

"ALL ADVANTAGE WITH US"

"In view of all these attempts under conditions favorable to the enemy, we are justified in the confidence we now feel. The advantages now all lie with us. We are better organized, and our preparation is better—all the dispositions are better. (Gen. Foch used the French word 'reparation' to convey the idea of the uniformity, balance, and completeness of the allied preparation.) Our reserves can be handled more effectively, and there are relatively more of them than at any time in the past. We are strong in guns, munitions and airplanes. Our artillery superiority to the enemy is incontrovertible. Finally, our morale is better than ever. On the other hand the German troops have deteriorated since 1914. In view of all these things, we wait for them without anxiety.

"Is it possible that they have invented new gases that our masks will furnish no protection against?" I asked.

"No," replied Gen. Foch. "We know almost everything they do. And remember in 1915 we had no masks at all and we stood up against their gas."

"What about the tanks?"

"They will have them, but not too many for us to deal with. This is a departure in which we have all the advantage of knowledge and experience."

I then put to General Foch one of much-discussed theories of how the Germans will proceed.

May they not begin their offensive in Roumania and Macedonia, working westward to Italy, and as they break down the allied resistance, bring the troops released from Macedonia and Italy to the western front, where they can thus mass irresistible strength?"

"It is possible that their campaign may be planned along these lines, but numbers do not make superiority. They can never again have such relative superiority in numbers as in 1914. Especially was this true on the Yser, where they were three or four to one and well armed, whereas we were almost without artillery and ammunition."

There was a moment's lull in the conversation, and I recalled that I was talking to the man who planned that very Yser campaign, gave the order to stand fast and saw to it that it was carried out—an order that saved Dunkirk, Calais and Boulogne, thus protecting Britain's lines of communication and enabling her to bring her big army to France. No wonder his words carried conviction.

"ITALIAN ARMY CAN HOLD ITS OWN"

I asked him particularly about Italy, where he has played so great a part in the last few months.

"Italy is solid," he replied. "The danger there has passed. There has been a complete recovery, and the Italian army can hold its own. If they need help the French and English will give it, but they will probably be quite equal within themselves to every emergency. Not only is the Italian army strong, but the national spirit is good."

UNITED STATES MUST HURRY

By way of finishing General Foch spoke of American co-operation.

"We will stop this attack," he said, "but definitely to win the War we must have a big American army, with shipping mobilization, the construction of airplanes and munitions—everything. Hurry! Hurry! Hurry! Don't lose even half a minute. If you do your utmost you will make the right kind of victory sure, and you will hasten it."

WANTS OUR AID IN THE ORIENT

General Foch reflected a moment, and then added:

"One of the greatest qualities for waging a successful war is provision. If America will look ahead I am sure she will see another field in which she can render immense service without relaxing her efforts on the western front. She should give her attention to the Orient.

"Germany is walking through Russia, America and Japan, who are in a position to do so, should go to meet her in Siberia. Both for the War and after America and Japan must furnish military and economic resistance to German penetration. There should be immediate steps in this important matter. Don't wake up after it is too late. Don't wait until the enemy has too much of a start. One of our troubles has been our letting Germany take the lead and following after her. A live country like America should reverse this process and be there with a surprise when Germany arrives."

TIME HAS COME TO FACE TRUTH

Montreal, Feb. 26.—"The time has come when the truth may as well be faced," says Albert R. Carman, in the Montreal Daily Star. "The War that we Canadians entered into with such fine spontaneity in 1914—this war into which we have poured so much of our best blood—that war is over. A new war has begun."

Mr. Carman quotes Lord Milner, who, at Plymouth a few days ago, declared: "Until peace is arranged we are fighting for our lives and the very existence of the free nations of Western Europe. As a result of the collapse of Russia, the military party of Germany is again firmly in the saddle." He says that unless Lord Milner, "by no means an excitable or pessimistic public man," has lost his head, this is surely a new war with a new outlook and new war aims. Further, Mr. Carman says:

"One Russian Government—that of the Ukraine—has practically be-

come an ally of Germany, depending on its bayonets to keep its bourgeois ministry in power. It would fall if Germany fell. How long a step is it from this state of affairs to sending Ukrainian troops to fight for Germany in the west? Roumania is pinned back against the wall without a ghost of a chance to do anything but accept the German terms.

