

ing message some days before his murder. In spite of this warning, he went to the door himself in answer to a violent knocking. On the threshold he encountered two men, who asked his name and, immediately on hearing it, fired with revolvers. The Daily Chronicle thus completes the tragic story:

"A sister cried out: 'Poor Jimmie has been murdered,' and sped out into the moonlit night for a priest. One shot was aimed at her, but with-out effect. Inside a dramatic scene followed. The dying man staggered into the kitchen and collapsed before the fireplace. A brother, raising his head, said: 'Say to God you are sorry for your sins, and ask Him to let you like a child and let you think the words.' James was just conscious enough to nod and smile feebly, and then his life flickered out."

**THE FAITH OF DEVILS**

Floyd Keeler in America

Most of us who are converts from Anglicanism had cherished a strong hope that there might have been something like a corporate reunion of at least a considerable portion of the Church of England and her associated bodies with the Holy See. Indeed, so strong had that feeling been that it was deterrent to our own submission to Catholic authority and kept us apart from the center of unity for a considerable length of time. One of the things which surprised and pained us in the first days of our Catholic life was the fact that older converts seemed so little interested in such a project, but as time has gone on we have come to see more and more the difficulties in the way of any such movement and while we have not completely lost all idea of its desirability, we are no longer so sanguine as to its possibility.

The more one gets into a Catholic atmosphere the larger does he find the divergence between Catholicism and the "Catholic" wing of Anglicanism. This fact is actually being brought to light very plainly in the controversy which is now raging in this country and in England over the subject of the reservation of the "Sacrament," and of the practices attendant thereon. Reservation has been practised either with or without episcopal approval in many parts of the Anglican communion for a good many years, but at no time has such a determined effort been put forth to legalize it on the one hand or to oppose it on the other.

To a real Catholic it is utterly incomprehensible that anyone who believes in the Real Presence should for one instant doubt the advisability of having that Presence in the church or of adoring Jesus Christ as God therein. It is not surprising to find Low churchmen objecting to reservation because they do not, as a rule, profess anything but a Zwinglian or Calvinistic belief in the nature of the Sacrament. Hence an open letter, signed by a number of leading Low and Broad churchmen, recently addressed "To the Clergy and Laity of the Protestant Episcopal Church in the United States," opposing various measures provided for in the proposed revision of the "Prayer Book," warns them that

"The practice of reserving the Sacrament is not sanctioned by the Law of this Church, though the Ordinary may in cases of extreme necessity authorize the Reservation of the Sacrament to be carried to the sick. We are deeply pained to know that any among us adopt the use of the Reserved Elements, such as the Article condemns as 'not ordained by Christ' . . . No ingenuity of evasion can turn the plain 'shall not be carried out of the church,' shall reverently eat and drink the same,' into an authorization of the use of the remaining elements for a service of benediction or for purposes of adoration. Most earnestly do we appeal to the clergy to consider the wrong of such disobedience alike to the letter and the spirit of our ecclesiastical law."

To this the editor of the Living Church replies with unusual definiteness and clarity: "It is proposed to do exactly that, and it will certainly lead to Eucharistic Adoration. Whoever does not desire that worship be addressed to Jesus Christ wherever He appears will undoubtedly oppose the proposition."

On this basis we should expect to find Episcopalians dividing themselves sharply into two camps, the one standing, as the editor seems to do, for the tallest Catholic doctrine and practice, the other opposing them and holding an out-and-out Protestant position. But no, in the correspondence columns of the Living Church appears a most astonishing set of letters, some for, some against reservation, and these from men of many points of view. We find avowed Low and Broad churchmen advocating reservation, the score of the convenience of administering the sacrament to the sick, and at the same time supposed "Catholic" churchmen opposing it for fear someone will be holding services of benediction or otherwise encouraging Eucharistic adoration. It is certainly surprising to find men like Dr. Manning, the rector of Trinity Church, New York, or "Father" Conran, of the Wesley Fathers, ranged alongside of militant Low churchmen like Dr. McKim of Washington. Their motives may be different but the result is the same. Father Conran condemns the practice on the ground that its principal sanction is in Papal authority, and that, he seems to feel, ought to scare anyone off. Dr.

