

The Catholic Record

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

Publisher and Proprietor, Thomas Coffey, L.L.D.
Rev. James T. Foley, R. A.

Editors { Thomas Coffey, L.L.D.
Rev. F. J. O'Sullivan.

Associate Editors { Rev. F. J. O'Sullivan.
H. F. Mackintosh.

Manager—Robert M. Burns.

Advertisements for teachers, situations wanted,
etc., 50 cents each insertion. Remittance to
accompany the order.

Approved and recommended by Archbishops
Palomo and St. Laurent, late Apostolic Delegates to
Canada, the Archbishops of Toronto, Kingston,
Ottawa and St. Boniface, the Bishops of London,
Hamilton, Peterborough and Owen Sound, N. Y.,
and the clergy throughout the Dominion.

Obituary and marriage notices cannot be
inserted except in the usual condensed form.
Each insertion 50 cents.

LONDON, SATURDAY, JUNE 22, 1918

THE FARMERS OF ONTARIO AND THE FARMERS OF QUEBEC

Time was when the farmers of Quebec were a sort of standing joke to the farmers (and others) of Ontario. The "habitant"—unlanguidly pronounced—connoted pretty nearly all that the Ontario imagination could grasp of the grotesque; and a smug self-esteem regarded with pious contempt the habitants' unsophisticated ignorance and incapacity for the high duties of self-government.

Just at the present moment, however, it is not the farmers of Quebec who are furnishing the entertainment; the Ontario farmer has the centre of the stage and is playing a more comical role than even the most distorted imagination ever attributed to the "habitant." At the last general election the one political issue that dominated all others was conscription. We wish to underline and emphasize political.

The farmers of Quebec did not want conscription. They said so openly; they opposed it vigorously; they gave emphatic expression of their honest political convictions at the polls on election day. The rest of Canada voted as emphatically for conscription. Jean Baptiste accepted the inevitable with good grace—he is a thorough-going believer in self-government—and responded to his country's call with a quiet loyalty that has shamed malevolence into silence.

The farmers of Ontario did not want conscription. They did not say so openly; but there were ominous and unmistakable mutterings which reached the ears of the politicians. The very intelligent farmers of Ontario must be quieted; their mutterings must be stilled. So the edict went forth that none engaged in farm work would be conscripted. It may not have been exactly a treaty between the farmers and the Government; but the farmers now profess to regard it as an obligation as solemn as the treaty which guaranteed the neutrality of Belgium; and there are those who bitterly quote the "scrap of paper" comment on treaties in general—with a very particular application.

Honestly we think there is something malodorous about the whole matter.

But the Protestant farmers of Ontario would have been as clear-seeing and courageous as the Catholic farmers of Quebec had they been allowed to think out for themselves the political issue upon which they were called to pronounce. With the War policy openly avowed and advocated by the Government there can be no class exempt; there can be no individual of military age and fitness exempt from military service if needed. The verdict at the polls, if it meant anything, meant that Canada's contribution to the War was to be limited only by the needs of the War. The farms as well as the factories must carry on with those unfitted by age or sex or physical fitness for military service. There is no doubt that many understood the full responsibility they were undertaking when casting their vote for this policy. It was obvious that if 100,000 men were needed, the need might grow to 200,000 or 500,000. Logically there could be no class exempt who were fit for military service.

The farmers of Quebec understood; the farmers of Ontario evidently did not.

The United Farmers of Ontario, meeting in Toronto the other day, made it very plain that they did not and do not understand the meaning of the power with which by their votes they clothed the Government.

From the report of their proceedings in The Globe we clip this:

"C. A. Barwood, North Grey, complained that Mr. Middlebro, their representative in the House of Commons, had refused to hear a deputation on the exemption of farmers' sons. The speaker asked if that was fair treatment. Ninety-five per cent. of the rural population endorsed the

petition submitted to the Government. If the Government continued to refuse to give them some satisfaction, the farmers of the Dominion should say, 'We won't go,' which suggestion was received with unbounded enthusiasm."

Ninety-five per cent. of the rural population is opposed to conscription—for the rural population—and yet the rural population of Ontario voted overwhelmingly in favor of conscription—for the other fellows.

Exactly opposite was the course of the farmers of Quebec. Exactly opposite is their course now. An empty threat to defy the law would not evoke unbounded enthusiasm down there. "We were outvoted; it is now the law; we must go." And they are going, retaining their self-respect and compelling the respect of those to whom they were, politically opposed.

