

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXX.

LONDON, CANADA, SATURDAY, MARCH 2, 1918

2054

The Catholic Record

LONDON, SATURDAY, MARCH 2, 1918

GETTING TOGETHER

In these days of national turmoil, stupendous issues, poignant feeling is it not likely that we may be led into paying too little attention to the smaller problems of wise behaviour? Though we live in an age of great happenings that must leave lasting effects on all our lives, we have no excuse for neglecting the minor but constant amenities of life which in the long run build up a large part of our happiness. Manners play on the surface of life, while principles run deep in the mind with far-reaching influence; but manners, our outward attitude towards our fellows, should never be passed by thoughtlessly. They are at least the small change, the loose cash, of social intercourse, and it would be a pity if, under stress of graver matters, we forgot their value and the need of thinking of them often. It is said that the War is bringing all kinds of people nearer together. If that be so, might we not think with advantage of what may be called the manners of approach? What is it that enables people who know little of each other to meet at once on a friendly footing, engage in talk easily and pleasantly, and find enjoyment even in casual intercourse? In nine instances out of ten the man or woman who can at once "get on" with others does so through having been endowed with the gift of affability—a charming quality that spreads more happiness than is dispensed by half the sterner virtues combined. If it be true that we are all being drawn closer together, some observation of the affability which makes human approach easy will not be misplaced.

THE SPURIOUS

First it may be admitted that affability overdone or too effusive is disliked by most of us and indeed regarded with instinctive suspicion. While people who are reserved and "keep themselves to themselves" are never, or rarely, popular, they are frequently respected; but those who are at the opposite pole, who court popularity by an over-brimming geniality, "wearing their hearts on their sleeves for daws to peck at," who, as Stevenson phrased it, "pass hat in hand all down the street," are neither trusted or respected unless long experience shows their effusiveness to be an unfortunate mannerism. The instinct against hasty familiarity is quite sound, for in as much as true affability is very charming and seductive it is sure to be imitated in some degree by self-seekers who are courting popularity for personal ends or are trying "to get on the blind side" of others to obtain some advantage in a bargain or for a cause. One cannot wonder, then, that an excess of suavely awakens suspicion. To the average mind an affability which has the touch of aggressive familiarity in it is classed at once with the coarse candor and jocular friendliness of the fluent cheapjack hawking doubtful wares in the market-place.

THE TRUE KIND

Having cleared the ground of the spurious affability put on for profit, we ask for the signs of the genuine "open sesame" to human hearts which we should all do well to master. The one source of true affability is natural kindness, cordial human feeling. The affable man can talk to all sorts and conditions of his fellows because he is interested in humanity, likes to know men, women and children and feels a pleasure in talking to them on the level where they are at—a level which his tact instantly divines. Such affability never can be forced, or fussy, or intrusive. It is empty of all self-consciousness or show. It does not make a platform where the speaker can display himself, but genially and quietly draws out what is most agreeable in the person whose acquaintance is being cultivated. The affable man helps others to expand by throwing open to some extent the windows of his own soul, and as a rule he wins a measure of response from all except those who

for various reasons dare not be otherwise than secretive.

The right kind of affability, springing out of kindness of heart, guided and held in check by fact, not only has a quiet charm as seen by the observer, but it acts like a charm on the uneasy gatherings of men. One genuinely affable man entering a company that is like an untuned orchestra may bring smoothness in place of strife. He oils the wheels of social intercourse by his obvious though quiet good-will. He may in a short time make a number of silent unresponsive men into "good company." Affability denotes a mellowness of spirit that becomes infectious when it has a fair chance. Aloofness, suspicion, carefully-cherished personal feelings that hinder friendliness may all become submerged under a common feeling of companionship when the influence of genuine affability has been felt.

THE IRISH HERITAGE

Why are we not all affable among our fellow-men? We should not lose anything by it, and the gain would be considerable. But it is impossible to imagine some men as affable. The Irish are the only nation who have this engaging quality as a common feature of their character. Among the other races there are large numbers who could neither be dragged nor coaxed into any mood approaching affability. The proud do not see why they should unbend for any such purpose as suiting the general convenience. They have no need for affability. It would undermine their position. The awkward do not know how to be affable. They are afraid of making themselves ridiculous if they attempt ease and freedom of address. The diffident are hampered by self-consciousness. The art of affability depends upon the surrender of thoughts of self when placing oneself alongside a fellow creature in quiet friendliness, and the diffident cannot disencumber themselves of their own individuality, but must be thinking of the figure they are making. And then there is the great mass of the unlearned, who take no interest in manners or social amenities. Perhaps it is because the Irish are neither proud nor awkward, nor diffident, nor unlearned, that so many of them succeed in being affable and having "a way with them" that charms their less adaptable neighbors. We can only follow afar off, but we should do well to follow, for affability is very pleasant and by no means inconsistent with sincerity.

SHOULD CULTIVATE IT

In favor of some attention to a courteous affability it may be said that no one need be clever to be agreeable. Often natural manners, openness and a deep-seated kindness make quite simple people models of affability. Their lack of stronger powers leaves them time to think of common gracious ways. The clever, successful man, sure of himself, satisfied with himself, shut up in the contemplation of the things that seem to him to matter most because by them he sustains his success, has neither leisure nor disposition to care about such trivialities as being affable to those with whom he has no special concern. In his view the race is to the swift, the battle to the strong, and no place is reserved in the arena for the polite. But it may be questioned whether men of this type see life in a right perspective. The greater minds have all seen men's strenuous efforts in work and strife and adventure rounded off by gentle courtesies, and as contributors to those courtesies all who practice affability in social intercourse deserve a simple wreath of honour.

CARDINAL MERCIER HONORED

The Institute de France has awarded Cardinal Mercier, of Belgium, its most coveted recompense, the prize founded by M. Audiffred for devotion to one's fellow creatures. In announcing it at the public sitting of the Academy of Moral and Political Science, M. Felix Rocquain declared: "We honor one of the most admirable characters our time has produced. We also pay homage in his person to a nation that suffered much, and is continuing to suffer." And the president of the academy, in his speech, said, among other things,

alluding to the Primate of Belgium: "Amongst the heroes not fighting with arms in their hands, the first who commands our respect is Cardinal Mercier. That prelate, who had already in his ecclesiastical career given proof of signal independence and courage, and had won the name of 'Great Abbe' before being the 'Great Bishop,' has been the courageous voice and solemn protestation of martyred Belgium against insulting barbarism."—Sacred Heart Review.

THE WAR POLICY OF THE POPE

James Cardinal Gibbons

In my experience of many years with my countrymen I have always found them fair-minded and just. They have that decent regard for the opinion of others and that sense of tolerance and fair play which are rightly looked upon as the distinctive mark of a great democratic people. They willingly listen to both sides of a question and judge it on its merits. They are generous and sincere. In the trying times through which they are now passing and which are testing their mettle, they have given a noble example of fidelity to duty and of the spirit of self-sacrifice. Ready and armed in the cause of justice they are prepared for a long and cruel war and are willing to give their treasures and their lives to bring it to a successful end. But they would not prolong it one single moment beyond that term when it would become either needless or unjust. They are enlisted heart and soul for a just war. But they long intensely for a lasting and durable peace.

The world today is full of peace-terms and rumors of peace. When we consider the sorrows and the tragedies which the War has caused, and try to take measure of all the financial and industrial losses it has entailed both here and abroad, and look forward into the future in an endeavor to compute the misery and the ruin it will surely entail if prolonged, we cannot but yearn for the day when that just, honorable and durable peace is given to the world. My heart goes out to all the sufferers of the War, to my own countrymen first of all, who, though alert and ready for every sacrifice in the cause of justice, are nevertheless suffering for no fault of their own, to the widows and the orphans it has left in its cruel passage, to the halt and the blind whom it has returned to their sorrowing homes. I mourn for the countless dead. But one lone and majestic figure calls for my sympathy and love. More perhaps than any other single individual our Holy Father, Pope Benedict XV., has suffered in this tragedy. Others have but their own individual sorrows. He bears the sorrows of all. Whosoever he turns his eyes from the Vatican he sees his children locked in deadly strife. He counts them by the thousands among our own countrymen who have generously answered their country's call, and among the Allies, too, just as he does among the enemies whom they are facing on the field of battle. And though the triumph of justice always consoles him, yet he cannot but mourn over the slaughter of his spiritual children.

It is not astonishing then that the Holy Father, lifted above the noise and the strife of world-policies has constantly and consistently worked for a just and enduring peace. Reasonable men expect that from him. He is a priest. To millions of Catholics throughout the world he is the Supreme Pontiff commissioned by Christ to rule and guide His flock. Like his Master he rules not by the sword, but by love. He is the universal Pastor. As such he cannot become a participant in the strife. And though he should condemn and has actually condemned all violations of the laws of war, yet as far as is consistent with morality and religion, he must hold the balance of an equal judgment between the contending parties. Those who wish that he had done more, misunderstood the nature of his office. He is not an ordinary neutral. His position has peculiar features that make it altogether unique. He is a co-sufferer with all the nations in the conflict. Except in rare cases where it was his duty to act, he was bound to look upon all alike, and by counsel and warning endeavor to bring the combatants to a mutual understanding, and in this he has not been entirely unsuccessful.

It must not be thought that his silence, when he thought it necessary, came from cowardice, worldly prudence or political and selfish motives. From the first letter which the Holy Father addressed to the world on September 8, two days after he had been crowned, in which he expressed his horror at the awful catastrophe into which the War had plunged the nations, down to the eloquent protest of a few weeks since, in which he solemnly condemned the use of aerial raids on the beautiful city of Padua, contrary to the law of nations, he has not been afraid to speak out in favor of peace and against cruelty. Two

months after his election, in his Encyclical "Ad Beatissimi," he made an earnest appeal to the nations to put an end to the War. He spent the following weeks of that year in a generous and truly Christian endeavor, unfortunately not crowned with success, to obtain a cessation of hostilities during those hallowed days when the world celebrated the coming of the Prince of Peace.

Scarcely a month of his Pontificate passed without some word of warning from him, some appeal for the prisoner, the war sufferer, some protest against the horrors and injustices of the fratricidal struggle. On January 22, 1915, he again earnestly pleaded for the cessation of armed strife. He appointed February 7 for Europe and March 21 for the rest of the world as a day of public prayer for peace, by the millions of his children throughout the world. In the month of May of that same year he asked his subjects, wherever found, to turn to the Immaculate Heart of the Mother of God and to pray to her that order, peace and love might soon be restored to a suffering world. Towards the end of that year, in the Consistorial Allocution of Dec. 6, he made one of his memorable statements, one that may be considered as the seed of every legitimate movement for peace undertaken since when he declared that a way to a just and durable peace consisted in a clear and straightforward formulation by the respective parties of their aims and purposes, to be followed by a conference in which, all injustice being laid aside, mutual concessions and compromises should be made in the spirit of equity. In 1916 he urged the practice of the spirit of penance in the families of the belligerents and appointed a general Communion day for the children, for the return of peace. A few months later he protested against the malicious charges made against his impartiality and solemnly affirmed that no selfish interest guided his acts, but that he was working for the cause of suffering and bleeding humanity. The following year witnessed again his untiring efforts in the cause of order and civilization. His work culminated in his peace note of August 1 to the heads of major nations at war, a document which, in spite of its critics, is a monument to the universal affection, the prudent diplomacy and the strict impartiality of the Vicar of Christ. That document has been misunderstood by some, by others willfully misinterpreted. It was meant to be a final award. It purported to be a peace congress to bring the nations together, in the persons of their representatives and delegates for the purpose of beginning a discussion of peace. It was not a judicial decision. It was a diplomatic effort. It contained the broad outlines of a plan of settlement. Unless I am much mistaken, when the peace congress assembled the final verdict of the nations will be based on the general principles pointed out by the Holy Father.

It has been said again and again that Benedict XV. has forgotten Belgium, that he did not speak up for her in her hour of betrayal by the superior forces of her invaders. When Benedict XV. came to the throne, Belgium had already been invaded by the German armies and a considerable part of her territory overrun. The flagrant injustice had already been committed. When the invasion took place the saintly Pius was already in the shadow of death. On coming to the throne the new Pope did not wait long to take up the peace congress, but he did not wait to take up the violation of Belgian territory. He spoke at first with prudent circumspection, for not all the facts were in his possession. But he soon learned the truth and acted conformably to it. According to the letter written by the papal Secretary of State, Cardinal Gasparri, to M. Van der Smissen, Belgian Minister to the Vatican, "The violation of the neutrality of Belgium, carried out by Germany, on the admission of her own Chancellor, contrary to international law, was one of those injustices which the Holy Father in his Consistorial allocution of January 22 strongly reproached." And the Hamburger Fremdenblatt (January 29, 1917), in allusion to this, complains that "The one belligerent power against which the Vatican has spoken is Germany." Writing to M. Laudet, editor of the Revue Hebdomadaire, in July, 1915, the Pope also protested against "the martyrdom of the poor Belgian priests and so many other horrors on which light has been cast." He protested also against the Belgian deportations and had hundreds of victims of these cruel measures returned to their homes. Such has been his solicitude for the martyred nation that it has called for the most profuse thanks from the two great heroes of the War, King Albert and Cardinal Mercier. His Holiness also protested to Russia against the violence to persons and to conscience displayed during the early occupation of East Prussia and Galicia, and against the harsh treatment of the Poles. The venerable Archbishop of Lemberg, who has labored for the prisoners of war, for the crippled and the

blind of the War's countless battlefields. Not once has he forgotten that he is the Father of the Faithful. His conduct towards the Italian Government has been marked by such a spirit of conciliation, justice and absolute impartiality that high government officials have praised him and those under his jurisdiction. The silly and cowardly slanders recently brought against his patriotism by radicals are so gross as not to deserve a refutation.

The Holy Father has faced a terrible ordeal. He is facing it still. On all sides he is surrounded by pitfalls. Every act of his is watched, scrutinized by jealous, critical, hostile eyes, only too ready to find fault and to register blame. More than ever he needs the support of his loyal children. The Roman Pontiffs of the past have ever found in American Catholics a whole-hearted devotion. We are not going to fail our Holy Father, Pope Benedict XV., in this supreme hour. For all that he has done so nobly and so unselfishly for the cause of peace and humanity his faithful children here in the United States, for whose people he has more than once expressed his admiration and love, are profoundly grateful. Though at war in order that all peoples of the earth may be really free, we wish with him that a just peace may be soon regained. For that peace he has nobly and generously striven. Men may not now realize the extent and the nobility of his efforts, but when the voices of passion are stilled, history will finally do him full justice.

