

## The Catholic Record

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LONDON, SATURDAY, JULY 6, 1918

### AN AUTHORITY ON LYING

"Any lie that (a Jesuit) tells in defence of his Church or Order is to him the virtue of the highest truth."

So the Rev. Mr. Spence, President of the Guelph Ministerial Association, declared to his congregation from the pulpit a week ago Sunday.

Before the War we never done boasting of the progress and enlightenment and humanity of our age as compared with preceding ages. Since then we have learned that all the old atrocities and barbarities that man ever conceived, even in a state of savagery, are matters of actual and daily occurrence. Amongst them all perhaps the most savage and revolting is poisoning the wells so that the enemy in slaking his thirst may meet a treacherous death from a fleeing foe. Whether the Germans were actually guilty of poisoning the wells or not is perhaps open to dispute; but that, before retreating, they befouled the waters so as to make them unfit for drinking is beyond question.

This is precisely what the Rev. Mr. Spence has done in his controversy with the Jesuits; he has done his best and his worst to poison the wells. He made a charge, a lying charge against his Jesuit neighbors. He may have believed it at the time. He saw it crumbling, however; and fleeing to another prepared position he poisoned or befouled the wells of controversy. He told his gaping crowd of credulous dupes that to a Jesuit a lie in defence of his Order was the highest virtue of truth. And he pretended to exceptional and accurate scholarship in the matter. "When Protestant ministers," said this learned and fair dealing controversialist, "attend theological colleges they study as well Roman Catholicism and know all the vows the Catholic priests are required to take."

We wonder if the Rev. Mr. Spence and the body of ministers of which he is the head have any guilty knowledge of a villainous Titus Oates concoction which has been printed and distributed amongst some at least of the drafted soldiers in Military District No. 1?

It was represented as the "Jesuit Oath" or the "Oath" of the Knights of Columbus. Whether low intelligence can be so low or high credulity be so high that such an "Oath" could be thought genuine we have not yet learned. But somehow it came to our mind on reading of Mr. Spence's familiarity with "all the vows the Catholic priests are required to take."

There is no more secrecy about the vows priests take than there is about the oath of allegiance.

We challenge the Rev. Mr. Spence to make good his cowardly insinuation by quoting any or all of the vows the Catholic priests are required to take, and with which he is so familiar.

For the open and lying charge that in defence of his Church or Order a Jesuit may lie and impute to himself the highest virtue of truth, Mr. Spence can hardly evade responsibility. Mr. J. P. Murray, of Toronto, in a letter—reproduced on page one—to the Globe has placed the onus probandi on the Reverend Gentleman so squarely that if he does not wish to insult the intelligence of his hearers, or unless he addresses himself only to those devoid of intelligence, he must accept the challenge.

Mr. Spence personally and as President of the Guelph Ministerial Association has made himself responsible for a lying charge against the Jesuits.

uits. The charge is now known to be utterly baseless. Not a single defaulter under the Military Service Act was found at the Jesuit institution. The Government after searching investigation have so declared. Mr. Doherty's son entered before the change in the act was mooted; besides, four military doctors had examined him and placed him in Category E as unfit for military duty.

Mr. Spence and his ministerial brethren owe to the Jesuits of Guelph and to Mr. Doherty, but above all they owe it to themselves and to their cloth, a frank and full withdrawal of the charges made and an apology for making them.

Come, Mr. Spence, are you a gentleman? Or, are you only what by an extension of perfunctory courtesy people call "a reverend gentleman?" The latter title is not yet generally regarded as a term of reproach; but— . . . You claim to be an authority on lying. What would you think of a Jesuit, for instance, who had publicly accused you of harboring defaulters, and when you had shown conclusively the charge was false, who refused to retract his lying charge or to apologize therefor?

What would you think, Mr. Spence, of a similar refusal in the case where you had been charged with double-dealing, hypocrisy and dishonesty in enabling your son to evade the Military Service Act and you were able to show conclusively that the Military Service Act had no possible application to your son no matter where he was or what he was doing?

You studied "Roman Catholicism" when in a theological college. Did you ever read that compendium of Catholic theology—Butler's Catechism?