McKim condemns it on the ground that such practice is illegal in the Protestant Episcopal Church and quotes a declaration made by the Bishops in their pastoral letter of 1895. But once more we find confusion reigning. Some would sanction reservation, but would provide that the sacrament should not be publicly kept where the people might come to pay their homage to Him whom they believe to be present under its forms. To them reservation is merely an easier method of communicating the sick than the generally awkward method of consecrating in the sick-room, which, as the writer can testify from experience, is always trying, and oftentimes utterly impossible. To others whose ideas of a "presence" are so hazy as not to admit of any definition, reservation is a matter of small consequence, either way or the other, and either its place or its mode are matters concerning them not at all, provided they are not called upon to perform any acts of adoration. Then there are the extreme Low churchmen who oppose it on the ground that such a practice presupposes a belief in a Catholic doctrine and leads to Catholic devotions and they will have none of such things in their Protestant church if they can help it. Yet another class believes in reservation and want to see it legalized for exactly those reasons.

It is one of the strongest arguments against Anglican orders and sacraments that there is so little solidarity of opinion concerning them. No matter what abuses have crept into any part of the Catholic Church, no matter how lax may have been the standards of either morality or learning among portions of her clergy at any time or in any place, complete solidarity of belief has ever characterized them. Sacraments of whose nature no one is sure are necessarily sacraments to which little importance can be attached, and so are of doubtful validity as the Catholic Church understands sacraments. The intention is all important and where lack of intention is at least probable there must be general rejection. And this would be true even if the case for some sort of historical continuity were even far stronger than it is.

It is true that some Anglicans have the right belief, and that some of them will stand firm in the midst of persecution for that belief, but the majority, even of those who call themselves "Catholics," are willing to compromise for the sake of peace and existence within the "glorious comprehensiveness" of the Anglican Church. Belief is by no means all; it must be put into practice, and it is just here that Anglicanism is woefully weak. "The devil's faith is not accounted to them for justification before God. A faith which does not issue in the denouncing of heresy and in the determined effort to destroy that which is not of the truth is merely the faith of devils. It can bring nothing but condemnation upon those who hold it. Thus the issue is put squarely up to 'Catholic' Anglicans. Will they continue to keep themselves in such an utterly false position? It is not a question of valid orders or of sacraments or of historic position. It is by no means a question of influence, position in life, of ease or of comfort, nor would it intimate that it is so considered by them. It is a burning question of conscience, and while the average Anglican is honest and does quiet his conscience, with most of the Catholic-minded it is a matter of continuing to muster arguments to do so. They should be convinced that one who believes in God cannot stand idly by and see Him dishonored, nor should they fail to realize that that is precisely what this reservation controversy does. We pray that their eyes may be opened to see that it is only within the True Fold they can render God that sincere and laudable service which they mean to give Him and we bid them mean to Him in their sorrow and heaviness of heart and receive that rest and refreshment which He has granted to those who will come to Him. Jesus in the Sacrament of the Altar craves the worship of His creatures, in the Catholic Church alone is paid to Him, and there alone is peace to be found for the soul which finds its all in Him."

THE MAID OF FRANCE

Love conquers all things. And by love is meant that divine charity which binds men to God, and to one another in Him. Recently the happiest event took place that has occurred for these past six years of hatred and misery. And that event took place in what men would have supposed to be the most unlikely spot.

It is nearly two years since the gun-fire ceased on the ghastly battlefield of France. For two years men have waited impatiently for a single sign of the coming of that new heaven and that new earth promised to them. But there are no prophets in the land now, and a gloomy pessimism has taken hold of mankind. Excluded from the councils of those who were until recently supposed to be wise men of all lands, our Holy Father the Pope was treated as of no importance. How quickly the scene has changed! Eyes are no longer turned to Paris. All roads lead to Rome. This was never truer than it is now. For it is in Rome that the hope of men is clearly fixed. And the message of Rome is the message of universal love.