"But to return to our roll call of the things we know have happened. Another one is that the grain stores of the Ukraine have been sold to Germany. The grain-fields of the Ukraine and Roumania will be planted for Germany this coming spring. Mr. Isaac Don Levine, who knows his Russia well, says that the grain reserves of the Ukraine are 'enormous.' They are sufficient to feed plentifully Germany, Austria-Hungary, Bulgaria and Turkey till the next harvest. There poses the blockade, punctured in the East."

"NO POPERY" UP TO DATE

BISHOP OF NORTHAMPTON'S PLAIN SPEAKING

Formed a couple of years ago as the outcome of the wholesome enthusiasm of a number of Catholic students, the Catholic Society of the University of Liverpool is now in the forefront of Catholic Propaganda activities in the city. Stimulated by the efforts of their chaplain, Father Joseph Howard (late of the Missionary Society), the organization is doing eminently successful work by presenting the Catholic position before the public through the medium of an attractive lecture list. Recently the Society entertained the Right Rev. Dr. Keating, Bishop of Northampton, who, speaking on "The Papacy and the War," made a vigorous denunciation of the No-Popery campaign engineered by bishops, deans, Nonconformists, and the secular and religious press. Apparently Pope Benedict could do nothing to please them. They reproached him with guilty silence at one stage of the War, and with guilty interference at another stage. All his good offices on behalf of our own prisoners or other innocent victims of the War counted for nothing. When he protested his impartiality time after time it was rudely discredited simply and solely on mis-reports, misrepresentations, and on unproducible documents.

ENGLISH CATHOLIC LOYALTY

The secret treaty between England, France, and Italy to keep the Pope in the background as revealed in the Russian revelations had been denied by Italy, but only dissembled by our own Cabinet. "What was the truth about that shady transaction? Was it credible that John Bull, the fairest nation in the world, while keeping up diplomatic relations with the Holy See, went behind the Holy Father's back to make those secret understandings? English Catholics felt that they had a right to appeal to public opinion against that sort of thing, not merely as being hurtful to their feelings or because it was a breach of the truce in domestic affairs; they appealed against it as a direct insult to their common cause. English Catholics had given whole-hearted loyalty from the very beginning of the War. They had always professed absolute conviction in the justice of the conflict, and had backed up the Government in every measure for its victorious prosecution, and in reconciling adverse Continental opinion. How many Catholic conscientious objectors were there?"

It was wise, asked the speaker, to damp the enthusiasm and heroism of Catholic regiments and seamen? Was it wise to play into the hands of Sinn Finn Irishmen, of pacifists in England and of Bolsheviks every where? Catholics had a right to express in the strongest possible way their feelings to the no Popery campaign carried on so recklessly and so long. Did not those people recognize that the Pope was a sacred person, the vicar of Jesus Christ? Did they not understand that they were alienating support from England's cause both in this country and abroad? He was not there to apologize for the Pope. He was there to demand an apology for the way in which Catholic patriotic sentiment had been frustrated; for the Catholics of the United States, of France, Italy, Belgium, and the South American States, on whose good will and help they largely depended for the success of their arms.

THE POPE'S IMPARTIALITY

Bishop Keating went on to refer to the Pope's peace note in September last, whose proposals advocated peace by negotiation. The concrete proposals contained in the note had appeared in every peace proposal of the Allies or the enemy since that time. The Holy Father had timed his note well. Last August the balance of power in Germany had passed from the militarist party to the Parliamentary majority, who were clamouring for a negotiated peace apparently on just and lasting terms. The democracy of Germany was just in process of formation when the London press came in and killed the peace movement in its cradle and the democratic movement in Germany by the same blow. If Benedict XV. had been vindictive he might have smiled grimly at the dilemma that had overtaken the Allies.

THE POPE WILL BE WANTED

But the Pope would be wanted again and wanted soon to help

in settling the War, and to help in the reconstruction of Christianity afterwards. It seemed to the speaker that the War must end soon, as a dominant necessity both for the Allies and the enemy. He was thinking of the mass of Bolsheviks which was not confined to Russia, but was now beginning to appear on the Mersey and on the Clyde. Bolshevism was fifty thousand times worse than the worst system of militarism they could think of. Sooner than Bolshevism, they must make the best terms they could now and save Christianity.—The Universe, (London, Eng.)

