapolis Sun, it is part of this program, and the most important part, to establish at least two hundred elementary schools, a High school for each sex in each missionary district, and a central university, and to provide teachers for these schools and for Sunday schools

The Indianapolis Sun gives it as its opinion that this arrangement

will confer upon Mexico "what it needs most — education." "Afte all," we read, "Mexico to-day doubt less stands in greater need of enlight ened education than of artything else even religion." The enterprise is lauded because it proposes to give education first and evangalization last, and at that, evangelization without creed. Of course, the school will be the forerunner of the Church. The enterprise means simply that proselytizing will be conducted under the guise of education, with the aid of those who are using every means at their command to fetter or the Catholic Church, and have robbed the churches and institutions as often as an opportunity presented itself. Villa's declaration that he proposes to govern the Church in Chihuahua himself proves anew the animus of the revolutionary elements towards the Church by which these sects are profiting.

The entire plan savors greatly of bitter religious bias and embodies an accusation against the Catholic Church, which has for the past four centuries labored, to the extent of her means and the liberty granted her by successive governments, for the education and the religious adrancement of the people of Mexico.

In view of the insinuation that the

Church has been backward in advanc ing the cause of education in Mexico it may be well to recall that the first books printed in the New World were not printed by the descendants of the Pilgrim Fathers in New England, but by Catholics in Mexico City. That the first university in the New World was the Catholic University at Mexico City, which was spoken very highly of by the noted traveler, Alexander von Humboldt, as late asonehundred year ago, when many now famous American schools were still in their infancy. That there are at present numerous good schools in Mexico, number far greater than that which the united denominations propose to open. The statistics furnished by the Catholic Directory, however in-adequate, show that there are 50 seminaries and colleges, 81 academ ies and 841 schools in 20 Mexicar dioceses selected at random out of the total of 30. And this list does not include the orphan asylums, etc. in which children are taught. It would be only fair if the self called saviours of Mexico were to recognize the labors of the Church for the edu cation of the people, and if the press would realize and emphasize that the allied denominations, even if they should attain any success worthy of the name - which may well be doubted-will by no means be the pioneers of education in "benighted Mexico,—St. Paul Bulletin.

PROTESTANTS AND THE BIBLE

The Bible is God's own book. Many Protestants, even at the present day, use these words. Few of them can give any explanation of their meaning; fewer still any proof of their truth.

Among the Protestants who wish to be regarded as peculiarly enlightened and modern the view is that the Bible is about on a par with the so called sacred books of the Hindus and of the Chinese. They gracious

ly agree with the Bible where the Bible is fortunate and lucky enough to agree with them; in other cases they just shrug their shoulders and say they know a thing or two more than the people that burned old women in Salem. Even in this class there is a good deal of follow-the leader, and go with the fashion and the fad of the passing hour. The small number who attempt the difficult task of exhaustive Biblical study wind up far away from the dogmas of the narrow little sect they started from.

As to reasons for believing that the

Bible has God for its author, practically they amount to this, that Sun-day school and minister and, perhaps, parents said so. There is scarcely a Protestant alive who found out by independent, personal investigation that the Bible is the Book of God. They all believe it on tradition, and mere human tradition too. They expressly deny that tradition has any value in matters of Faith, that to attribute any such value to it is mere popery. But the inspiration of the Bible is surely a matter of faith. Hence they believe in the Bible without rational ground for their belief. To be sure, the teacher, or the parent, or the minister will point out texts in the Bible itself and say that these texts show that the Bible is in spired. But belief is already gained. implanted in the mind and based on parental or other authority before the proofs are sought; and indeed the proofs are believed in just because parents or teachers say they ought to be believed in. Afterwards when the pupil grows up, he may investigate the matter for himself : in nine cases out of ten he lees his be-lief in the dogma of Protestant tra-dition, and either substitutes for it the coherent and rational doctrine of the Church, or becomes just one more up to date Protestant.

A large number of Protestants see no use in the Bible except as a source of texts to be twisted in missiles against the Church. This suits their temperament when the periodi-cal attack of hereditary anti Catholic mania seizes them. In cooler moments they may reflect and see that in their attacks on the Church they are playing the game of the in-fidel and the atheist; for every word they say against the Church, when traced to its source and its principle, is found to be an attack on all religion and a blasphemy against Almighty God.

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There is still another class of Proseriously for their own personal edification. They do not go out of their way to slander Catholics; they try to give Catholics credit for their good qualities. They are living upon the tradition of Catholic Faith which heresy could not quite blot out, even in Protestant countries. They never realize that their belief in the Bible uch as it is, is traceable originally to the Catholic Church. When the do realize this, their trial begins for that realization is nothing less than a special call from God, bidding them return to the home whence rebel heresiarchs persuaded or compelled their fathers to go forth Many are receiving this grace. Catholics should help them by prayer, by sympathy, by clearing up their difficulties, by giving such an exhibition of Catholic principles in action as may remove the last of their pre judices. For they are not far from the Kingdom of God; and it is a privilege to be enabled to assist them in taking the last steps into it .- St.

A SPLENDID GIFT

Paul Bulletin.

"When Bishop Alerding, of Fort Wayne, Indiana, was in New York on his way to Rome," says the Missionary, "he paid a visit to Elbert H. Gary, chairman of the board of directors of the United States Steel Corporation, and discussed with him the social and other conditions of the vast number of Catholic immigrants employed in the company's mills in the city which bears his name in Illinois, and which is in the Diocese of Fort Wayne. He explained that the only efficacious way to keep men good citizens and preserve them from the taint of Socialism was to establish special parishes for each of the nationalities in Gary, with pastors speaking their own language This, he assured Mr. Gary, he had already done, with the happy re-sults of which he himself must be aware. Mr. Gary expressed his gratitude for this good work done by the Bishop, and handed the latter a Alerding told the Pope of this gener ous act on the part of a non Catholic the Holy Father was greatly pleased, and ordered his Secretary of State, Cardinal Merry del Val, to have a special gold medal engraved on one side and Mr. Gary's name on the other, to be presented to him, towith an illuminated document gethe setting forth the reasons for it.

CATHOLIC LAWYERS AND DIVORCE

The question of divorce is pressing for some sort of a solution. Think. ing men realize that divorce is un doubtedly the greatest evil that afflicts the social body in this country, for it strikes at the very foundation of our existence and stability as a nation. Many attempts have been success. The number of divorces is increasing year by year. Our legislation on this question is a disgrace to a civilized country. Its purpose seems to be to facilitate the sunder-

ing of the marriage tie. The Catholic Church is recognized as the one great bulwark against this ever-menacing danger. Every Cath-olic is, or, at least, ought to be, a valiant soldier in enforcing the teach ing of the Church and defending her position against the assaults made upon it by her enemies. Among them no class of men can do more to make the Church's teaching on divorce prevail, than Catholic law-yers who are not infrequently solici-ted to procure a severance of the marriage bond. Catholic lawyers should never forget that the Church is unalterably opposed to divorce and that she never allows the complete rupture of the conjugal tie. They should, therefore, do everything in their power to uphold her hands in such an important matter. There are cases, of course, where, for good and sufficient reasons, the Church permits a separation to the extent of allowing married persons to live apart from each other; but in such cases she never grants to either party an authorization to remarry. The civil law, often for very little

cause allows divorce and re-marriage Now an academic question may be raised as to how far a Catholic attorney, leaving aside the religious aspect of the question, may argue for a literal interpretation or construction of the law when it gives the right of divorce to a married couple determined to secure it even though

attorney in conscience seek divorce cases or help by argument or other inducement to secure a divorce. His duty is to advise the parties to keep out of the court. Nor may he handle divorce cases for his clients unless to state to them the exact provisions of the civil law bearing on the case. he is constrained to take the case to court, he must not seek by particular research or eloquent pleading to secure the divorce or amplify the scope of the civil law applicable to the case. He must confine himself entirely to an exact statement of the law and seek nothing more than a

literal construction of it. A Catholic judge who tries divorce case is in a position somewhat different from that of a Catholic lawyer who takes a case for a client. The judge's duty is merely to state law is and to apply it strictly to the case under consideration. A Catholic judge who does this in a conscientious manner never fails to set forth clearly the evils of divorce and to deplore its prevalence. Only in this way can Catholic judges and lawyers enforce the teaching of the Church in regard to divorce and throw the weight of their influence against this ever-increasing evil.-St. Paul Bulletin.

FRANCE

EFFECTS OF THE WAR The was has sobered the French cople and brought out some of the best elements of its character. Forgetting party lines, all Frenchmen are now united in a common cause Princes Charles and Louis de Bour-bon, and Louis Napoleon, prevented by a special law from serving in the French army, has begged the Ministe. of War to be permitted to enlist a privates. The country is quietly de termined and confident of succes The undercurrent of internal dissat isfaction and unrest, so widespread in 1870, is absent. In dealing with dermans stranded in the country the Government has shown extra ordinary consideration and reason ableness. Every facility has been given them to return home. French officials have cordially co operated with the American Ambassador who has been keenly vigilant and energetic in behalf of our own countrymen now in France. Frenchmen show they still possess the French virtue of self sacrifice. While their husbands and fathers are at the front, women are managing the Paris subway trains; owners have given over motor cars to the Govern ment and the "Cruesot Steel Works" has donated 26 complete batteries of 105 millimetre guns of a new type The batteriès had been ordered by a foreign Government, and the com pany is ready to pay indemnity for non execution of contracts to the ex-

most co an unexpected revival of religion Soldiers departing for the front crowd the confessionals. Thousands have had their marriages revalidated and blessed by the Church. Cardinal Amette was loudly cheered when, at the anniversary Mass, in the Madeleine, for the cuirassies of Reischoffer he addressed and saluted the tattered flags of the regiment.-America.

HILAIRE BELLOC ON THE WAR

"The root of the war," is discussed in a striking article in the current issue of T. P.'s Weekly by Mr. Hilaire Belloc, who asks the ques tion: Is it a war of detence against Prussian atheism? After premising that at the root of any human action when it is highly defined and deeply founded is religion, he concludes that at the root of this war lies the Prussian creed, which is Atheist. The fundamental characteristic of Atheism he defines, as not the form. al denial of a God, but the denial of or indifference to the divine effect in mankind, hunger and thirst after justice, pity, a sense of honor; when calculation if set first and a general sense of humanity second, when one depends on the blind sequences of certain known material causes as sole allies, when the normal im-pulses of mankind are regarded as direct impediments to the achieve ments of one's ends. In this sense Prussia has long been Atheist. There has long been a tendency to look lightly on the violation of neutral territory, but such thoughts have hardly taken growth in men's hearts save in Prussia. "And now," says Mr. Belloc, "we are about to see whether this denial of ultimate they have to go to another lawyer. sanctions, this anarchy or emptiness without entering upon this phase of the question, it may be said that in a circumstances may a Catholic of the war will be, not some strategi-

tion of right and wrong (I believe it to be not western, but eternal) can be defied." He then considers the policy that led up to the war, which many call calculated; and so many call calculated; and so regard the war as premeditated; but Mr. Belloc would rather call it "an attempt to do ill and yet shirk the consequences; rather the calling of a bluff than a challenge accepted." He considers that the threat of producing a universal war was deliber ately made by Austria at the instigation of Prussia, in the expectation that Russia would be too weak to reply. As to the result of the war, he declares that on it "the whole international future of Europe depends." If the aggressors are successful, the whole European conception of national rights has gone. If they are defeated we shall have a rather strictly regulated European commun-ity of nations, not highly armed, more numerous in its units, the smaller nations rehabilitated, and our decent populations at ease again. -The Tablet.

TRADE AND RELIGION Inordinate desire for wealth is

greater curse than wealth itself.

The former is by its very nature sin

ful, while the latter, though usually ruinous to the soul, becomes so by abuse only. There are many men fairly obsessed by lust for money. They dream of it, talk of it, sin for it. It is their life; it dominates them, rules their very action, closes their eyes to all that is noble and hurries them off to join Dives in a plea for a drop of water for their parched lips. Such men are beyond the influence of a warning. They are inhuman; the voice of man has no meaning for them. The click of gold awakens a response in their sordid souls. They can be left to their base passions and to the demons. Eter. nity alone can teach them a lesson. It will do so. There is another class of men not quite so hopeless as the former. A shred of self-respect is left in them. They have some hope of heaven ; some fear of hell. They are in a bad way though. They have succeeded in dividing their souls into two compartments, one for God, one for trade. On Sunday they open God's compartment. The result is a psalm and a hymn or two. At the fall of Sunday's sun that compartment is closed. The second is made ready for Monday morning. Trade and the demands of trade rule the soul. The religious man of yesterday becomes the canny buyer and seller of to day, who is not above practices indefensible in the forum of a true conscience. Many Catholics are numbered in this class. They, too, have learned the ways of worldly wisdom. They have caught some of the spirit of Mammon. Their week day practices are incon-sistent with their Sunday professions Some of them are not above turning a penny at the discomfort of Mother Church. They are doing the very thing that we condemn in our ene mies, selling anti-Catholic literature. Their defence is "trade," thirty pieces of silver. The retort is 'crime," another betrayal of Christ. Such men are in a parlous state. Their fate is in the balance. Their bowels may gush out, or they may be saved, yet so as by fire. Repentance may come in the end. They have a little faith left. Not much it is true, and their sense of honor and manliness is less than their faith. They are bowing before an idol. Before long they may be prostrate before it. Then they are lost. Dives will have new companions. The world will sneer and laugh a hollow laugh. Another soul is ruined.—America.

HUMOR IN COURT

Lawyers become expert in the con-

fusing of witnesses' testimony, but sometimes they are overmatched. When Greek meets Greek then comes the tug-of-war." It is not safe to try to rattle " a witness who is himself a lawyer, a doctor or a journalist with well-trained wits, ready for any emergency. A certain doctor had occasion, when only a beginner in the medical profession, to attend a trial as a witness. The opposing counsel in cross-examining the young doctor, made several sarcastic remarks, doubting the ability of so young a man to understand his business. The result proved the young physician to be as quick witted as the learned counsel. Do you know the symptoms of concussion of the brain?" "I do," re-plied the doctor. "Well," continued the attorney, "suppose my learned friend, Mr. Baging, and myself were to bang our heads together, should we get concussion of the brain?" "Your learned friend, Mr. Baging, might," retorted the doctor.

Sir Robert Finlay, Attorney General of England, was once engaged on a of warranty of a horse, the age of the animal being the chief matter in dispute. Sir Robert was examin-ing a hostler who had every appearance of rustic simplicity.
"Upon what authorty do you swear

to the age of the mare ?" Sir Robert asked.