That the farmers of Ontario have forfeited this respect is made pretty plain by Mr. E. W. Nesbitt, M. P. for North Oxford, who gave public utterance to what one hears privately expressed on every side:

"Day after day," said Mr. Nesbitt, "I am pestered by farmers from all parts of my riding, urging exemptions for their sons. Farmers do not seem to realize that their farms would be worthless to them if Germany should win this war, and it is the first duty of all classes, business, commercial, workmen and farmers, to provide man power to help win this war. I have become sick and tired of the whining of farmers asking that their sons should be exempted. It cannot be done and must not be done."

Where are the political parsons of Ontario now? The strident voices that chided and menaced Quebec are hushed; and like sheep without a shepherd their own flocks go their unpatriotic way unheeded.

Whether or not it is a classic fable or only a simple recital of fact we do not at the moment recall; but there is a story which recurs to memory again and again as we watch the entertainment which the farmers of Protestant Ontario are now giving an amused audience.

Once upon a time a man had an ass which served him with all the fidelity characteristic of that humble and not over-intelligent beast of burden. He had one fault however; he had a rooted antipathy to crossing a bridge. When he came to a bridge he balked; his master could neither lead nor drive him across. But he found a way. By holding a bundle of hay a few feet ahead of it, the ass, getting its mind (so to speak) and its appetite fixed on the hay to the exclusion of all else, moved on a few steps. The wily master moved also, and by keeping the hay just out of reach of the ass got him across the bridge, when he put it away until another bridge had to be crossed.

The bundle of hay which the politician holds just out of reach of the Protestant farmer of Ontario is "THE CHURCH OF ROME!!!" And so far the politician has never failed to get the farmer to cross the election bridge. Of course "there are others;" but the Ontario farmer is in the limelight just now and people are not paying much attention to the others. The bundle of hay is mouldy now; but to the ass it always seems the most appetizing morsel imaginable. At one time it was Separate Schools; at another the Ross-Lynch Bible; French Domination often; once it was the Ne Temere Decree; always it is the "Church of Rome" under some form or other irresistible to the assine appetite.

Those who live to see another election should watch the performance at the bridge. There are those who think the ass can't be fooled again; but they know little of the versatility of his political master, the efficiency of his clerical aide, or the illimitable asininity of the ass itself.

A friend at our elbow suggests that the fable of the Ass in the Lion's skin has an apt application too; but that is another story. At any rate the moral comes too late to be useful, for the voice of the animal has already betrayed its nature.

CATHOLIC ARMY HUTS AND THE Y. M. C. A. GRANTS

Four weeks ago we went fully into the practical and pressing question of obtaining for the Catholic Army Huts a just and reasonable share in the grants which the county councils are making to the Y. M. C. A. army work. The Catholic Army Huts, incorporated, is doing precisely the same work on the social side as the Y. M. C. A., while in the matter of religion the C. A. H. is to the Catholic soldier what the Y. M. C. A. is to his Protestant comrade. There is work for both organizations and for many others besides. Monopolies

are not conducive to the best service, and the Y. M. C. A. would probably have avoided some adverse criticism had it had from the beginning more competition in doing good. In any case the Catholic Army Huts association is now doing similar work and doing it so well that it has received generous and merited recognition and appreciation on all sides.

Any grants from the taxes of Protestants and Catholics alike to the work which the Y. M. C. A. and the C. A. H. are both doing should be divided between the two organizations in proportion to the numbers of the two tax-paying elements in the municipality. This proposition is so eminently fair and reasonable that it would be rash and uncharitable judgment to assume that any council in any municipality in Ontario or elsewhere would not accord it instant recognition.

"What is everybody's business is nobody's business" sums up the accumulated wisdom of human experience. Hence we suggested that the Knights of Columbus act in each case for the Catholic taxpayer when such grants are being considered. They placed their organization at the disposal of the Catholic Army Huts in the great drive for voluntary contributions and, in Ontario at least, with gratifying success. If or when the other provinces do their bit the Catholic Army Huts will be able to carry on adequately the great work so well begun.

His Lordship, Bishop Fallon, after coming into closest touch with the Catholic Army Chaplains and their work, cabled to the State Convention of the Knights of Columbus setting forth the necessity of greatly augmenting the C. A. H. fund to enable them to meet the urgent need of developing their work and broadening their field of action. This will entail further generous voluntary effort, and the Convention gave carte blanche to the Executive, promising cordial support and cooperation.

