

A horrified gasp in the darkness, "Monsieur le Cure!" the boy cried, "No—no—"

But the Cure had already disappeared, and a moment later Jean heard the house door close softly. He threw himself back on the grass in a paroxysm of despair, unable quite to sense the new horror that was gripping him.

He drew himself slowly to his feet and clung unsteadily to the tree. Every bone, and muscle, and nerve in his body cried out for the rest they so sorely needed, and the tears, until now denied him, dropped one by one down his stained and haggard cheeks.

"But one life to give!" The words struck at Little Jean's troubled mind with a new significance. "But one life to give!" But what a high, full, brave vigorous life it had been—a life that bade fair to carry him over into a lusty, fine and wonderful old age, such as the old men saw here in the field, straight and strong at seventy. Life was sweet to him, the handsome captain—and yet he was gone—at twenty-five. He had given all without one quail or one backward glance.

When the Cure came out he was seated on the grass, his head on his hands. "Here are a good pair of shoes," the Cure said softly. "In the morning Jules will take care of your other wants." Bread, too, he handed him, and a cup of wine, from one of the two baskets he had filled to take with him.

"I have left a note for Jules," he explained to Jean as he slipped the saddle on his sturdy Leon; "she would be hurt else. I may not be gone long. Where did you leave them—the boys?" "Casually." "Jean's voice was hoarse." "At Chateau Thierry."

THE SOLDIERS AT ATTENTION

From Camp Johnston, in Jacksonville, Florida, comes a letter which doubtless is but one of the many that could be written in a similar vein. It tells of the wonderful success of a mission just given to our soldier boys by four Dominican Fathers. So great were the throngs in attendance that it was necessary to hold four services each day.

"A great deal of apostolic work is done by the men, writes the Knights of Columbus chaplain, apropos of the Massachusetts soldiers gathered in this camp. They bring in delinquents, and those out of the fold who seek for instruction. Their religion is as open as a book. They do not parade it; they simply live it with great simplicity. Thus a number of them, on the way from the North, did not hesitate to recite their beads in public. How many Catholics here?" asked one of them

as he looked about in the car. Twenty or more gave the sign. "Come on up to the front and say the beads." There they gathered, knelt down, and said their rosary aloud. I tell them, adds the chaplain with enthusiasm, they put the "Mass" in Massachusetts.

In this spirit of religious devotion our country possesses the most unfailing assurance of success that can be given her. These men will be loyal to their flag as to their faith. They will be an honor to their nation as to their Church. They will preserve their hearts pure and their thoughts chaste, so that the strength of each will be as the strength of ten. They will not flinch before the foe as they do not flinch before those who might fall to respect the sacredness of their religious devotion. They will, in fine, respect the dignity of womanhood, whether at home or abroad, as they honor in the sight of men the Virgin Motherhood of her who brought to us the world's salvation, Christ her Son, the Model of every militant Catholic.

CATHOLIC GROWTH IN BRITISH EMPIRE

TOTAL NOW EXCEEDS THIRTEEN MILLION

By R. J. Walker, M. A., Convert to the Church, a graduate of Oxford, and one-time editor of the British Review

A primary misapprehension prevails, especially in Spanish-speaking countries, with regard to the position of the British Empire, viewed in its religious aspect. The Spaniard of Spain and his South American brother, for example, are too apt to picture to themselves the confederation of dominions presided over by King George as an avowedly and almost exclusively Protestant organization. Taking a somewhat summary view of past history, and failing to grasp the full facts as they stand at present, men and women of Latin, and especially of Spanish speech are inclined even to consider the British Empire, as such, as an institution directly hostile to their own Church and to that traditional form of European civilization of which the Catholic Church is at once the parent and the guardian.