A DEFENSE OF THE POPE

At a luncheon given recently at Nottingham to a large gathering of repatriated soldiers, attended by the Duke and Duchess of Portland and many Midland Members of Parliament and clergy, Mr. Dunn, Bishop of Nottingham, protested vigorously against what he was afraid was a conspiracy of silence against the Pope.

He said people ought to be told that the returned soldiers owed their liberty to one who had been sneered at, maligned, and scoffed at—Pope Benedict XV. There was an acknowledged fact; there were records right and left that the suggestion that soldiers, English and German, unfit for further military service, should be repatriated, was initiated by the Pope.

"You may receive the words in silence," added the Bishop, "but it is something you ought to know. Although the Pope accused of doing nothing, he had done a great deal, not only for those who had been interned in Switzerland. It was one of his suggestions that those prisoners of eighteen months' captivity who were fathers of three or more children should also be transferred to more congenial surroundings, and, thanks to his intervention on their behalf, thousands had been so dealt with.

"I think you ought to know of these things," concluded the Bishop. "At any rate, you ought to know something of them—they seem to have been purposely kept away from you. (Cries of 'No no,') Well, you all know now, because I have told you."—The Universe, London, (Eng.)

HOLY LAND FRIARS REJOICE

The Commissariat of the Holy Land, Washington, D. C., has received a communication from abroad, telling of the great joy exhibited by the inhabitants of Jerusalem when the British entered the Holy City on December 9. The proclamation of General Allenby was read in four languages, and a photograph of the momentous occasion shows a Franciscan Father reading the proclamation as he stands beside the Allied staff at the entrance to the citadel. With systematic promptness efforts were made to re-establish order. M. Picot, French Consul in Beirut before the War, was named High Commissioner of Palestine. He immediately visited all the religious establishments to ascertain and to remedy, so far as possible, the damages done by the Turks and Germans. M. Picot also went to Bethlehem, where he was welcomed by the Franciscans, guardians of the Fathers' early assistance, and in the meantime gave them 20,000 francs. The commissariat, together with all available officers and soldiers, took part in the Christmas services.

PILGRIM HOUSES PILLAGED

The pilgrim houses and all the French religious houses have been literally pillaged, but the Franciscan convents and the friars have been practically free from molestation. Among the Franciscans allowed to remain at the holy places were many Italians, who owed that privilege, apparently, to the intercession of Francis Joseph, late Emperor of Austria-Hungary, and a signal benefactor of the Holy Land missions.

A cable from the British War Mission in Jerusalem, dated February 5 and addressed to the Commissariat of the Holy Land, says: "The Latin Patriarch of Jerusalem, Monsignor Cammese, had left Jerusalem for Abu-Gasheh for a change of air. Prior to the occupation of the city by British troops, he was brought back by the Turkish chief of police and forcibly deported to Nazareth. Bishop Picardo, vicar of the Latin Patriarchate, who was ill at the time, was deported by force to Damascus November 24, and died on his arrival there, December 2, from fatigue of journey." Two Franciscan fathers were also deported to Brussa.

Now that the Christian powers have possession of the holy places, a new Custos of the Holy Land has been elected in the person of the Right Rev. Ferdinand Diotallevi, F. M. He was formerly superior of the Franciscan missions at Constantinople, and until his present appointment, superior of the province of Loretto, Italy.—Catholic Standard and Times.

FREQUENT COMMUNION

In the year 1549 the Catholics of Devonshire rose up in revolt against Edward VI. Among other rights sought by them were those two: "We demand that we have the Mass in Latin, celebrated by a priest with-

out any man or woman communicating with him." The other: "We will have the Sacrament of the Altar but at Easter, delivered to the people, and then but in one kind."