The Pope has placed on the Calendar of the Universal Church a new Saint. In doing so, he acted as the representative not only of Christ and His Church, but of every true-hearted human being. St. Joan of Arc is acclaimed by mankind. What a victory for the higher things! Mankind is not lost that can honor the memory of such a Maid.

And who is she? Not high born. Not highly educated. Not wealthy. Not influential. Not endowed with one of those traits or advantages that have these many years been set before us as the means to success. And yet she did succeed in spite of every obstacle. Alone in the world, with only her heavenly friends to aid her, she stood triumphant in the glorious Church of Reims, amidst the nobility of France, a victorious general whose laurels few could wear. Again in the market place at Rouen she faced the tortures and fire, and worse still the scorn and spite of human meanness, unflinching and unconquered. Of all the holy women of history, there is only one that bears a more glorious name than she, one whom she resembles in so many ways, the Maid of Bethlehem.

And the secret of it all? Amor vincit omnia—"Love conquers all." She had nothing but love—love of God, love of purity, love of souls, love of native land; no other endowment or possession. She had what any one can have without money and without price. She opened her innocent heart to receive to the full the graces of God. Thus she became a manifestation of the Divine Spirit who alone can make all men to be of one mind.

In raising her to the altars of the Church, the Holy Father is teaching the world the lesson that it must learn, unless it prefers to perish. Like the dejected and leaderless armies of France in the days of the Maid, the potential spiritual energies of mankind await a divine inspiration.

There are whisperings of some universal motherhood, but there is need of leadership, of doctrine and of system. St. Joan of Arc leads us to the unshaken abridges of humanity. She tells us heard above the tumults of worldly things. She preaches to us the love of God—not by might, not by power, but by the Spirit of God.—Catholic Standard and Times.

REASON FOR SLACKERS

"Industrial stability cannot be promoted nor even maintained on the basis of any such social philosophy. The one fundamental defect of such an industrial condition is, that the diversity of interests as between labor and capital are too strongly emphasized, while their community of interests is minimized or ignored. In this condition the workers have no adequate incentive to turn out a reasonable amount of production. Indeed, large groups of them find it profitable to reduce production. The wage-earners as a whole regard themselves as the necessary and consistent enemies of the employers. Even those of them who respond to moral exhortation do not feel obliged to give a fair day's work for a fair day's pay, no matter how large may be their daily wage. The evil of this situation from the viewpoint of the public good is obvious. But that is not the whole evil. The feeling among the workers that the interests of their class are opposed to the interests of the employing class, creates and intensifies a class conflict, and agitation is a class conflict, and agitation is the natural complement of industrial autocracy is a widespread demand and endeavor to bring about Socialism."

**"INDUSTRY MUST BE DEMOCRATIC"**

DR. RYAN DECLARES AUTOCRACY IN BUSINESS WILL DISAPPEAR

Advocacy of a change in present industrial relationships to permit workers to become partial owners and directors of industry was voiced in an address delivered by Rev. John A. Ryan, D. D., director of the department of social action of the National Catholic Welfare Council, before the American Academy of Political and Social Science. Dr. Ryan was one of several prominent economists and sociologists who were invited to contribute to the symposium on "Industrial Stability" at the Academy's annual meeting. The sessions were held in the Bellevue-Stratford Hotel and in Witherspoon Hall, Philadelphia.

Dr. Ryan contended that there is no middle ground between the theory of industrial autocracy, which would withhold from the workers any share in the management of industry or in the ownership of the tools of production. "Either one or the other must be abandoned," he declared. "In this democratic age and country, I have no doubt as to which of the two is going to be abandoned. There was a time when society accepted the theory of political autocracy, when men believed that only a few persons, the super-men of the age, were capable of directing political affairs. That belief no longer survives. Its counterpart in the world of industry, the theory that the functions of owning and directing industry must be performed by a few super-men, is likewise doomed to disappear."