This is what the Catechism has to say on a subject which, we may charitably believe, must be weighing somewhat on Mr. Spence's conscience at the present time:

Q. Say the Eighth Commandment. A. Thou shalt not bear false witness against thy neighbor. (Ex. xx.)

Q. What is forbidden by the Eighth Commandment?

A. All false testimonies, rash judgment and lies. (Matt. vii. 1.)

Q. Is it lawful to tell an innocent or jocosely lie, or to tell a lie for a good purpose?

A. No lie can be lawful or innocent; and no motive, however good, can excuse a lie; because a lie is always sinful and bad in itself.

No Motive—not even in a Jesuit the good of his Order, or in an Congregational Minister the desire to discredit his Jesuit neighbor—can excuse a lie.

Q. What else is forbidden by the Eighth Commandment?

A. Backbiting, calumny, and detraction; and all words and speeches hurtful to our neighbor's honor or reputation.

Q. What is commanded by the Eighth Commandment?

A. To speak of others with justice and charity, as we would be glad they did speak of us; and to witness the truth in all things.

Q. What must they do who have given false evidence against a neighbor, or who have spoken ill of him, or injured his character in any respect?

A. They must repair the injury done him, as far as they are able, and make him satisfaction by restoring his good name as soon as possible; otherwise the sin will not be forgiven them.

The attempt to divert public discussion to the alleged unfairness of the provisions of the Military Service Act is not, according to Catholic theology at any rate, adequate reparation. And according to the natural sense of equity and justice, decency and honor, of self-respecting men who may know little of any theology and care less, the change of front of Mr. Spence and the brethren will not be regarded as reparation but as tergiversation.

Mr. Asquith's definition of sensation-mongers as "men of low intelligence and high credulity" is timely; it is not only a definition, but an explanation.

### THE ARMY AND NAVY CLUB HALIFAX

In another column we reproduced from the Halifax Herald a glowing account of the successful working of the Army and Navy Club. This necessary institution has been maintained hitherto by the Catholics of Halifax, though obviously it is the men in blue and khaki from outside places who chiefly benefit. "In the Naval Service alone," writes the President, "quartered in Halifax there are three hundred Toronto men and about one hundred from other Ontario towns, and these men pay a visit daily to the Club."

Any financial assistance would be appreciated and contributions may be addressed to Jas. Kellaher, 56 South St., Halifax, N. S. Though Ontario has done the lion's share in supporting the Catholic Army Hats overseas there will be no question of the utility and necessity of the Army and Navy Club at the great port of embarkation on this side of the water. And it must not be forgotten that we have an important naval service on this side of the ocean.

The Rev. Dr. Foley mentioned in the Herald account is a contributing Editor to the CATHOLIC RECORD.

### IRELAND

"Apart from military considerations the condition of Ireland today is a mockery of every profession to which we give utterance as vindicators of the ideals of justice and liberty."—The Daily News, London, England.

Imbedded in an Associated Press despatch from London, June 21st, in one paper we found the paragraph above quoted; in every other paper which carried the same, identical despatch this paragraph was omitted. *Suppression veri* is evidently not a means unknown to those who lend themselves to "moulding public opinion" with regard to Ireland.

The paragraph is short; but compressed therein is a wealth of bitter and undeniable truth. Suppression was the only adequate means of dealing with it effectively.

The outlook in Ireland is at present discouraging; but that editorial comment of this great English journal on Lord Curzon's pitifully disingenuous speech in the House of Lords gives reason to hope that ultimately the pharisees will give place to men who believe in the ideals which they profess, and will put them in force even in Ireland.

We have explained at various times the unhappy metamorphosis of Ireland, at the beginning of the War England's enthusiastic ally, now sullen, apathetic, distrustful.

It is urged, honestly urged by Ireland's friends throughout the world, that she should put aside for the time her ardent aspiration after the political ideals for which the War is being waged.

Nationalist Ireland did just that very thing. But anti-Nationalist Ireland flouted the hopes and derided the faith of Irishmen who were giving their lives for the ideals they cherished; and the anti-Irish faction, high placed and insolent, proclaimed for Ireland the very antithesis of the solemn war professions of liberty and justice, of government by the consent of the governed, of democracy, and self-determination for small nationalities. The Government endorsed the treason of the Ascendancy faction, and trifled with, when they did not openly insult, the National aspiration to participate in the new era of liberty and justice.