This bit of history of the English Catholics of the sixteenth century may not be wholly representative of the attitude of the Church towards frequent Communion in those days. Certain it is, however, that since the Reformation the policy has been strongly for frequent Communion. It remained for Pius X. to reiterate the older practice of the Church and to invite not to frequent Communion, but even to daily Communion. The hierarchy of France and Belgium date a resurrection of faith from the decree of the saintly Pontiff. Throughout the Church daily Communion was to be made by the Catholic laity, and weekly Communion the normal practice. It is beyond all controversy that the devotional life in America has been broadened and deepened by increased Communion. The royal road to sainthood is through the Holy Eucharist. As the Church is concerned only about the sanctification of her children, she naturally invites them to receive the Eucharist frequently at the Holy Table. Other devotions come and go, but devotion to the Holy Eucharist must not only continue, but it must become a very part of the life of every Catholic. Daily Mass and daily Communion ought to be the objective of every soul earnestly seeking sanctification.—New World.

BISHOP OF KERRY CONSECRATED

The consecration of the new Bishop of Kerry, Right Rev. Dr. O'Sullivan, took place in St. Mary's Cathedral, Killarney, on Jan. 20, the consecrating prelate being the Archbishop of Cashel, assisted by the Bishops of Cork and Waterford. There was a large concourse of people present from all parts of the diocese and several Bishops and a large number of priests were present in the sanctuary. The sermon was preached by Bishop Fogarty, of Killaloe, who paid a high tribute to the new Bishop, with whom he had been a fellow-student at Maynooth.

Speaking of the spiritual mission of Ireland to the world he described her as the imperial station in the wide Atlantic from which Christ would command the Old World and the New, and he declared it was a sign of the predilection which follows on Ireland's unshaken faith that in this moment of world-wide war amongst apostate nations she was spared the horrors of the war, although her young people were as ready to die for her as she was for the young levies were ready to die on the shores of China for the faith.

A large number of addresses were presented to the newly consecrated prelate, who, in his reply, said he would always stand firm for the blessings of freedom and nationhood for his people, and hoped with them to see the dawn of a day which would show the spectacle of a nation, always ancient yet ever new, regaining her freedom without forfeiting one jot of her heritage of faith.—New World.

THE SECRET TREATY BARON SONNINO ADMITS THE POPE WAS TO BE KEPT OUT OF ALL PEACE PARLEYS

Rome, Feb. 20.—There is a strong feeling here at the Vatican and among Catholics in regard to Clause 15 of the secret agreement which was entered into in April, 1915, by England, France and Russia, with Italy as part of the price of her entrance into the war and which was recently made public by the Russian Foreign Minister. That clause excludes any representative of the Holy See from the Peace Congress which will be held at the close of the war. Catholic hostility has been directed not so much against the Italian Government, which is looked upon as being fair and unbiased towards the Holy See, as against Foreign Minister Sonnino.

On Saturday last Baron Sonnino, replying to a question asked in the Chamber of Deputies by one of the Catholic members, while admitting that he spoke falsely when he declared recently that no such clause is in the secret treaty, maintained that it was incorrectly quoted by the Bolshevik Minister Trotsky for the purpose of creating dissension among Italians. That incorrect version, he said, was calculated to offend the Catholic sentiment of devotion to the Holy See, and it was for this reason that he had a month ago denied the existence of such a clause. The object of that clause he now explained, was solely to prevent any participation by the Pope in the Peace Congress. He went on to state the attitude of the Italian Government on the "Roman Question"; the Pope's position is established by the Law of Guarantees and is a matter which concerns Italy alone. It is evident that the Government's objection to the participation by the Pope in the Peace Congress is founded on its refusal to consider efforts to "internationalize" the "Roman Question," to which that participation might lead. Baron Sonnino then paid a just tribute to the loyalty of Italian Catholics to their country.

His speech is by some regarded as the holding out, paralytically, of an olive branch to Italian Catholics, and it will tend to mollify their ruffled feelings. The Vatican, of course, refuses to allow any interference, even in the interpretation given by Baron Sonnino, to Clause 15, with its sovereign rights or with the Pope's position for action in reference to the question of peace or war, and Italian Catholics join in this refusal. This speech of the Foreign Minister, however, has served to clear the air somewhat and no disturbance of the present good relations between the Italian Government and the Holy See is expected. The Observatore Romano accepts the speech with reserve promising to discuss it in detail later on.