As a last word I beg to congratulate my countrymen on the generous ardor with which they have rallied to the support of our beloved President in his dark hour of trial. He has striven for high ideals and has found a reward in an enthusiastic response from his fellow-citizens. They have not failed him and will not do so in the future but will continue to give him and his colleagues that loyal support which is an earnest of complete victory and of a return of the happy peace for which he and the Holy Father are earnestly laboring, each in his own sphere.—America.

RETURNING

English Exchanges record the names of five Catholics elected in November to the Mayoralty in English towns or boroughs, Mr. Thomas Hampson of Southport, Dr. Jerome J. Hendy of Steney, Mr. J. Wyatt of Wolverhampton, Mr. A. J. Woodroffe of Lyme-Regis, and Mr. Michael Byrns of Birkenhead. For Southport and Wolverhampton it is the first time since the Reformation that a Catholic Mayor has been chosen. Four of these Catholic Mayors made the customary state appearance the Sunday after election in their own Catholic Churches. In view of the failure of one of them in the manliness of his faith, the Catholic Times of November 16, has the following comment:

There is no section of the people who more deeply respect the religious convictions of their neighbors than Catholics. To them religion is more sacred than anything else. They recognize its transcendent character as a bond between man and his Creator. So sacred is it in their estimation that they feel bound to guard against any risk of causing misunderstanding or confusion of thought as to what they believe. They cannot conscientiously do anything which might lead others who differ from them in creed to suppose that they consider the difference of no great importance. For this reason the rule is that Catholics who are appointed to the office of Mayor should not attend Protestant religious services, but should deputize Protestants to do so when the occasion arises. This rule was agreed to in Manchester when Alderman McCabe was elected Lord Mayor. In Preston Alderman Myerscough has refused the Mayoralty—again and again, we believe—because attached to the offer was the condition that he should attend a Protestant Church in State. As the rule was violated last Sunday at Birkenhead and there have been violations of it elsewhere in England within recent times it is well it should be emphasized that this is a departure which does not meet with the approval of the Catholic body and that they do not regard anyone who is responsible for it as entitled to consider himself a loyal representative of their religious principles. They desire to meet courtesy with courtesy, but they cannot go so far as to join in worship with non-Catholics.—Catholic Opinion.

LIMERICK'S NEW BISHOP

Ireland rejoices in the appointment of a successor to the See of Limerick at the moment when Catholic Scotland mourns the doyen of her episcopacy and one of her most popular prelates. In the first case Monsignor Hallinan, V. G. of the diocese, has been chosen by the Holy Father to succeed the late Bishop O'Dwyer. The new bishop, who is in his sixty-seventh year, has, with the exception of a few years of studies at the Irish

College, Rome, where he took his D. D. at Propaganda, spent his life in the diocese over which he is to rule, serving on the missions of Newcastle West, St. Mary's and St. Michael's. He is a noted total abstinence advocate and a great educationist. In connection with the first, he has founded the Woman's Total Abstinence League, and with regard to the second he has contributed many important papers to various periodicals and reviews.

GENERAL PERSHING'S

PLEA FOR ARMY CHAPLAINS

The following important cablegram has been sent by General Pershing to the United States War Department. It is the most striking testimony that has yet been given to the significance of the chaplain in the camp and on the field. General Pershing's recommendation as to the number of chaplains, it is to be noted, coincides perfectly with the bill now in Congress calling for one chaplain for every 1,200 men.

"In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equalled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude born of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of my men in every respect, it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the churches at home.

"To this end it is recommended that the number of chaplains in the army be increased for the War to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the National Army.

"It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct and enlarge their work into cooperative and useful aid to the troops."

The request made by General Pershing is not merely for an increased number of chaplains, but for well equipped and experienced men who will be able to exercise in a pre-eminence and responsible status and found spiritual influence upon the soldiers under their charge. Our efforts in the interest of the chaplains' bill should be greatly stimulated by this document.—America.

LIKE MOSES OF OLD

HEROIC CHAPLAIN DIES BEFORE HOLY CITY

There could be no greater tribute to the heroism and patriotism of the Catholic clergy than the latest military dispatch from the various fronts. The most pathetic, and, perhaps, the most romantic, tells of the death of Rev. Bernard Kavanagh, C.S.S.R., acting chaplain to the British Forces, who died of wounds received in action just outside the Holy City of Jerusalem, on December 21 last. Father Kavanagh asked to be attached to the Palestine Force for the special reason that the great desire of his heart was to help drive the oppressive Turk from the Holy Places. Across the deserts and wastes of Palestine he had marched with the troops, comforting them when wounded, and then like Moses, the promised land was denied him, and he died with the glad knowledge that Jerusalem was at last free.—St. Paul Bulletin.

AN EFFECTIVE TEACHER

A good Catholic weekly is soul-food in the home, says The Catholic Standard and Times. It places before the soul's eye things refining, uplifting, strengthening. It is the great object-lesson teacher of the soul. It is a constant reminder that I am a Catholic. I may be a bad Catholic, but if I have coming into my home regularly my diocesan paper, a monitor ever present tells me, although a bad Catholic, I am still a Catholic. On purely material grounds the claim for the Catholic press is that it is a thorn in the side of the wicked and a constant spur to the good.

A Catholic newspaper may not offer great attractions to the child. We can say the same of arithmetic. The now despised and distasteful science will be loved later when the child has turned man. Put the task of reading a Catholic paper before the child. If he knows it now, he does not have to love it now; that will come later.

CATHOLIC NOTES

The first house built by Columbus in America was a stone Catholic church, and was dedicated July 6, 1494. It was situated about sixty miles from Cape Haytien.

The capture of Jerusalem by the British troops opens up vast possibilities for a bright future. According to the Jewish calendar, the taking of Jerusalem occurred exactly 2,082 years to the day from the time it was recaptured from the Assyrians.

The Catholic population in the United States gained 458,000 last year, and the minimum convert estimate is 45,000. Thus nearly one-tenth of the numerical increase in the Church was due to converts from Protestantism or infidelity.

China has now 300 newspapers. Only a few years ago it had none. There are a score of them in Canton alone. Japan is in proportion to its population even better provided with journals. The Orient has multiplied the news sheet.

And now another city, even larger than Washington, has banned the saloon. As a result of the election November 20 in Los Angeles, the city had a majority of 20,000 in a total vote of nearly 80,000. All saloons in that city of 440,000 people will be closed March 1, 1918.

Capturing 45 prizes out of the 100 awarded in a recent essay contest conducted by a local business house, girl pupils of the Philadelphia parochial schools again gave evidence that religious training has had no detrimental effect on their secular education. The title of the essay was "How to Conserve Food in the Home," and to each of the 100 winners was awarded a \$50 Liberty Bond.

Nearly one-fourth of the earth's land surface is comprised within the continent of Africa, and it is as far around the coast of Africa as it is around the world. Every eighth person of the world's population lives in the Dark Continent. The blacks double their number every forty years and the whites every eighty years. There are 843 languages and dialects spoken among the blacks of Africa, but only a few of them are written.

All the students and professors at the American College in Rome were accorded the privilege of assisting at the Pope's Mass in the chapel of the Sala Matilde, in the Vatican, and of receiving Holy Communion from his hands, at the feast of the Immaculate Conception. It was the first time that they all enjoyed that privilege since 1860, when Pope Pius IX. paid a personal visit to the college and celebrated Mass in the chapel there.

An association has been established in Rome under the title of the Committee of St. Peter, the first Pope, which has for its object the promotion of devotion to the Papacy, one of the signs of predestination, as Father Faber tells us. It proposes, among other means, that every year on the feast day of the Pope and on the anniversary of his birth the faithful throughout the world will unite in prayer by assisting at Holy Mass and receiving Holy Communion for the intention of the Sovereign Pontiff.

In the Cathedral Church of Notre Dame, Paris, there is a bell which dates from the days of Joan of Arc—"the blessed bell" which sounded the tocsin when the Maid of Orleans appeared in August, 1429, and Paris was besieged by the English. This historic bell, referred to by Victor Hugo in "Notre Dame de Paris," was given to the Cathedral in 1400 by Jean de Montaigne. It was refounded in 1686, and then rebaptized under the name of Emmanuel Louise Therese, in honor of Louis XIV. and Marie Therese of Austria.

Much has been said and written in favor of meatless and wheatless days, but it remained for four hundred students of the Cathedral School, Denver, Colo., to sign a pledge and send it to State Food Administrator Thomas B. Stearns, saying that, wishing to accord with the desire of President Wilson and Food Administrator Herbert Hoover in conserving food, and understanding that sugar was one of the scarce foods, the pupils promised to abstain from candy for four months, with the exception of the Christmas holidays, and to turn over the pennies, nickels and dimes saved to the Knights of Columbus war fund.

In the monastic buildings attached to the Church of the Friars are preserved the priceless documentary records of Venice. These archives contain data of the most wonderful value concerning the earliest explorations of the American coasts, of the early settlements on the shores of New England, which Venetian agents in the various western seaports of Continental Europe and England obtained from navigators. They extend to the end of the eighteenth century; and among them has been found a letter signed by Benjamin Franklin, Adams and Jefferson, which in 1785 was addressed to the Venetian ambassadors at Paris with a view to the recognition of the United States by the republic of Venice.

GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. SADDLER

BOOK II

CHAPTER IX

AN UNWELCOME MEETING

While the wedding festivities were still at their height, the tall figure of a man might be seen descending with rapid steps the path which led to the Water-Gate. As he passed the tavern of Der Halle and glanced through the open window, he saw that the brightly lighted room was almost devoid of company. Many of those who gathered there of an evening for a pipe and a social glass, were above at the mansion where the gentility of the town were celebrating the union of two of its most prominent families. Only a few scattered groups of two or three, mostly of the seafaring class, were assembled. Gerald de Lacey paused and, out of the dreariness of his approaching exile, regarded wistfully that homely, familiar place, whence light and comfort seemed to irradiate. Even the broad and genial countenance of mine host, as he sat behind the bar, was suggestive of good cheer. So suddenly that he had not time to take any precautions, the door opened and Mr. de Lacey found himself confronted by Captain Greatbatch, that notorious smuggler to whose name so many people were ready to affix a harsher epithet. The fugitive would have passed on quickly, but the other halted him: "May I beg to know your errand, comrade, that you go so fast?"

The man so addressed slackened his pace and waited for nothing could have been worse for his desire of secrecy than that he should excite suspicion, even in the mind of this sea-rover. Greatbatch, having caught up with him, laid a detaining hand on his shoulder, from which Mr. de Lacey impatiently freed himself, while the other peered at him a moment in the deep gloom. "Ho! is it you, Master de Lacey?" he cried.

The fugitive, who had hoped that he might escape recognition, made no further attempt at concealment, but answered carelessly: "Aye, Captain Greatbatch, it is I."

"I should have thought," said Greatbatch, with a cunning glance out of the corner of his eye, "that you would have been up at the great house with all the gentles for the marrying."

"And so I have been," replied Mr. de Lacey, "though such merry-makings are but little to my taste. I am a man of books."

"Which makes you so pale and pasty," said Greatbatch, aware of the contrast between his own ruddy countenance and that of his companion.

"Moreover," added Mr. de Lacey, "I am somewhat inwardly fuming at the necessity for such an explanation, as well as at the insolent familiarity of the other, 'I am leaving Manhattan for a brief period, and as the weather is fair and the wind favorable, I sail tonight.'"

"For Barbadoes, mayhap," queried Greatbatch, inquisitively, "with Rogers Master on 'The Mermaid.' He sails for Madeira, St. Thomas and Barbadoes."

"There was more than a note of suspicion in the fellow's voice, and in the look that, turning round, he fixed upon the fugitive. Mr. de Lacey, making no direct answer, said: "In the last place I have acquired interests that demand some looking after. And it is a fair wind for sailing and good weather."

"Better'n we are like to have in these colonies," he exclaimed, "Greatbatch, swearing a great oath, 'as you may know, Master, if you be, as I might say, 'o' the trade.'"

He gave his listener a poke in the ribs to emphasize his words. Mr. de Lacey, puzzled for a moment, was presently relieved, for he saw how far off the scent was the seaman, to whom matters maritime were of paramount interest. His laugh, therefore, seemed to Greatbatch a confirmation of his suspicions.

"And might you close your eyes about it, Master," he added with something of admiration, "but none so quiet as will not be found out in the long run. And wise you are to run away, if trouble is brewing, though my plan is to brave it out. My Lord Bellmont—" and he added under his breath, "—curse him!—is hard on the traders, harder than ever since he got bit by Cap'n Kidd, whom he had set to lord it over all of us and do the pirating for the Governor and for the King's Majesty, as I make no doubt, and as folks say. Only that Kidd gave them the slip and cried 'By your leave, gentles, I'll do the pirating for myself.' Oh Lud! when I think on it." He stopped to give a roar of laughter and to slap his knee with his great red hand.

"To think how he was cotched!" Looking around to be sure that they were alone, and lowering his voice, he continued:

"Though there be some that say the Governor was deep in it as another man, and, if all had gone well with Kidd and he had played fair with his mates, he would have had his profit out of the Quiddor Merchant, and a deal besides. What think you, Master?"

"'Tis a wise man that puts not his thoughts into words these days," answered Mr. de Lacey, guardedly, "and, in truth, my own opinion

would be that all that relates to His Excellency must be but idle gossip."

Greatbatch snorted his disbelief. "You are close as an oyster," he said, "and right you may be, but Tom Greatbatch's way is to speak his mind fair and open."

"Well, each to his own fashion," Mr. de Lacey responded lightly, "only beware that one of these days you do not run your neck into a halter."

Capt. Greatbatch scowled, whether at the warning itself or at the picture thus conjured up. But he said no more just then, and the two walked on in silence. They were upon the wharf now, which lay cold and pale in the dim starlight. To Mr. de Lacey the scene was one of consummate dreariness, so strongly does the temper of the mind color even inanimate nature. The river spread out black before them; there was an odor of salt water, wet wood and tar intermingled. Save for an occasional light gleaming out from a vessel at anchor, that vast sheet of water might have been a desert plain.

"There's the greasine, yonder," said Greatbatch, pointing with one thick and grimy finger: "The Mermaid, Rogers Master. A rough voyage he had of it last time. He was chased by a French privateer. He struck a great gale of wind off Sandy Hook, which carried away his boom and washed three able-bodied men overboard."