There were difficulties no doubt for British statesmen no matter how able and sincere; and the statesman's difficulties were faction's opportunity. Sinn Fein was made in Ulster and Westminster, not in Germany.

Sinn Fein as an expression of discontent, disillusionment, distrust, is unfortunately an undeniable fact; Sinn Fein as an expression of Irish pro-German sentiment is a chimera. That some Irishmen at home and abroad would set up an Irish Republic by force of arms and with the aid of England's enemies is not to be doubted; there have always been such, there always will be until the ideals of justice and liberty replace in Irish government the Prussian ideals of force; until the principles of democracy are substituted for the practice of the veto by a privileged and arrogant minority. It is regrettable that it should be so, but it is quite as natural, quite as praiseworthy even, as that the oppressed Slav nationalities of Austria should join with Italy to fight for their own freedom.

The Daily News is radical; and with the new franchise, radical will be the British Parliament and Government. There is no reason to doubt that that radical Parliament will recognize that Ireland is a mockery of every profession of English vindication of the ideals of justice and liberty. There lies Ireland's hope. They are Ireland's true friends who can revive the Irish faith in British democracy and induce Ireland's sons to take their place voluntarily in the ranks of those who are, when all about Ireland is said and done, fighting and dying for the ideals of justice and liberty.

### ANTI-CATHOLIC RUBBISH

We have received from subscribers in Charlottetown, Edmonton, Ottawa, Renfrew, and many other places samples of Russellite literature bracketing together the Pope and the Kaiser, and all that sort of stuff.

One correspondent calls attention to the fact that it was "Passed by the Censor." The explanation is this: The Russellites are opposed to the War and have been publishing matter which is expressly forbidden by law as tending to hinder the prosecution of the War. Some of their leaders are now in jail. The Censor had in mind the bearing of the effusions on the War only; he did not mean to approve the Russellite "theology."

Russellism is the latest of the sects; it, of course, is opposed to the Catholic Church. But the proper place for such "literature" is the rubbish heap or the fire. It is not worth while worrying about.

### NOTES AND COMMENTS

CATHOLIC FEELING (which is solely that of gratitude and thanksgiving) over the redemption of Jerusalem from Moslem control, is recalled by the discovery in the Augustinian Library at Rome of an ancient document, written on parchment in the twelfth century, and used in the churches of that order in the Eternal City. The manuscript consists of 213 pages, beautifully illuminated on a gold background in the best manner of the mediæval scribes.

WHAT IS OF particular interest in the document at this time, however, is the Mass dedicated to the Anniversary of the taking of Jerusalem, fixed for July 15th, 1099. The *Oratio* of the Mass reads:

"Omnipotens Deus, qui in virtute tua mirabili Hierusalem civitatem tuam de manu paganorum eruiisti et Christianis reddidisti, adeo quæsumus nobis propitius et concede, ut qui hanc sollemnitatem annua recolimus devotione, ad supernæ Hierusalem gaudia pervenire mereamur, Per Christum."

Or, in English:

"Almighty God who in Thy wonderful power has wrested Thy city Jerusalem from the hands of the pagans and given it back to the Christians, etc."

Although under auspices of another kind, Catholics of today rejoice no less than their brethren of a thousand years ago over the emancipation of the Holy City.

THE PROPENSITY of the great Protestant public to work itself into a frenzy of excitement over the very mention of the name Jesuit has been effectively demonstrated during the past few weeks. Even the War has had to give place in the daily papers for the time being to the ill-considered agitation over the status under the Military Service Act of the inmates of St. Stanislaus Novitiate, Guelph, and, as was to be expected, ere the public discussion of the matter had proceeded very far the customary tribute of abuse, slander, and misrepresentation had to be paid to the Society of Jesus. That is the Jesuits' birthright, and in the light of what they have had to endure in the past they can afford to smile over the present excitement, which is a veritable tempest in a teapot in comparison.