"I am sure of it," was the reply. Half a dozen more questions failed to elicit from the witness any more specific answer.
"But how do you know it?" thun-

dered Sir Robert at last.

"I had it from the mare's own mouth," replied the hostler. One of the easiest ways for a lawyer to confuse a witness is to make him explain the meaning of a word. Few

cal, technical, or material test—but ing a young woman who had rather whether the native western conceptant impatient Western temper when

"'Shy?' Shy a book? What do you mean by that? Will you explain to the court what the word

shy' means?"
The girl leaned over the desk be neath the witness box, picked up a law book, and threw it so accurately and so forcibly at the lawyer that he had hard work to dodge it.

"I think the court now understands

the meaning of the word 'shy,' " said the judge, gravely. The girl was allowed to finish her testimony.

Next to a too sharp witness, the opposing lawyer dreads one suffici-ently simple-minded. For instance A horse from a livery stable die soon after being returned, and the person who hired it was sued for damages. The question turned largely upon the reputation of the defend

A witness was called—a long, lank stable boy. How does the defendant usually

ride ?"
"A-straddle, sir."

"No, no," said the lawyer, "I mean, does he usually walk, or trot or

gallop?"
"Well, said the witness, apparently searching in the depths of his memory for facts," when he rides a walkin' horse, he walks; when he rides a trottin' horse, he trots, and when he rides a gallopin' horse, he gallops

The lawyer was now angry. want to know at what pace the defendant usually goes-fast or slow. Well," said the witness, his company rides fast, he rides fast, and when his company rides slow, he rides slow."

" Now, I want to know, sir," the lawyer said, very much exasperated, and very stern, "how the defendant rides when he is alone."

"Well," said the witness, very slowly and more meditatively than ever, "when he was alone I warn't there, so I don't know '

A SOVEREIGN CHURCH

Pregnant are the words of Von Hartmann, author of the Philosophy of the Unconscious. Knowing Pro-testantism he says: "If there should really be a church which leads to salvation, no matter how, then at all events I will search for an immov able sovereign church, and will rather cling to the Rock of St. Peter than to any of the numberless Protestant sectarian churches."

The great positivist Harrison peaks of the Church as the most permanent form of Christianity, compared to which "all forms are or less perversions or transitional and morbid and sterile offshoots."

And, says Mathew Arnold speaking of divisions as alien to religion: "I persist in thinking that Catholicism has from this superiority, that is unity, a great future before it; that it will endure while all Protestant sects dissolve and disappear."—St.

SOME SHAKESPEAREAN EXPRESSIONS

Shakespeare's influence is shown

by the extent to which his phrases have become incorporated into our language. Among these are "bag and baggage," dead as a doornail,"
"hit or miss," "love is blind," selling
for a song," "wide world," "fast and
loose," "unconsidered trifles," "westward ho," "familiarity breeds contempt," patching up excuses," " misery makes strange bed fellows," " to boot," (in trade,) " short and long of it," "comb your head with a three legged stool," "dancing attendance," "getting even" (revenge,) "birds of a feather," "that's flat," "Greek to me" (unintelligible,) "packing a jury," "mother wit," "killed with kindness," "mum" (for silence,) "ill wind that blows no good," "wild-goose chase," "scare-crow," "row of pins" (as a mark of value,) "viva voce," give and take," "sold" (in the way of a joke,) "your cake is

The girl who playfully calls some

youth a "milksop" is also unconsciously quoting Shakespeare, even
"logger-head" is of the same origin,
"Extempore" is first found in
Shakespeare and so are "almanacs," Shakespeare is the first author that speaks of "the man in the moon," or mentions the potato or uses the term "eyesore" for annoyance.

The darkest shadows of life are those which a man makes himself when he stands in his own light.

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CONDON, SATURDAY, SEPT. 19, 1914

THE "PROPHECIES" OF ST. MALACHY

St. Malachy, whose family name was O'Morgair, was born in Armagh in 1094. After a long course of studies he was ordained priest in 1119. He was chosen Abbot of Bangor in 1123, a year later was consecrated Bishop of Connor, and in 1182 he was promoted to the primacy of Armagh. He died at Clairvaux in the arms of St. Bernard in 1148. St. Malachy was a great man, a great bishop, and a great saint; but here we are considering not St. Malachy's life and work, but the so called prophecies which have been attributed to him and have recently been freely quoted in connection with the Holy See.

It is hardly necessary to say that no such private revelations or prophecies, even when genuine and authentic, are matters of faith. If the writer had lived a life of heroic sanctity one may without superstition regard such revelations with pious belief provided they do not conflict with the teachings of God's Church. As indicated in Deuteronomy, xviii: 22, fulfilment is the only real test :

Thou shalt have this sign : Whatsoever that same prophet foretelleth in the name of the Lord, and it cometh not to pass : that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind: and therefore thou shalt not fear him."

The "prophecies" of St. Malachy concerning the popes are a series of nottoes which are supposed to indicate the occupants of the Holy See and nurnorting to be written before the election of Celestine II. in 1143. Arnold Wion, a Benedictine monk first published them at Venice in 1595, that is 447 years after St. Malachy's death. Wion himself thought that the alleged prophecy was a forgery only a few years old. Bearing in mind the intimate friendship between St. Malachy and the great St. Bernard and that the latter wrote a " Life of St. Malachy" without the remotest reference to the "prophecies," it is not surhistorian attached any weight to them. If they were written over four hundred years after their reputed author died, the fact would explain why the first 74 popes are clearly and unmistakably indicated; indeed up to 1590 the mottoes are simple plays or puns on papal Christian or family names. If written by St. Malachy three were strikingly fulfilled before the author's death; and a fourth before the death of St. Bernard. Yet St. Bernard makes no reference to them either in the Life of St. Malachy or in the funeral sermon which he preached over the remains of his dearly loved friend.

After their publication the mottoes are often far from being appropriate. "The interpreters," says the Marquis of Bute who studied the question seriously, "have been obliged to abandon many in despair, and in the case of many others their explanations are remarkable for ingenuity rather than force."

Pius II., 1458 1464, is indicated by the motto, De Capra et Albergo ; in English, from a she-goat and tavern. He had been secretary successively to Cardinals Capranico Albergo a tavern. Looking back-II. clearly enough by such a motto, which if written some centuries previously could not throw much light prophetic or otherwise on that pontificate. Again, Julius II., 1503-1513, also before the "prophecies" were written, or at least before they saw the light of day, is indicated by the astonishing device: Fructus

help. In the arms of Julius was an oak tree which in pagan mythology is sacred to Jupiter. Many consider that this is a clear indication that the writer was so steeped in the paganism of the early renaissance that he was not even aware of the impropriety of thus describing the Vicar of Christ whose arms he well knew bore an oak tree.

Coming to some of the popes after the publication of the prophecies :

Benedict XIV., 1740-1758, is "foretold" by the cryptic motto anmal rurale, a country beast. No explana tion seems to be offered. "The expression itself is so very odd as to convey the idea of a joke, in which respect it can hardly be said to stand

His immediate successor Clement XIII. is designated as Ursus Velox, a swift bear; no interpretation is attempted. Nor is any solution offered for Canis et Coluber, a dog and an adder, by which Leo XII., 1823 1829, is designated.

On the other hand, Pius VI., 1775 1799, Peregrinus Apostolicus, the Apostolic pilgrim, made a journey to Vienna in the early part of his reign; and towards its close was forcibly taken from Rome, first to Sienna then successively to Florence, Parma, Piacenza, Turin, Grenoble, and finally to Valence where he died. Pius VII., Aquila Rapax, an eagle carrying away, was carried away into France by Napoleon on whose arms was the Imperial eagle. Pius IX., Crux de cruce, a cross from a cross. Dr. Neale interpreted this as indicating the arms of the House of Savoy-gules a cross argent-a cross which was a heavy cross to Pius IX. Perhaps it is needless to recall the fact that it was the House of Savoy despoiled the Pope of the

papal states. Leo XIII., Lumen in coelo, a light in the sky, had on his arms an irradiated and flery star. Ignis Ardens, s burning fire, was the motto attributed to the zealous Pope just called to his reward.

The fitness of the last three mottoes following the instances of Pins VI., Pins VII., has had much to do in the present day with reviving the interest and half-belief in the prophecies." The present pontifiate is characterized by the words Religio depopulata which has been variously translated or mistrans-

Vance Thompson's article of three years ago has been reproduced in the ress. Though Thompson is a Proestant he was on many things wellinformed, on others easily misled by his unconscious Protestant bias, and on others again egregiously astray. However, that is another story. He closes his article thus:

"A melancholy heritage; St. Malachy foresaw it; the next pontiff (if that prophecy be true) will be the Pope of a depopulated church—the high priest of an empty tabernacle."

As we have seen it is altogether

improbable that St. Malachy had anything whatever to do with the "pro phecies" attributed to him. whether the writer was an impudent take from it the signification given all likely that such was intended by gigantic struggle. the writer. "Religion" even in English was ordinarily used in the middle ages to denote the monastic "Religious persons" meant life. monks and nuns. Dispensation from his religion " meant release from monastic vows, or permission to travel and study which otherwise would be incompatible with such vows. "In religion," and "religious" are still commonly used by Catholics in this sense. But in the middle ages the context alone distinguished "religion" in the sense of monasticism from the ordinary meaning of the term. The Marquis of Bute, therefore, Englishes Religio depopulata as "monasticism plundered." which in all probability is the correct rendering of the Latin of the medieval writer.

It matters very little in any case. Bute thus summarizes the conclusions of his study of the question :

"The case may be summed up Albergati : Capra, a she-goat, and thus : These so-called predictions are utterly destitute of any support wards the writer could indicate Pius from external evidence; on the contrary, every external circumstance is strongly against them, beginning with the silence of Bernard of Clairvaux. The internal evidence is also very heavily against them in almost every conceivable way, with two exceptions — viz., their apparently striking fulfilment in some recent cases, and, in the eyes of one school, Jovis juvabit, the fruit of Jove will the remarkable piece of chromology

which has just been pointed out bove."

ogy "referred to is a calculation determining the inauguration of the millennium, and its agreement with the "prophecies of Malachy," bas ing the duration of future pontificates on the average of the past.

All such accurate calculations based on Scriptural prophecy seem to have a fascination for certain minds. but are not given much credence by well-balanced pious persons. For ourselves Christ's 'answer to the Apostles is quite satisfactory :

They, therefore, who were con ogether, asked him, saying : Lord wilt thou at that time restore the kingdom to Israel? But he said to them: It is not for you to know the times or moments which the Father hath put in his own power." (Acts

The internal evidence, therefore which depends on determinations of the times and the moments of the millennium, does not give the" prophe cies of St. Malachy "any greater credibility unless, perhaps, "in the eyes of one school."

TURKEY?

"This war is Turkey's opportunity" is the ominous remark of Rustem Bey, Turkish Ambassador at Washington.

By the Treaty of Berlin each sub ject of the fourteen states enumer ated, resident in Turkey, acquired extra territorial standing (that is he is placed out of the reach of the law of the country) together with his servants and dependents. They were tried by their own judges, diplo matic representative or consuls Now Turkey informs the nations of abrogated. The Sultan of Turkey is regarded as the successor of the Prophet and the spiritual head of Islam. Garmany has openly threatened to stir up the millions of Moham medan subjects in Egypt and India to revolt. Such a rising would be regarded by Mohammedans as a holy war. A writer in the Nineteenth Century a couple of years ago when it was feared that the Balkan war might inflame Mohammedan religious zeal, said :

"Their loyalty (to the Sultan) is a religious sentiment, extending far beyond the Turkish Empire into ours. The world of El Islam is still what Christendom has ceased to be, one as fellow-tribesmen and companions of the Caliph, as liberators of the realm, rests all the hope of the Islamic world. The indignation felt by Moslems everywhere at their un-just treatment by the Powers of Europe is immeasurable, and may at any moment become dangerous.

may spread.' Hence the comment of the Turkish Ambassador in Washington may have an ominous and awful signifi-

ROUMANIA

That Roumania may join in the reat European war is a contingency forger, or a real prophet himself, now discussed by the papers. A does not affect the meaning of religio good many readers are asking depopulata. While it is possible to where is Roumania and few, indeed. would be disposed to regard her to it by Mr. Thompson, it is not at action as an important factor in the

During the first century after Christ the Eastern frontier provinces of the Roman Empire were frequently ravaged by the powerful barbarian tribes of Dacia. In 101 A. D., Trojan led an army against them and conquered their country. To protect their Eastern border East the Romans then created a large military settlement in Dacia on the lower reaches of the Danube. The Roumanians of the present day are the direct descendants of these Roman settlers, their language is a Latin language. Racially they are akin to the Italians, the French and the Spaniards, and they are quite as distinct from the Slave as any of these. They are small, wiry, alert, in striking contrast with their largebodied, heavy and phlegmatic Slav neighbors.

In the beginning of the Russo Turkish war in 1877 Russia in a very offensive tone declined the aid of Roumania. Later, however, after suffering disastrous defeats at Plevna the Russian Grand Duke Nicholas urgently sought Roumanian assistance, which saved the Russian army from defeat, perhaps from annihilation. The war over, Russia treated Roumania with shameless and brutal ingratitude. Roumania was not allowed to take part in the peace negotiations at San Sefano. The territory Russia took with Roumania's of the Popes who have risen from but in Mr. Redmond the Irish nation

assistance from Turkey was given to obscurity and poverty to the Chair has a wise and capable Commander- great charity. It is told of him Bulgaria. Russia insisted on taking from Roumania Southern Bessarahia. Though Prince Charles appealed in vain at the time to Germany and Austria, Russia's treatment exasperated the Roumanians and left among them a deep and abiding resentment Roumania became a supporter of the Austro-German alliance. Moreover King Charles is by birth a German and the tendency given by Russia was strengthened by dynastic and personal ties which connect the Roumanian, German and Austrian enling houses

Other considerations, however, may determine the side Roumania will take in the struggle now going on. The Roumanian population is thus distributed amongst the following States :

In Roumania In Austria-Hungary 3.500 000 1,500 000 In Russia In Turkey 400 000 350.000 In Servia 50.000 13,900,000

The territories of Roumania and the territories of Austria Hungary and Russia, inhabited principally by Roumanians, have the following ex-

tent : 131 353 sq. kilo. 147,306 " 20,000 " 298,659

If Russia were defeated Roumania would in all probability regain Bessarabia. If Austria Hungary should be defeated and dismembered Roumania might double her territory and add to her population 3 500,000 Roumanians living near her border as well as 2,000,000 people of other races who live among them. These considerations may induce Roumania the world that all such rights are with an army on a war footing of 500,000 men, to join the Triple Entente. A glance at the map will show how formidable an enemy this little known country might be on the flank of either Russia or Austria Hungary. Doubtless the war of diplomats is being flercely waged to secure her co-operation. Doubtless, also, Roumania will wait until the fortunes of war indicate pretty clearly which side will be able to

implement diplomatic promises. With great changes in the map of Europe impending the national aspirations of 14 000 000 Roumanians may be deeply stirred. On her action may depend the issue of the European conflict. Will this 'Romanic island in a Slavonic ocean' be sufficiently in dread of the onrush of victorious panslavism to throw in her lot with the Teuton? That would be disastrous if Russia won out. It is pretty safe to say that any announcement of Roumania's decision is as yet premature. When And who can say how far the flames she does take part it will be when her action may have a decisive influence in the final issue of the war. If it be true that she has already de. cided, and against Germany, then the end is in sight.