He still assumed that his companion was about to embark on "The Mermaid," and turned in that direction. In fact, Mr. de Lacey's destination was far other. He was going to board a small sloop, which lay quietly at anchor at the foot of the Smith's Vly, and which was to take him to the Colony of Massachusetts. It was highly important that his place of refuge should be secret from all but his three staunch friends, and for this tavern brawler, this smuggler, to gain any knowledge whatsoever of his movements, was something to be prevented at all hazards. He might, he feared, even be obliged on some pretence or another to abandon for the nonce his plan of escape. As it seemed likely that Greatbatch, who did not appear to be going anywhere in particular and was full of curiosity, might insist on seeing him aboard ship, Mr. de Lacey suddenly stopped:

"Captain Greatbatch," he said, "I will be frank with you. As I am leaving Manhattan with no charge against me, nor even a suspicion of being involved in smuggling operations, it is of the greatest moment to me that I should not appear in your company."

For an instant the coarse face of Greatbatch grew purple with indignation, and his bristling eyebrows were drawn down in a scowl. But whether from policy or because the words tickled his sense of humor, he burst into a laugh. Giving Mr. de Lacey a push, which at another time would have been highly resented by that gentleman, he cried:

"Go your way, then, Tom Greatbatch thrusts his company on no man. No, by the Lord Harry he don't. Nor is Rogers Master overfond of me, though he might want me yet to get his chestnuts out of the fire."

"Good-bye, then," said Mr. de Lacey gaily, adding, though he well knew the uselessness of such counsel: "Mum's the word!" "Mum's the word!" repeated Greatbatch. Greatbatch looked after the retreating figure apparently heading for "The Mermaid."

"Mum's the word, till it suits Tom Greatbatch to open his lips. There's your canting Christian for you and, as some folks say, a pestilent Papist. Thick as thieves he used to be up yonder at the Fort with Dongan and the Mass priests, when I was shipping for my first cruise. And now doin' his bit 'o' tradin' on the quiet, I make no doubt like the rest of the gentles: keepin' the broad out of his poor men's mouths and sneakin' away when the chase grows hot."

He would like to have gone down and interviewed the skipper of that vessel by which he supposed Mr. de Lacey to be about to sail. But he had his own reasons, growing out of various practices, for giving Rogers Master and other honest seamen a wide berth. The brigantine consequently weighed anchor without Greatbatch being any the wiser and without having on board one Gerald de Lacey, Gentleman, late Major of Hussars. And a few moments later, in a spanking breeze and headed for Long Island Sound, sailed the sloop, "Anna Maria," Jenkins Master, upon which had really embarked a fugitive from persecuting laws.

CHAPTER X HUSBAND AND WIFE

Sitting on the porch before his house and smoking an evening pipe in tolerably close proximity to the de Lacey's dwelling, Mynheer de Vries was the first to notice that it was unattended. He rose from his chair and, still smoking, strolled down the street for a cautious survey of his neighbor's premises. He stood outside the gate, and allowed his eyes to wander over the lovely profusion of the garden. They noted that the study window was closed, and that no gleam of light came through crack or cranny. Though the observer was not readily susceptible to outward impressions, he was conscious of that indescribable sense of blankness, of loneliness, that belongs to a habitation whence human presence has been withdrawn. Mynheer wanted to be certain of the fact, and softly unclasped the garden gate and entered. He walked from path to path, unmindful of the sweet fragrance

of the flowers. He drew close to the house, and peered in through the smallest crack that the closed shutters afforded. The aspect of the study proved convincingly to his mind that Gerald de Lacey's absence was more than temporary.

"He was at the wedding," mused the inquisitor. "I saw and spoke to him, but I have not seen him since, and here is the house closed up. Now, why this sudden departure?"

He looked carefully all over the exterior of the house, as though he expected that an answer might be forthcoming from the walls. He knew that Mistress Evelyn de Lacey had been visiting the Van Cortlandts for some days previous to the wedding, and would probably remain for a few days afterwards with the grandmother. This was quite natural and to be expected. But where were the father and the servants? The two negroes, mother and daughter, who did the work of the cottage, were not slaves. The younger, Elsa, had long been Mistress Evelyn's maid and personal attendant, as the mother had been her nurse. By a sudden inspiration, Mynheer de Vries returned to the kitchen door; it was locked. He looked in the kitchen window; all was dark and still. That settled the matter to the mind of the inquirer. If the master of the house were expected back shortly, the servants would not have gone. For the elder woman in particular rarely stirred from her comfortable quarters.

Mynheer de Vries returned thoughtfully along the darkening street to his own mansion. Through the window he could see his wife, who was fat and went seldom abroad, knitting near a marble-topped table.

"In the ordinary course of events," reflected Mynheer, as he ascended the steps to the porch, "de Lacey would have notified me, as his nearest neighbor, of his departure and have asked, in my good offices for the protection of his property, and even perchance of his daughter, though that would be the affair of the Van Cortlandt family."

He tried to solve the problem, and, in his impatient curiosity, felt resentful towards his wife because she sat so placidly in her chair. He had an angry feeling that he would like to drag her thence into the swift current of public affairs. The feeling was but momentary. She was better as she was, and infinitely less trouble to him, than if she were one of these meddling women, who, from the first days of the Colony, had taken a leading part in Colonial affairs and had pulled many a political string. Mynheer stroked his chin, as he often did when troubled, and thus cogitated:

"How has de Lacey got himself involved, and in what? If it be in trading operations, what does he know and how much might he tell, if his whereabouts were to be discovered?"

The true reason for Mr. de Lacey's departure did not occur to him. He had not been in the colony in Dongan's time, and had never chanced to hear much of his neighbor's personal history or of his close connection with the Catholic Governor. He himself was very moderately interested in religious affairs, and was ready to "sneaze with the Dominies" only in so far as that nasal exercise was expedient. He had no fear of Popery. He never thought of it at all, and so had never imagined the de Lacey's or any others of his own circle as coming under the anti-Popery laws.

The only possible alternative to complicity in smuggling operations was a too pronounced activity on the anti-Leislerian side of the great controversy, though, in truth, he could not recall a single instance where his neighbor had meddled with present-day politics, or taken any public part in the troubles that marked the whole course of Lord Bellomont's administration. Still, he thought, an might be quite possible that, though living a quiet life, he had made himself in some way obnoxious to the Governor and his chief advisers, who were frankly Leislerian, because of his and his daughter's intimacy with the Van Cortlandts and others of the aristocratic party.

This supposition was more agreeable to Mynheer than the other. He himself had maintained a very safe attitude of neutrality between the parties. He was as friendly with an Samuel Staats or Abraham de Byster as with Nicholas Bayard, Pieter Schuyler or Stephen Van Cortlandt. But, in so far as illicit trading with Greatbatch or others of his kidney was concerned, things were very different. Mynheer was very deeply involved. He had allowed his habitual caution to fly to the winds in his passion for gain. He was fairly consumed by the desire to make money, for acquisitiveness was the eminent note of his character. He had, therefore, good reason to feel uneasy. If Mr. de Lacey had really been obliged to leave Manhattan for reasons connected with illicit traffic, it might very well become necessary for Mynheer also to take the road. For it was likely from all the circumstances, that his own operations had been on a far larger scale than anything that could have been attempted by de Lacey. Also, the fugitive might very well have been informed by Greatbatch and others of the wary merchant's connection with smugglers and their doings. If then it chanced that he were recaptured, might he not be tempted to make revelations which, incriminating others, would save himself? Mynheer, smoking vigorously, pondered on what kind of man de Lacey really was, but could not come to any

decision, so apart were the two men in character as in standards of conduct. One thing alone became clear to his mind, and that was that the secret of his neighbor's absence must be kept as long as possible. He himself would do all in his power to maintain such secrecy, and thus lessen the chances of his capture and the possible revelations that might follow. And this determination on his part was the easier inasmuch as he had a certain amount of friendly feeling towards the late inhabitants of the cottage and a profound admiration for Mistress Evelyn and for the social success which she had attained. In any case, the attitude that he took was a providential circumstance for the de Lacey's. Otherwise Mynheer, who was no little of a gossip and usually well-informed as to what was passing in the town, might very well have thrown out hints in the taverns, or whispered in the drawing-rooms that a prominent resident of Manhattan had disappeared.

Mynheer further resolved to find out what he could of the causes that led to such disappearance. He promised himself to sound Greatbatch, who could be brutally frank at times, and to listen to the talk of the seafaring frequenters of Der Halle. He even determined to address a few discreet lines to Mistress Evelyn de Lacey, whom he had long regarded approvingly as a distinct asset to their neighborhood, by volunteering his assistance in case of need. This he considered not an ornamental character. Mynheer could scarcely conceal from himself the conviction that she was a blot on the landscape. Hence he had permitted himself, always within the bounds of discretion, to find a refreshment to the eye and a solace to the spirit in observing their fair neighbor.

He went into the house after this exhaustive review of the subject, and carefully inspected the rich furnishings of the place, as if he had never seen them before; the silk damask curtains, the rich carpets, the flowered tabby chimney-cloth, the velvet arm-chairs with trimmings of silver lace. And, though he did not go upstairs to inspect his own and his wife's wardrobe, where his eyes, matins and brocades abounded; though he did not descend into the cellar to visit the ample store of wines, he mentally appraised all these things, and knew how much he was indebted to Greatbatch and his like for such luxuries. As an embargo was laid on nearly all foreign goods by the home government, his mansion, and many a mansion in Manhattan would otherwise have been bare indeed. For even the wealth he had acquired would not have been sufficient to provide so many luxuries by legitimate means.

Vrouw de Vries watched her husband, in placid wonderment, as he made the tour of the room. She sincerely hoped he would find there no speck of dust, which would be sure to annoy him exceedingly. For she was not the housekeeper that she had been, and even the best of slaves were not always to be trusted. On this occasion, however, either the slaves had done their work efficiently, or Mynheer was too preoccupied to notice.

TO BE CONTINUED

THE CARTHUSIAN

"I protest, captain, against the orders which you gave us. We are citizens of France. We have broken no law. We have wronged no man, and the people here will give testimony that we have helped many."

A low murmur of approval went through the assembled throng, and many heads nodded approval.

"Now see here, Father, you must not address the people," interposed the captain hazily. "If there is any trouble, you will be charged with having incited a riot and the charge will be serious if there are any soldiers killed or wounded."

"It was far from my intention, captain, to rouse the people. In fact, we found them roused over the passage of these iniquitous and unjust laws and we have preached and urged the futility of resistance to the powers that rule France today. You need not fear any trouble, I assure you, captain. The people will obey the orders and will follow the advice which the Father has so steadily given them. But I will not leave the monastery without at least a protest. Here for hundreds of years our Fathers have dwelt peacefully, injuring no man and helping many. Look about you at the country round! Do you know that the prosperity, nay the wealth of the country people here, had its source in this monastery. We have taught them how to plant the vines and to care for them so that they have flourished and borne rich fruit. We have provided the knowledge and meaning for warding off the diseases to which the vines are subject. We have shown them how to enrich the soil. We have fed the hungry and clothed the naked; we have cared for the sick and buried the dead. We have built schools and churches to lift the French people from the grounds, and what is our

reward—exile—which to a Frenchman is death." The captain flushed red. He was a little angry and a little ashamed. His task was not a pleasing one to a soldier. He was to evict the Carthusians from the monastery of Grenoble and he did not like the work, but it was his duty and he proposed to do it. He wished to avoid trouble with the people who had gathered about the monastery, and they would precipitate a pitched battle. The people would get the worst of it, but his orders were strict. He was to carry out the commands he had with as little excitement and strife as possible. It would not do for the republic to appear to be carrying out high-handed measures of robbery and confiscation without the consent of the people. He allowed his tongue to get the better of him for the moment.

"There are too many priests in France," he said; "you are the drones in the hive. You have done much, but you have received much," and he pointed to the splendid monastery and noble church.

The Superior smiled a little bitterly. "This represents in its lives and labors of monks for hundreds of years. Here they came and prayed and toiled, asking nothing and receiving nothing for themselves. They had a cot to sleep on which, you, captain, would despise, and a narrow cell to sleep in, which you would find very uncomfortable, though you are a soldier and supposed to be inured to hardships. They gave up their life and liberty, and in subjection to the will of others they lived here. What did they receive for this, captain? Let us hope, a heavenly crown, for certainly this world did little for them, though they did much for the world by their study, and toil. Today the French people—the peasants are the richest in Europe, if not the will of the world. Yet the government must drive us forth in its insatiable greed for wealth. Are we not Frenchmen? Are we not citizens? I myself have served France in Africa."

"I regret," answered the captain, "that it is my unpleasant duty to carry out the will of my superior officers. We have been ordered to close this monastery and expel the monks, as I have told you before, and a prolongation of the discussion is not of any avail. Even if I recognize that there is much truth and justice in what you say, it is beyond my power to change the laws which Paris makes for France."

"That is the difficulty, that Paris makes the laws for France," cried the Superior. "These laws are not the will of the French people."

"It is useless to argue," cried the captain, "and I must ask you now for the third time to open the door."

"And I," answered the Superior, calmly, "for the third time refuse. We will not surrender our monastery willingly. We shall not resist, but you must expel us if we are to leave the place where we have hoped and prayed to be permitted to spend the rest of our lives."

The captain gave a word of command and some of the soldiers armed with axes attacked the door. It was made of heavy oak, but the axes made short work of it. When the doors were battered down the captain stepped inside. "Permit me, Monsieur," he said politely to the Superior, taking him by the arm.

The Superior, thus escorted, passed over the ruins of the door into the street. One by one the religious were thus escorted from the monastery. The people began to hoot and hiss at the soldiers as they saw the monks ejected, but the Superior held up his hand authoritatively and the clamor ceased.

"Let us pray," he said. The people and the monks knelt while the Superior recited the Rosary, the people answering. Some of them were sobbing and crying and the farewell that followed was touching. The captain and his soldiers escorted the monks to the railroad station and again the captain politely excused himself.

The whole thing, he said, had been painful to him, but what could he do?

The Superior answered that he understood. He bore no grudge against the captain or against France. In fact, he promised he would pray for both, for which the captain again politely thanked him, though he shrugged his shoulders as if he did not feel that he needed prayers. When the Paris-Rome express arrived, for the monks were going into exile in Italy, the captain saw to it that all were placed safely aboard and then, heartily glad that his disagreeable task was over, he said with just the faintest shade of irony: "Good-by, Fathers."

"We shall be back," smiled the Superior, detecting the ironic tone. "None of us, perhaps—but the French Carthusians will return. France needs us and France will some day call us. We are Frenchmen and when we hear the call we shall return."

The men of the Seventy-first regiment thought they had been forgotten, left to die that is, those of them who were still alive. They had been isolated from the main line for three days and the Germans closing in about Verdun were pressing them hard.