SECTARIAN UNREST

London, Eng., Feb. 21.—Simultaneously with the wave of attraction to the Church, which is passing over the non-Catholic population comes a returning wave of bigotry. There have been examples of both during the past week. Not only is the English Church Union getting very restive over the consecration as Bishop of a Protestant clergyman who does not believe in the Virgin birth or the divinity of our Lord, and threatening to reconsider their whole position as regards Anglicanism and the relations with the State which make such an appointment as Canon Henson's possible, but even the Nonconformist conscience is beginning to awake.

A group of Nonconformists have publicly declared their weariness with a religion which has a nebulous Christ and no sacraments. They say they yearn for the Mass, for the reserved sacrament and for dogmas supported by a living Church, not by

dead documents! They find in the Catholic faith more truth than they have found in any other, and they call for a priesthood!

And then, in distinction to all this, is to be had the action of bigots at Hansgale. Having ready destroyed two beautiful Catharics set up in memory of the war dead, and done it under cover of night, these anonymous ruffians are now issuing threatening letters to the Catholic clergy, signed "The Committee of Ten," and are going about to the free libraries, destroying Catholic books and periodicals. All efforts of the police so far have been ineffective in discovering the identity of the miscreants.

NEW CANON LAW FOR PARENTS OBLIGED TO PROCURE A CATHOLIC TRAINING FOR THEIR CHILDREN

The new Code of Canon Law is very emphatic in regard to Catholic education for Catholic children. Canon 1115 is as follows: "Parents are bound by a most serious obligation to procure as far as possible education for their children, and to provide also for their temporal welfare."

Father Thomas Slater, writing in the Catholic Times and Opinion, Liverpool, says: "Practically, as the Catholic Church knows of no other religion from long experience in many lands, this position of honor for the Catholic religion and for Catholic morality can only be secured by Catholic teachers in Catholic schools. In other schools, even if there is no hostility to Catholicism, the atmosphere is chilled by a still more deadly indifference in which the tender plants of Catholic faith and morals in the young cannot live and thrive. The Church has the duty and the right to protect her children from these dangers, and so she forbids them to go to non-Catholic schools.

"If Catholic elementary and secondary schools do not exist, bishops must take care that they be built. The Catholic position, then, on the education question is clearly outlined in the new Code of Canon Law. It may be stated in this way: 'The education of children belongs by natural and divine law to their parents. This does not mean that the parents can give them any sort of education they like, or no education if they so please. They have the right because they have the duty to educate their children that they may be fit to take the place in life which is destined for them, and attain the end for which they came into the world. Catholic parents recognize this duty, and they also recognize their obligation to accept the teaching and guidance of the Catholic Church as to the nature, extent, and limits of this and of all their other duties. Moreover, the Catholic Church has received a divine commission to teach religion and morality to all men, and more especially to her own baptized members. Practically, she can only exercise her right and fulfill her duty by requiring that Catholic children should be educated in Catholic schools under Catholic teachers. For centuries she has exercised this right, as history abundantly testifies.'"

We are as our thoughts are. If they are vile, we are vile. If we harbor them, they will abide with us, and will master us. They will show in our faces and dull our eyes and make us slouch and shamble in our walk. If we turn such thoughts summarily out of our minds and let instead bright, brave thoughts, faith in our neighbors and in God, hope for the future, charity for all mankind, presently we are walking erect with firm steps, looking all the world in the eye, and smiling until upon our faces our inner life writes only pleasant lines.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CHRISTIAN STEWARDSHIP

The remembrance during Lent of the truth, that we are only stewards of God will make it easy for us to do works of charity and self-denial. The forgetfulness of this truth, of so close and awful import, helps to develop in us selfishness and the neglect of the duties we owe to God and our neighbor.

The title of steward applied to ourselves will remind us that, "It is He (God) that has made us and not we ourselves," that what we have we have received from the Giver of every good and perfect gift.

God being the Master will naturally be interested as to the manner in which we fulfill our stewardship. There will be reward for faithfulness and there will be punishment for the abuse of the power committed to us. "Give an account of your stewardship" will be to one steward a pleasing command and to the other one foreshadowing gloom and eternal doom.