THE TIMES ON PIUS X.

kindly and sympathetic as well as the deep insight of the Times' editorial tribute to Pope Pius X. is another sign of changed conditions in the attitude of the non-Catholic English · speaking world toward the Catholic Church. With regard to painful development of ecclesiastical affairs in France the Times remarks: "Unprejudiced judges cannot blame a Pope for rejecting all compromise with a policy which, on the admission of its authors, was deliberately aimed at the destruction of the faith it was against the teeming millions of the his mission to uphold." Again, in appreciating the work of the late Pontiff : "It is in the internal affairs of that vast and elaborate institution that he has done a work which promises to leave its mark upon the ages." With regard to Modernism The Times sympathizes not at all with the shallow critics of Pius "Few persons familiar with the elementary doctrines of the Roman Church could suppose that the tendencies of the new school were compatible with them. To the downright plain sense of the Pope the desperate efforts of the men who had explained away the content of historical Christianity to present themselves as orthodox Roman Catholics were simply disingenuous."

Again, the true democracy of the Church is thus appreciated : " The elevation of Giuseppe Sarto, (the child of the laborer and the dress-maker,) to the most ancient and most venerable Throne in Europe is a striking

of Peter is one of the great romance of history."

If the tone of the great English newspaper suggests something quite different nearer home it is consoling to know that The Times represents a large and constantly increasing body of English non-Catholic sentiment. In another column we reproduce the entire article.

ST. MALACHY AND IRELAND Besides the prophecies attributed to St. Malachy concerning the Popes which as we have seen lack all bases of authenticity if not credibility, there is a prophecy of his concerning Ireand. This prophecy is said to have been copied from an ancient manuscript preserved at Clairvaux and transmitted by the learned Benedictine Mabillon (1632 1707) to his contemporary the martyred successor of St. Malachy, the venerable Archbishop Oliver Plunket. This prophecy is to the effect that beloved Ireland would undergo at the hands of England, oppresion, persecution and calamities of every kind, during a week of centuries; but that she would preserve her fidelity to God and to His Church amid all her trials. At the end of seven centuries she would be delivered from her oppressors who would in their turn be subjected to dreadful chastisements, and Catholic Ireland would be intrumental in bringing back the British nation to that Divine Faith which Protestant England had, during three hundred years, so rudely

endeavored to wrest from her. Taking into account the intimat ersonal friendship and cordial relationship that subsisted between St Malachy and St. Bernard of Clairvaux there is no positive reason to doubt its authenticity. History bears witness to its evident partial fulfilment. Are we on the eve of its entire realization?

MR. REDMOND

Mr. Redmond's historic speech in the House of Commons, immediately following the declaration of war, reported in full in the RECORD, proclaimed him a statesman of the very first rank. No mediocre politician, no mere agitator, could so have risen to the great occasion. Centuries of evil memories and hoary prejudices might have deterred a lesser man from taking the bold step that signified a genuine union of hearts between the Irish and the British people. But true statesman that he was, Mr. Redmond knew that the hour had struck, and not all his splendid strategy of the past momen tuous years so entitles him to our respect and admiration as his dignified offer of assistance in England's hour of need. In one brief moment he sealed his oft-repeated profes sions of lovalty in return for free dom. England had reason to rejoice and Ireland to be thankful that at such a crucial hour her destiny was in such capable hands. A disloyal Ireland, possibly welcoming the German invader, would be a supreme peril to Britain. Mr. Redmond's ele quent assurance laid that spectre. In Ireland itself things had come to such a pass that nothing short of a miracle could have prevented civil strife. But does anyone believe that the war scarred veterans who have fought side by side across the Meuse will ever again line up on opposite sides of the Boyne? His House of Commons speech

placed Redmond in the front rank of Empire statesmen. A later address of his to the Maryborough Volunteers proves him to be no less an Irish patriot with a full knowledge of the great responsibility that is his. After telling his auditors that the government were about to arm and equip the Volunteers he spoke these sane and noble words : "Now, mark you, that means a grave responsibility. A body of men armed, if it is not steady and sober and disciplined and obedient to orders without questioning, is a danger to itself and a danger to the community. I give you this word of advice. Any man in your ranks who gives way to intemperance, turn him out ruthlessly. Any man who is merely playing at this work, coming out on a glorious evening like this simply for a sort of picnic, but who is not in earnest turn him out of your ranks. Any man who will not undergo the hard work of steady and continuous drill, turn him out of your ranks. You can only be of assistance to your country if you are a sober, steady hard-working and disciplined force.' illustration of the democratic side of It is such words as these that make the Roman Church to which she has us proud of Mr. Redmond. The arm largely owed her power. The story ing of a nation is a serious business,

in-Chief. He will see to it that the Volunteers are a danger, not to them selves, but to the enemy. And when the hour of their testing comes though God forbid that that hour should ever strike, Mr. Redmond will take care that history does not repeat itself in as much as drink will never again "bring them down."

Mr. Redmond is equally worthy of our respect as a Catholic. "All that I am," he once declared at a St. Patrick's Day Banquet in London. "I owe to the Jesuits." At the centen. ary Banquet at Clongowes College this summer he reiterated that state. ment. Broad minded and tolerant almost to a fault he is unyielding as adamant when there is question of Catholic principle. We have not forgotten that he was publicly thanked by the Cardinal Archbishop of Westminster for his championing of the cause of the English Catholic schools. Much as we admire Parnell's matchiess leadership it is a source of genuine satisfaction to us to know that the bright diadem of liberty will be placed upon Erin's brow by Redmond's stainless hands.

COLUMBA NOTES AND COMMENTS

DISCUSSING WITH a friend, during the interregnum, the possible successor in the Pontificate of the valiant soldier of Christ who has just been called to his reward, we were led to express the hope that upon whomsoever the choice of the Holy Ghost might fall (for it should not be forgotten that in this great office the Sacred College is in truth and in effect but the instrument of Divine Providence) one of the great historic names of the past, long disused, might, in his person, be revived.

WITH THE single exception of Gregory XVI. (1831-1846), all of the Pones since the beginning of the nineteenth century have borne the names Pius or Leo-names, we hasten to add, of high significance, and reminiscent in themselves of the glories of the Papacy. But men have grown so used to these two names in this connection as to (the unreflecting at least) have lost sight of the Innocents, the Clements, the Urbans, the Pauls, the Johns, the Adrians and the Benedicts, all of which have had many representatives in the long line of Peter's successors, and have each contributed their share to its blessed memories. In the selection by the new Pontiff of the name Benedict XV. our wish has been abundantly gratified. It may not be unacceptable to our indulgent readers if we devote a few paragraphs to his prelecessors of that venerable name.

FOR THE FIRST Benedict we have to go back a period of over thirteen. hundred years. He was called to the Supreme Pontificate in the year 574 and died in 578. Like all his successors of the name, down to the election of Otho III. He occu-Benedict VII., he was by birth a pied the Chair of Peter for a little Roman, and, as we are told by the over eight years, dying in 983, much chroniclers of the time, ever held regretted by the people of Rome. his beneficence to the poor of Rome. and his patriotic defence of the city against its enemies, earned the love and gratitude of its people. Platina, the historian of the Popes, who was not always tender to their memories, says of Benedict I. that "he was adorned with all the princely accomplishments of clemency, justice, piety religion, wisdom, resolution, and unshaken fortitude." His lot was cast in troublous times, and because of the calamities which befel Rome and all Italy, is said to have died of grief after a pontificate of four years and two months.

A CENTURY elapsed before another Benedict ascended the Papal Throne Benedict II. became Pope in 684, and lived for less than a year. His lot, too, was a troubled one, but he bore himself as a true shepherd of his flock and left behind him a holy memory. It is said of him that upon the death of Leo II., a Pope renowned for sanctity and learning, Benedict was by popular acclaim fixed upon as the only person competent to succeed him. The Emperor Constantine held him in the highest veneration. He was, during his short should fall." His pontificate, howreign, assiduous in promoting learning and caring for the welfare of the poor, so that his early death was regarded as a calamity, not alone to Rome but to the entire Christian

THE THIRD Benedict did not arise until the year 855, and like his two predecessors of the name was destined to a short reign. Like them. too, he was a man of hely life and chair of Peter in 1078, it was to see

that when his election was announced to him, he with tears and prayers, calling upon God to witness the sincerity of his protestations, begged that he might be passed over, being, in his own estimation, utterly unworthy of so high a dignity and unequal to so great responsibilities. He was a frequent visitor to the sick. a nursing father to the poor, and a comforter to all. Amid the lamen tations of all Rome, he died in 858, after a reign of a little over two years.

BENEDICT IV. became Pope in the year 900 and died in 903. He was of a mild and amiable disposition, but quite unfitted for coping with the license and turbulence of the time. It was a period of unrest, following upon the breakup of the Empire and licentiousness and disorder prevailed. Yet, it is said of Benedict that in that turbulent age he bore himself with gravity and constancy. A Pope of more robust character and greater resolution might have stemmed the tide, but Benedict was unfitted by nature for such an undertaking. Of Benedict V., who came to the Papal Chair in 963 and reigned only six months, all that we know is that his election was disapproved of by the Emperor Otho, and that in the turmoil that succeeded he withdrew to Germany and died there.

ALL OF the Popes of that period had a heavy cross to bear in the turbulence of the civil power. Most of them rose superior to their surroundings : some of them were helpless in its presence. Very few of them had a long reign. Benedict VI. was Pope for a year and a half only. Soon after his accession he was thrown into prison in the Castle of St. Angelo, that buge circular tower which still stands and is a conspicuous feature in pictures of the Vatican and its environs. It is said that he was strangled or starved to death, Certain it is that he did not regain his liberty, and had no opportunity, therefore, of showing what manner of man he might have been in that exalted office.

OF BENEDICT VII., who became Pope three years later, we know rather more. During his reign there was constant warfare between the Emperor Otho and Henry Duke of Bavaria, hostilities extending into the Rhine Provinces and to France. On the death of the Emperor there was much contention as to his successor, the choice falling eventually upon Otho III., son of the preceding. In this crisis the Pope, who was a man of great prudence and discernment, was assiduous in urging that in the decision regard should be had for the Church which needed a protector of virtue and diligence. In the event he gave his approval to

BENEDICT VIII. who was a Frascatian, was the first Pope of the name not a native of the City of Rome. He came to the Papal Throne in the year 1012, and-quite an unusual event in that seething age-reigned for eleven years. He had the good fortune to be contemporary with Henry Duke of Bavaria who had become Emperor on the death of Otho III. Henry was a man of great uprightness of character and of practical wisdom as well. His Empress, Cunigunda, shared with him these virtuous qualities. On Emperor Henry's death, however, the Pope's troubles began and for a time he was even in effect deposed. But the schism being terminated he was restored with honor, and died later in

OF BENEDICT IX. the less said, perhaps, the better. His occupancy of Peter's chair extended over a period of eleven years, 1033 1044. He was a mere lad when thrust into this responsible office, and Canon Barry is responsible for the statement that "lower than Benedict IX. it was impossible that the Papacy ever, was in a measure redeemed by the labors of several learned and godly men to whom it fell to keep the lamp of Faith burning through a period of almost universal decadence. And the reign of Gregory VII., the great vindicator of the Papacy, and a man after God's own heart, was not far off.

ERE ST. GREGORY VII. came to the

another Benedict X., who filled the office for less than a year. He is described as a very good and prudent man but suffered himself to be elected by means that were not consonant with the law of the Church, and through the influence of Hildebrand (Gregory VII.) was deposed, and Gerard a man worthy in every way of so high a dignity, elected in his place as Pope Nicolas II. By some historians Benedict is not ranked as Pope at all.

THERE WAS not to be snother Pope Benedict for two centuries a half. In 1303, Bene dict. Eleventh of the was called from comparative obscurity to the most exalted office in the whole world: He was a Dominican monk, a native of Treviso, and so well was he regarded by his brethren that from the lowest office he became their General. As Pope, too, he was conspicuous for his virtues, and although he occupied the Chair for only eight months did much to reform abuses and paved the way for the momentous pontificate of Clement V. Benedict XI. is described by contemporary historians as a man of great goodness and holiness, and many miracles were attributed to him after his death.

BENEDICT XII., one of the Avignon Popes, occupied the Papal Chair from 1234 to 1342. He had all the disad. vantages of the Avignon episode (sometimes termed the 'Captivity of Babylon") to contend with, but throughout it all bore himself with dignity and decorum. He was in intention, if not always in effect, the Peacemaker of the Age, and strove diligently to raise the standard of religion and of learning. We have not space here to relate the many stirring events of his reign. Everybody, it is related, was grieved at his death, he was so good and so learned a man. He had a design to have Zoto, a famous painter of his age, to draw the histories of the martyrs in the Palace he built, but death prevented the execution of the design.

POPE BENEDICT XIII. was elected to the Supreme Office in 1724. He was of the great family of the Orsinis-He was a learned, industrious man of simple habits and exemplary character, who exhibited always moderation in affairs of state and strove sedulously to preserve peace. He was instrumental in bringing about the Seville Treaty of 1729. During his pontificate many names were added to the Calendar of Saints, a circumstance that will make his age forever memorable. He died in

POPE BENEDICT XIV. is the most illustrious among the Popes of all those who have borne the name. His career has been thus succinctly summed up by a modern writer: Born at Bologna in 1675, he had before his elevation, distinguished marked ability in the lower offices. his pontificate in 1740 with several wise and conciliatory measures; of Father Langlois, pastor of Tecumfounded chairs of physics, chemistry and mathematics in Rome; revived the academy of Bologna, and instituted others; dug out the obelisk in sacraments of the Church. the Campus Martius, constructed fountains, rebuilt churches; caused the late prelate's sermon but to all the best English and French books to be translated into Italian; and in many other ways encouraged literature and science.