After they had taken their position in the front trench their communicating lines had been destroyed by the terrific bombardment of enemy artillery. Further and further the main body of the French had been

swept back by the devastating fire of the Germans and one by one the trenches had been destroyed and abandoned, so that, by day, not a living being could cross the shell swept plateau which stretched gray and blasted between the main line of the army or the French army. Under cover of night volunteer heroes kept them supplied with food and water and ammunition, running the gauntlet of fire between the main line of the army and the decimated regiment. Night by night the men of the Seventy-first had dragged their wounded eyes and bravely returned to almost certain death with their regiment. There had been many killed on these dangerous expeditions, but volunteers never failed when the major (who had been in command since the colonel was killed) called for them. Each night, too, the word came from the general staff—hold on!—the trench must be held at all costs. You will be relieved as soon as possible. You will be relieved as soon as possible.

Each time the major received the message, he smiled grimly. Hold on! Yes, they would hold on—till every one of them died—but relief, that was impossible while the Germans maintained their present position. No regiment could cross the open ground between the isolated trench and main line, even by night, and survive. Even the small parties of volunteers got through with the greatest difficulty, and a large body of troops would be discovered at once by trench rockets, constantly fired from the German line. The major knew that the line of communication was being re-established, that the destroyed trenches were being rebuilt, but before they would be completed the major knew that every man in his regiment would be killed or taken prisoner.

The Germans had gathered in about them so closely that they could throw bombs from their trenches with deadly effects, and the French could not look for an instant at the enemy's trenches except through skillfully concealed periscopes. Nearly all the officers of the regiment had been killed or wounded and fully half the men. The rest were so demoralized by the incessant bombardment to which they had been subjected that if the Germans rushed the trench the major felt that his men could not longer put up a successful resistance. He had seen some of them, strong men, collapse in the trench, broken and trembling, crying with sheer fright, nervous wrecks.

It was useless to hold out any longer. On the third night the major sent back word by one of his volunteers: "We cannot hold out more than one day. The spirit of the survivors is broken. There are not enough now to man the trench. Send help at once or the trench must be abandoned. If the Germans know our weakness, they could take the trench easily."

Towards morning, the messenger crept back with the answer: "Hold out for the day; during the night a regiment will be sent to relieve you. The major did not give this news to the discouraged remnant of the Seventy-first, but somehow or other the word was passed that on the following night a regiment would come through to relieve them, and the exhausted men stuck to their task manfully during the horrors of the day following.

The next night a regiment did come through, a volunteer regiment, volunteers for almost certain death. They were nearly all Bretons, and instead of coming in large bodies, left the main lines and crossed the shell plateau of death in small groups. Toward midnight they began to arrive, and as they came the weary men who were relieved adopted the same strategy, and made their way to the rear trenches. The last to leave was the major and he had not left before he greeted the colonel of the volunteer regiment, who relieved the major of his arduous and dangerous duty. To the major's surprise, the commander of the new regiment addressed him as colonel.

"Major," he corrected. "Colonel," insisted the other. "Promoted for heroic defense of this trench. They have also awarded you the cross. I congratulate you."

"Thank you, colonel," answered the newly promoted officer, who was unable to restrain the tears which flowed down his face, "but your task is harder than mine. Tomorrow they will probably attack in force."

"My Bretons will hold the trench," said the colonel, cheerfully. "They would follow me to death. Many of them I knew years ago at Grenoble."

"At Grenoble!" cried the other. "At Grenoble! Why I was once stationed there and now I recognize your voice. You were a Carthusian—and now you are a colonel in the army of France."

"I am still a Carthusian," answered the colonel, gravely. "And now I recall you. You are the captain who had the unpleasant duty of expelling us. Do you remember that I said that France would call us back? France called, and here we are, God grant, to stay. And now, colonel, it is time for you to get back to the lines, and I wish you a safe journey."

"Father will you hear my confession?" asked the other. "It is many years since I have received the Sacraments, but the trenches have taught me much. I am glad to kneel at your feet, in reparation for the wrong I did you."

"Not for the wrong you did me," said the colonel of the Bretons gently, but for the good of your soul."

From his pocket he drew forth the purple stole and the colonel of

Phone Main 6249. After Hours: Hillcrest 5313 Society of St. Vincent de Paul Bureau of Information

St. Jerome's College Founded 1864 KITCHENER, ONT.

PROFESSIONAL CARDS FOY, KNOX & MONAHAN BARRISTERS, SOLICITORS, NOTARIES, Etc.

H. L. O'Rourke, B.A. (Also of Ontario Bar) BARRISTER, SOLICITOR & NOTARY

Reilly, Lunney & Lannan BARRISTERS, SOLICITORS, NOTARIES CALGARY, ALBERTA

Hotel St. Charles (FIRE-PROOF) Atlantic City, N. J.

Funeral Directors John Ferguson & Sons 100 KING ST.

E. C. Killingsworth FUNERAL DIRECTOR

Hotel Lenox NORTH ST., AT DELAWARE AVE., BUFFALO, N.Y.

WHOOPIING COUGH SPASMODIC CROUP ASTHMA BRONCHITIS Vapo-Cresolene

McShane Bell Foundry Co. BALTIMORE, MD. BELLS

France became again the silent Carthusian.—Joseph Carey, in The Boston Pilot.

THE DELIVERANCE OF JERUSALEM

By John Hartley in Rosary Magazine

For the last seven hundred and twenty six years the entire Christian world has been praying that Jerusalem, the Holy City, the City of Peace, might somehow be wrested from the hands of the infidel Turk. During these centuries every Christian heart has been scandalized at the thought of the heart city of Christendom being defiled by the Moslems. Poets have tried to imagine the deliverance of Jerusalem and to portray what it would mean to the world. During the Middle Ages, when wars of continuous conflict, the capture of Jerusalem was held out by the Sovereign Pontiffs as an aim well worth striving for. For two centuries and more the ambition to rescue the city consecrated by the passing of the Master led countless armies from Europe to the Orient. And in our own times the nation which according to the prophecy of the Son of God was to be scattered all over the earth has, under the inspiration of Israel Zangwill, hoped and striven to recreate itself by gathering the richest Jews of the world into this central city of Israel. The Zionists believe to-day that the Jews of the world can somehow be brought to migrate to Palestine, and especially to Jerusalem, there to erect an autonomous kingdom.

The mighty cataclysm which has overwhelmed the world has brought with it tremendous surprises. Conditions which seemed absolutely unalterable have been completely changed in the twinkling of an eye. Amongst recent events in the East the capture of Jerusalem by General Allenby and the British forces may be one of the most far-reaching in its consequences. The victorious general himself can best describe what happened. Without any literary embellishment he tells us in a communication sent to the House of Commons on December 11, 1917, a story which until the end of time will form one of the most thrilling pages in history. He says:

"I entered the city officially at noon to-day with a few of my staff, the commanders of the French and Italian detachments, the heads of the political missions, and the military attaches of France, Italy and America.

"The procession was all afoot, and at Jaffa gate I was received by the Guards representing England, Scotland, Ireland, Wales, Australia, New Zealand, India, France and Italy. The population received me well.

"Guards have been placed over the holy places. My military government is in contact with the acting custodians and the Latin and Greek representatives. The governor has detailed an officer to supervise the holy places. The Mosque of Omar and the area around it have been placed under Moslem control, and a military cordon of Mohammedan officers and soldiers has been established around the mosque.

"Orders have been issued that no non-Moslem is to pass within the cordon without permission of the military governor and the Moslem in charge."

It goes without saying that the Germans have sought by every possible means to conceal their discomfiture over the fall of Jerusalem. We can easily understand why the German Emperor was deeply shocked at the news of the capture of the city. The German Kaiser has all along gone on the assumption and has never tired of announcing that God was with him and his forces in a most special way. Now that the Holy City has fallen, it will be more difficult than ever for him to impress upon the world—and especially upon the Moslems—the conviction that the God of Battles is leading the Teutonic Army. Then too, the sympathies of the Catholic world, and for that matter the Christian world at large, must be with those who without so much as demolishing one of the historic and sacrosanct monuments of the Holy City has wrested it from the infidels who for seven long centuries have held it.

Nor is it true, as the German press would have us believe, that Jerusalem has absolutely no strategic or military value. On the contrary, history proves to us that from the earliest times it has been considered the key to Palestine. Situated as it is on an elevated, it commands a clear view of the land that stretches out between it and the sea. Behind it rises a mountain range which because of the barrenness of the country has ever proved an effective barrier to an invading army. It is just twenty-five miles from the sea-coast, with which it is connected by a railroad. Now, if General Allenby can succeed in taking the five cities which lie between Jerusalem and the railroad he will be in a position not only to control the adjacent territory but also to guard successfully the Suez Canal, which is a veritable artery between the two continents.

If the campaign in Palestine were not part of a concerted plan we might perchance believe at least a part of the German contention that the fall of Jerusalem is without great military significance. But, in fact, it is a part of a carefully thought out scheme of action, and even though the Russian campaign has for the present broken down, leaving the prosecution of the Oriental expedition almost wholly in the hands of the English and French, the capture of the Holy City must in the long run make mightfully for the accomplishment of the aims proposed by the Allies. With an army operating in the East, and in a fair way to push its way to the coast, with German opposition there comparatively insignificant and the prospect of reinforcements very slight, the capture of Jerusalem would almost seem equivalent to the capture of Palestine. The fall of the city, therefore, is the premeditated working out in the Orient—on a small scale, of course, but none the less effectively—of plans that are being pursued with the most deadly earnestness in other parts of the world. And if for the time being the Allies have met with serious reverses in Italy and are merely holding their own in France, the success of the Oriental expedition is reassuring. For we must not forget that this is a world-war in every sense of the word, and just because it is so, news of victory is not expected from any quarter for many months. In one sector the result be not decisive, then positive gains in another must make for the general realization of the universal scheme.

The history of Jerusalem, which is inextricably bound up with the history of the Jewish race itself, dates back to the very earliest times. Placed as it is in a position of natural advantage, it has been the one city, since the days of the Crusades, to be the possession of which armies have contested most bitterly and constantly. Shortly after Constantine the Great had cleansed it and restored some of that order which always accompanied Roman administration, it fell into the hands of the Mussulmans. In the sixth century it was captured by Caliph Omar, after a four months' campaign. Fifteen years later—to be precise, in 638—the Persians were forced to surrender to the Emperor Heraclius. In 637 it passed into the hands of another Omar, and a few years later into those of Abd-el-Malek, "the slave of the Lord," who built the Mosque of Omar, called the "Dome of the Rock," which is generally conceded to be one of the finest specimens of Moslem architecture in the world. We can easily understand why the followers of the camel driver of Mecca, whose hatred and disdain of all things Christian were implacable, soon busied themselves in effacing all vestiges of Christianity. The sacred places were defiled and in many cases ruthlessly pulled down. They seemed to delight in outraging Christian feeling by prostituting their own religious practices those spots most intimately linked with both the Old and New Testament, choosing them in many instances as sites for their own mosques. The Mosque of Omar, for instance, stands on the exact spot of the Temple of Solomon, a spot revered alike by Christian and Jew. And many other places hallowed by the most sacred associations have been turned into Mussulman shrines.

As a result of popular preaching, especially the preaching of the members of the many religious orders, a mighty revival of Christian sentiment took place in Europe in medieval days. Christ and His Blessed Mother were no longer, as in the preceding Byzantine times, mere abstract figures without any real relation to life, but through the channels of art, literature and oratory became once more as in the early days of Christianity living realities in the Catholic world. Men tried to live in union with Christ, and consequently everything pertaining to His life became of supreme interest. Just because religious feeling was so intense at that time the Pope, at a council held at Clermont, was able without difficulty to rally the arms of Christian Europe to free the holy places of Palestine. So, when the cry went forth from France, "God wills it!" the Christian world rocked on its foundations with a mighty passion for the Crusades. The princes who had been doing themselves to death in petty wars of personal aggrandizement were adjured by the Holy Father to take a wider view—a world-view—of the functions of Christian government. The Crusades, which broadly speaking covered two centuries, did more than anything else in medieval times to establish that healthy internationalism which, whilst it did not destroy the aims of individual kingdoms and dukedoms, still made possible a certain political unity and solidarity among the Christian nations agree as to the possession and administration of Jerusalem that a permanent understanding can be effected.

Modern Jerusalem offers little to please the eye. With the exception of one or two busy thoroughfares, its streets are narrow, crooked and very dirty, paved with smooth stones that are a menace not only to the timid rider, but, where the descent is steep, even to the pedestrian. The dwellings, which are low and poorly constructed, have only one door and two small windows opening upon the street, all the others opening toward the rear. The roofs are flat, as a rule, but sometimes domed-shaped. The city is enclosed by walls which were built or repaired by the Sultan Solyman in the sixteenth century, the foundations being for the greater part the very ones laid out by the Emperor Hadrian and afterwards repaired by the Crusaders. On the southern side of the city there is a stretch of wall far removed from the old foundations, beyond which are Ophel and Sion, which formerly were inside the walls, but are now ploughed up as a field, thereby fulfilling the prophecies of

Jeremias and Michas. Seven monumental gates give entrance to the city, each of which bears its proper name. Chief amongst these are the Damascus Gate on the north, and the Jaffa Gate on the south. Formerly these gates were closed at night and opened at daybreak, but they are no longer locked since the danger of smuggling in merchandise has been done away with by the institution of night watchmen. The walls surrounding the city were formerly crowned by many towers, which were built not only for the adornment of the enclosure, but also to serve as watch-towers against the approach of enemies. Of the scores of wall towers only one of importance—the Tower of David, near the Jaffa Gate—stands to-day.

A Catholic never goes to Jerusalem as a mere tourist. He is always a pilgrim, desirous of nurturing his faith and piety by the sight of the very ground over which the God-Man trod. Everything speaks to his heart. But of all the holy places, the Via Dolorosa, over which the Master passed on His way to Calvary is most impressive. Each stone which was commemorated in the Stations of the Cross is marked by a separate chapel. The first of these lies in the court of the Turkish barracks, the second in the old Temple enclosure, and so through the mazes of the city's narrow streets we follow the Lamb who was led out to slaughter. Many of the chapels along the Via Dolorosa have been in the custody of the Turks, and the Christian pilgrim has up to this time of happy deliverance, been put to the humiliating necessity of requesting permission to worship in them. The last stations are within the Church of the Holy Sepulchre.