But it seems to us that this was precisely the time for the Knights to take definite action along the lines suggested by the CATHOLIC RECORD. Such action would have reinforced and driven home the advice we had already given. We have the best of reasons for knowing that that advice was in many quarters welcomed and acted upon. Here is a sample letter:

Goderich, June 10, 1918.

To the Editor, CATHOLIC RECORD:
Dear Sir,—After reading in your paper of May 25th your interesting editorial on "Catholics and the Y. M. C. A." I thought it might be of interest to you and to your readers to know the result of our endeavor in Huron County.

Hearing that the Y. M. C. A. was to meet the County Council in Goderich on Wednesday, June 5th, to apply for a grant, a small committee was hurriedly organized by our local Knights of Columbus, and a deputation, headed by Mr. Joseph Kidd and by Mr. James L. Killoran met the council at the same time to urge our claim.

After an explanatory statement by Messrs. Kidd and Killoran of our position regarding the Y. M. C. A. and concerning the Catholic Army Huts, a grant was made by the County Council of \$2,000 to the K. of C. Hut Fund.

The Council dealt with us in an open spirit and, we are glad to acknowledge, fairly, having regard to the number of Catholics in Huron County. Essex and Huron lead the van—who will have the honor of organizing the movement in the other counties?

Yours truly,
W. A. COULTHURST.

In other counties we know that action is also under way. With equally satisfactory results, in every county the Catholic Army Huts should receive at least a hundred thousand dollars of Catholic taxes which otherwise would go to the Y. M. C. A. And be it remembered and made known that we are not looking for one dollar other than Catholic taxes.

In some counties, as we have already remarked, Catholics were asleep at the switch. Middlesex is a case in point. This county gave \$30,000 to the Y. M. C. A. fund; it gave nothing to the Catholic Army Huts; it wasn't asked to do so. The population of Middlesex according to the last census is 50,765; and the same authority gives the Catholic population as 3,146 or 6.2%. 6.2% of 30,000 is \$1,860. In such cases the only thing to do is to ask for a pro-rata supplementary grant to the Catholic Army Huts.

If action on the part of Catholics be not taken in every municipality where grants to the Y. M. C. A. are made or considered, then Catholics are long on complaints about unfair treatment and short on public spirit and moral courage.

We have faith in the public spirit

and moral courage of Catholics; but the wisdom of our ancestors, we repeat, teaches that what is everybody's business is nobody's business. We therefore suggest that the Executive circularize all the Councils of the Knights of Columbus without an hour's delay.

We shall be disappointed if the Catholics in a single county fail to act; but there is the consolation in knowing that the CATHOLIC RECORD has done its full duty in the premises.

NOTES AND COMMENTS

ANNOUNCEMENT has just been made that by authority of the Holy See, the Codex Iuris Canonici, which is the official text of the new Canon Law as revised and promulgated by Pius X., is to be made accessible to the clergy generally and to the educated laity by publication immediately in the United States. This important undertaking has been entrusted to the well-known Catholic publishing firm, Messrs. P. J. Kennedy & Sons, New York. This will be a faithful reproduction of the original Vatican edition, with full notes and index. That it will be a boon to the public it is intended for goes without saying.

THE SAME firm has also been entrusted with the issue in America of a facsimile of the last edition (1913) of the Missale Romanum, as also revised under the authority and direction of the late Pope Pius X. As with the putting in hand of this revision, the old Missal fell out of print, its scarcity for some years has been much felt in this country. The re-issue, therefore, of the revised work will be awaited with eagerness by the clergy and will be warmly welcomed. The publishers are to be congratulated on this new tribute to their fidelity and capability which the entrusting to them of these important works imply.

It is gratifying also to follow the success of this enterprising Catholic firm, which, founded in Baltimore ninety-two years ago by John Kennedy, has been continued by his sons and grandsons to this day. Books issued by them in recent years have in the point of mechanical workmanship kept fully abreast with the productions of the greatest publishing houses in Europe and America.

UNDER THE guise of satire on the Kaiser, an American journal of affairs, which we forbear naming, publishes a series of cartoons in which the Deity is caricatured in the most shocking and blasphemous manner. The journal in question has unquestionably rendered important service to the Allied cause in the United States since the very beginning of the War. What a pity, therefore, that it should prostitute itself to the basest of uses and seek now to out-paganize even the ultra-paganism of the Nietzschean and Haeckelian schools. In coarseness and impiety the cartoons referred to rival the grossest output of anti-clericalism in Italy.