The remainder of Dr. Ryan's address was as follows:

"The traditional philosophy of American industrial life assumes that almost, if not all of the working population may properly cherish the hope of becoming business men, directors of some kind of industrial concern. Until quite recently most of us have thought that very few working men need remain wage-earners all their lives. A few years ago, when the late John Mitchell declared that 90 per cent of American wage-earners expected to remain wage-earners all their lives, his statement was denounced by many of our newspapers as un-American. Yet, those of us who were willing to look for the future in the fact that he spoke the simple truth concerning the industrial outlook and opportunities of the great majority, we know that in urban industries, the overwhelming majority of wage-earners cannot become directors of industry. We also know that the percentage of farm laborers that enjoy the practical opportunity of becoming business men in a sense of directing a farming business, even as tenants, is comparatively small. Therefore, the general situation is that the vast majority of men who begin life as employees, must depend on wages and salaries for their livelihood until the end of their working days."

"This situation is neither desirable nor intolerable. The traditional

American philosophy, to which I referred above, is fundamentally sound. The genius of America and her democratic industries is diametrically opposed with a small minority do all the work of owning and directing industry, while the great majority are merely animate instruments of production. This is industrial autocracy. Nevertheless, it is frankly cherished and regarded as moral by probably the majority of our great captains of industry. This theory of industrial autocracy is indeed divisible into two important degrees. According to one form of the theory, the great majority of industry ought to be permitted to fix wages and all other conditions of employment without interference by labor unions. A milder form of the theory would permit labor unions and the process of collective bargaining, would provide the workers with decent and humane conditions of labor and of living, but it, too, rejects the doctrine that the wage earner should exercise any share in the management of industry or in the ownership of the tools of production. Both varieties of the theory of industrial autocracy assume the wage-earners are to occupy the status of a dependent and directed class, without any power over the direction of business or industry."

**ANOTHER VICTIM OF RHEUMATISM**

Entirely Well After Six Weeks' Treatment With "FRUIT-A-TIVES"



MR. AMEDEO GARCEAU

32 Hickory St., Ottawa, Ont.

"I was for many years a victim of that terrible disease, Rheumatism. In 1913, I was laid up for four months with Rheumatism in the joints of the knees, hips and shoulders and was prevented from following my work, that of Electrician."

I tried many remedies and was under the care of a physician; but nothing did me any good. Then I began to take 'Fruit-a-tives' and in a week I was easier, and in six weeks I was so well I went to work again.

I took upon this fruit medicine, 'Fruit-a-tives', as simply marvellous in the cure of Rheumatism, and strongly advise everyone suffering with Rheumatism to give 'Fruit-a-tives' a trial."

AMEDEO GARCEAU.

50c. a box, 6 for \$2.50, trial size, 20c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

Industrial stability cannot be promoted nor even maintained on the basis of any such social philosophy. The one fundamental defect of such an industrial condition is, that the diversity of interests as between labor and capital are too strongly emphasized, while their community of interests is minimized or ignored. In this condition the workers have no adequate incentive to turn out a reasonable amount of production. Indeed, large groups of them find it profitable to reduce production. The wage-earners as a whole regard themselves as the necessary and consistent enemies of the employers. Even those of them who respond to moral exhortation do not feel obliged to give a fair day's work for a fair day's pay, no matter how large may be their daily wage. The evil of this situation from the viewpoint of the public good is obvious. But that is not the whole evil. The feeling among the workers that the interests of their class are opposed to the interests of the employing class, creates and intensifies a class conflict, and agitation is a class conflict, and agitation is the natural complement of industrial autocracy is a widespread demand and endeavor to bring about Socialism."