HIS PIETY WAS sincere, enlightened and steadfast, and his faith was well join in the prayers of the Church for exemplified in his practice. He was extremely concerned for the character of the clergy and exercised careful supervision over all nominations to the episcopacy. Ranke, the Protestant historian of the Popes, says of him that "he was particularly determined and vehe mentrespecting ecclesiastical affairs. His was a life of constant and well directed labor. As Prospero Lambertini no less than as Pope Benedict XIV. his name will always rank with honor in the realm of true learning. His treatise on "Heroic Virtue" is a theological classic. After a painful illness he died on 3rd May, 1758.

AN INTERESTING summary has been compiled showing the ages of the several modern Popes at the time of their demise. From this it appears that since the closing of the Avignon episode (1877) seventeen of the occupants of the Holy See have passed eighty years. Pius X. came short of

octogenarians. Gregory XII., Calixtus II., and Benedict XIII. completed their eighty first year; Alexander VIII., and Pius VI., were eighty-two; Gregory XIII., Innocent X., Benedict XIV., and Pius VII., were over eightythree; Paul II. was eighty-four, and Pius IX., Clement X., and Clement XII., were eighty five. The three nonogenarians were Clement XI. who was ninety-two, and Paul IV. and Leo XIII. who were each ninetythree. The oldest of all the Popes was Gregory IX. (1227-1241) who was almost a centenarian. Of this remarkable man, who was not elected Pope until he was eighty-six, it is related that few in the premature of their powers have surpassed him in the vigor or the vigilance of his rule.

THE LATE MGR. MEUNIER

Just as we go to press we receive the sad news of the sudden death of the Right Rev. Mgr. Meunier of Windsor. Though the late pastor of St. Alphonsus' Church has not been in robust health for some years, his death came as an unexpected shock even to those who knew him well. Joseph Edmund Meunier was born

June 22nd, 1860, at St. Rose de Lima in the archdiocese of Montreal. With the exception of a short time spent in the Grand Seminary in Montreal he made his entire course of studies at the college of St. Ther asa de Blainville, where he was or dained twenty-eight years ago. After two years as assistant priest in the diocese of Montreal he was appointed parish priest of Magdalen Islands in the diocese of Charlottetown, P. E. I., whence he came to London. He was shortly afterwards given charge of Belle River where he remained ten years. For the last thirteen years he has been pastor of the important parish of St. Alphonsus. Windsor.

Monsignor Meunier was made Vicar General during the administration of the late Bishop McEvay, and administrator of the diocese from the time of Bishop McEvay's translation to Toronto until the appointment of Bishop Fallon to the See of London.

He celebrated Mass as usual on Sunday morning and preached on "Death." "Death does not end all: it is but the beginning of our eternal destiny. We must live in the conviction that death will come to us all sooner or later, and we know not how nor the moment of its coming, but come it will." Four hours after the preacher urged so impressively the duty of preparing for the inevitable end, he himself was summoned before the judgment seat of God.

Father Meunier celebrated Mass in his church ate a hearty dinner and expressed the intention of taking an auto ride with P. Ouellette, organist at St. Alphonsus. They set out from the rectory shortly after dinner, and it was while entering the village of Tecumseh that Father Meunier was taken ill. Mr. Ouellette noticed that something was wrong, and as he brought the machine to a stop he himself by extensive learning and by saw that the priest was very ill. He carried him to a near-by house, and Succeeding Clement XII., he began physicians were summoned. He was chief coast town, whence a railway carried on a stretcher to the residence seh Catholic Church, and there became unconscious. He died about 4 o'clock, after receiving the last

Not only to those who listened to our readers the sudden though we confidently trust not unprovided death of Mgr. Meunier will bring home the lesson that his last words in the pulpit sought to impress on his faithful congregation. Let us the repose of his soul. "Eternal rest give unto him O Lord, and let perpetual light shine upon him."

SIGNAL HONOR CONFERRED ON LONDONER BY THE MILITIA DEPARTMENT

London Free Press, Sept. 14.

A signal honor has been conferred on Major William Coles, of this city at Valcartier camp by his appoint ment to organize and command the supply department of the over seas contingent.

Word has been received in this city of the appointment and military men conversant with the abilities of Major Coles state that he is the right man for the position. His appointment to such an important office is not only a high tribute to him but a

compliment to London. Probably no man who has volunteered for active service is as com-petent to fill the position as Major Coles and few have sacrificed as much in going to the front. When war was first declared Major Coles was one of the first to volunteer in this by less than a year. Gregory spite of the fact that he has extreme XVI., who died in 1845, at the age of ly large business interests that could eighty, was the youngest of these not be left without enormous sacri-

fice. In addition to this he has s large family and at first the authorities would not accept his offer of service. Finally he prevailed on them and since his arrival at Valcartier with the Army Service Corps he has been twice promoted.

[Major Coles, Controller of the member of St. Peter's Cathedral parish .- Ed. C. R.

ON THE BATTLE LINE THE BRITISH MILITARY STRENGTH

Between August 6 and September 9, 439,000 men joined the British army agreeing to serve during the war or for three years should the war not end before the summer of 1917. The regular army and re-serves when the war broke out num-bered about 400,000. The new army now under training numbers 489,000 men. Mr. Asquith secured the con sent of the House of Commons Sept. 10 for the raising of another half million. If to these great forces are added the native Indian troops and the contingents from Canada and Australia, Great Britain will shortly have under arms 1,500,000 men, and should be able without difficulty to maintain half a million or more in the firing line in France and Belgium Such an addition to the defensive strength of France would make the conquest of that country by Germany

an utter impossibility.
When the Government's plans are completed the British army for the continent and for home service will consist roughly of the following Regular army, 1,200,000; territorials 300,000: reserves, 214,000; Indian contingent, 70,000; Canadian first and second contingents 40,000; Australians, 20,000, and New Zealand 10,000, making a total of 1.854.000

IN SOUTH AFRICA

General Botha has announced that German forces from Southwest Africa have entered the territory of the South African Union, and that a large German force is on the frontier Government has, therefore undertaken to carry through military operations in German Southwest Africa. The Imperial Government has loaned the South African Government \$35,000,000, and with the war chest replenished the united Boers and Britons will go forward to the conquest of Damaraland. Speak-ing before the Parliament of South Africa, Premier Botha said that although there were many among its members who in the past had been hostile to the British flag, they would to-day ten times rather b under the British than the German flag. Louvain has cut deep. The South African Boers were in their origin Hollanders, men of Flanders and French. The Kaiser's telegram to Kruger in 1896 is forgotten in the menace of Germany to day to the little peoples of the Low Countries. German Southwest Africa will not long withstand a serious invasion by the forces of the Union. The country is vast in area, occupying 322,450 square miles to the west of Bechuanaland, and the German population of from 10 000 to 12,000 is centered mostly on the west coast. The populous parts of the Transvaal and the Cape are more than 700 miles to the east and south across a great desert take the form of a military expedition carried by sea to German territory and landed at Swakopmund, the 287 miles in length rung to Wind hoeck, the capital in the interior. Next to the Kimberly mines those of German Southwest Africa are the world's principal source of diamond supply. The native population of 80,000 consists of Hottentots and Bushmen, with whom the Germans have frequently waged war. The conquest of German Southwest Africa will be troublesome, but an expedition of 20,000 men should accomplish it in two or three months

IN WEST AFRICA There has been fighting in the Kameroon Colony in West Africa and on Lake Nyassa, where Mr. Asquith said the other day that Britain the capture of a German vessel had secured control of a large portion of equatorial Africa. In the Kameroons it looks as if the Germans had scored an initial win, eleven British officers being returned as killed, wounded or missing. This would seem to indicate that the native troops had bolted and left their officers to fight it out with the Germans. British troops from Nigeria and French from the Congo will speedily redress the balance. The Kameroons cannot long be held against the overwhelm ing strength of the Allies on the West African coast. The negro population is over 3,000,000, and there are but little over 1,000 Ger. ere are but little over 1,000 Germans all told in an area of nearly 200,000 square miles.

CRUISER PATHFINDER SUNK BY TORPEDO

London, Sept. 10.-It is stated that the British cruiser Pathfinder, which was destroyed in the North Sea Sept. 6, with a loss of over 200 lives, sup posedly by contact with a mine, was in reality sunk by a torpedo. This information is released by the Official Information Bureau. The cruiser was destroyed in four minutes.

A RETREAT THAT WAS GLORIOUS

Mons will take its place beside Corunna in British military annals as a retreat that was more glorious than many of the greatest victories of the nation's armies, says the Toronto Globe. Sir John French, who is not an emotional man, in reporting the result of the four days of fighting which began at Mons on August 23, speaks of the battle as "this glorious stand of the British troops". It would never be the standard of the British troops." It would appear from his report that the strength of the British expeditionary force has been over estimated even by military critics in Great Britain. General French had under his command at Mons not 120 000 combatants, as has been supposed, but two army corps and an attached cavalry division. This would give him not over 90,000 fighting men, and with this force he held off for four days the determined attack of five German army corps totalling 200,000. The odds the British troops were considerably over two to one, and the battle was fought by an army in process of organization against a German army that had fought and marched across Belgium, during which ad vance its units had become thor-

The Field Marshal speaks in terms of the highest praise of Sir Douglas Haig and Sir Horace Smith Dorrien, the commanders of his two army corps, who extricated their men more than once from positions which were nothing short of traps for the British army. The unexpected retirement of the hard pressed French on the right of which General French was not notified until it was almost too late for him to take a similar step—left both his flanks exposed to the German corps sent forward to attempt a turning movement. Day after day French's army fought as long as daylight lasted, slept a little in the early hours of night, and resumed the retreat before dawn, sometimes cover ing the withdrawal, as on the morning of the 24th, with a pretence of taking the offensive. The German's added night attacks to the perils through which the British had to pass and it is clear that only what General French speaks of as "the most devoted intrepidity and determination" of the artillery saved the

army from annihilation. The big thing in this official story of the battle of Mons is that it proves the steadfastness of the British troops under the most trying conditions to which an army can be sub jected. The dogged persistence with which this rear guard action was conducted is but an illustration of the spirit in which the British peoples all over the world have entered into the struggle against Prussian autocracy. In the great battles still ahead, suc cess, as at Mons, will be achieved by men of the true British bulldog breed, men with the tenacity to hang on against overwhelming odds and

BRITISH CASUALITIES NOW TOTAL 19,259

London, Sept. 10 -Additional British casualties up to September 7, to an aggregate of 3,588 were officially announced to day as follows:
Officers killed 10; wounded 63;
missing 61. Men killed 61; wounded

510; missing 2,883. Previous casualty lists, army and navy, totalled 15,681, so that with the above the total now is 19,269. As previously explained, the casualty

lists include those indicated as miss-A CONTRAST-1914-1870

Very few prisoners of war have

ing and who may later turn up.

een taken as yet during the campaign in France by either the Allies or the Germans. The claim has been made that in the surrender of Maubeuge 40,000 men were made prisoners by the Germans, but the French say that Maubeuge has not fallen, and that at most the men garrisoning two forts have surrendered. The garrison of the small fortress of Longwy struck its colors after a heroic defence extending almost a month. It would appear that after almost six weeks of war the Germans have captured less than 20,000 French and British, while in the fighting along the Marne, now in progress, several thousand Ger mans have been cut off and captured by the British and French armies. In the earlier phases of the cam paign in Alsace the French took a few hundred stragglers. All this is very different from 1870. Before the campaign had lasted a month Metz had been sealed up, with a great French army in it, and mperor and the army of Mac-Mahon had surrendered at Sedan. During the entire campaign 21,508 officers and 702,048 men surrendered. This, of course, included almost quarter of a million men in the garrison of Paris and Bourbaki' army of 90,000 men, which crossed the frontier and gave up arms to the Swiss rather than become German prisoners of war. No less than 380, 000 French officers and men were many till peace was declared. The contrast between the conditions of 1870 and those of to day indicates to the death" than the former trial of strength between France and Ger-

CAPTURED SUPPLY SHIP FOR GERMAN CRUISERS

Kingston, Ja., Sept. 11.—The Hamburg-American Line steamer Be.

thania was captured by a British cruiser on Monday morning, when she was two days out from Charlevon. The prize, which was brought here last night, had aboard six hundred ions of coal and a six months' supply of provisions for the German cruisers Dresden and Karlsruhe.

The Bethania had been equipped as an auxiliary cruiser, but threw her armament overboard on sighting her pursuer. The crew was com posed of five hundred reservists.

The Admiralty reports that mos of the prisoners aboard the Hamburg-American Line steamer Beth-ania are from the crew of the Kaiser Wilhelm der Grosse, who escaped in a collier when the converted cruiser was sunk by the British cruiser High Flyer. The Bethania is of

EPISCOPALIANISM AND THE CHURCH

A good old Catholic was telling his adventure with a minister: "Seeing him in a Roman collar and all, 'Good-morning, Father,' says I. 'I am not one of yours,' says he, 'I am an Epis-copalian.' 'Well,' says I, 'I respect every one who will preach religion in these days.' Then he said some thing I didn't like, so I answers straight back, 'And who put the gown on your back, pray? Wasn't it Henry VIII, with his eight wives them? Wasn't it Queen Elizabeth who shut up Queen Mary in the Tower of London for twenty years and then cut off her head because she wouldn't turn Protestant?' With that he gave me a look, but said nothing. Then he walked off; and when he reached the corner he Then he walked off : and turned round and looked at me again. And now, when we meet, he never looks at me at all.

Those last three sentences literature; but not for that is the story told. The old man had the essential facts of history. There are some of higher culture and wide reading who do not grasp the essen tial elements of the controversy tween Episcopalianism and Did Christ establish a visi Church. ble infallible Church? Did he estab lish it unchangeable in its constitu tion to the end of time? Has that Church as its fundamental function the mission to teach infallibly all people, in all places and at all times?