IN A war characterized throughout by deeds of heroism and endurance it would be difficult to single out any one as paramount in this respect. It may be doubted, nevertheless, if the great conflict has witnessed a finer thing than the torpedoing of two large Austrian battleships, escorted as they were by ten destroyers, by two small Italian torpedo boats under command of Commodore Rizzo and Milazzo. It was an action which would have fired the heart of Nelson or quickened with envy that of John Paul Jones.

UNDER COVER of a light fog, as we are told by the chief actor in the enterprise, the Italian torpedo boats stole in between the protecting destroyers, and before those on board the latter were aware of their presence, sent two torpedoes crashing into the hull of the great battleship, which immediately listed and presently sank. Meanwhile, the Italians no less adroitly escaped, and in doing so sent one of the Austrian destroyers to join its companion at the bottom of the Adriatic. Commodore Milazzo at the same time, from the other boat, accounted for the second battleship which it so badly damaged as to be useless for months to come.

THE ADDRESS of Commander Rizzo to his men just before going into action will be cherished in Italian naval circles for generations. "Fellows," he said, "the Italian scout boats have been waiting for two

years, and the whole Italian navy has been trying to destroy Austrian ships for three years. Are you willing to risk all on a chance of obtaining glory and the country's gratitude?" The unanimous answer was "Yes." That they have won both glory and gratitude from Italy goes without saying. That the whole world also applauds their action is no less certain.

WHILE ITALY has not ordinarily been looked upon as a nautical nation, this splendid exploit serves as a reminder that in the Middle Ages she was preeminently so. Columbus was a Genoese, and the whole geography of this Western continent testifies to the skill and enterprise of Italian navigators in the sixteenth century, who, crossing the Atlantic in their frail barques, wandered up and down the coast of the two Americas, carrying to Europe on their return the first intelligence of the Aborigines. The whole history of Europe in those days testifies indeed to the valor and enterprise of the merchants and navigators of Venice and Genoa. And the battle of Lepanto may well have been an inspiration to the modern heroes of the Adriatic.

"EVERY blade of grass is a sermon," said a well-known preacher in a recent discourse. The next day he was cutting the grass on his lawn when a member of his congregation passing called out: "That's right parson; cut your sermons short."

ON THE BATTLE LINE

THE BATTLE of the Oise is over, and in what of movement at the front upon which to comment, the interpreters of past events and predictors of events to come are turning to the future. Although the French are putting the fortifications of Paris into defensible condition, and have handed over the command of the Paris garrison to General Guillaume, a veteran leader, the army officers in Washington still express the view that the capture of Paris is not contemplated by the enemy, and that "the stage is almost set for the renewal of the German main thrust at the British army, with the Channel coast as the objective. It is further stated that belief has never wavered among the majority of officers here that the real purpose of the German General Staff has been from the first to cut the Allied armies apart by a drive that would carry them to the Channel; that, arrived at that goal, massed attacks would be hurled against the northern sector for the purpose of destroying the British army, while a strong defence was maintained against the French to the south. The thrusts at Paris have been looked upon as well planned and executed feints, designed to weaken the Amiens front before the final effort should be made there."

THESE OPINIONS are interesting, particularly in view of the fact that American troops are now holding more than fifty miles of the front, and are still landing in France in great numbers. The part that would be taken by these troops in a battle for the Channel ports might prove a decisive factor in the conflict, for the half-million Americans who have landed in France since the German offensive began are to be found chiefly on that part of the front between the Valley of the Somme and Belgian coast. The chief argument against the acceptance of Washington's conclusions is to be found in the conformation of the German front. At the present moment the enemy has his face set toward Paris by the two river valleys—the Marne and Oise—followed by armies from time immemorial in approaching the Capital of France from the north and east. Hindenburg has paid a great price for access to these roads, and merely meant to secure a good defensive flank on the southern front as a preliminary to the renewal of the battle of Amiens he would not have crossed the Aisne in force, for the Heights of the Aisne constitute the finest natural defences in Northern France. The drive forward to the Marne against fierce opposition proved that Hindenburg was seeking a road, not a rampart.