The real truth is that the British Empire, although a Protestant power of the first magnitude, is, at the present day, in the additional position of being a Catholic power of the most substantial importance. Taking population alone, we find that, whereas, on the census of 1910, Spain was found to possess 19,384,688 inhabitants, of whom, allowing for the unfortunate spread of atheism in certain centres of population in that country, it would perhaps be proper to class about 18,000,000 as Catholic, the British Empire, according to the latest available statistics and estimates, contains no less than 13,225,234 members of the Catholic Church. These figures, considered by themselves, would only prove that inside the British Empire there exists a Catholic population numerically inferior by a few millions at most to the Catholic population of Spain. They would not prove that the British Empire can claim in any proper sense of the term the title of a Catholic power. It might indeed be the case that the 13,000,000 odd Catholics living beneath the British sceptre constituted nothing better than a persecuted sect, and possessed no means of making their voices heard in the deliberations of the Empire. But this is by no means the fact. Wherever the British flag flies the Catholic Church enjoys at least that minor degree of legal establishment which consists in complete recognition by the State, the right to hold property, the right to unhampered liberty of worship, and the right to proselytise without let or hindrance; nor does any Catholic subject of the British Crown labor under even the slightest civil disability except only that such a one is ineligible for the Lord Chancellorship of Great Britain. But the matter does not rest at this. Over a large portion of Canada and in Malta the Catholic Church possesses not this minor degree of legal establishment, but a major, or even, one may say, a maximum degree of such establishment. In the parts just mentioned of the British Empire the Catholic Church is recognized as the Catholic Church as in Spain or Austria, the official Church of the State.

The British Empire has, therefore, the clear right to rank as *inter alia* a Catholic power. But it is not sufficient to state this formal right. It might be the case that, in spite of the existence of over thirteen million Catholics in the British Empire, in spite of the full freedom in all departments of life accorded to those Catholics, in spite even of the official recognition of the Catholic Church as the State Church of certain portions of the Empire, nevertheless the Catholic communities constituted so small a proportion of the total population, or were composed of individuals so lacking in rank or influence, that their very existence could be almost ignored as a factor in the body politic. But this is not so. It is true, indeed, that in the United Kingdom, that is to say, in England, Wales, Ireland and Scotland, the number of Catholics is reckoned at the figure of only 5,652,645 (a respectable total, but still a quite small minority), and it is also true that the thirteen millions odd of Catholics in the Empire are balanced by over four hundred millions of non-Catholics, but, as far as the United Kingdom is concerned, the Catholics exercise an influence out of all proportion to their mere

numbers, and, if one looks at the Empire at large, the four hundred millions and more of non-Catholic subjects is so largely made up of Hindus, Mahomedans, pagan negroes, and, in short, of races remote from European civilization, that the Catholics in the British Empire outside the United Kingdom constitute, although a minority, yet a highly important minority of the dominant population.

The actual position occupied by the Catholics in the British Empire may be gauged by the distinguished positions held by Catholics in the United Kingdom itself. At the time of the outbreak of the War, 83 Catholics held peerages entitling them to seats in the House of Lords; one Catholic, holding an Irish peerage, sat in the House of Lords as an elected representative of the Peers of Ireland; six other Catholics held Irish peerages which, though not carrying with them seats, yet confer upon the holders the right to vote in the election of Peers representative of Ireland, and one Catholic held a Scotch peerage which, though not carrying with it a seat, yet confers upon the holder the right to vote in the election of Peers representative of Scotland; also three Catholic ladies were Peers in their own right. A statement such as this is amply sufficient to negative any idea that British Catholics are branded with a stigma of inferiority. But, nevertheless, it is only an imperfect statement of the facts. For the list of Catholic Peers is not only long, but contains names of the very highest distinction. The late Henry Fitzalan Howard, who headed it, was 15th Duke of Norfolk, Earl of Arundel, Earl of Surrey, Earl of Norfolk, Baron Maltravers, Baron Fitzalan, Baron Clun, Baron Oldwastre, Premier Duke of England, Premier Earl of England, Hereditary Earl Marshal of England, Knight of the Garter, a Member of His Majesty's Most Honourable Privy Council, and Lord Lieutenant of the County of Sussex.

The second name on the list is that of Percy Sholto Douglas, ninth Marquis of Queensberry. Wherever British history is known, the name of Queensberry is known also.

Third of the Catholic peers in precedence comes the 4th Marquis of Bute. One would think that merchant and shippers all the world over, and especially in South America must be acquainted with the fact that to all intents and purposes Lord Bute is the port of Cardiff; they must know this fact and all that it implies. *Literateurs* and antiquaries know equally well that the present Marquis's father (the original of Lothair in Disraeli's novel of that name) was the most generous Meccenas of his day.