It is a singular thing, however, that a certain type of Protestant minister who prides himself on his moral rectitude, can, in the very act of defaming the Jesuit, conform to the foul maxim which in his blind fury he attributes to the latter. The Rev. Mr. Spence, of Guelph, has been proclaiming his own immaculate honesty, and his spiritual leadership. Strange practice for an honest man, or a self-vaunted spiritual guide to step aside from legitimate controversy (for, we readily concede there may have been room for misunderstanding in his narrow mind in regard to the status of the Jesuit novices under the M. S. A.) to slander and abuse his opponent! As an educated man, and an avowed student of history, he must know that the maxim he attributed to the Jesuits is a demonstrated falsehood. If on the other hand he should plead ignorance we have the pretty spectacle of ignorance posing as teacher and lecturing the multitude.

THE AMOUNT of space given to this matter in the daily papers is in itself instructive. It shows for one thing what an appetite the public has for the sensational and the extent to which the press caters to it. One Toronto daily gave up no less than two solid pages of its valuable space in one issue, to much idle gossip and

little intelligent discussion of the affair, and the lead was followed pretty generally throughout Ontario. Certain it is that if the Society of Jesus were looking for free advertising they have had it in abundance. The great public have awakened to the fact that the Jesuit is in their midst and that he is a human being like themselves. And when the smoke and dust of controversy has cleared away it will be seen that nothing has transpired that is not honorable to the Society and that as in the Jesuit Estates affair, those who have been instrumental in stirring up trouble have simply succeeded in making themselves ridiculous.

TUCKED AWAY in an obscure corner of all this mass of ignorant philippic was this choice morsel of Protestant polemics. The "famous Jesuit Oath," (as one evening paper calls it) was, it will be remembered, made to do double duty during the Ne Temere excitement of a few years ago. It has made its appearance periodically before and since, and will no doubt continue to force itself into public view at each recurring Protestant panic of the future. For as fable is the basis of the Protestant view of everything Catholic, and ignorance its inalienable protection and support, it is not to be expected that Protestantism as such can flourish without some such tonic as the "Jesuit Oath." It would die of sheer inanition if deprived of it.

IT WAS QUITE in keeping with the occasion, therefore, that it should come to the surface now, though, for reasons to be mentioned presently it was smuggled into the arena surreptitiously. It is not the least noticeable feature of this choice of weapons that their users often wield them shamefacedly. Some such feeling seems to have been lurking in the mind of Rev. Dr. Hincks, President of the Toronto Ministerial Association, when he said: "I notice that the old Jesuit oath has again come into prominence. I would not base much on that oath, as while such an oath may exist, yet we have never been able to find it."

DR. HINCKS, it will be observed, does not here wield the weapon himself. On the contrary, he rather discourages the use of it. If we are not greatly mistaken, however, the reverend doctor distinguished himself during the Ne Temere flare-up as one of the most adept manipulators of this fine Damascus blade. With it he sought to cut a wide swath through the serried ranks of "clericalism." It is a fair inference from his latest deliverance, however, that the blade broke in his hands and so far as the "Jesuit Oath" is concerned, he found himself in the midst of the fray unarmed and helpless. "Such an oath may exist," he says, "but we have never been able to find it."

NOW THIS is what we call a neat bit of Protestant polemics. He has found himself forced to admit that the oath in question is the merest figment of a diseased imagination. It has no basis in fact, and as Dr. Hincks seems with one breath to admit, simmers down to a cruel and gratuitous slander. What then does the reverend doctor do in this contingency. Acknowledge his error like a man, and make such reparation as becomes a teacher of Christian ethics? Not at all; he prudently, and for obvious reasons, counsels temporal disuse of the weapon, but while making ostensible acknowledgment of its illegality he makes a cunning underhand shift and releases a volume of poison gas to befog and bewilder his followers. By "it may exist, but we have not been able to find it" he well knew when he uttered the words that by those who are accustomed to look to him for guidance he would be understood to mean "I have not been able to lay my hands upon an authentic copy, but I have a shrewd idea that it exists none the less." That is a fair inference from his words, and having regard to the occasion they cannot be classified otherwise than as the basest of innuendo. If Rev. Spence wants any examples in action of the foul maxim he has attributed to the Jesuits he has them to hand in his own proceeding and in that of his clerical brother, Dr. Hincks.