On entering the basilica from the south side, one ascends a narrow and steep flight of stairs leading to a massive platform stone, which is the floor of a chapel the holiest spot in the world, the summit of the rock of Calvary! There one can see the place where the cross stood, and the spot to the right where Jesus was stripped of His garments. There also is pointed out the rock rent in two at the moment when Our Lord expired upon the cross. In the interior of the church proper, inclosed in a sixteenth century chapel, stands the tomb in which Our Lord was laid upon being taken down from the cross. Chapels marking other details of the Passion surround the Holy Sepulchre. Thus, for instance, we have the chapel in which the stone is shown upon which the body of Christ reposed before it was consigned to the tomb. In another the column at which Our Saviour was scourged is preserved. All in all, there is not a spot on earth which appeals so powerfully to the Christian imagination or touches so deeply the heart of the believer as does this very ground once watered with the blood of the Redeemer. There are, of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole of Palestine has been made sacred by the passing of the Master's feet, for He "went about doing good." All these pious pilgrim visits, drawing from them deep draughts of piety and devotion, are of course, many other holy places in and around Jerusalem—Bethlehem, Nazareth, Gethsemane—in fact, the whole

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. Publisher and Proprietor, Thomas Coffey, L.L.D. Editors: Rev. James T. Foley, B. A., Thomas Coffey, L.L.D., Rev. F. J. O'Sullivan, H. F. Mackintosh. Associate Editor—Robert M. Burns.

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

Approved and recommended by Archbishops Falconio and Sibretti, late Apostolic Delegate to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion.

The following agents are authorized to receive subscriptions and canvass for the CATHOLIC RECORD:

General agents: M. J. Haggarty, Vincent S. Cox, and Miss Jessie Doyle; resident agents: Mrs. W. E. Smith, Halifax; Miss B. Saunders, Syd. noy; Miss L. Bennett, Winnipeg; E. R. Costello, 2256-5th ave West, Vancouver, B. C.; Silas Johnson, 211 Rochester St., Ottawa; Miss Rose McKeeney, 149 D'Aiguillon St., Quebec; Mrs. George E. Smith, 234 St. Ursula St., Montreal; M. J. Merrin, Montreal; E. F. Deane, 2341 Artye St., Regina, Sask.; and E. J. Murphy, Box 125, Saskatoon.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. Subscribers changing residence will please give old as well as new address.

In St. John, N. S., single copies may be purchased from Mrs. M. A. McGuire, 219 Main Street, and John J. Dwyer, 121 Main Street.

In Sydney, N. S., single copies may be purchased from Murphy's Bookstore.

In Montreal single copies may be purchased from J. Milroy, 241 St. Catherine St., West.

LONDON, SATURDAY, MARCH 2, 1918

CIVIL AND RELIGIOUS LIBERTY

"Civil and Religious Liberty" is a phrase with which we are all familiar since childhood. With press, pulpit and platform it never staled. Writers gloried in it; speakers revelled in it; it was the proud boast of our age, the great achievement of our civilization. "Freedom of Conscience" is a phrase likewise familiar, and both have been so used as to imply a general charge of tyranny against the Catholic Church and to glorify the overthrow of that tyranny by the Protestant Reformation. It was difficult for a Catholic child, growing up in a Protestant environment, to escape this impression. He soon learned, however, that these same phrases did the same duty all through the centuries of the diabolical Penal Laws when celebrating the Holy Sacrifice of the Mass was a capital crime and priest-hunting a legitimate and profitable business.

Other times, other manners; we no longer use the crude methods of the Penal Laws, but the spirit of the cautioning phras-mongers is unchanged. Today in the Land of the Free, in the very home of the much vaunted civil and religious liberty, it is again legally a crime to say Mass. "Bone-dry" Prohibition makes no exception of wine for sacramental purposes, and courts have decided that such legislation is within the powers of each State notwithstanding the Fourteenth Amendment to the American Constitution. This amendment, which was believed to have safeguarded civil and religious liberty by constitutional enactment, reads in part as follows:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

Although the United States Supreme Court has not pronounced on the question State Courts have decided that the law which indirectly, but none the less effectively, prohibits the Holy Sacrifice of the Mass does not "abridge the privileges or immunities of citizens of the United States." Father Urban de Hasque, Chancellor of the Diocese, writes:

"Meanwhile the priests of the diocese of Oklahoma are violating the law of the State by the mere fact that they have wine in their possession. Daily do we see our limited supply grow less, and we have hardly any means of replenishing it. We can now only pray, and work for the enactment of an amendment, but the legislature will not convene until January, 1919."

It is quite possible even in war time that officials, imbued with the spirit that inspired the law, will not hesitate to attempt to enforce it. However America quotes from a letter of a professor of philosophy which indicates that war conditions may precipitate some action that will give at least temporary relief.

"Father A. has been commissioned chaplain, and is now in camp. Shortly after joining his regiment, he wrote that he had not been able to offer the Holy Sacrifice. Why? He had brought no wine with him, and the camp is in a 'bone-dry' State! Whether he has since been able to disregard this fanatical regulation by importing altar wine, I cannot say. But I know Father A. and I know that no prohibition law will long stand between him and the Holy Sacrifice. Still the difficulties in his way are very great."

Underneath all this there is a vital principle involved; a principle of much wider application than the one we are considering. Those who saw in the fanatical and tyrannical tendencies of the Prohibitionists a surrender of personal liberty, to the

State were answered by pointing out the evil of intemperance and the good that would be effected by Prohibition. Does the end justify the means? We are told that civilization is now in a death struggle for this very principle of personal liberty as opposed to the absolute and omnipotent State. Can we honestly deny that in all countries the trend has long been towards the usurpation by the State of the rights—and duties also—of the individual. Whether the State is a democratic majority in Oklahoma or a junker oligarchy in Prussia affects the principle not at all.

THE SABBATH DAY

An interesting controversy is going on in the Detroit Free Press with regard to the third—or as Protestants number them, the fourth—commandment. No one of course denies that the Sabbath was Saturday neither of course can any one deny that it has been changed to Sunday. A Seventh-Day Adventist who styles himself Evangelist Cotton offers a thousand dollars to any one who can give a single text from the Scriptures which warrants the change. So far as Catholics are concerned there is no difficulty whatever. "All power is given to Me in heaven and on earth," said Christ the Son of the eternal God when He commissioned His Church to speak in His name. "As My Father hath sent Me so I also send you." What the Church teaches Christ teaches: "Behold I am with you all days even to the consummation of the world." The gates of Hell shall not prevail against the Church which was founded by Christ and which is forever guided by the abiding spirit of God.

But for Protestants whose basic principle denies the divine commission of the Church and asserts the supremacy of the Bible as the final court of appeal the change of the Sabbath from Saturday to Sunday presents a difficulty which is insuperable unless the very principle upon which Protestantism is based is abandoned. It is true that they bring forward such texts of Scripture as show that the early Christians met for "the breaking of bread" on the first day of the week. That this refers to the Eucharist as Sacrament and Sacrifice does not strengthen their case. There is admittedly a positive law of God vouched for by Holy Writ enjoining the observance of Saturday as the Sabbath Day. There is not a single sentence in the Bible which abrogates this positive law. They deny the authority of the Church and the validity of tradition in matters of Faith; so the "evangelist's" thousand dollars are perfectly safe.

In the effort to escape one horn of the dilemma it is perhaps not surprising that such emphasis is laid on the fact that St. Paul and the brethren met for the breaking of bread on the first day of the week. But in the Gospel according to St. Luke we read that Christ himself observed the Sabbath according to the Jewish custom: "And He came to Nazareth where He was brought up; and He went into the synagogue, according to His custom on the sabbath day; and He rose up to read." Now this is not indeed a positive reaffirmation of the law, but it is unquestionable, positive evidence that our Lord Himself not once but "according to His custom" observed Saturday as the Sabbath Day. Even if we concede that there are scriptural references to Christians in Apostolic times meeting on the first day of the week there is not a jot or tittle of evidence to show that they did not also meet on the seventh day; and were we further to concede without "scriptural warrant" that the Apostles did make the change from Saturday to Sunday it is subversive of the whole Protestant principle to admit that they had any authority to do so. While the Catholic claim—fully warranted in Holy Writ—of a divine commission and divine guidance makes the Adventist objection trivial. Its force is derived entirely from the acceptance of the Protestant rule of Faith.

The evangelical preacher is able to show, moreover, that Protestant scholars admit that it is futile to attempt to give to any of the texts usually quoted the significance suggested. For instance, Lyman Abbot says: "It (the Sabbath) was changed, not by any express command in the New Testament, but by the almost universal consent of the Church."

While some Protestants, forgetting that the Sabbath was made for man, and not man for the Sabbath, would enforce by civil enactment the letter and spirit of the Jewish Sabbath in

the observance of the unscriptural Christian Sunday they are unable to answer the challenge of Evangelist Cotton. When such legislation—so far as was practicable or prudent—was being discussed in the House of Commons in Ottawa a French Canadian member raised the same question and was not answered.

IRISH AMENITIES

We have been studying the Irish question recently, not in the addresses of Irish Nationalists or British Imperialists, nor of Sinn Fein or Ulster leaders, but in our own back yard. Our man hails from the south of Ireland. He speaks with a soft liquid brogue, loves a colleen from Kerry, and writes regularly to his mother at home. He is a member of the Holy Name Society, and when the news came that Home Rule was on the statute books, he reverently lifted his hat and raising his eyes aloft exclaimed "Thank God!" Our neighbor's man is a Derry Orangeman, in fact he is Master of the Orange lodges of a county in which such names are registered on the banners as Ballyduff, Enniskillen and Tyrone. Now one would suppose that these two men would be deadly enemies. Not a bit of it. There are not in the town any better friends than Michael Kelly and Billy McSwain. They often exchange work for the sake of companionship, and when Billy has to be absent on Grand Lodge affairs Michael attends to his chores. On the 12th of July he does likewise, while another Irish Catholic lends him a white horse for the occasion. The lodges, of which he is County Master, congratulated upon his election to parliament a man who insults Catholics, ridicules their religious belief, and does all in his power to promote strife; but Billy is most friendly and respectful to the priest, and when, as often happens, he lends his assistance at some work in the church, he is most respectful and reverent in his demeanor.

After studying this enigma we have come to the conclusion that if the people of different creeds and races were left to settle their own difficulties there would soon be an end to national and international strife. Personally they have no desire to go to war or to perpetuate animosities, but the professional politician keeps the pot boiling to serve his own selfish ends. Add to this the propaganda of bigotry engendered and kept alive by ministerial mountebanks whose gain, like the silversmiths of Ephesus, is by the trade and you have the cause of much of the strife that is bringing sorrow to the world, and incidentally, we might add, the cause why many a well intentioned soul is deprived of the blessings of the true faith. As Lindsay Crawford very truly stated, the men of Ulster would stand shoulder to shoulder with the men of Cork if it were not for the intrigues of British statesmen.

We are firmly convinced that the War would have ended long ago if in each of the belligerent countries there were found a few men with the courage of their convictions, veritable tribunes, who would rise up fearlessly and give expression to the sentiments of the common people, and champion their rights and liberties. As it is the people are the slaves of an oligarchy wielding influence by wealth and diplomacy, and the multitude echoes its catchphrases for fear of being considered disloyal, while in their heart of hearts men feel that all is not well. Of course, until the German people repudiate the aims of their war lords, and until the people of the Allied nations force their leaders to declare the purposes for which they are being called upon to sacrifice their lives, the War will go merrily on. The big fellows will play the game so long as men can be moved on the board or removed from it like checkers. Present indications are that the common people are rising in their might in many countries and demanding that they, who have to bear the burden, should have a voice in the nation's policy. This movement, if wisely directed, will bring about that triumph of democracy for which the world professes to be fighting. It ill behooves Catholics especially, who wonder at and are scandalized by the condition of servitude to which their coreligionists have been reduced in countries where they are in the majority, to permit themselves to be lulled into a state self-security and self-complacency while the thin edge of the same wedge is being driven into the foundation of their own liberties.

We spoke of the political and ministerial propaganda. There is another that should not be overlooked. We have been preparing to hold an entertainment in honor of St. Patrick this year. A member of the committee wrote to a well-known New York firm that supplies Mass music to a large number of churches throughout the States and Canada, asking them to send a copy of a book of Irish recitations and dialogues that was listed in their catalogue. That such a book would be just what a devout Irish Catholic would desire, we scarcely anticipated; for we had seen some so-called Irish comedies that we had good reason to suspect were written by Jews. But we have too much respect for the Jews to accuse them of compiling the volume in question. There was not a single number in it that did not have as its object the ridiculing of either the Irish character, the Mass, the priesthood or the sacraments. This firm takes very good care not to advertise any book that would be offensive to the Hebrew race; but evidently it can sell Mass music to Catholics and then insult them with impunity.

As a writer has pointed out recently in "America," whenever the Jews have a grievance the press is quick to champion their cause, because they are so organized that they could boycott any paper that would dare to stand out against them. So long as Catholics do not effectively protest against this species of calumny they can expect to be treated as nonentities. So far from resenting it, our own experience has been that many of our Irish Catholics are apparently willing to lend their histrionic talent to perpetuating this burlesque. This is it that gives to the opponents of Ireland's claims to nationality a very plausible reason for contending that such a people is not fit for self-government.

THE GLEANER

NOTES AND COMMENTS

GRAVE AS THE food prospect in Canada may be, Canadians as a body do not seem to take the warnings of the authorities seriously. By many they are treated as a species of joke. And yet, with an exhausting War on our hands, a little judicious reflection should convince anyone of the vital importance of eliminating waste and conserving resources generally.

THERE IS probably no article of daily consumption in regard to which less care is exercised than sugar. Some figures published in a late issue of the Food Bulletin should set people thinking. It is pointed out that one teaspoonful of sugar wasted per day by each person in Canada means a total daily waste of 55 tons. This in a year would amount to 19,925 tons, which, valued at 10 cents per pound, equals \$3,985,000. A fighting airplane, on the other hand, costs about \$15,000. The value of the sugar wasted in one year, therefore, would purchase a fleet of 265 airplanes.

SIMILAR CONDITIONS no doubt exist in the United States. Food Administrator Hoover in a letter to Representative Sydney Anderson, emphasizes the necessity of attacking the non-essential uses of foodstuffs, and points out that on this continent is systematically consumed or destroyed over 30% more food than is necessary to maintain the health and strength of the people. This margin, if it could be saved, would supply all the Allies' requirements. There is room here for a little of the caution attributed proverbially to the Scot.