If so, is not infallibility in teaching as essential to day to its vital activity as in the apostolic age; so that if this be lost, or only remotely potential, its mission and functions ar changed? Answer these questions affirmatively, and the acceptance of the whole Catholic position is the necessary consequence. Answer them negatively, and the sects, with their contradictions, mutations and multiplications can not be gainsaid. It is infallible authority against pri vate judgment. Whether the sub ject matter be the Bible, or tradition or ecumenical councils, or ecclesias tical history, all are in themselves the dead letter of the past. If they to have living force in the pres ent, they must be vivified by the in terpretation of the living voice. This must be the voice of living infallible authority, or that of the living fallible individual. In doubtprivate judgment, or hear the living To interpret them for one's self according to one's understanding of the voice of the Church in ages past and gone, is but a particular phase of private judgment.

Those who do not face the essence of the problem, busy themselves often with matters unessential. It is as if the minister would have refuted my old man by pointing out in his sermon: "If you have but his mistakes regarding the number of Henry's wives, the number he beheaded, the place of Mary's imprisonment, and by recounting the plot undertaken for the substitution of Mary for Elizabeth on the throne of England, as if the fact that Mary was a Catholic was not the foundation all objection to her, and as if her enemies would not have ceased action at once, and opened her prison instantly, had she become a Protest ant. They find differences of opin ions among Catholics. Some theologians hold, for example, Syllabus of Pius IX, an ex cathedra utterance: others deny it. The Episcopalian, seeking to justify himself, assumes that this diversity of view reaches out to the dogma itself. The assumption is absurd. The truths revealed by God and contained in the deposit of faith as defined by the Vatican Council constitute one thing composed of many essential parts or articles, and these are believed by all in their entirety, im-plicitly at least, when an act of supernatural faith is elicited in any onarticle, whether it be the doctrine of the Trinity, or of the Incarnation, or of Transubstantiation, or of the Im-

maculate Conception. The individual instances in which the Pope speaks ex cathedra can not be a matter of revelation. Each is to be determined either by the voice of the Pope himself, or from the circumstances. To institute a parallel between such differences of theological opinion and the contradictions among Episcopalians-some holding. for instance, to the Virgin birth, others denying it; some holding to Our Lord's natural filiation, others to a mere adoption, some to the physical resurrection, others to a metaphorical resurrection only-is a perversion unintelligible to who possess the first principles of theology and logic.

Again, much is made of the differ.

ences between those who to day are called Integralists and Liberals, as

if in them papal infallibility were involved directly. The most fervent Integralist in proclaiming the duty of Catholics to be with the Pope in all things, does not dream for a moment that the Pontiff in his dealings with the Church in France, his regulating of seminaries, his prohibi tion of the admission of certain books into them, his prescribing of the method of teaching in certain universities, and so on, is exercising his prerogative of infallibility. It is authority that is in question. As this is supreme, as he is the Vicar of Christ, responsible to Him only, and to none other, it is the duty of every Christian to subject himself absolutely to that authority, and to obey in all sincerity the voice of him who, set to rule the whole flock of Christ, has all those special helps to discharge his office, which we call the "grace of state." To criticize, to minimize, to economize, detract from obedience, according to the degree to which they are carried, not necessarily from faith. One may deplore the fact that the revolt against authority, characteristic of the world to day, manifests itself ever so faintly in the Church of God; one may grieve that such a spirit hampers, however so little, the Father of all the faithful in his funcions, and adds to his difficulties and cares; one may foresee that a spirit of disobedience may have sad results for those who persist in it; but no one will dare to say that it involves immediately and formally the faith of the individual, still less that of the Catholic Church.
For there is this essential differ-

ence between the Church and the sects. The Church lives, animated with the Holy Spirit. It lives a supernatural, divine life. It has the power, therefore, to cast out the errors that arise among its members, and so preserve itself pure and stainless, the true bride of Christ. Not so the sects. These temporize and make terms with error. Hereti cal themselves, cut off from infalli ble authority, established on private judgment, they are powerless in the presence of heresy. Compare the action of the Church regarding Modernism with the passivity of the Episcopal Church in England and America. The former dealt with it as it dealt with Arianism, Nestorian ism, Lutheranism, Jansenism, with all the heresies. It spoke the word ; and those who would not hear the word were cast out. Their talents, their reputation, the favor they en joyed with the world and its rulers, did not save them, while those who heard and obeyed, however painful they found it, were withdrawn from the path of error. The Episcopal denomination, with no share in the living voice, came to terms tacitly. Had one told its members thirty or forty years ago that a day would when clergymen might deny the inspiration of Scripture, the Incarnation, the Virgin Birth, the Resurrection, the Trinity, or claim the right to restat these in such a way as to empty them of all Christian significance, he would have been held a madman. Yet dignitaries of that body are found to-day clamoring about crisis in the Catholic Church to keep their people from entering it, and denying coolly that there is any crisis in their own sect. In one sense they are right. There can not be a crisis in a denomination founded on private judgment. But there may e a grave crisis in the spiritual life

A PRIEST'S ADVICE

Woods, S. J., in America.

Recently an eloquent priest said one nickel to divide between the church collection and your Catholic

And the Rev. Ernest R. Hull, Editor of The Examiner, remarks: Now, this is solid, praiseworthy advice. Church needs money, but under the present condition of things the Cath olic newspaper needs more. The Catholic paper can do a missionary work-three or four times as great as that of any band of missionaries It can go into remote places where there is no Catholic Church where perhaps no Catholic priest has It often supplies the ever been. It often supplies the place of Sunday school and church service. It can keep Catholicity alive, where otherwise it would have been dead a long time ago. It is a light in the wilderness and a safeguard in the fastness of the mountains, where the population is sparse and the erection of a church would be impossible. It can reach nooks chapel on wheels cannot plow its

Something has been done, and is

THE Thornton-Smith Co. have just com-pleted the Interior Decoration of several Churches in Ontario to the entire satisfaction of their clients. They ask to be consulted regarding further work of this character. Correspondence receives Prompt attention. Il King St. West, Toronto

still being done occasionally to stimulate Catholics to the better support of the religious press, But it ought to be done incessantly. To make an increased circulation the propaganda must not cease. It is the Catholic newspaper that may reach the lost sheep in the desert and bring him safely back to the fold. God bless the increased circulation of the Cath olic newspaper. - N. Y. Freeman's

MOTHER O'MINE: A SONG OF THE GAEL

There's a joy in the heart of me, Mother o'mine,
'Tis the real Irish part of me, Mother o'mine; Aglow with sweet dreams of thee, Childhood's bright memory, Thou art the life of me. Mother o'mine.

Love for thee sings in me, Mother o'mine. Prayers of thee strengthen me, Mother o'mine None takes the place of thee, Dreams of the face of thee, Waken God's grace in me, Mother o'mine

Sure, I'm the child of thee, Mother o'mine, God has been mild with me, Mother o'mine: The bird's sweetest melody Chimes with the knell o' the Years, while I tell o' thee, Mother o'mine.

God save thee, soul of me Mother o'mine, Blood of the whole of me. Mother o'mine; God's mirrored trinity, Faith, hope and charity, Pulse in the heart of thee, Mother o'mine.

Love for thee blesses me, Mother o'mine, The smile and the tear of thee, Bring me so near to thee.

Closer each year, machree, Mother o'mine. of its individual members.-Henry Hail, Mary's purity,

Throne of the diety, Mother o'mine; Through whose maternity, Reigns in the heart of thee

-By REV. HENRY B. TIERNE

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to

keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salva tion to innumerable souls. Why not dear reader, have a share in that work by contributing of your means to its maintenance and extension The opportunity awaits you : let is not pass you by.

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FIVE MINUTE SERMON

SIXTEENTH SUNDAY AFTER PENTECOST

CHRISTIAN HUMILITY

As we hear these familiar words, my brethren, some of us will perhaps be inclined to say, or at least to think, that this matter of humility is just a little theadbare, so to speak; that we have already heard pretty much all that can be said about it. I dare say this is true; but when a thing is very important it has to be spoken of quite often. And humility is very important; after the love of God and of our neighbor, there is nothing more so. In fact, the difficulties in the way of loving God and our neighbor as we should, come, we our neignbor as we should, come, we may say, entirely from our inordin-ate love of ourselves; and this in-ordinate love of ourselves generally take the shape either of pride or In other words, pride sensuality. In other words, pride and sensuality are the two great causes of all our sins; what wonder, then that our Lord should warn us so fre quently about them?

And the very fact that we think we have heard enough about humility shows that we are not so humble as we ought to be. If we think that we are well up in this matter, it is a good sign that we are not. Many people will say, especially when they are on their knees, "Oh! I am a miserable sinner; I am everything that is bad;" but when they get up from their knees, and look around them, you will find that they think themselves in point of fact pretty nearly as good as anybody else, and perhaps, on the whole, rather better than most people whom they know.

It is not, however, after all, about the matter of goodness that pride is most sensitive. Most Christians, unfortunately, do not try very hard to be saints, and are not very much tempted to be proud of their achievements in that direction. But almost every one considers himself tolerably well gifted in the matter of natural non sense : he thinks his brains about as good as any one else's, though he may readily admit that he has not had so great advantages as another, or, in other words, that he no scholar." So, to be thought or called a natural born fool is a very hard trial for any one's humilalmost all of us, I am afraid. would rather be called a rascal. be considered bad-looking, that again is a great mortification to some or to have one's birth and family despised, to be thought low and vulgar, how many can you find that will put up with that? That is the real reason why you so often hear some one find fault with some. body else for being "stuck up;" it is that when he or she is stuck up I am

You notice, my brethren, that this matter of pride is mostly comparative, as I may say. We should not mind other people being stuck up, if we could only be stuck up too. And it is just here on this tender point that the parable of our Lord in to day's Gospel touches. He says: "When thou art invited to a wedding, sit not down in the first place, lest, perhaps, one more honorable than thou be invited." This is where the shoe pinches, this admitting that some one else is more honorable than we are. Still, we can manage to admit that there are some who are better en-titled to the first place than ourselves; indeed, we cannot well help But our Lord would have us farther than this. He says

That is the great lesson of humility that is so hard for us to learn. Not to say, "I am a miserable sinner; I am blind, weak, and fallible." Oh! yes, we can say that easily, because we feel that everybody else ought to say it of himself, and probably will say it. But to be ready to acknowledge, especially if the general opinion goes that way, that we are inferior to anybody else, who ever it may be that we may be compared with; to take this for granted, and not be surprised if others agree with us, this is that true humility which is exalted, not by being put in a place where it can be able to crow over others and thus be turned into pride, but by being granted the exaltation of being brought nearer to God.

TEMPERANCE

A CAUSE OF " JOY-RIDE " FATALITIES

He stopped at a saloon for drink." This sentence occurs in the account of the "joy-riding" accimet other young men in the saloon, and then began the trip. When the emergency came at a dark place on the road the chauffeur's judgment was not normal, or he would not have lost control of his steering gear and run into a tree. He had parted, for the time, with his usual selfcommand. Irrespective of other considerations, the case is one more illustration of the danger of mixing coholic stimulants with a peculiarly exacting duty, requiring cool nerve, a clear head and constant skill. The practical lesson it teaches is obvious. It gives emphasis to the

bited, under severe penalty, from indulging in intoxicating liquor while operating their machines, not only for their own sake, but for the protection of passengers and the rest of the public which uses the streets and roads.—Evening Bulletin.

FATHER MATHEW'S INFLUENCE

The drinking customs of society that prevailed even a quarter of a century ago are no longer in vogue, and the bottle has been banished from the business and professional world wherever men realize the necessity of a clear brain and steady nerve as pre-requisites to material success and prosperity; and even the social glass is no longer urged with as much insistence as in other days. A truer and more scientific understanding of the injurious action of even moderate quantities of alco-hol on the system has led to greater sobriety among all classes of people and for this changed attitude a large measure of credit must be given to the example and in-fluence and teaching of Catholic total abstainers. If the work is not nowadays carried on as vigorously as formerly it is due to the fact that its advocates flatter themselves that the need is not so great. Whether this be true or not, it can not be denied that social and industrial conditions have undergone a great change; and the old methods of temperance work are no longer as valuable as they for-merly were. The liquor traffic is merly were. The liquor traffic is still an evil that calls incessantly for abatement, and the remedy must be adapted to the needs of the time. A more scientific treatment of the question is demanded in order that re sults even approaching those obtained by Father Mathew and his

followers may be secured.

Father Mathew has one great claim upon our affectionate remembrance. He demonstrated the immense possibilities inherent in the total abstinence movement as a means of coun teracting the evil effects of intemperance on the individual and thus af fording a rational solution of the iquor problem. For that his memory should be held in benediction nong us and the story of his successful crusade in behalf of personal sobriety should be kept before the of the rising generation in minds order that it may be an incentive to them to walk in his footsteps.-Catholic Bulletin.

NO ONE LIVETH TO HIMSELF

Our Lord once said to St. Catherine "It would indeed have of Sienna: "It would indeed have been easy to give each man all that is necessary for his body and soul. But I willed that men should need one another, and that men should ecome ministers and dispensers of My gifts. Whether a man will or not, I force him to exercise charity toward his neighbor. See, therefore, it is to increase charity that I have nade men My ministers and place them in different states. There are many ways of living in My mansion but loving is the only way I demand. For who loves his neighbor loves Me and fulfils the law. And whose pos-sesses love renders to his neighbor

all possible service.
"In this life, while ye pass as strangers and as pilgrims, I have ound you together by insoluble ties of charity; each man is forcibly united to his kind. Should he wish to separate himself he is yet held by necessity. For I have bound you by your works as well as by love. have not given to each what is necessary for his existence, so that should man lose the love of his brother, yet shall his actual needs enforce him. You are each bound to the other by the decrees of charity. For the tradesman needs the farmer, and the farmer needs the manufacturer. The relig secular man, and the secular the religious. The one cannot art with-out the other. And so it is with all men."-Intermountain Catholic.