After the Marquis of Bute follow in succession the 9th Earl of Denbigh, the 7th Earl of Abingdon, the 10th Earl of Newburg, the 11th Earl of Westmeath, the 11th Earl of Fingall, the 8th Earl of Greystock, and the 5th Earl of Kenmare, all of them bearing names writ large on the scroll of British history. The next Earl is only the 4th of his title, the Peerage being of comparatively recent creation (1895). But the Peer in question is Thomas Horatio Nelson, Earl of Nelson, and the name of his residence, *Trafalgar*, Salisbury, renders it unnecessary to specify his ancestry. One could continue them through almost the whole list of the Catholic Peers of the United Kingdom, pointing out how illustrious are the houses which it includes and what services they have lavished on the State. But, not to become tedious, I will only remark that it embraces some of the very oldest titles in the land, such as that of the 24th Baron Mowbray, the founder of whose line was ennobled in the year 1283.

I will turn from the House of Lords to the House of Commons. In this case also, in order that it may be seen that I am dealing with no abnormal conditions, I will go back to the beginning of the War. In the latter part of the year 1914 there were 86 Catholic members of the British Parliament. By far the greater part of these sat, of course, for Irish seats; everyone knows that Ireland is predominantly Catholic. But 11 represented English constituencies, and among them such well-known men as Major Archer-Shee, D. S. O., Lord Ninian Crichton Stuart (since fallen gloriously on the field of honor), Colonel Sir Ivor Herbert, C. B., C. M. G., Mr. James Fitzalan Hope, Sir Mark Sykes, Baronet, and Lord Edmund Talbot, M. V. O., D. S. O.

But I do not wish to dwell principally on the distinction and influence, undoubted though they are, of most of the English Catholic members and of various of the Irish Catholic members. I have two main points. One is that Latin nations would do well to bestow more than a passing glance on the spectacle, once impossible, of 86 Catholics actually sitting in the British House of Commons; the other is that 11 Catholics are found sitting for English constituencies, a phenomenon no less surprising on a current but false view of the English character, than if 11 Calvinists were to be found sitting for Spanish constituencies in the Cortes of Madrid.

If we go outside the walls of Parliament, by far the most august civil body in the British Empire is His Majesty's Privy Council. This Council as a whole has ceased for a long period to exercise any functions. In name it meets very frequently, and, indeed, it is only at a meeting of the Privy Council that the King is entitled to perform most of the acts necessary for the administration of

his dominions. But at these meetings a bare quorum of three or four Privy Councillors is usually summoned to attend, and the members at large are never convoked, though they transact some of the most important business of the Empire. This explanation is necessary to prevent a misconception of the present position of the Privy Council. But, although the Privy Council, as a whole, no longer meets, yet the dignity of Privy Councillor, carrying with it, the title of Right Honourable, is one of the most highly esteemed in the British Empire, and the distinction is conferred with the most jealous regard to the merits of the recipient. This dignity is now enjoyed by 7 Catholics.

It may be added that 56 Catholics are baronets. A baronet it must be explained, is the holder of a hereditary title, transmissible by primogeniture only, and peculiar to the British Empire. A baronetcy ranks next to a peerage and is esteemed a signal honor.

Before we pass from this branch of the subject, it may be well to mention that in England, of late years, Catholics have figured in large numbers on the County Councils and Municipal Corporations which play so important a part in the life of the country. A few years ago a Catholic was Lord Mayor of Manchester. Even more important is the fact that, for the years 1916-1917, a Catholic was Lord Mayor of London.

It would be hard to maintain that in the twentieth century the United Kingdom, with its 34 Catholic Members of the House of Lords; with its 86 Catholic Members of the House of Commons with its Catholic Earl Marshal; with its Catholic Lord Mayor of London—and, I venture to add, with its Catholic Queen Consort of Spain—exhibits any of the characteristics to be expected in the case of a country bigotedly Protestant.

The change of the British attitude is confirmed by the facts as to religious establishment. A hundred years ago, in all portions of the British Empire (save only in Scotland, in part of Canada, and in Malta) the Church of England was the official Church of the State. Then, as now, Presbyterianism was the State religion in Scotland, and Catholicism in part of Canada and in Malta.

But to-day, the Church of England is the State Church in England itself only (together with its appurtenances the Channel Islands and the Isle of Man). One by one the older colonies and dependencies have severed their official connection with this Church; the newer colonies and dependencies have never been in official connection with it. More than forty-five years ago the Irish branch of the Church of England, styled "the Church of Ireland," ceased to be the Church of the State in Ireland; at the present moment the Church of England has just ceased to be the Church of the State in Wales. In Ireland this result was due to Catholic action; in Wales, to the action of Protestant sects outside the Church of England. In the colonies and dependencies the same result has been brought about by mixed causes; but in the continent of Australia, at any rate, it is safe to say that the existence of a large and influential Catholic population is, by itself, a sufficient bar against a recognition of any Protestant denomination as the Church of the Australian Commonwealth.