NO WAR CORRESPONDENT of our day, and no contemporary literary artist has drawn a more vivid picture of the Prussian lust for conquest and greed for blood, than the great Cornish poet-parson of two generations ago—Robert Stephen Hawker, Vicar of Morwenstow. When, in 1870, the War Lords of the then new "United Germany"—strong in Von Moltke's scientifically invincible warmachine—cantered out to crush France, Hawker, from his rocky retreat on the coast of Cornwall, penned the following lines, which, from their striking appositeness, might have been written of the events which for the past three years and a half have been enacted before our eyes.

Hurrah! for the boom of the thundering gun!
Hurrah for the words they say—
"Here's a Merry Christmas to every one,
And a Happy New Year's Day!"
Thus saith the King to the echoing ball!

"With the blessing of God we shall stay them all!"

"Up!" said the King, "load, fire and slay!"

'Tis a kindly signal given:
However happy on earth be they,
They'll be happier in heaven.
Tell them, as soon as their souls are free,

They'll sing like birds on a Christmas tree!

"Down with them all! If they rise again,
They will munch our beef and bread;
War there must be with the living men,
There'll be peace when all are dead!
This' earth shall be our wide, wide home,
Our foes shall have the world to come!

"Starve! starve them all, till through the skin
You may count each hungry bone;
Tap! tap their veins till the blood runs thin
And their sinful flesh is gone;
While life is strong in the German sky,
What matters it who beside may die!

"No sigh so sweet as the cannon's breath,
No music like the gun!
Here's a Merry Christmas to War and Death,
And a Happy New Year to none!"
Thus saith the King to the echoing ball:

"With the blessing of God we shall slay them all!"

Substitute the word "Kaiser" for "German" in the fourth stanza and you have an almost prophetic vision of the present War. For, while the Allies have stood the full shock of the onslaught, the ruling powers in Germany have been equally ruthless as regards the lives of their own people.

GERMANY AS AGAINST a single opponent was a resistless power in 1870, and it was small wonder that France, torn by opposing factions, should have, after a few brief months of heroic resistance, gone down before it, and presently lay prostrate under the iron heel of the Pruss. During the forty odd years that intervened between that heart-breaking calamity and the outbreak of the present War, Germany ceased not to exalt herself as the very elect among the nations, and the nations, it must be owned, had gone far to concede the claim. When, then, in that fated August of 1914, the mad rush through Belgium began, there arose in many hearts the fear of a repetition of 1870. Germany was at the zenith of her strength while the Allied nations were notoriously unprepared. Now, after more than three years of War the Prussian War Lords are baffled and, it may be, at their last extremity. History will pass judgment on this momentous change, but, with outraged Belgium, Serbia and Poland in view, and the submarine horrors kept in mind, Hawker's stinging phrases may well be recalled. May not other words of his also be applied to Prussianism at this time.

"What is thy glory in the world of stars?
To scorch and slay: to win demonic fame
In arts and arms: and then to flash and die."

THERE ARE NO limits apparently to the imagination of the average press correspondent. One of them, whose effusions form the daily mental pabulum on the War to hundreds of thousands of readers in North America, recently gave expression to this profound dictum: "The Italian disaster was primarily due to successful propaganda by Austrian Jesuits among certain sections of the Italian peasantry and troops." No use to deny it, or to protest that the Jesuits are not usually credited with so potent an influence in Italy at the present day. The scribe has said it: that is sufficient. Meanwhile Jesuits—priests, scholastics and lay brothers—are enlisted by the thousand in the armies of Italy and her Allies and are giving their lives by the score to the cause of freedom and democracy.

"FEW RACES are possessed with such dynamic creative energy as are the Italians," says a contemporary. This is true in fact and in substance. It is not to be wondered at that those whose knowledge of the Italian race is confined to the humble and thrifty fruit vendor of our American cities, should usually misjudge him and his qualities. It is to their shame, however, that boasted intelligent men and women should, from sheer inability to see beyond their own environment, continue, in spite of the developments of the present War, to look down upon the Italian as an inferior race. It is a hard lesson, which Englishmen, weighted down

by long generations of insularity, have had to unlearn, and which the War has been the effective means of unlearning. This spirit of enlightenment, however, has as yet made but little progress on this side of the Atlantic.

"FOR TWENTY centuries," continues the writer referred to, "Italy has been the cultural focus of Western Europe. No other race of men can show so long a line of pre-eminent genius. The civilization of the West owes its present direction to the impulse received from Italy." "In all fields of human endeavor Italy has stood forth the master; the western world has listened obediently, learned, and then followed the current of the mighty stream of civilization which, rising beyond the Alps, among the hills of Rome, in Umbria, Tugenny, Lombardy and Venetia, has spread over Europe and the world."

IT SHOULD NOT be forgotten that on the very plains now being devastated by the Hun, the republican idea was born to the modern world. When England and France still lay prostrate under the Feudal System, and the New World was yet unknown, Venice and Florence, and Genoa, and other cities of Northern Italy, were the centres of thriving Republics, whose citizens, whether as missionaries, explorers or merchants broke down the barriers which made of the Far East a terra incognita, and carried the banner of the Cross and of civilization to the extremities of the then known world. Marco Polo was a Venetian, and Columbus a Genovese. The same race of men produced Dante, Petrarch, Michael Angelo, Giotto, Leonard da Vinci, Galileo, St. Francis of Assisi, St. Catherine of Siena, and a host of other illustrious men and women to whom the world of to-day owes its civilization and its Christianity. That other nations, in spirit born of her, have since surpassed her in things material in no way lessens the debt.

ON THE BATTLE LINE

A DESPATCH via Switzerland says that Allied aviators from Italy recently crossed the Julian Alps and attacked Innsbruck, Capital of the Austrian province of Tyrol. They found the place, which is important as a fortress and the junction of a great highway from Germany to Italy, to be absolutely without anti-aircraft guns, and the report says that they took full advantage of that, flying low and bombing barracks, depots, railways and moving troops. British and Rome official despatches tell of great aerial activity all along the fighting lines in Italy, accompanied by artillery duels and a raiding on a considerable scale, in which the British particularly are active. Great gun exchanges are also taking place all along the West front, and the raiding there is being maintained with liveliness. The preparations for a great battle continue, but it is still a matter of guesswork as to where the first blow will be struck and by whom. Some despatches revive the report that the Germans are building a fortified trench system twenty-five miles back of their present lines on the West front, and that they will fall back to that rather than launch a big offensive. All guesses look alike until the actuality settles them.

GENERAL ALLENBY'S forces have entered Jericho and have established themselves on some of the high ground along the Jordan River. Men from Australia were the first to enter the once historic city, which is now a small and insignificant place, sometimes described as "only a collection of hovels." It is presumed that the great concrete bridge built across the Jordan by the Germans since the War began was found intact. In any event, with the left bank of the river in their possession, the British are now in a position to attempt an advance toward the Turkish base at Nablus. This advance would be accompanied by a simultaneous advance near the coast. Nablus, once taken, would be a starting point for the march on Damascus. In the meantime it is not improbable that the capture of Jericho, from which radiate a number of very good roads, has separated two wings of the Turkish forces. It may result in a considerable number of Turks operating east of the Jordan being crushed between the right flank of Allenby's armies and the Arabs from the revolting territory of Arabia.

THE BOLSHIEVIKI Government of Russia are making much talk about fighting to the death against the German invaders, but while they are talking some of the Russian "armies" are retreating in panic and others in a more leisurely fashion without attempting any stand, and a Russian courier has arrived in Berlin with peace terms. Arthur Ransome, in a special cable despatch from Petrograd declares that there is joy among many in that city as the Germans approach, because the people yearn for deliverance from the Bolsheviki. The Berlin official despatches report progress of German forces every-

where in Northern Russia, while the Austrians and Germans advance in Ukraine have come into touch with Ukrainian columns marching to attack the fortress of Dubno, held at present by Bolsheviki. Berlin also declares that a regiment of troops in Estonia, one of the Baltic provinces, has joined their ranks, and that everywhere the people are welcoming the invaders, because they believe that an end will be put to anarchy and disorder. While this is true, no doubt, these people are not likely to be long in finding out that their lot under German rule is not to be so rosy. The Germans will be the last to suffer so long as they can take food and supplies from someone else. The Bolsheviki officials talk of organizing small mobile forces to harass and attack the Germans from time to time, but it is very doubtful if these would have any effect on the march of the Hun. Very many officers of the Russian army and navy, as those forces existed before the revolution, have been murdered in cold blood by the soldiers acting on orders from the so-called Government, which sees in every well-disciplined mind and body a plot against its own existence. Forces without officers, composed in the main of men who decide for themselves whether or not they shall fight, are not likely to make any stand worth while against the well-trained and well equipped Teuton armies, who are fighting for food as much as for territory. The progress of the Germans toward Reval as well the march from Petrograd has hardly been interrupted by any event worth consideration. Messengers carrying the original of the wireless message accepting the German peace terms arrived at the German front, where they have been treated in a high-handed manner by the autocratic military leaders, and one of them was hurried to Berlin. Failing a new peace agreement, if any considerable portion of the Russian people follows the orders of Krylenko, the Bolsheviki Commander, to join with the armed men in opposing the Germans the latter will begin their work of extermination without delay.

New Units of United States Troops are in the front trenches in France. They have been for some time under instruction in the famous Chemin des Dames sector, and have had their first patrol engagement, in which they were successful.—Globe Feb. 23.

POPE, PEER AND PRESIDENT

Geo. E. Ross in America

A new phase in war history having been opened by the armistice in Russia, the negotiations at Brest-Litovsk and the detailed exposition of purpose made on behalf of England by Mr. Lloyd George, the preceding phase, to which the main contributors were Pope Benedict XV., Lord Lansdowne and President Wilson, passes into the diminishing perspective. What the Pope, the President and the ranking Whig Peer wrote was matter of heated controversy two months ago, but now that new and different activities are afoot their earlier contributions become matters of record rather than of present influence, and it may be found not uninteresting, before yet other events drive the period of August 17—December 4 still farther into the background, to note the relation of the three pronouncements to one another. It will be the work of the historian, later on, to examine what the relationship of any or all of them was to events which may follow.

That there were differences in angle of approach and method of treatment goes without saying. The Pope's main concern was for peace, which others would have to arrange. The President was busily engaged in preparing the United States for effective participation in the business of war upon which he had lately and reluctantly induced the country to embark. Lord Lansdowne spoke for those against whom, after more than three years of the agony, war-weariness could not be accounted a reproach. The three could not be expected to say always the same things or only the same things. What will constitute for history the main interest in their conjunction of effort is that they were in agreement about the main things, the great things, the things which have to do not with present antagonisms but with the better ordering of the future of the world. With all three the initial impulse was very much the same. Not in December of 1917 but in December of 1916, President Wilson had said:

"If the contest must continue to proceed towards undefined ends by slow attrition until one group or other of the belligerents is exhausted; if million after million of human lives must continue to be offered up until on one side or the other there are no more to offer; if resentments must be kindled that can never cool, and despairs engendered from which there can be no recovery, hopes of peace and of the willing concert of free peoples will be rendered vain and idle."

Eight months later Pope Benedict asks: "Is this civilized world to be turned into a field of death, and is Europe, so glorious and flourishing, to rush, as carried by a universal folly, to the abyss and take a hand in its own suicide?" Again two months later, Lord Lansdowne writes of "the most dreadful War the world has known," in which "the killed alone can be counted by

the million," and numbers himself with those "who look forward with horror to the prolongation of the War and who believe that its wanton prolongation would be a crime differing only in degree from that of the criminals who provoked it."

In the same speech of December 18, 1916, President Wilson spoke of his interest in the War's conclusion "lest it should presently be too late to accomplish the greater things which lie beyond its conclusion." What these "greater things" are we need not go far to learn. The first is the desire that this War shall end without injustice and the new peace begin without vindictiveness; the second is that a partnership of peoples shall hereafter prescribe the bases on which the world's concord shall be founded; the third is that means shall be invented and employed for the discipline of recalcitrants; and the fourth is that the pathway of the sea shall be made equally safe and equally free to all nations, great as well as small.

"The fundamental point," wrote Pope Benedict, "must be that the material force of arms shall give way to the moral force of right." "We desire peace," wrote President Wilson, "by the overcoming of evil, by the defeat once for all of the sinister forces that intended peace and render it impossible." To end the War honorably," wrote Lord Lansdowne, "would be a great achievement; to prevent the same curse falling upon our children would be a greater achievement still. This is our avowed aim and the magnitude of the issue cannot be exaggerated. For just as this War has been more dreadful than any war in history, so we may be sure, would the next war be even more dreadful than this."

How was this security to be obtained? As one measure designed for its realization, Lord Lansdowne mentions "an international pact under which ample opportunities would be afforded for the settlement of international disputes by peaceful means." President Wilson sees it as that partnership of nations which must henceforth guarantee the world's peace. The question of enforcement naturally arises. Lord Lansdowne assumes that an aggressor against ordered international society could "be disciplined either by the pressure of superior naval and military strength or by the denial of commercial access and facilities." President Wilson mentions a case in which a recalcitrant nation "might not be admitted to free economic relations." Pope Benedict, premising the recognition of right before might, would proceed to

"A just agreement of all upon the simultaneous and reciprocal decrease of armaments, according to rules and guarantees to be established, in the necessary and sufficient measure for the maintenance of public order in every State; then, taking the place of arms, the institution of arbitration, with its high pacifying function, according to rules to be drawn in concert and under sanction to be determined against any State which would decline either to refer international questions to arbitration or to accept its awards."

On the part of all three there is provision that a new rule must be made for the highway of nations which we call the sea. There is variety in the treatment of this subject, also, but again, in the fundamental conception, a near approach to agreement. "We are prepared," writes Lord Lansdowne, "when the War is over, to examine, in concert with other Powers, the group of international problems, some of them of recent origin, which are connected with the question of the freedom of the seas." This may be somewhat frigid with reserve, but we must remember that the sea is a delicate subject in England. Pope Benedict is more expansive:

"Let every obstacle to ways of communication among peoples be removed by insuring, through rules to be also determined, the true freedom and community of the seas, which, on the one hand, would eliminate any causes of conflict, and, on the other hand, would open to all new sources of prosperity and progress." President Wilson is very outspoken, for not only does he affirm and reaffirm that the pathways of the sea must be free, but that "There must be assured and unimpeded access to these pathways, not only for the smaller nations but for the greater nations as well, including our present enemies as well as our present associates." The President's conception includes access to the sea as well as freedom upon it and he mentions Serbia and Poland as entitled to have that access.