CONVERTS AND

CONFESSION

REASONABLE AND MANLY ACT-GOD'S WORD ON HIS OWN AUTHORITY

"After Thou didst convert me. I did penance; and after Thou didet the sense that a Catholic would; show me, I struck my thigh; I am confounded and ashamed, because I ceived into the Church. have borne the reproach of my youth." (Jer. 31, 19)

Orestes Brownson, perhaps the greatest philosopher that America has yet produced, and the greatest American convert to the Church, "I never performed a more which resulted in the death of a not done save by divine grace moving and assisting thereto, than when I kneeled to the Bishop of Boston and to the fatal consequences. not done save by divine grace moving the chauffeur, and furnishes a class to the fatal consequences. The chauffeur was taking the car back to chauffeur was taking the car back to a garage from his employer's home a garage from his drink. He more manly than submission to God, or more reasonable than to believe

God's word on His own authority." A prominent Scotch convert, writes Rev. T. W. Drumm in "The Apostolate," records his experience thus:
"I confess," be says, "this general confession filled me with dismay. I was forty three years old, had lived little better than my neighbors, had a painfully accurate memory back to my eighth or ninth year. I finally decided to go to a cenfessor I'd never be likely to see again; but circumstances at the very last moment caused me to go to the very priest whom I knew best of all. He was demand, voiced in many quarters, whom I knew best of all. He was that motor drivers should be prohi- kindness, patience, encouragement

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personfied, and instead of feeling my degradation, I felt a sense of relief and happiness such as I cannot describe. I do not go to confession often enough, but I consider it one of the most inestimable blessings that God has conferred upon man. Confessions seem to be a bit puzzl-

ing to converts about to enter the Church. Afterwards, like Brownson and the other just quoted, they understand the good of confession perhaps better than we who have practiced it all our lives. They fear it before; they generally love it afterwards. No wonder they fear it - their minds have been filled with nasty prejudices and ghosts of unreal difficulties. Let me answer a few questions here that I hope will set at ase many converts about their con

"Do you believe in self repent ance?" "Can Protestants go to confession and receive pardon?" "Can non Catholics go to confession?"
Is it necessary for a Protestant who wishes to become a convert to the Catholic Church to go to confession before being baptized?" "Must s Must a tess the sins of his life from childnood, or is baptism sufficient for the remission of all sins committed previ ous thereto?" "What all is sup posed to be told to the priest at con

Yes indeed, we believe in self repensance, and in the necessity of it as a natural virtue, so that, with or without confession, the sinner cannot be saved without it. In fact our sacrament of penance is self repentance sanctified by Christ and raised to a Self repentance in the sacrament. sinner is the foundation upon which Our Lord raised the sacrament. Your self repentance is our "Do penance," and consists in sorrow for sin satisfaction for sin, and the determination not to commit sin in fature with God's help. Without there dispositions absolution is useless. "Unless you do penance, ye shall all likewise perish." (Luke

Yes, Protestants and non Catholics can go to confession—for advice and consolation, and many of them do so, but they cannot obtain pardon or re-ceive the sacrament of penance in

Some who would not confess, confess unconsciously. A Protestant lady used to come to Cheverus, Bishop of Boston, to consult him on spiritual consolation. One day she for you see you have been coming to



confession to me these several times without knowing it. Confession is nothing more than the acknowledg-ment of sins and difficulties of concience in order to be forgiven and guided right. You have been doing that." It was now her turn to smile; shortly afterwards she went to con-

fession, rightly, received the sacrament and became a Catholic. The story is told of a convert who had just been received into the Church. He had been in the habit of going to confession according to the custom of the denomination to which he had belonged. In preparing for his first confession as a Catholic, he paid a visit to an old Bishop who was also a convert and told him what he was about to do, adding that it would be easier for him than for others, since he had been accustomed to go to confession. The old man respond ed by saying with a smile: going to the real thing now." Yes, confession is the real thing in the way of true penance. The confiden-tial confessions outside the Church are not the real thing, are not the real sacramental as established by our Lord. They are good in a way, as a preparation, but they do not give the assurance of pardon that the inner requires. The power of the riesthood is necessary for that.

It is not necessary for one who has never been baptized to go to confession on being received into the Catholic Church. Such a one is regarded and received as if a child. The doctrine of the Church is that baptism remits all sin, original and ectual sin, committed prior to its reception. In which case, of course the convert must have the same docile dispositions as a child would must have the same sorrow for sin, the same purpose of amendment required in and must make the same satisfaction would be expected to make he go to confession. Only these conditions would the baptism effect the forgiveness of sin.

A convert who had never been baptized would be instructed in th teachings of the Church, exhorted to repentance for sin, and baptized absolutely, and might go to First Holy Communion. He could not go to confession first, for baptism must come before penance. He might go to confession any time afterward if he wanted to, and I find most of them want to. Even if one is not inclined to confess right after baptism, the time comes sooner or later when he will want to confess all the sins committed in his past life. Understand this is not required, but converts find more satisfaction in doing it.

If you were baptized in any denom ination and wish to be received into the Catholic Church, you will be expected to make a confession of all your sins committed prior to your reception, whether your previous bap-tism is considered valid or not; for the sacrament of penance is for the sins committed after baptism. You need not worry, however, one whit about that; it will be the easiest part of your reception into the Church, the most consoling, and the best for your peace of mind. One convert says: "I went (to confession) full of trepidation, and came back full of

Here are some of the things that your confession will do for you; it will clarify your knowledge of your-self, will help you to know the meaning and the number of your big sins, and to hate sin more keenly, will help you to be more sorry in the sight of God for them, will give a definite aim to your purpose of improvement, will help you to subdue your proud disobedient and rebellious spirit by humbling yourself to cheerfully submit to the requirements of your new faith, thus trampling on pride and self will; it will give eternal assurfrom sin and peace of soul; it will give warning, instruction, decision, strength and encouragement, and suggestions to avoid sin that you cannot get elsewhere or from any one but a prudent confessor who knows your needs from your own confession.

The following interesting interview I find in Segur. You'll like it.
The dear old Cure of Ars used to hear men's confessions in the sacristy the formy money it. hear men's confessions in the sacristy of his church during the morning hours. One day a rather pompous public official wearing a button of the "Legion of Honor" in the lapel the "Legion of Honor" in the lapel of his coat, strode in. Instead of kneeling on the "prie dieu" he went directly to the Cure, and, after a polite salute said: "My dear sir, I wish to speak with you." "Kneel down here," said the Cure, pointing to the kneeler by his side. "I did not some to gray to confession," said remarked that confession seemed to not come to go to confession," said her absurd. "Not so absurd as you the officer. "What did you come for reasonable, a more manly act, or one might believe," said the old Bishop, smiling, "you yourself at least have and dignity of human nature, though not done save by divine grace moving that grace moving the grace moving the felt the good of it and the need of it; member. "To discuss! How do I know anything about discussing? Kneel down here." "But my dear sir, I wish to say that I did not come to confession; I have not the faith; I do not believe." "Poor man," said the Cure, "you do not believe; I know nothing, but you know less." I know the masses member. "To discuss! How do I know anything about discussing? Kneel down here." "But my dear sir, I wish to say that I did not come to confession; I have not the faith; I do not believe." "Poor man." said the Cure, "you do not believe." "Poor man." said the Cure, "you do not believe." "You do not believe." "But my what was a to till every dirty clothes lieve; I know nothing, but you know less; I know the means of faith, you do not even know that. Do as I tell you, kneel down here." "But it is precisely confession I doubt and do not believe; I can's cenfess without faith; it would be sacrilege, and you would not permit it." But the old saint stopped him saying sweetly: "Believe me, my good man, I know what I'm asking; believe me; kneel down here." He did so somehow. The Cure said, "Now make the sign of the Cross—in the name of the Father, and of the Son, and of the Holy Ghost." The Cure did the rest and in a few minutes the pompeus official went out as happy as a little child. The Cure said afterwards: "I

fought with the devil and won; and

Kneel down here. Go in peace my child, and God be with you. Amen.
—St. Paul Bulletin.

WAS CHRISTIAN'S PONTIFF

NON-CATHOLICS WERE DEBTORS OF PIUS SAYS ARCHBISHOP IRELAND Archhishop John Ireland in a state

nent on the Pope's death said "The passing away of Pius X. Pon tiff of Rome, is dramatic in its set tings. A tremendous war is being waged. In the midst of all an aged man dies in Rome and for the mo-ment the world pauses in its won derings and expectations to rivet at-tention upon the Eternal City, upon the silent death-clasped figure of Pius X. What is it in the occurrence that makes such a powerful summor upon thought of mind, upon throb of neart, and word of mouth? It is the Roman Pontificate making anothe epoch of its life of many centuries It is the closing hour in the caree links of the long chain of the su-

preme Pontificate.
"He was the Pontiff of the Christian creed. For this, all Christians, non Catholics as well as Catholics, are his debtors. To those who peered into the full meaning of his forcible condemnations of 'Modernism' it is plain that he was the undaunted champion of the fun-damental doctrines of the Christian religion.

Loyable Pius surely was. He was simplicity itself, equally with the humble toilers of the garden of the Vatican as Princes of the stately palatial halls. Piety, the earnest love of God

and the things of God, predominated in him. Self was nothing."

ILLITERACY IN THE UNITED STATES

The Federal census for 1910 shows that there were then in the United States 5,516,165 persons over ten years old who were unable to read the total population of corresponding

Of the total illiterates, 3,184,633 were white persons (1,534 272 native and 1.650.361 foreign), 2,227,731 were negroes, and the remainder were Indians, Chinese, Japanese and others. In the new England, Middle Atlantic and East North Central States, the percentage of illiteracy was greater in the urban than in the rural population. For the rest of the country illiteracy in the rural population was from 2 to 5 times greater than in the urban popula tion.

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CHURCH ORGANS TUNING REPAIRING EONARD DOWNEY

This Washer Must Pay For Itself

A was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know any thing about horses much.
And I didn't know the man very well

sither.
So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't all right."

EFFICIENCY OF THE PRIEST

The late Thomas Henry Huxley, as we all know, was an agnostic, no friend of the Catholic Church. We may, therefore, take his opinion below as testimony coming from a hostile witness. In his paper, headed "Scientific Education," etc. (See Lay Sermons, Addresses and Reviews, p. 61,) he says: "It was my good fortune some time ago to pay a visit to one of the most important of the institutions in which the clergy of the Roman Catholic Church in these islands are trained; and it seemed to me that the difference between these men and the comfortable champions of Anglicanism and of Dissent, was comparable to the difference between gallant volunteers and the Guard. The Catholic priest is trained to

know his business, and do it effectually. The professors of the college in question, learned, zealous and determined men, permitted me to speak frankly with them. We talked like outposts of opposed armies during a truce—as friendly enemies And when I ventured to point out have to encounter from scientific thought, they replied: 'Our Church has lasted many years, and has passed through many storms. The present is but a new gust of the old tempest, and we do not turn out our young men less fitted to weather it. times, to cope with the difficulties of The heresies of the hose times. day are explained to them by their professors of philosophy and science, and they are taught how those heresies are to be met.'

"I heartily respect an organization which faces its enemies in this way and I wish that all ecclesiastical organizations were in as effective a condition. I think it would be better, not only for them, but for us." -St. Paul Bulletin.

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put a Safford heating system in your home.

You would call them big, covered water "pans." They're shallow enough to let the water heat quickly, and flow by the shortest way out of the "pans" into the radiators.

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Safford Boilers and Radiators

are, you see, built by a company with 30 years experience. The Dominion Radiator Company makes nothing but hot water and steam heating systems, specializing in this line.

The arrows in the picture show you how the heat travels in the Safford hot water boiler. You see how the heat encounters the first pan straight from the centre of the fire where it is hottest. The heat goes straight against the second pan, straight against the third and the fourth. All of it is absorbed quickly, surely, and sent coursing through the radiators.

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CHATS WITH YOUNG MEN

KEEP PEGGING AWAY We seldom mount at a single bound To the ladder's very top; We must slowly climb it round by

with many a start and stop, With many a start and stop,
And the winner is sure to be the one
Who labors day by day,
For the world has learned that the
safest plan
Is to keep on pegging away.

You have read, of course, about the

hare And the tortoise—the tale is old— How they ran a race—it counts not

where—
And the tortoise won, we're told.
The hare was sure he had time to

And to browes about and play, So the tortoise won the race because

A little toil and a little rest, And a little more earned than spent Is sure to bring to an honest breast

A blessing of glad content, And so, though skies may f smile,
Be diligent, day by day,
And endless peace will be your re-

ward If you keep on pegging away.

A CALL TO MEN Brave men are needed in every age. They were needed two thou-sand years ago; they were needed ene hundred years ago; they were needed fifty years ago; they are needed to day. The reason of this need lies in the necessity for a solution of problems which threaten so-ciety. These problems change with the ages. Sometimes they are thrust upon a country from without; some times they grow from within, taking substance and form from the uncontrolled passions of men. Their sources therefore are many, but the origin of their solution is one, brave

Brave men are men who have the courage of their convictions; men who hold fast to principles in the face of the enemy, in the teeth of adversity; men who will not sacriace right for power or wealth or fame or popularity or any other trumpery is the brave man. But he is No man is brave, no man is strong who is not pure, honest, Godfearing. If he lacks virtue he has been con quered by a creature weaker by nature than himself, viler by nature than himself. He has entered the lists and been put to rout. He is not brave, he is not strong. He has endured a coward's fate. Lust has conquered him; lucre has conquered him; irreligion has conquered him, mean things all, and weak. Any vagabond can be impure, grasping, irreligious. Only a real man can be pure, generous, religious. All these demand a battle. Victory belongs to

the brave alone.

Brave men, therefore, must be strong and virtuous. There are not enough of these to-day. There are rich men in abundance, far too many of them : bright men in plenty, quite enough of them; brave men, alas! there is room for many more. Our problems call for them. There are corrected; false standards of action te be eliminated; souls to be saved. Who will do it? Where shall we look for brave men? Are they in were able to do.

eur ranks? If so, why are their
tongues silent? Why are their pens
idle? Why do they sit idly by without
protest, while the fabric of our sothe array until it seemed as if he ciety is smitten hard on every side?
Why do they watch listlessly godless them no longer. His hand was on And then something happened. sociologists busy patching the super-structure of the State, while its very foundation is shaken by social evils Do they think that the house of shaky foundation is safe because its win dows are clean? Why do they smoke their cigars and sip their wine seven nights a week while their brothers in the faith, the children of the poor, are falling into the traps of wolves? If there are brave men in our ranks why does the Ozanam Society call upon them in vain for help? Why is the Church the object of insidious, organized injustice? Brave men, where are you? Do you exist?-

OUR BOYS AND GIRLS

HEART OF GOLD

" Let me carry your suitcase, lady!" he piped breathlessly. The jolly fat woman looked down at the little pipestems of arms, the thin, eager face and wistful eyes and laughed until her capacious sides shook like bowls

You carry my suitcase! Why, you ain't bigger'n a pint o' cider half

The boy squared his shoulders and pounded vigorously on his thin chest with a grimy little fist. "If you think I ain't strong, just try me, lady. I'll carry it clear to the traction depot

'All right!" agreed the jolly fat person, "Come on then. There's no great hurry, but I always like to get to the depot in time to catch up with all my paraphernalia before the

It must be pretty hard for you to catch 'em," remarked the boy politedry bread was plum cake and the ly. "I don't believe you'd come in thin milk ambrosia. She was always

very fast on a home run."
The cheery, buxom individual laughed harder than ever. "If I had to run I wouldn't go very far," she declared, shaking again. "Isn't this declared, shaking again. "Isn't this flower market wonderful! If my lady could see it, she'd want to buy everything. The flowers are lovely." happ

tured the youngster, gazing timidly at the masses of pink and purple and white hyacinths. "I like to buy one

The old lady looked pityingly down into the small, thin face, "I live on a farm," she said, moved by a sudden impulse. "Next summer I'm going to have you come out and stay a week with me in the prettiest place on earth. Would you like to?"