THE RENEWAL of fighting on the edge of the Forest of Villers-Cotteret, south of the Aisne, is another evidence that the enemy still hopes to get within striking distance of Paris. The Germans made rather remarkable claims as to the result of air fighting during May. It is asserted that the losses of the Allies were 23 captive balloons and 413 airplanes, of which 223 fell behind the German lines. During the same month it is stated the Germans lost in air fighting 180 airplanes and 28 captive balloons. These figures are not a quarter of the total of German planes claimed to have been destroyed by Allied aviators during May. The German return seems to be wanting in candor. There is a catch in it somewhere.

THE GOVERNMENT of Japan is considering seriously the question of intervention in Siberia. The Minister who recently represented Belgium at Petrograd, Jules Destree, and who is returning to Europe by way of the

Pacific, states that the Trans Siberian Railway, the only remaining line of communication between Russia and the outside world, could be destroyed at any time by the German prisoners of war, of whom there are now 20,000 under arms in Siberia. Opinion in Japan is divided on the question, but the despatch adds, "the army is undergoing severe training." In this connection it is interesting to note that The Outlook publishes an interview with Baron Goto, the Japanese Foreign Minister, in which the Baron told Mr. Gregory Mason that Japan cannot tolerate a Bolshevik Government in Russia. His reason for taking this attitude is that "the disruptive propaganda and disorderly acts of the Bolsheviks menace even our own nation."—Globe, June 15.

NEW "UNION OF THE CHURCHES"

A very entertaining session held by the Lower House of the Convocation of Canterbury was recently described by the London Tablet. Urging that women must have scope "in the Establishment" for their gifts, the Archbishop of Litcham proposed to the august assembly that "lay women should have opened to them the same offices in the service of the Church as are open to men." Canon Speck, it is recorded, favored the innovation and was of the opinion that the admission of women to the pulpit would probably help to bring the men back to the Church. Dr. Sparrow-Simpson, however, opposed the Archbishop's motion, saying: "If women stood in the church pulpits, they must also stand at the church altars. They must be admitted to the episcopate. Then 'her Grace of York' would perhaps correspond with 'his Grace of Canterbury,' and even a union of the two provinces might be brought about by a domestic bond." The momentous question was then referred to a committee for settlement.

The chivalrous Archbishop's suggestion, however, should not be lightly dismissed, for perhaps he has at last found a way of uniting in harmonious cooperation not only the nine divergent schools of thought, which, as Mr. Ronald Knox assures us, now exist in the Established Church, but the ordaining of women to the ministry may even be the means of gathering together into one highly domestic, though exceedingly undogmatic, body every sect of Protestantism. The marriage of all "Ultranaristic" archdeacons, for example, would doubtless give a controlling "High Church Liberal" character to the entire Establishment which would make it even easier than now for near rationalists and near-Romanists to live together lovingly under the same roof-tree. Perhaps the admission of women to the pulpits of Protestantism, moreover, might eventually be the means of healing the lamentable divisions that now characterize the sects. Suppose, for instance, that each hard-and-fast Presbyterian minister chose a life partner from the pulpit of the neighboring Universalist church, or that every Edgemoor faith healer found a husband in a leader of the Adventists camp-meeting?

Another practical advantage that would doubtless follow the union in the bonds of matrimony of hitherto unreconcilable pulpits would be the mutual lightening of the ministry's labors and burdens. The "function" for example, could be splendidly conducted by the Rev. Mr. Churchly, and the attractive evening service by his no less reverend bride, St. Paul, to be sure, wrote Bishop Timothy something about women not being suffered to teach, and besides there is a very annoying absence of any proof that women were ordained in Apostolic times for the ministry of the altar, and that early precedent, moreover, has been pervasively followed by some sixty generations of Christians. But what of that? Is the onward march of Protestantism to be stayed by a superstitious reverence for the usages of antiquity? As for the deplorably narrow and old-fashioned views held by the Apostle of the Gendarmes, Dr. Sparrow-Simpson suggested a summary way of avoiding the difficulty, for he would simply adopt a certain Liberal clergyman's device of dividing into two great classes everything attributed to St. Paul: "That which is not genuine and that which does not convince me."—America.