In regard to these matters of high and permanent policy it is evident that Pope, President and Peer were in essential agreement. They were in agreement also about several material items of present policy, incident to the ending of this War and so entering upon the period of accomplishment lying "beyond its conclusion." About Belgium, about northern France, about the need of abandoning vindictiveness, about seeing justice done at every point and to every nation that the final settlement must affect our enemies as well as our friends" (President Wilson) they were also in substantial agreement. Into that phase of the subject, which forms the body of international pronouncements of the hour, there need be no present incursion. What may be said is that by their concurrence in the advocacy of great and permanent policies Presi-

dent Wilson, Pope Benedict and Lord Lansdowne reinforced one another and not merely multiplied the effectiveness of their advocacy of after-war policies but increasingly, and at last immeasurably, strengthened the hands of those whose difficult business it is, or soon may be, to find the formulae which, when applied to the actual situation in the many quarters of the world which are disturbed by the War, will make it possible safely to begin the formulation of those new and permanent policies by which, it is hoped and is to be hoped, the future peace and ordered progress of the world may be assured. That task now rests with others, who seem, at times, to be rapidly eliminating what once appeared to be formidable difficulties and to be approaching reconciliation by reducing what were regarded as irreconcilable differences to the point where the differences may vanish. It was a great and a noble achievement, this work of preparation by the President, the Pope and the British Peer, for which they will be held in honor when the history of the period, coming to be written. And happily the President is foremost in this effort, for since the foregoing article was written he has spoken again, and has condensed his news into fourteen propositions, affirming, in the most emphatic way, the propositions already dealt with, placing them in the very front of his declarations. Many who have followed the subject closely were struck with the remarkable similarity between the President's expressions in January and those of the Pope in August. These declarations are in essential agreement.

ANGLICAN BENEDICTINES

The reception of the Anglican monks of Caldey into the Catholic Church has not deterred Anglicans from the effort to establish a male Benedictine Community within their Church, and in a recent issue of the Church Times the Duke of Argyll, in an article warmly appreciative of the Benedictine spirit, invites support for an undertaking of the kind which is in progress at Pershore. Though the Church of England formerly took a very active part in the persecution of the religious Orders, we cannot be surprised that for some time past many Anglicans have been learning to admire more and more their power of promoting religious activity, and that the Benedictine Order has proved especially attractive to them. The Rule of St. Benedict has been called a summary of the Christian religion, and from the days of St. Augustine onwards Benedictine traditions have been interwoven with a large number of the most interesting events in English ecclesiastical history. But the weakness of endeavouring to follow the example and teaching of St. Benedict, whilst refusing to imitate him in his allegiance to the Holy See, cannot but tell against the Anglican Benedictine system. In such a vital matter as religion eclecticism is not tolerable and with considerable confidence we hope to see the Anglican Benedictines of Pershore entering the Catholic Church and, like the Caldey converts, accepting the whole doctrine of St. Benedict.—Catholic Times.

A BETTER SPIRIT ADVOCATED

"I exist in the Province of Ontario for three months in the Province of Quebec."

"We are teaching more people in Ontario the French language today than we ever taught before. It is almost compulsory in the university and practically compulsory in the secondary schools, and just so soon as we educate the educational authorities up to it the French language will become compulsory in the elementary schools also."

The statement by Prof. George M. Wrong, of the University of Toronto, at the annual dinner of the Ontario Bar Association last night at the Ontario Club, was representative of the spirit of cordiality which was expressed by the legal profession of this Province toward the sister Province of Quebec.

Mr. George C. Campbell, the retiring President of the association, who acted as toastmaster and proposed the toast to the King and the Allies, also established a "bon accord" with Quebec in introducing Mr. E. F. Survever, a French-Canadian member of the Montreal Bar. He said: "I would say to Quebec, 'come, now, let us reason together.'"

SUGGESTS TRIBUNAL

Taking notice of the Chairman's reference, Mr. Survever responded with the observation that it would be a good idea to have these inter-provincial issues passed upon by an arbitration tribunal or a board of twelve men, composed of six members from the Bar of each Province. These twelve men could look into the question deeply and carefully, and while they might not be unanimous in their verdict, the verdict would appeal to all people commonly, since they were open to reason.

Mr. John T. Hackett of the Montreal Bar quoted the statement of Mr. Smith to the effect that men of vision could not countenance divisions which are Provincial, adding, "To that I say, amen!" He said he was not there to tell them that French-Canadians had joined the ranks of the Canadian army in as large numbers as English-speaking

Canadians but there were one or two vital facts which it was well to bear in mind before swallowing the long articles that emanated from ill-informed gentlemen who chanced to be owners of printing presses. He had been told by a prominent Toronto gentleman that there was apathy in rural Ontario to the war. This was not a reproach; it was merely incident to the life of many people living on farms, because they did not often see beyond their boundaries. In Quebec the whole Province was a farming community, with the exception of the city of Montreal. That was the reason for the apparent lack of enthusiasm which had obtained there up to the present time. In that respect the province of Quebec did not differ from other rural communities in this country, and he might add that was exactly the experience which had met the authorities in certain of the New England States. In rural New England the farming element was not sufficiently imbued with the necessity or wisdom of enlisting. "There are elements of the French-Canadian urban population which have given as loyalty, as readily and as generously their blood in this war as any part of Canada. There is not a family of any importance that has dwelt in Montreal for more than two generations which to-day is not represented in the fighting line."—The Globe, Feb. 22.

CHAPLAIN DEFENDS SOLDIERS

TELLS A FEW FACTS WHICH STAND OPPOSED TO SOME RECENT SLANDERS

Possibly a little delayed, but nevertheless effective is the reply made by a Catholic chaplain now in France, to the slanders lately leveled against the American troops abroad. The priest is Fr. M. J. O'Connor, chaplain of the 9th Massachusetts National Guard Infantry regiment which was taken to build up the Rainbow Division, Illinois First Regiment of Artillery was likewise brought into that body, so that reading what Chaplain O'Connor has to say of the spiritual well being of his men in France will be an assurance to the many Catholic mothers of the boys who constitute the Illinois regiment, that their sons are in little danger of losing their faith.

Chaplain O'Connor writes to the Editor of the Boston Pilot: Let me give some information that will be welcome to the good mothers and deeply interested friends of our soldier boys in the homeland. Stories have come to us of the reports of the terrible conditions under which our boys are living; that moral conditions surrounding them have contaminated them with fearful diseases, and that such conditions are tolerated by their authorities here. These stories are all absolutely false.

During the time we have been here I have had occasion to visit weekly in company with another priest, Rev. G. L. Connor, a brother chaplain, and our experience with the men has emphatically fastened the impression in our minds that these men-soldier boys are leading cleaner, purer and more wholesome lives here than when at home in their native country. Our work among them has brought us into the closest intimacy, for they come to us for advice, sometimes for encouragement and consolation, and they come to us with their hearts' sorrows and souls' sickness, and be it to their credit, they would put to shame those who would revile them. The monthly reports of the chaplains will bear me out in this and the officers here who have known of the stories above referred to, have read our reports with the greatest satisfaction because these reports corroborate the knowledge they already have of the true conditions existing among the men.

SLANDERING SOLDIERS

Were some of those who would revile the good character of our soldiers at the front to see them on Sundays attending divine services, to see them by hundreds going to Holy Communion, these stories regarding the immorality of the soldier could find no place in their thoughts. Before coming to France, I heard such stories, and of course was worried because I was fearful of the result and because of the difficulty in the way of successful work among the men. But I can assure all the good mothers and friends of our soldier boys that there is not the slightest foundation for all these stories, and I can further assure them that while their boys are away from them they have less temptations and are a great deal better off morally than when at home.

All the chaplains, no matter what the denomination, are zealously working for the men under their charge and they all insist that what ever a man's religion is he should attend to that form of worship every Sunday. In our regiment, all the men leave quarters at a certain time, the band leading, and half the number goes to services in our church and the other half marches to a second church not far distant. While the Catholic services are being held at both churches at the same hour, Chaplain Rollins holds services for the non-Catholics in a chapel of one of these churches. Thus all the men are provided for, while the men in our other camps are cared for in a similar manner. Confessions are

heard every Saturday afternoon and evening, and it is safe to say that these boys scarcely ever were so faithful at home regarding the visitation of the Sacraments.—New World.

BRITISH WRITERS CONVERTS

The Pall Mall Gazette (London) the other day contained this item: "It would be interesting to know the exact number of people of great intellect who were received into the Catholic Church in England in recent years. The result would cause great surprise." So it would! After reading the above it occurred to me, writes Scanzell O'Neill, to make up a list of converts from the ranks of men and women of letters. The following list enumerates names of only such persons as have been received into the Church in England in recent years:

- Campton Mackenzie.
Mary Angela Dickens (Charles Dickens' granddaughter.)
Max Pemberton.
Lucas Malet (Mrs. St. Leger Harrison) Charles Kingsley's daughter.
Mrs. Blanche Warre Cornish (Thackeray's niece) and her daughter, Mrs. Reginald Balfour.
Cecil Chesterton (Editor The New Witness).
Ernest Oldmeadow.
"Guy Thornor" (author of "When It Was Dark," etc.)
John William Conybeare.
Charlotte Graves ("Richard Dehan.")
Anita Bartle.
Laurence Alma Tadema.
Etheldreda Wilmot-Buxton.
Baroness d'Anethan (Rider Haggard's sister.)
Joseph Clayton.
Honorable Maurice Baring.
Edward Harrison Barker.
Mrs. Stephen Gwynne.
John E. De Hirsch-Davies.
Lord Alfred Douglas.
Constance, Countess De La Warr.
Lady Alfred Douglas (Olive Custance.)
John E. Crawford Fitch.
Leslie Moore.
Mrs. Robert Goff.
C. C. Martindale, S. J.
Frederick Landseer Griggs.
Theodore Maynard (the poet.)
Mrs. Coulson Kernahan.
Isabel Clarke.
Mary Alice Vials.
Rothay Reynolds.
Robert Coningsby Clarke.
Prof. John Swynerton Phillimore.
Bernard Holland.
Christopher St. John.
Herbert Moore Pym ("A New-man.")
Helen Parry Eden.
Norman Wise Sibley.
Richard Johnson Walker, editor of the British Review.
Sir Charles Paston-Cooper.
Percy Cross Standing.
Mrs. Arthur W. Hutton.
Capt. Henry Curteis.

THE POPE AND THE KING

The answer which King Albert of Belgium sent in the name of his Government to the Holy Father in reply to the Papal peace-note of last August is worthy of a great Catholic ruler. It breathes sentiments of the deepest piety and the most filial reverence to the Vicar of Christ. It is simple, manly, direct, just what we have learned to expect from the chivalrous soldier-king who would not sell his honor and his soul for a proffered bribe. It does honor to the King. It does justice to the Holy Father. In this historic document outlining the terms on which Belgium is willing to make peace, the King with the candor and sincerity of a heroic monarch vindicates his own conduct and that of his unfortunate country in the war so cruelly and treacherously thrust upon them. Like a loving son, he also champions the outraged Pope's cause and openly repudiates the slanders and the calumnies brought against him. That brave action, those noble words will go straight to the heart of every Catholic, they will appeal to the sense of justice of every fair-minded man.

The Pope and the Papacy have fallen in a great moral duty. They did not speak out against the wrongs and injustice done to Belgium. They left her alone in her sorrow and tragedy. They did not protest against the invasion of her territory by the enemy and the outrages committed by the invader." Such were the odious and untrue charges made in certain English journals, especially in those journals which had the effrontery to make the Holy Father responsible for the recent disasters of the Italian army. "These irresponsible purveyors of calumny were either sadly misinformed or led by wilful malice."

If anyone is entitled to speak with authority of the dealings of the Pope with Belgium, it must surely be the King and the Government of the unfortunate country. What do they say? In plain, simple but unmistakable words they desire to express their lively and profound gratitude for the particular interest the Holy Father manifested in the Belgian nation, of which the Papal peace note of last August was a striking proof. The answer of the Government of King Albert recognizes that the Pope in his historic document stood up for the rights and the immunities of an independent Belgium. He recognized, says the note, that one of the conditions of peace was the total evacuation of Belgium by the invaders, the re-establishment of her full independence and her right to reparation for damages and the costs of war. The Belgian note also states that the Pope had in his consistorial allocution of January 22, 1915, protested against all injustice, and that later he had given the Belgian Government the assurance that in doing so it was the invasion of Belgium which he had directly in view.

Nothing can be clearer than this statement of the case by the Government of King Albert. Belgium has been the innocent victim of an odious aggression. The victim now openly vindicates the conduct of one who is falsely charged with having betrayed her in her hour of need. The affirmation is as solemn and as formal as nations can make it. It is found in an official document. It bears the signature of one of the bravest of men, of one of the kindest of monarchs that ever sat upon a throne.

In spite of that solemn declaration, the calumny against the Holy Father will not die an easy death. It will be dragged out by scrupulous pamphleteers when they want a sophism to prop up their charge that the Papacy has been false to its duties and abandoned the innocent for fear of losing the good graces of the unjust but powerful aggressor.

Such reports as we have received would lead us to believe that the army must be 40% Catholic. The

navy chaplains, who have done more statistical work of this kind than any one else, say that the United States navy to-day is 60% Catholic. The regular army has been in the past as high as 75% Catholic. This was owing to the fact that the great bulk of enlistments come from Catholic centers, such as New York, Illinois, California, and Massachusetts."

In full agreement with this is the statement made by the Rev. Louis J. O'Herr, official representative of the American hierarchy at Washington for the placement of Catholic chaplains. In an address on "The Chaplains and the Camps," he said: "It is an actual fact that the ratio of Catholics in the volunteer army is far out of proportion with our population, which speaks well for our patriotism. Both the regular army and National Guard contain so many Catholics that I honestly believe 40% is not an overestimate."

The proportion of Catholics in the navy is claimed to be even higher. Thus the Rev. Thomas Regan, U.S.A., chaplain aboard the U. S. S. Minnesota, reports that out of 1,800 men 800 are Catholics, and out of 1,200 aboard the Von Steuben 900 are said to be Catholics. The following is the statement of Father O'Herr: "In the Marine Corps, which is known as the most efficient body of fighting men in the world, there is supposed to be the highest average rate of Catholics in any branch of the service, namely, 50%. I have no definite figures at my disposal, but I believe this estimate to be correct." These figures plead eloquently for the need of additional chaplains in both army and navy.—America.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LENTEEN THOUGHTS

Catholics generally are as little acquainted with the needs of the Church in the West and North as they are of the needs of the Church at large. In fact we may say that the distress of the Church in the missionary parts of Canada is less known than the wants of the foreign missions. "The Propagation of the Faith" and the "Society of the Holy Childhood" have done much to make Catholics conversant with conditions in China, Africa and India. That there are needy missions and thousands of souls without the consolations of Religion in Canada is a state of affairs scarcely credible. Yet it is so.