"What will I do?" Every Catholic who realizes that Christ the Lord and Master shall one day judge, and judge even justice, will prepare carefully for that dreadful day by asking his conscience from time to time "am I a faithful steward of the manifold gifts of God, spiritual and material?"

There are, unhappily, Catholics who give more thought to the material things than to the spiritual. Not that they connect God in anyway with the fact that they have an abundance, and a superabundance, while their neighbors are maybe in need. The "spirituals" are forgotten and the material gifts, health, wealth and possessions are regarded as the product of their own care and industry. God is ignored, the steward thinks he owns the possessions of His Master.

An attitude assumed, such as this, and it is not uncommon, breeds selfishness and avarice. The love of God and our fellows. It produces the meanest breed of nominal Catholics for it casts out all nobility of soul; the steward usurps the place of the Lord and tries to assume His dignity; charity and self-denial the household gods of majesty and real power are thrown aside.

Although we despise the Catholic steward unmindful of His Master and duties, nevertheless, there is always danger for every one of us, if we are not constantly on the watch, of falling into selfish habits in our use of God's gifts and talents. "No one of us is confirmed in grace and holiness while the present life endures. The very first in God's favor may fall to be the last; they who have eaten the bread of angels may come to delight in the larks of swine. The world is full of sad examples from Solomon, the wisest of men, to Judas, one of those chosen to sit on thrones and judge the twelve tribes of Israel."

Thus speaks a holy Bishop as he advances as a remedy for the evil that we be ever watchful and mindful of our duty to God and our neighbor lest like a ship after a seeming prosperous voyage we founder as we are about to enter the harbor.

As stewards of God we are in duty bound to use our gifts just as if God was visible, by our side, His eye ever upon us. As God gave His only Begotten Son to us we should, too,

try to make the Son of God and the truth of God known to others; we should not be satisfied with prayers—"Thy Kingdom Come," but we ought to try to make our prayers effective; we should not only say "I love You, my God," but we ought to prove our love by giving tangible signs of its intensity and disinterestedness. In a word we ought to be real stewards of Jesus Christ, and we ought to prove it in life by loving not in word only but in deed and in truth.

REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION SOCIETY, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged... \$189 50
Subscriber, Hespeler... 1 00
In memory of a departed soul, Macleod... 5 00
S. G., Halifax... 10 00
Subscriber, Ashton... 2 00
A Friend, Pleasant Harbor... 1 00
For conversion of two friends, Perth... 1 00
A Friend, N. B... 2 00
M. R. D., Amport... 2 00
Bathurst, N. B... 5 00
Cardinal... 2 00

INTENTIONS
A Friend, Douglstown... 10 00
Mrs. T. O'Brien, Jeanne d'Arc... 1 00

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916.

Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrina F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa. "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary
J. M. FRASER

Previously acknowledged... \$12,488 88
A Friend in Alvinston... 3 50
In memory of a departed soul, Macleod... 5 00
Mrs. C. Ferguson, Vancouver... 1 40
S. G., Halifax... 5 00
Subscriber, Ashton... 2 00
In memory of T. O'Brien, Jeanne d'Arc... 1 00
G. MacDonald, Ottawa... 1 00
Georgetown, P. E. I... 3 00
A Thanksgiver of St. Anthony, Great Bona... 1 00
P. A. Shea, Q. B... 5 00
Mrs. D. Bonang, Yarmouth... 5 00

We can never thank God sufficiently for the great grace vouchsafed to us in Holy Communion.

Your Last Chance! To Buy The Catholic Encyclopedia BEFORE THE ADVANCE IN PRICE Cloth Edition now \$50 After March 15, \$55 One Half Leather Edition now \$65 After March 15, \$80 10% DISCOUNT FOR CASH N. B.—On account of error in previous quotation of prices, the extension in Canada is made to March 15th, and all prices are f. o. b. Toronto. A Complete Library. A University in Print. 15 Royal Octavo Volumes and Index. 15,000 Articles. 1452 Writers. 2714 Illustrations, covering all Catholic knowledge and related matters The guidance of a thousand teachers within its covers. —America, New York. Knowledge nowhere else available.—Times, London. Summary of a thousand volumes.—Archbishop Ireland. Order at once, or write for details THE ENCYCLOPEDIA PRESS 23 East 41st Street New York