The boy's face brightened, then clouded again. "I'd like it is mother and Lovie could go, too," he said

stoutly.
"Indeed they can!" smiled the old lady. "Here's your dime for carrying the suitcase, and here's 10 cents besides and a nickel for car fare. She placed a shining quarter in his hand. "Now, goodbye, little boy. I'll see you again when summer

comes."
Every bugle on her black bonnet nodding, every inch of her portly figure radiating good cheer, the jolly fat lady climbed laboriously into the car and found a place for herself and her suitcase. It was but a moment until the car rolled away and the until the car rolled away and the boy saw the last of her smiling face. How wonderful! The lad's eyes shone as he backed up against the brick wall to gaze at his treasure. Only yesterday he had longed for a ball—a good one. He could buy a "Lively Bounder" for 25 cents. All the other boys had "Lively Bounders." He had'nt even hoped to own one, but now the money lay in his hand.

in his hand. He looked covetously into a window where marbles of all colors and kinds were displayed. This shining, beautiful open sesame to ball and game and marbles and summer joys was his very own, to do as he liked with! A little farther along the treet was a bright windowed shop where second hand goods were displayed. Right on the top of a pile of books lay a pair of roller skates. They were labeled, "As good as new. Only 25 cents." The child's eyes Only 25 cents." The child's eyes danced. How often he had envied the boy rolling down the avenue with the speed of a fast express! Yester-day he had seen one no older than himself on roller skates, being pulled along the street by a little fox terrier. The dog wore a harness and he was barking and having as good a time

as his master.
Why couldn't he make a harness out of a piece of clothes line and the top of an old shoe? There were always old shoes in the alley. And

Jack would make a capital horse. More than a year before he had rescued a small, half starved dog it for you." from his tormentors, and ever since the dog had been his faithful friend. In his own days of famine, the boy had often given part of his supper to the hungry little fellow who begged so wistfully with expressive eyes and thumping tail. When poverty's hardships were almost more than the child could stand, the dog was his friend and solace. During his long hours on the streets selling papers, Jack was the boy's companion. On days when The Nine raged rampant through the dirty alleys, the little dog was the most hilarious one of the crowd, running on ahead, trying to show his delight in his own dumb

Now he and Jack, with the aid of the roller skates, could enjoy the miles of smooth pavement stretching perverse habits of thought to be far out beyond the city limits. It would make up for a great deal that the lad had missed, this chance to do what other more favored children were able to do.

the knob of the door, when suddenly his eyes fell upon something in the

next window.

Yesterday his mother had told him of the white lilies which grew on each side of the path leading up to the door of the old farm house, back in the hills of New England.

"If I could just hold one of those lilies in my hand—if I could look into its heart of gold and drink in its sweetness, it seems to me that I could be happy again," she said She described the glossy dark green leaves, the bending stalk, the queen ly flower, so pure and white, until the boy seemed to see it right there

For a moment he scarcely dared to breathe lest the beautiful thing should leave the green stem which held it to the brown earth and float away like a white winged butterfly.
And as he looked, a Spartan resolve crept into the child's heart.

He saw mother, late in the night bending over his torn little coat with red eyes and flying needle, as she tried to make it presentable for school next day. He saw her bending over the sewing machine, stitching hours of the long day into the endless seams of other people's coarse gar-ments. Food and shelter for her children and herself her work stood for. And she could not stop. She must keep going, for the hungry wolf was just behind. He saw her cheerfully spreading the little table and carrying on a conversation as she led her children though the art of make believe to imagine that the dry bread was plum cake and the smile made the boy think of a rainbow, for so often she beamed upon her little ones through a mist of tears. And as the child looked at the radiant lily, his mother's words came back to him. She would be happy if she could have a lily for her own!

away just three months ago. I canmanner of a man who reassures himbour the adoubtful cause by talking self in a doubtful cause by talking loud. Take an example. Here is a man agemyhouse, we could both dofor him. There is room for you. If you to morrow. If you to morrow. The doctor, sitting at he is dying. The doctor is the new range ourselves in the army loud. Take an example. Here is a man christian Scientist, lying on a more of a man who reassures him.

His mother happy? The Lively Bounder, the roller skates, the candy, what did they amount to beside his mother's happiness? Without a moment's hesitation he opened the door of the florist's shop and stepped

Outdoors the wind was blowing from the north and its breath was keen. Although spring was on her way, not a bird nor a bit of greenery, nor even a smiling face was to be seen. Indoors, in this summerland of waving palm fronds and masses of moss nd ferns, gold canaries sang from the hidden heart of tropical foliage, and gold fish dived deep among feathery sea grasses or hid in gray old castles where shining schools of other fish were at play. Red geraniums flaunted their brilliant benners against the pure snow of the white hyacinth. Pink azaleas peered saucily out from behind the ferns, and pink La Franc roses and creamy Marshall Niel's nodded from tall crystal vases. The troops of pansy aces, the boy thought, were like crowds of happy children on their way to school. And in the midst of all the riotous beauty stood the child in his short blue coat and patched trousers. For a moment he orgot everything but the queenly lily on which his longing eyes were

fixed.
The Flower Mother, who had children of her own, watched him for a moment and, as she did so, all the longing of the child's heart tumbled tumultuously over into her own 'What do you want, little boy," she asked kindly.

" How much is it ?" he whispered. In his excitement he dropped the silver quarter and it rolled merrily away across the blue and white tiled floor. The Flower Mother rescued the bit of silver and handed it back to

"I wanted to get a lily for my mother," repeated the boy. "How much is it?"

Smilingly the woman took a frag-rant white hyacinth and held it out to her little customer. He sniffed the sweet perfume but shook his She wanted a lily like she had at home," he briefly announced. "This is only 15 cents," persisted

the Flower Mother temptingly.
"I want the lily!" choked the boy as visions of coveted playthings crowded back upon him. How much is it ?'

The Flower Mother hesitated as she mentally charged 75 cents to profit and loss. "Twenty five cents," she said smiling softly. "Shall I wrap

Fifteen minutes later a boy with a shining face left the flower shop. He paused at the corner almost bewildered by the lights. Shining car-riages and automobiles with clanging horns were hurrying homeward with their solitary occupants. No one noticed him, and if they had they would not have paid any heed to the small pedestrian with the heavy package, who was so bravely starting out on his long journey.

How his heart would have jumped if some one had asked him to ride! It was late, much later than he bad thought. His feet were tired and his arms ached. It was a good two miles to his mother's house, with a picture of her and of the shining lamp which always burned for him in the window he trudged

He was lonely and perhaps a little afraid when he left the business section far behind. There was, too, a curious tugging at his heart strings. When he reached the great church he was too tired to go another foot, so he sank wearily down on the low-est step of the wide stone stairway

beautiful lady in a gown of rustling silk floated down the steps and silk floated down bent over him. On her violet coat she wore a lily, the counterpart of

the one he carried.
"My boy, what are you doing here?" Her voice as she addressed the tired child was as sweet as a sil ver bell. The boy did not know that he had even closed his eyes, but as the clock struck 8 he realized that he had been asleen.

Under the beautiful lady's orders he was bundled into the shining motor, and as it sped smoothly and noiselessly on its way she bent a sympathetic ear to the story Here, surrounded by ferns and palms, stood the lily of his dreams.

For a moment he scarcely decays. tened to the artless recital and heard about his sacrifices, she gaththe little lad to her heart "Little Boy," she breathed rever-ently, "a mother with such a son is rich indeed.'

Mother had already begun to grov uneasy when the beautiful lady led the child into the room.

Long after his drowsy lids had dropped over his eyes the lady stayed and talked, and the last words the child heard as he drifted into dreamland was the lovely stranger's bell-

like voice.
"My dear old nurse and companion who went back to her childhood's home to day, was so taken with your little boy that she telephoned me be-fore she left town," she explained. "She didn't know the lad's name nor where he lived, but she described him so well that when I saw him on the church steps I knew him at once. I am quite alone. My husband is dead smiling although sometimes her smile made the boy think of a rain away just three months ago. I can-

The next day the boy, and Jack only a few more moments to live. ence. In all that concerns religion



and Sister Louie found themselves He struggles up in bed, with a rebel-The charm had worked. Mother was happy. Wasn't that enough to make any fellow glad? But that was not all, for the lovely lady led the boy and the little girl away into a big, nothing more.

sunny room. Over the walls festive children in bright garments were strewing flow-ers, and on the table by a window lay the Lively Bounder, a shining pair of roller skates, the harness for Jack and dozens of other toys in which boys and girls delight. For a moment the children did not under

"All these things are for a boy who was willing to sacrifice his own pleasure to make his mother happy," said he lady smilingly, and opening the door she went out, leaving the children alone with the dog and their new treasures.-Grace B. Sanders.

IMMODESTY IN DRESS

We have on previous occasions called attention to the lamentable vulgarity and immodesty of the modern dress of our women. There is no artistic excuse whatever to be alleged for some of the costumes that are to be seen in public places. It is ridiculous to select for a shopping expedition garments designed to compel instant attention to their inde-

Many a woman appears in our streets attired as though she were the star performer in a freak exhibit. Probably the majority of the women who wear clothes too tight or too thin or too spectacular do so without any deliberate bad motive They do not realize its effect upon the minds and hearts of others.

If the women who wear clothes with immodest results, however modest their intentions may be, could hear the comments upon their appearance they would consent to forego the notoriety that fashion sometimes demands and return to the more graceful and respectable clothing that womanly modesty and refinement would suggest.

It is enough to make one's heart sick to see the attire of some of our young girls. We do not mean the ones who come from the dens of vice but from good Christian homes.
These young Amazons soon become bold of countenance and loose in action. They have forgotten how to all sense of shame.

In most cases the parents of these girls are to blame. They may be pious and modest but if they permit their daughters to sacrifice modesty and virtue at the altar of fashion, the

sin is at their door. They ought to know that modesty in dress is an open invitation to the libertine and corner roue to take advantage of a young woman. When a girl dons the garb of a woman of the streets, she should not be surprised that she is mistaken for one. red Heart Review.

SAFETY FIRST

"Crossing the river of life" is a common metaphor, and our common necessity. Most men take the inconveniences and dangers of crossing good-naturedly enough, but some of us make ourselves very ridiculous by the way we complain at the unavoidable jostling. It reminds one of the pouting of the poor little ant in the old song about Noah's ark: The animals went in seven by seven,

One more river to cross : Said the ant to the elephant, "Who are you shoving? One more river to cross.

Hell is the principal peril of this navigation of ours, the reef in front of the harbor. Mr. A. C. Benson is the hardy mariner who dares to dis pute the chart marked "Hell's Reef." He says there is no "Hell's Reef." These are his words:

Hell is a monstrous and insupportquote texts to support it, but we justice of God. This is frantic speech from the

ance of a quiet mind. It is after the manner of a man who reassures him.

author of a book entitled "Where no

Fear Was," not at all the calm utter-

lious effort of his small, remaining strength, and cries, "You must, you must give me something to make me live!" and falls back lifeless. That 'must' was ineffectual, a voice and

Mr. Benson, however, is a Christian. He admits death. But he denies hell. How can we bring him to reflect, being a Christian, that perhaps, perhaps there is a hell. Whom will he believe?

Recently we tried to tell a man who had been out of the recent swift current of events that Germany had declared war on three of the big nations of Europe. He denied it vehemently. He said it could not be true; it was preposterous. He is no doubt convinced of it now, for all that, or rather for the very fact that great deal of his money was in-

vested in Europe.

Blinking hard facts does not change them, no more than a child avoids a whipping by closing his eyes and fighting his mother. It was not a quarrel between the sick man and the doctor about the matter of life and death; it was not a quarrel between us and the rich man about peace and war. It was merely a question of authority. What right had the doctor to pronounce death imminent, what right had we to say

there was a war?
So, too, there is no quarrel between Mr. A. C. Benson and the Catholic Churcu. Again it is merely a question of authority. What authority has the Catholic Church for saying there is a hell? She has good authority or she has not; if she has not, Mr. Benson is welcome to his own opinion; if she has, that ought to settle the fact, except "where some fear is." Or does Mr. Benson blink the whole argument somewhat in

this way:
"God says that there is a hell." "Nonsense; He couldn't say such a

thing. "But He does."

"I tell you, it is absurd. He could not; it would be too cruel."
"Well, but if He says so, that ends the matter. It must be so; it can not be too cruel."

But it is too cruel ; He could not 88V 80. But I tell you He does. Listen :

either He does or He does not. . ."
"Oh, bother your dilemma. He could not; that is all there is about

"But I'll prove to you that He did." What is the use of talking like that. He could not."

And there you are, Mr. Benson's "I thind not" against the claim of God's "I say so." Private judgment has made a fool of many a man, but there is no fooolishness about God's Private judgment authority. There is a big difference between foolhardiness tha danger and rushes into it blindly with its eyes closed, and fearless ness like that of the saints who outlived their dangers through their greater confidence in God. Where, too, is our ordinary worldly prudence of "safety first."-America.