It is true that no Catholic can view with complete satisfaction the non-existence at present of any State Church whatever throughout the major part of the British Empire. But it must be emphasized (1) that this state of affairs has in no single case been brought about by the assaults of atheism, and (2) that, throughout the Empire (both where there is a State Church and where there is not), except in Presbyterian Scotland, two religious bodies, and two only, enjoy a universal prestige which attaches to no other Commonwealth, however numerically important. Those two bodies are the Church of England and the Catholic Church. That, within the short space of a hundred years, the Catholic Church has won for herself such a status in the British Empire is a phenomenon which the Latin nations would do well to ponder.

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PRIEST CARRIED IN STRETCHER TO BOY

An edifying incident concerning a Catholic chaplain's solicitude for the spiritual welfare of the soldiers committed to his charge, is reported from Camp Sevier, Greenville, S. C. One of the boys at the camp had become seriously ill. After every remedy known to the medical profession had been tried in vain, the camp authorities notified the parents of their boy's condition. They wired back immediately to secure the services of a priest, and when the difficulty of obtaining one was made known, the mother's anxiety became extreme.

At the time there was but one priest appointed for the camp, Rev. Thomas Hayden, the Knights of Columbus chaplain, but he was confined to bed because of an operation. By accident he heard of the boy's plight, and, despite the remonstrances of the nurse, he was wrapped in blankets and carried by soldiers to the boy's bedside, where, unmindful of his own weak condition, he administered the Last Sacraments. The zeal of the priest the mother's

faith and of the sentiments the dying soldier boy have left a deep impression.—Buffalo Echo.

A POOR EXCUSE

Not infrequently we hear Protestant and infidel saying: "Oh! I'd be a Catholic, only there are so many bad Catholics." Now it is easy to understand how those who do not know the teachings of Christ should be scandalized and kept away from the Church because of the fact that so many Catholics do not follow the teachings of their Church, says The Southern Messenger. But those who believe in the Bible have no such excuse. If such are really in earnest, the parable of the good and the bad ought to be sufficient to convince them that the fact that there are some wicked people who call themselves Catholics in no way militates against the truth of the Church or against the thousand others whose lives are almost blameless because they follow the teachings of the Church.

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Military Service Act. Important Announcement to All EXEMPTED MEN and to the Public Generally. IN dealing with the very large number of claims for exemption brought forward for consideration in connection with Class 1 under the Military Service Act, it has occurred, as was inevitable, that as a result of false statements and difficulties put in the way of investigation, some individuals have secured exemption whose proper place is in the Army. It is not the intention of the Government to allow these men to evade permanently their obligation to bear their part in the military defence of the Country and of the ideals for which we are fighting. To do so would defeat the purpose of the Act, and cause grave injustice to men in the second class necessarily called out to fill their places. Exemptions Granted on False Grounds. It is, therefore, proposed to scrutinize carefully all exemptions granted to date in order to separate those which have been granted on false or insufficient grounds from those that are well founded. With this object in view the various Registrars under the Military Service Act have been instructed to issue a series of questionnaires to exempted men. These questionnaires must be filled up correctly and returned promptly under penalty of forfeiture of exemption for failure to do so. Exempted Men Who Have Changed Address. It is therefore important in their own interest that all exempted men who have changed their address since their exemption was granted and who have not already notified the Registrar of such change should notify him at once. Under the Regulations it is the duty of exempted men to keep the Registrar advised of any change of address, and failure to receive the questionnaire by reason of neglect of this duty must be treated as equivalent to failure to return the questionnaire after receipt. Citizens Urged to Assist. In many instances information has been furnished by members of the public which has led to the cancellation of exemptions obtained by false or misleading statements. Further co-operation of this character is invited. The Government regard it as the Duty of all loyal citizens, not only to the Country, but to the men at the front, to assist in this way in securing reinforcements on a just and legal basis. Correspondence of this character will be treated as strictly confidential and will receive the fullest investigation. CHARLES J. DOHERTY, Minister of Justice. Correspondence should be directed to Registrars Under the Military Service Act