### NEW PRESIDENT OF PORTUGAL A SINCERE CATHOLIC

C. P. A. Service

Senor Sidonio Paes has been solemnly proclaimed President of Portugal in the City Hall, Lisbon. After the proclamation he read a speech in which he promised to gov-

ern with complete tolerance in religious and political matters. He then accorded a great amnesty to political prisoners. Some fears were felt regarding this ceremony and possible attacks upon the new President and his party by the anti-Catholics, but none took place.

Senor Paes is a strong man, a soldier and a scholar. He has become during the last four years successively a diplomat and a politician. Through all these roles he has shown himself an honest man and a sincere Catholic, and it is to him that Portugal owes the rejuvenation which is coming over her and freedom from selfish fanatics who would ruin her for their own aggrandizement.

### ON THE BATTLE LINE

THE AUSTRIAN disaster on the Piave became a rout on Sunday afternoon when the enemy troops who had gathered around the one remaining pontoon in the Montello region were subjected to a demoralizing artillery fire and to the constant bombing of the Allied aviators who showered explosives upon the masses struggling to cross the swollen stream. Up to Sunday afternoon the Italians captured forty-five thousand of the enemy, and it is certain that thousands of stragglers, hiding in the red-covered marsh lands along the twenty miles of river bank held by the Austrians on the West side of the Piave, will yet be added to this total. The spoils of war has been great. The Italians have not only recovered the guns they left on the Montello, but have taken many Austrian field guns brought across the Piave by the advancing enemy.—Globe, June 25.

THE EXTRAORDINARY stories about the destruction of London by Zeppelins and the isolation of the British Isles, that were current among the Germans at the front during the early part of the War, find their counterpart now in tall tales about the invasion of the United States. The American troops in the sector north of the Marne have been engaged recently in clearing the Germans out of the Wood of Belleau and driving them down into the low-lying land north of Chateau-Thierry. The last stage of the operation took place on Tuesday night, and in the course of their advance the Americans captured two hundred and fifty of the enemy, including seven officers. One of the officers "gave away" the operations of the cheer branch of the German army. He informed his captors that the German Commanders have been telling the soldiers that a German army has landed in America, and having captured New York, is now marching upon Philadelphia. Another story is that German submarines have sunk between forty and fifty ships in Long Island Sound.

THE ITALIANS continue to clear up the Piave battlefield. An official despatch from Rome states that a few hundred additional prisoners have been secured in the process, and that all the Italian artillery arms and material captured by the Austrians have been recaptured. It is added that only after much statistical work will it be possible to give a statement as to the enormous quantity of Austrian arms and material taken by the Italians. An earlier statement says that "the total captures by the Italian forces during their counter-offensive are brought up to the neighborhood of 18,000." This presumably refers to the last two days of the battle. General Diaz has already officially announced that since June 15 over 40,000 of the enemy have been taken prisoner. There is no sign of an Italian advance across the Piave. The concentration of Austrian troops on the Alpine front has doubtless caused the transfer of the Italian reserves to that region, so that they may be immediately available in the event of an initial enemy success in his next attack.

BRITISH and French troops continue their nightly raids all along the front from near Ypres to the region east of Rheims. These raids afford evidence not only of vigilance in checking up the number and identity of the enemy troops in the trenches, but of the fact that the Germans have not yet disclosed the direction from which the next great assault is to be launched.—Globe, June 27.

DOUBT BEGINS to creep into the writings of European military critics as to the German program. Heretofore, after the failure of each succeeding blow to secure a decision, the question has been, "Where will Hindenburg strike next?" Now not a few begin to ask, "Will Hindenburg strike again?" The war correspondents on the British front are not among the doubters. They not only believe the Germans will attack once more, but consider that the storm troops to be used in the operations are already being moved up in, to their positions. Meanwhile, there is unwonted calm all along the battle line. Save for a small local British attack on the German lines near Old Berquin on Wednesday night, which resulted in the improvement of the British position and the capture of some prisoners, there has been no infantry action on the front from the North Sea to the Vosges during the past thirty-six hours. In the Vosges the French carried out some exploratory raids.