PRIDE

Ever since the wicked angels fell,

says Bishop Hedly, pride has been the curse of spiritual and rational beings, and has turned them from their God. Pride means conceit, vainglory, disobedience, and rebellion. These evil dispositions characterize the world as we know it at this moment. Men will tell you they believe in a God; but they will reject with scorn the idea of obeying God's commands or those of His Church. They will tell you that what pass for God's commandments are probably nothing more than the ideas of men They will protest that neither Church nor priest nor book has any title to command them; and they clare that they intend to be free in thought, word and deed, so far as they do not interfere with civil society. We cannot too clearly and definitely face the fact that this spirit able fiction, and the idea of it is simply inconsistent with any belief in the godness of God. in the goodness of God. It is easy to is the exact contradiction of the spirit of Jesus Christ. It is the very must not allow any text, any record in the world, however sacred, to shatter our belief in the love and fuse to obey, to scorn dictation, to criticize, and to set up as our own masters in religious and mora matters—this spirit may be natural it may be extremely human; no doubt it is so. But we have to make our choice. Either we give in to it, and

and morality, it is most essentially the Gospel spirit to obey, not only the commandments of God, but the instructions of men whom Christ has rails at the priesthood, or is indifferent to the Church, is on the world's side. Any one who, in serious mat-ters, judges, criticizes, or condemns religious authority, is on the side of the world. Catholics must recognize, in the modern and actual develop ment of pride, an actual and pressing danger. They are bound to separate themselves in these matters from the common and prevailing way and practice of those around them. Otherwise, they are in extreme peril of sharing in the condemnation pronounced on "the world" by our Lord, and of sacrificing their hopes of the world to come.—St. Paul Bulle-

Jealousy is the danger signal in the game of love.

of time has not discovered the value A man never realizes how little

gins to ask questions.

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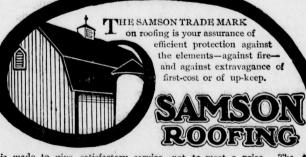
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THE QUESTION BOX

"Why do Catholics pay their priests to pray for the suffering souls?
2. Why do the priests not pray for them without being paid? Many non-Catholics argue that according to us the rich can do anything they like, pay the priest to pray for them and be forgiven, while the poor who cannot afford to pay cannot be saved."

1. Catholics do not pay for the prayers of the priests. They do not buy the prayers, as they buy the services of a tradesman. No Catholic has any such idea, except it has been driven into him by the constant repetition of Protestant slanders. You should ask your Protestant neighbors, who are so ready to tell you what Catholics think, to explain to you why they pay their own min-isters, what they mean when they pay salaries, fees and so on. They have to explain that to the infidels and atheists, and they have no explanation to offer, except what they learn from us. The question refers probably, to the custom of making an offering to a priest, when one asks him to offer Holy Mass for one's deceased friends. The priest may receive this offering on the prin-ciple laid down by St. Paul and by his Divine Master that the laborer is worthy of his hire, and they who serve the altar partake with the altar, and they who preach the gospel may live by the gospel. The offering is not the price of the Mass for the Mass is beyond all price. It is not an alms, such as one gives in charity to the poor. It is a contribution to the support of the pastor, to which the tor has a right, since he undertakes to do for a person what that person has no claim to, namely offer the Holy Sacrifice for his special in 2. It is not true that the Dead, which you will find in the

priest every time he celebrates Holy Mass: "Remember O Lord, Thy servants, male and female, who have gone before us with the sign of faith and sleep in the sleep of peace, N. N.; to them, O Lord, and to all who rest in Christ, we beseech Thee to grant a place of refreshment, light and peace, through the same Christ our Lord, Amen." At the letters N. N. the priest remembers any poor souls he chooses, who are likely to be in Purgatory, his relatives, friends, Purgatory, his relatives, friends neighbors, the poor, the friendless etc. No priest confines the remem brance at these letters to the soul or souls he has been asked to remember specially by the person who made the offering. At the beginning of the Canon of the Mass you will find a similar prayer for the living, for the whole Church both pastors and faithful people. Then every pastor is strictly bound to offer Holy Mass on all Sundays and holydays of obligation for his people. And on All Souls' Day, as the name tells you, all the faithful departed are specially remembered in Holy Mass. As to the attempt at argument made by those Protestant neighbors of yours, it is about as far astray as it could well be. It mixes up things so ridiculously as to show that its authors are in that numer ous class that consider sheer and blank ignorance of a subject the proper qualification for laying down the law about the subject. The rich must obey the law of God, as well as the poor. The most ignorant Catho lic knows that the Church does not claim the right to allow rich or poor to sin. They ought to know that this charge, so often refuted, is one of the stock lies that established Protestantism at the beginning and passes for religious instruction among many Protestants to day. What rea priests do not pray for the living or the dead without being paid. Here is a prayer called the Memento for mainly due to the unceasing mainly due to the unceasing teaching of the Catholic Church.

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have to be baptized, to go to con-fession if they fall into mortal sin, to fuffil all the conditions of a good confession before they can be confession before they can be pardoned, and one of those conditions s, as you know, a firm honest pur pose to avoid all mortal sin for the future. Not a word, here, you see, about paying the priest to pray for them. And when there is a question of payment, remember that the poor rather than the rich make up the Catholic Church, which is thus the same as when Christ in poverty established it among the poor of Galilee. Finally, the poor are far more zealous and generous in proportion to their means than are the wealthy. They are faithful and devout in assisting at Holy Mass, and so derive spiritual profit, which is missed by the rich who stay away. Your Protestant friends need not be uneasy about the Catholic poor. Indeed the presence of the poor and the lowly in our Church is often made a reproach to us to day as it was in St. Paul's day, and in the day of Christ Himself.

Why do Catholics believe that we can help the souls in Purgatory by our prayers, and by getting Holy Mass offered for them?"

Catholics believe this because the Church teaches it, and Christ said : "He that will not hear the Church, let him be to thee as the heathen and the publican." The Church teaches it as part of her doctrine about the Communion of Saints acording to which both the blessed in Heaven and the faithful on earth can help the souls in Purgatory. It is a holy and a wholesome thought to for the dead that they may be oosed from their sins; so says Bible itself. And if our own private prayers for the dead are acceptable to God, when they are offered with the proper dispositions, surely far more acceptable to God and beneficial to the poor souls is the Holy Sacri fice of the Mass, which God's Church has offered for their benefit from the beginning. The extent of the benefit derived by any particular soul de-pends upon the good pleasure of God Himself, and cannot be determined the Church.-St. Paul Bulletin.

Death is a flight away from earth not a lying down a few feet beneath its sod; it is a vigorous out thrust of a new life, not a resting on a clay pillow from the weariful toil of this life.-Father Faber.

LUTHERAN PLEA FOR HONOR OF CROSS

WHO WILL DOUBT THE TRUTH THAT THE CHRISTIAN ART LIFTS THE HEART TO THE LORD ?"

How many millions of men have dready stood in spirit devoutly be fore the Cross, and ever and again has the crucified King of truth made a deep and lasting impression upon the hearts of men! Involuntarily a man longs not only to see the Cruci-fied before his spiritual eye, but also desires an image of the incompara-ble divine form of suffering for his

The Christian art has met this desire at all times, and therefore we have numerous reproductions of the Crucified in pictures and crucifixes, homes and churches, as visible signs that with His stripes we are

At the Cross of Christ our poets have sung all the magnificent hymns of passion and consolation, full of religious depth and heartiness, from which at all times the congregation of all cross-bearers here below has taken consolation and strength.

At the cross our most famous artists have sat and, in looking up to the Crucified, have created with their brushes those richly colored soul stirring passion paintings which fill the heart of the spectator with devotion. Who, therefore, will doubt the truth that the Christian art lifts the heart to the Lord?

The question now arises: Is a rucifix upon the altar of the Lutheran Church in place, or is it a violation of the First Command ment? An answer to these raised questions the reader will find in an article in the "Lutheran Observer" of May 22, under the head, "Evangel ism vs. Sacerdotalism," from the pen ism vs. Sacerdotalism," from the pen of Rev. T. F. Dorablaser, D. D., and reads at the conclusion: "The only reminder of mediaevalism was the sickness of a Pope is an argument reminder of mediaevalism was the high altar, with candles and the Crucifix. How such an image over hang an image on the Cross and bow down to it, you violate the command-ment of God."

A Crucifix upon the altar of a Lutheran church, is that really against the Word of God, a violation of the First Commandment?

The old commandment, "Thou

shalt not make unto thee a graven image, nor the likeness of any form," does not forbid the image in general, but the image for the purpose of adoration and superstitious veneration. For the words of the conclusion. sion read clearly and distinctly:
"Thou shalt not bow down thyself unto them, nor serve them." By this it appears evident that God will punish the superstitious ador ation of images, but by no means the deveut usage. God, Who Himself has filled the whole world with the reflecting traces of His spirit, dees not forbid His children to represent in images his protest against the assertion that what is dear and precious to them as a Protestant on becoming a Catholic a symbolic remembrance for them-selves. Shall the Crucifix, therefore,

not be dear to my heart where I see the love which seeks me, the love which dies for me, that I do not perish? Cannot such an image upon such a place lift up a worshiping congregation religiously and evoke religious feelings? What wonder, when love already in the earliest period pressed the Christians to represent the Crucified and His Cross in usage and custom, in public and on the burying ground by image

or the likeness of any form! Strange it is, indeed, that a brother who has been a Lutheran minister for years can make such a statement. I frankly admit that I do not feel at nome in a church without the Crucifix upon the altar. It shall always remind me of my guilt and of the Lord's grace. It should be a visible sign that, without Christ's perfect sacrifice, as He sacrificed Himself on the tree of the cross, no altar has signification. And whenever I stand pefore the altar at the divine service I bow my head in reverence to a silent prayer before the Lord with out thereby adoring the Crucifix. - Rev. Herman Gehrcke in the Lutheran Observer.

TRADE AND RELIGION

Inordinate desire for wealth is greater curse than wealth itself. The former is by its very nature sinful, while the latter, though usually ruinous to the soul, becomes so by
abuse only. There are many men
fairly obsessed by lust for money.
They dream of it, talk of it, sin for it. It is their life, it dominates them, rules their every action, closes their eyes to all that is noble and hurries them off to join Dives in a plea for a drop of water for their parched lips. Such men are beyond the influence the voice of man has no meaning for ens a response in their sordid souls. They can be left to their base pas sions and to the demons. Eternity alone can teach them a lesson. It will do so. There is another class of men not quite so hopeless as the former. A shred of self respect is left in them. They have some hope of heaven; some fear of hell. They are in a bad way though. They have succeeded in dividing their souls into two compartments, one for God, one trade. On Sunday they open God's compartment. The result is a psalm and a hymn or two. At the fall of Sunday's sun that compartment is closed. The second is made ready for Monday morning. Trade and the demands of trade rule the soul. The religious man of yester day becomes the canny buyer and seller of to day, who is not above practices indefensible in the forum of a true conscience. Many Cath olics are numbered in this They, too, have learned the ways of worldly wisdom. They have caught some of the spirit of Mammon. Their week day practices are inconsistent with their Sunday professions. Some of them are not above turning penny at the discomfort of Mother They are doing the very thing that we condemn in our en-emies, selling anti-Catbolic litera-ture. Their detense is "trade," "thirty pieces of silver." The recrime," another betrayal of Christ. Such men are in a perilous Their fate is in the balance. Their bowels may gush out, or they may be saved, yet so as by fire. Repentance may come in the end. They lave a little faith left. Not much, it is true; and their sense of honor and manliness is less than their faith. They are bowing before an idol. Be fore long they may be prostrate be-

INFALLIBILITY

world will sneer and laugh a hollow

laugh. Another soul is ruined .-

America.

Many well meaning people have asked us what has become of the boasted Papal infallibility when the

Pope is speechless in death.
Well, the Pope is infallible when he teaches the Universal Church the doctrine of faith and morals. The Pope's death is no argument against the divine privilege, because in the few days when his successor is awaited, no doctrine of faith and against his divine power as a teacher or that his night's sleep sunk it in the altar can be reconciled with the First Commandment is a mystery to some of us. The Cross is a beautiful and suggestive symbol, but when you is dead in the time intervening between the death of one Pope and the election of the successor is tantamount to declaring that a man who

FOOLISH STATEMENT REFUTED

Mr. G. K. Chesterton, the well known English author and critic, takes in hand an English writer for having stated that "a man on becom-ing a Catholic leaves his responsibil-ity at the threshold of the Church, and is converted to save the trouble

Mr. Chesterton, by the way, is not has no need of doing any further

thinking. Here is the way he disposes of that statement: "Euclid poses of that statement: "Euclid does not save geometricians the trouble of thinking when he insists upon absolute definitions and unalterable axioms. On the contrary, he gives them the great trouble of thinking logically." He then proceeds to state that the Catholic Church imposes a similar teck cross

duct.

Church imposes a similar task upon her children. "The dogma of the Church," he writes, "limits thought about as much as the dogma of the solar system limits physical science. It is not the arrest of thought, but a fertile basis and constant provocation of thought."

Mr. Chesterton could have substantiated this statement by referring to the numerous works on the ology and philosophy, which bear in-disputable evidence to the long and acute thinking of their Catholic authors, who are far from taking the same views of the questions they handle. But, as Mr. Chesterton points out, certain statements pass current because the ordinary man is too intellectually lazy to analyze them to find out whether they are true or false. The assertion Catholics have no need of doing any thinking is one of these statements. The English writer just mentioned says of it that no one can really think that Protestant converts joined the most fighting arm on earth merely for rest. It is on a par with the old Protestant fiction that monks decided to become ascetics because they wanted to be luxurious. should keep out of a monastery for exactly the same motives that prevent me from going into the moun-tain to shoot bears. I am not active enough for a monastery."—New York

THEY DO NOT KNOW HER

Freeman's Journal.

Prejudices against the Church flow from many causes. Some rise from a misinterpretation of her teachings, others from a misrepresentation of her past and still others from a misunderstanding of her nature and attributes, says the New World. Among the latter, one that begets much prejudice is her unchanging endurance. The fact that she is the same church that witnessed the fall of Rome and served the centuries of the barbarism invasion and each succeeding age since, turns many away from her. That she should have remained unchanged in an ever changing world throws a shadow upon her in the eyes of those who do not know her true nature. "To live is to change," they will

say, "and to be perfect is to have changed often." They will point to the social, intellectual and political life and show how it has, constantly altered and directed itself to more perfect forms. And the church—she has remained unchanged, has enthe social, intellectual and political life in the same mauner as the past and gone. How can she be a living factor in the world? How can she perfect herself? And seeing no an-

These people never consider the divine origin of the Church, the fact of her institution by the consideration by t Christ built a Church that would serve all ages, without change, nor needing change to perfect herself, for He built a perfect Church. Poor would be the art of a builder must he readapt his work to every new inclemency of the weather. Christ built a Church for all times and conditions and unaltered, to weather all storms. Christ built a perfect fore it. Then they are lost. Dives Church and that which is perfect will have new companions. The cannot be made more so by altera-

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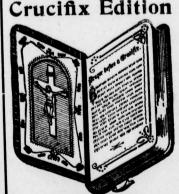
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