The only way out of this industrial predicament is to create a genuine opportunity for the majority of the wage-earners to become business men. The possessions and functions of the business men include three important advantages: First, the direction of industrial operations; second, the hope of industrial profits as the reward of hard work and industrial efficiency; third, the consciousness of independence, self-respect and social power, which come only through the possession of property in our modern machine industry. It is not possible for the majority of the workers to become independent directors of industry, but it is possible for them to become partial owners and operators with their fellows. There are three stages in the process of converting the wage earner into a business man. The first is labor participation in management through such devices as the 'shop committee' and the work councils. These will enable the laborer to possess the first of the advantages of industrial ownership—namely, direction of the industrial processes in which he is engaged. The second stage is profit-sharing, which holds out to the workers the hope of adding to his income as wage earner by participation in the surplus profits which he himself helps to create. The third stage is ownership of some part of the industry in which he works. This can be brought about through participation in the ownership of the stock of a corporation, and through cooperative ownership and management of industrial enterprises. None of these stages of business management can be reached by the majority of workers in a day, nor in a year. The question of time is not important. What is important is to realize that a fundamental change is required in the present industrial relationships, and to work for that change sincerely and sympathetically."

**ANOTHER TRIBUTE TO THE CATHOLIC CHAPLAIN**

Sir Philip Gibbs in his recent book, "Now It Can Be Told," writes as follows of the impression he received from the Catholic chaplain's work at the front:

"Catholic soldiers had a simpler, stronger faith than men of Protestant denominations, whose faith depended more on ethical arguments and intellectual reasonings. Catholic chap-

"is only a democracy in name."—New World.

**Ursuline College of Arts**

The Ladies' College and Residence of the Western University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D. Bishop of London.

**All Courses Leading to Degrees in Arts**

For information, apply to the Ursuline College "The Pines", Chatham, Ont.

**RAW FURS**

Best Market Prices Paid for Raccoon, Skunk, Mink, Weasel and Fox.

**ROSS' LIMITED**

**ABSORBINE**

Reduces Bursal Enlargements, Thickened, Swollen Tissues, Curbs, Filled Tendons, Soreness from Bruises or Strains, stops Spavin Lameness, allays pain, Does not blister, remove the hair of lay up the horse, \$2.50 a bottle at druggists or delivered, Book 1 R free.

ABSORBINE, JR., for mankind—an antiseptic liniment for bruises, cuts, wounds, strains, painful, swollen veins or glands. It heals and soothes, \$1.25 a bottle at druggists or postpaid. Will tell you more if you write.

U. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine Jr. are made in Canada.

**FITS**

Send for free book giving full particulars of Trench's world-famous preparation for Epilepsy and Fits—simple home treatment. Over 30 years' success. Testimonials from all parts of the world; over 1000 in one year. Write at once to TRENCH'S REMEDIES LIMITED, 2407 St. James' Chambers, 79 Adelaide St. E., Toronto, Ontario.

**Use Paper Serviettes**

For Informal Occasions

For Picnics

Paper Towels Are Sanitary

NOWADAYS in most Canadian homes you will find a supply of paper serviettes. Housewives vote them indispensable for their casual guests—always at luncheon—when serving refreshments at night—or when off on a picnic.

They defeat the high cost of laundry. They are most attractive in appearance. In fact, they are just one more Eddy improvement in housekeeping methods.

The E. B. EDDY CO., Limited Hull, Canada. Makers of Industrial Fibreware Pails, Washbuds, etc. Also of the famous Eddy Matches. B31

**STAINED GLASS MEMORIAL WINDOWS AND LEADED-LIGHTS**

**B. LEONARD QUEBEC: P. Q.**

We Make a Specialty of Catholic Church Windows

**How Coca-Cola Resembles Tea**

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

Black tea—1 cupful (5 fl. oz.)	1.54 gr.
Green tea—1 glassful (5 fl. oz., exclusive of ice)	2.02 gr.
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	.61 gr.

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.