THERE is nothing of importance to record on the Piave front. The Italians in the sharp action of Tuesday, which resulted in the occupation of a bridgehead at Capo Sile, on

the east side of the old channel of Piave, captured eight Austrian officers and 501 prisoners of other ranks. The marshland which occupies the delta between the old and the new mouths of the river has been pretty well cleared of the enemy, and the Italian positions are as good now as they were when the attack began.

IT IS OFFICIALLY announced at Washington that a regiment of American soldiers will be sent at once to the Italian front as tangible evidence of the solidarity of the Allies. The sending of this regiment "is not to be taken as representing the full extent of American military participation on the Italian front which may be carried out later." This action is doubtless President Wilson's method of meeting the German lie that the United States has no sympathy with Italian aspirations for the redemption of the Italian population under Austrian rule. Up to the present time, while a state of war has existed between the United States and Austria for several months, there has been no fighting between the troops of the two countries. If the maximum transportation program of the United States is carried out, there will be 1,450,000 American soldiers in Europe by the end of August.—Globe, June 28.

### MINISTERS TURNED DOWN

GENERAL MEWBURN DECLARES CALUMNY BASELESS AND INCIDENT CLOSED

JESUITS DEMAND APOLOGY  
Special to The Free Press

Ottawa, June 24.—So far as official Ottawa is concerned, the Guelph incident arising out of the "raid" on the Jesuit Novitiate is declared to be closed.

While a visit to the institution was both justified and ordered, the way it was carried out has caused Capt. MacAuley of London to be transferred. He had no instructions to do so, and in the opinion of the Minister of Militia he displayed bad judgment in visiting the institution at night, surrounding it with a cordon and making a theatrical demonstration in force when there was sixteen hours of daylight in which, without display, the same thing could have been accomplished quietly.

### NONE ELIGIBLE

Inquiry has shown that none of those in the institution was eligible for service. Hon. Mr. Doherty's son entered before the order in council changing the act was mooted and the exemption of such religious orders in the original act was maintained in the new regulations. Besides a military board had placed him in Category E as unfit for any military duty. It is true that whereas members of Roman Catholic orders are exempted Protestant divinity students are not, but the elimination from the act of the "divinity students" clause, after it had been specially put in, was undoubtedly done at the instance of a group of Ontario members, and the leaders in the movement were connected with the Orange Order.

While it is not presumed here that such was their motive, the way it works out is to cause an inequality of treatment, the Minister of Justice speaking at the time in the House taking the stand that it would have been much better all around to have left the clause as it was.

The Guelph incident has undoubtedly caused a considerable furor in Cabinet circles, but the militia department says that it is through with it. The Minister of Militia is leaving for England and France.

The militia department stated this morning that information had been received by telegram from the record of the Novitiate to the effect that John O'Halloran, one of the young men referred to in a former statement as being liable for service, is an American citizen and in possession of his United States registration papers.

The other young man, John Holland, the rector states, was a tonsured cleric before the proclamation under the Military Service Act was issued. Investigation showed that these two young men were the only members of the Novitiate apparently liable for service.

Upon the statement's of facts, with regard to them, submitted to the department by the rector, neither of them is liable for service.

### MR. PALMER IN TORONTO

Toronto, June 23.—Rev. Kennedy Palmer, of St. Paul's Presbyterian Church, Guelph, is a visitor in this city to day in connection with the Jesuit Novitiate affair.

In addition to conferring with brother ministers of various Protestant denominations here, Mr. Palmer will, it is stated, endeavor to see Premier Harts, and members of the Ontario Government, presumably to see if Ontario as a province can secure any status in the dispute.

### DENIES LYING CHARGE

Guelph, June 24.—"It is absolutely false," replied Father W. F. Doyle, rector of the Church of Our Lady, at Guelph, when to-day he was asked if the statement of Rev. W. D. Spence yesterday was true, that a lie told by a Jesuit in defence of the order was considered by him to be the highest virtue. "I was twenty-five years of age before I became a Roman Catholic and I know that statement is false," he declared. "They are ac-