REMARKABLE ADMISSIONS

IN these days one constantly comes across pathetic evidences of the heart-hunger for real religion felt by men of good will outside the Catholic Church. Recently many such have borne ungrudging testimony as to the way in which the Catholic Church satisfies the needs of human nature. Only a few weeks ago, that eminent Nonconformist divine, Dr. Orchard, declared at Birmingham: "We have found ourselves drawn to the Altar, the Mass and the Reserved Sacrament. We crave for something besides a pulpit and the prophet. We crave for the priestly dogma because we see it is the only way of clinching the Evangelical Faith. We see that an ordered faith is necessary for devotion and theology, and that Catholic theology holds more truth than we thought. We need a theology which saints have believed and martyrs have died for; dogmas which will throw us not on documents, but on a living Church which promulgates them."

We are reminded of the earlier utterance of a distinguished Nonconformist leader, Dr. Forsyth, who did not hesitate to say: "Catholicism is the religion of the natural man." In the February number of The Postivist Review, under the heading "Religion at the Front," an officer writes: "I am exceedingly glad that my education permits me to enjoy communion with Catholics, as I am much the richer thereby. . . . In a book by a French writer (translated into English) I read this comparison between Westminster Abbey and the (new) Westminster Cathedral—namely, 'that in the former the soul had died, whilst in the latter it was already in full life.'"

May those who feel the natural attractiveness of the Catholic Church be led to see that the secret of that attractiveness lies in the fact that it was founded by Him who "knew what was in man."—Catholic Gazette.

THE REAL JOAN OF ARC

There is no end to the writing of books about Joan of Arc. And in this great world crisis it is not surprising to find a new book giving the story of her life and seeking to explain its meanings for America. Some of the best biographies of the maid of Orleans have been written by non-Catholics, a proof of the universal appeal she makes. But, sympathetic as those biographies are, they do not compass the whole truth since perhaps through no fault of the writers, they do not explain the part which the Catholic Faith played in the life of Joan; and without that her life is unintelligible.

A new book just out falls in this same matter. It paints Joan as a great martial heroine, as a goddess of liberty. It humanizes her, if you will, but it has no eyes for other than the human side. It is like the recent mammoth moving picture production which played down to a sentimental public, and felt obliged to minimize the real sentiment in the life of the Maid and to introduce a sentimental love episode which absolutely falsified history. Joan was not a love sick heroine obliged to choose between life and duty. In this, religion played an important part.

This new writer believes that many in this country have the vague impression that she is merely a French legend or a Church superstition. He himself believes thoroughly in the Maid, concedes the firm Faith which possessed her, that her mission was divine in its origin, though he attempts no explanation of the "alleged" miraculous appearances and communications. Again, it is the ignoring of the crucial point in her life. It is an attempt to explain sanctity without reference to the Church. It is vain to seek to make a heroine of Joan while sneering at the Church Joan loved, which made her what she was, and to which her fame today is due. Yet a reviewer in one of the Boston dailies can speak of "the unexampled act of the Roman Church, in the beatification of one whom the Church itself once put to death as a heretic."

This is a misreading of history. The Church did not put Joan to death. Caution, the timeserving politician, was a churchman as were some of his abettors, but they were first of all politicians and acted in no wise for the Church. Her trial had been conducted without reference to the Pope, and, indeed, in defiance to her appeal to the Head of the Church. And it was the Church which twenty-four years later in defiance of public opinion and actuated solely by the love of justice rehabilitated the Maid.

It is the same Church which has ever sought to honor her and looks forward to the day when it may raise her to the glory of canonization. Knowing all that it is surprising to find even non-Catholic writers making themselves ridiculous by trying to use the Maid of France to make out a case against the Catholic Church. The Church is now as it ever was the true friend of Joan of Arc.—Boston Pilot.

THE COLLEGES AND THE ARMY

Some of the damage wrought by war will prove irreparable. There can never be another cathedral of Reims, a glorious temple of God, dominating the world by its sheer beauty. It is gone, and gone forever. When the whole world is in arms, some ruin is inevitable. Yet in some respects we can control war's ravages. Even as the cannon roar, physicians, engineers, and educators are planning, not only to gather the fragments after war has ceased, but to preserve as much as possible of the fabric of civilization from attack. All these efforts should be seriously considered, but few are worthy of more careful attention than the attempt of the Government to keep our young men at college. When his brothers and companions march away to fight for liberty, it is hard for the younger man, who has not been called, to understand that he can serve his country more effectively by applying himself to his studies than by enlisting. As a patriotic young American, he feels that his place is at the front, and he does not see that he is helping his country by devoting himself to books. The sentiment does him credit, but it is only a sentiment. "You serve your country by going to college," is the theme and warning of an announcement recently published by the Bureau of