The task before us is to make Canadian Catholics realize—knowledge is not sufficient—that missions, Canadian missions, are bearing almost insupportable burdens and that as members of the Communion of Saints we are bound in conscience to give, according to our means, to these poorly cultivated sections of the Lord's vineyard.

Could we do better during the Holy Season of Lent, for the sake of our souls, than to give generously to the special work of Christ—missions? Those who for some very good reason are dispensed from the Lenten fast should not forget that penance in some form or other is incumbent on everyone. There is no one to give you dispensation from it. "Unless you do penance you shall all perish." Almsdeeds, according to one's ability has always been advanced by the Church. As a substitute for fasting and abstinence: "alms serve to appease the divine justice and atone for sins."

The poor missions of Canada are ours and they are with us. (If we are ignorant of their existence and of their privations it may be because our outlook or vision has been circumscribed and un-Catholic.) Knowing the wants of the missions and knowing the great Charity and sure reward accompanying an alms, if we have hearts truly Catholic and if we have a grain of gratitude for the many favors received from God, we will answer joyfully and with full hand the cry of distress that comes to us from our weary brethren in Christ.

There was never a time, perhaps, in the history of the world when so many chances were offered to the charitably disposed. To miss all of them would argue an indifference or a hardness of heart which even unbelievers would be ashamed.

We have the Red Cross, Tag-days and a thousand and one other collections to meet, so we have nothing to give to the missions: wait till after the War." Remember this and you will find it easy to give, even during the War: A Christian never yet performed an act of Charity without receiving even in this life, a full return of the amount donated and an abundant interest. Will God allow you to be more generous than Himself? Did you ever work because you gave to some work of God and the Church? No one will answer, Yes.

When you give to the Extension Society for the missions of Canada—for the education of missionary priests, for chapels, or for schools—you are not speculating; you are investing your money in a business over which presides Jesus Christ and you are, on His word, insured against the loss of your investment and moreover assured of dividends here and eternal dividends hereafter.

We are now in time of Lent—the time of good investment. Be not slow to take advantage of this opportunity. You may not have another Lent. "Tomorrow is a doubtful day, and who knows we will have a tomorrow."

REV. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

A great King like Albert, the Lion of Flanders, a great Cardinal like Mercier of Louvain, a whole Government which with chivalrous loyalty remained faithful through four years of sorrow and misery to their exiled sovereign, solemnly, officially deny the charge. We can rely on their words. Impartial history will accept their verdict.—America.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LENTEEN THOUGHTS

Catholics generally are as little acquainted with the needs of the Church in the West and North as they are of the needs of the Church at large. In fact we may say that the distress of the Church in the missionary parts of Canada is less known than the wants of the foreign missions. "The Propagation of the Faith" and the "Society of the Holy Childhood" have done much to make Catholics conversant with conditions in China, Africa and India. That there are needy missions and thousands of souls without the consolations of Religion in Canada is a state of affairs scarcely credible. Yet it is so.

The task before us is to make Canadian Catholics realize—knowledge is not sufficient—that missions, Canadian missions, are bearing almost insupportable burdens and that as members of the Communion of Saints we are bound in conscience to give, according to our means, to these poorly cultivated sections of the Lord's vineyard.

Could we do better during the Holy Season of Lent, for the sake of our souls, than to give generously to the special work of Christ—missions?

Those who for some very good reason are dispensed from the Lenten fast should not forget that penance in some form or other is incumbent on everyone. There is no one to give you dispensation from it. "Unless you do penance you shall all perish." Almsdeeds, according to one's ability has always been advanced by the Church. As a substitute for fasting and abstinence: "alms serve to appease the divine justice and atone for sins."

The poor missions of Canada are ours and they are with us. (If we are ignorant of their existence and of their privations it may be because our outlook or vision has been circumscribed and un-Catholic.) Knowing the wants of the missions and knowing the great Charity and sure reward accompanying an alms, if we have hearts truly Catholic and if we have a grain of gratitude for the many favors received from God, we will answer joyfully and with full hand the cry of distress that comes to us from our weary brethren in Christ.

There was never a time, perhaps, in the history of the world when so many chances were offered to the charitably disposed. To miss all of them would argue an indifference or a hardness of heart which even unbelievers would be ashamed.

We have the Red Cross, Tag-days and a thousand and one other collections to meet, so we have nothing to give to the missions: wait till after the War." Remember this and you will find it easy to give, even during the War: A Christian never yet performed an act of Charity without receiving even in this life, a full return of the amount donated and an abundant interest. Will God allow you to be more generous than Himself? Did you ever work because you gave to some work of God and the Church? No one will answer, Yes.

When you give to the Extension Society for the missions of Canada—for the education of missionary priests, for chapels, or for schools—you are not speculating; you are investing your money in a business over which presides Jesus Christ and you are, on His word, insured against the loss of your investment and moreover assured of dividends here and eternal dividends hereafter.

We are now in time of Lent—the time of good investment. Be not slow to take advantage of this opportunity. You may not have another Lent. "Tomorrow is a doubtful day, and who knows we will have a tomorrow."

REV. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Nothing can be clearer than this statement of the case by the Government of King Albert. Belgium has been the innocent victim of an odious aggression. The victim now openly vindicates the conduct of one who is falsely charged with having betrayed her in her hour of need. The affirmation is as solemn and as formal as nations can make it. It is found in an official document. It bears the signature of one of the bravest of men, of one of the kindest of monarchs that ever sat upon a throne.

A DOUBTING HEART

Where are the swallows fled? Frozen and dead, Perchance upon some bleak and stormy shore. O doubting heart! Far over purple seas, They wait in sunny ease, The balmy southern breeze, To bring them to their northern homes once more.

Why must the flowers die? Prisoned they lie In the cold tomb, heedless of tears or rain. O doubting heart! They only sleep below The soft white ermine snow, While winter winds shall blow, To breathe and smile upon you soon again.

The sun has hid its rays These many days; Will dreary hours never leave the earth O doubting heart! The stormy clouds on high Veil the same sunny sky, That soon (for spring is near) Shall walk the summer into golden mirth.

Fair hope is dead, and light Is quenched in night. What sound can break the silence of despair? O doubting heart! The sky is overcast, Yet stars shall rise at last, Brighter for darkness past, And angel's silver voices stir the air.

—ADELAIDE A. PROCTER

MADE HIM A CONVERT

HUSBAND IMPRESSED BY EFFECT OF COMMUNION ON HIS WIFE

He was a very ardent convert to the Faith, and he was giving the reflections and reasons that had led him to see the truth of the Church's teachings, says The Queen's Work. "One thing that struck me particularly," said he, "in regard to Holy Communion was that whenever my wife went frequently it was much more pleasant about the house. So I got to thinking that it would be a wise thing for me to encourage her to go as often as possible.

Then came the thought that what was so good for her and had such a very practical effect on her character might be the very thing for me as well. I was conscious of various defects in my own make-up, against which I had been struggling for years. Perhaps frequent Communion might give me a grip on myself and a lever to pry out my own vices.

So I began to investigate the Catholic religion, and found to my joy that I could say 'I believe.' And now my wife is as anxious for me to go often to the Sacraments as I am to see her faithful at frequent Communion. We both agree that it has a beautiful effect on our home life together if we each receive often the Body of the Lord."

That is a true and touching saying. Sweet and wonderful Sacrament that has the efficacy to change hearts and ennoble souls! Ah, if our Catholic people only realized to the full the blessings that await them in frequent and daily Communion, they would be more ready to accept the invitation of the late Holy Father and go to the holy table often, and, if possible every day.

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. Pergrina 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

Table with columns for 'Previously acknowledged', 'DONATIONS', and 'INTENTIONS'. Lists names and amounts like 'A Friend from Douglas, 10 00', 'L. S. H., Gravenhurst, 1 00', etc.

Merchants Bank of Canada ESTABLISHED 1864 Paid Up Capital, \$7,000,000 Total Deposits, \$ 92,102,072 Reserve Funds, 7,421,292 Total Assets, 121,130,558 GENERAL BANKING BUSINESS 236 Branches and Agencies in Canada Savings Department at All Branches Deposits Received and Interest Allowed at Best Current Rates Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.

FIVE MINUTE SERMON

REV. P. P. HICKEY, O. S. B. THIRD SUNDAY OF LENT

CONFESSION

"He that hideth his sins shall not prosper, but he that shall confess and forsake them, shall obtain mercy." (Prov. xxviii, 13)

Last Sunday we tried to awaken in our hearts real and loving sorrow for our sins. To-day let us study the next part of the Sacrament of Penance, and see how to prepare for Confession, make the Confession and obtain Absolution.

There are words in the text that teach us the whole lesson. "He that hideth his sins shall not prosper, but he that shall confess and forsake them, shall obtain mercy."

We must not hide our sins; therefore it is necessary to examine our conscience; but we must confess and forsake them, and so obtain mercy and forgiveness.

The examination of our conscience is our own duty. If we shrink this or do it negligently, we are hiding our sins from ourselves and from our confessor, but not from God.

Then, with your heart full of sorrow, your mind with the list of your sins clearly before it, enter into the confessional and lay your sins open before the priest.

It was a beer and wine quantity of alcohol (equivalent to two or three glasses of beer or half pint of 10% wine) that Kraenlein found impaired the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists and others in military and civil life.

It was a beer and wine quantity of alcohol (equivalent to one-quarter glass of beer or one-fifth to four-fifths of a pint of wine) that Joss found decreased in adult students the power of attention, concentration, mental keenness 4.9% the first hour, 10.9% the second hour, 12.5% the third hour.

It was a beer and wine quantity of alcohol (equivalent to two or three glasses of beer or half pint of 10% wine) that Kraenlein found impaired the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists and others in military and civil life.

TEMPERANCE

SCIENCE HAS SHATTERED THE CLAIMS OF BEER

The man who drinks his half pint of wine daily or his two glasses or more of beer is just as surely submitting his body and mind to the deleterious effects of alcohol as the man who chooses to go down on the whisky slide.

Science of recent years has dragged out into the open the mischief done by beer and wine quantities of alcohol. A great variety of experiments, performed in many countries, under the direction of investigators, in laboratories and in the practical work of every-day life, have snatched the mask from beer and wine, and to those who will see have revealed these drinks as they are—the carriers of poison, alcohol, that is ever at war with human welfare.

It was a beer and wine quantity of alcohol (equivalent to two or three glasses of beer or half pint of 10% wine) that Kraenlein found impaired the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists and others in military and civil life.

It was a beer and wine quantity of alcohol (equivalent to two or three glasses of beer or half pint of 10% wine) that Kraenlein found impaired the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists and others in military and civil life.

It was a beer and wine quantity of alcohol (equivalent to two or three glasses of beer or half pint of 10% wine) that Kraenlein found impaired the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists and others in military and civil life.

It was a beer and wine quantity of alcohol (equivalent to two or three glasses of beer or half pint of 10% wine) that Kraenlein found impaired the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists and others in military and civil life.

It was a beer and wine quantity of alcohol (equivalent to two or three glasses of beer or half pint of 10% wine) that Kraenlein found impaired the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists and others in military and civil life.

It was a beer and wine quantity of alcohol (equivalent to two or three glasses of beer or half pint of 10% wine) that Kraenlein found impaired the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists and others in military and civil life.

It was a beer and wine quantity of alcohol (equivalent to two or three glasses of beer or half pint of 10% wine) that Kraenlein found impaired the perception and attention needed by lookouts, signal men, sentries, engineers, automobile drivers, machinists and others in military and civil life.

her little one lips for the first time the sweet word, "Mama." How delighted must be our Father in heaven when the young child sends its first greetings to the unseen God.

What solemn earnestness in the depths of those innocent eyes, and what awe-inspiring reverence depicted on the pure face of a child at prayer! How near God seems to be; we almost feel His presence.

Happy are the homes in which mothers teach their children in the earliest spring-time of life to converse with Jesus, the divine Friend of children!

CARDINAL O'CONNELL

IN LENTEN PASTORAL SHOWS HOW WORLD MUST RETURN TO FEET OF CHRIST

Once more returns the holy season of Lent and our tired minds wearied by a thousand perplexities, and our heavy hearts torn by a thousand griefs welcome its sacred hours of retirement and quiet as a favor from Heaven, since only by withdrawing momentarily from the turmoil of anxiety and worry, all about us we may renew our vigor of spirit and gather strength for whatever the morrow may hold for us.

Surely no one can be so blind as to fail to see not only the pressure of present urgent duties but also very clearly the trying problems which lie before us.

These problems, whose solution is bound to affect not ourselves alone but the whole world, must, if they are to be solved right, be faced with a clear vision of responsibility and a firm determination to stand by results through weal or woe.

Since our form of government, more than any other, relies for its direction and progress upon the uprightness of view and steadfastness of purpose of the individual citizen, it is now that we, more than others, are bound to keep well before our minds the straight and strong principles upon which individual virtue rests, and by which it grows stronger as it enlarges into the nation's conscience.

Whoever casts his glance even superficially over the warring world of humanity cannot fail to see that underlying the fierce physical conflict there is a whole realm of shifting and seething moral turmoil, parting cause, partly effect of this war.

We can still hear distinctly the denunciations hurled against those who refused to bend the knee to the god of mere individualism, mere money and mere efficiency. It was in these days that the world-wide war of the world-wide perfection and prosperity. Because a few men by doubtful methods had, with hands of steel and hearts of stone, wrenched from the industry of millions unheard of wealth, we were told and were abused if we did not believe, that these were but signs and portents of a golden age for all.

When carrying into the policy of nations this same utterly selfish code, a few rulers forgot completely their common international duties and relations, recognizing only the isolated splendor of a segregated and self-satisfied group of their own subjects, closing their eyes to the woes and sufferings which this regime was working upon the smaller and weaker peoples oppressed by their greed and arrogance, again we were told that the world was at last entering upon an era of perpetual glory.

Science, machinery, efficiency, cold-blooded enforcement of a materialistic philosophy to the exclusion of the ideals and principles upon which Christian civilization rests, these were the columns of strength erected as the bulwarks of the great millennium, the twentieth century. Who among us now does not recall this cant and its false prophets?

What a tower of gold they were building whose summit should pierce the heavens! Nay, there were to be no no heavens, and over the lights that heaven were to be forever extinguished! We know now that the tower was after all only another Tower of Babel, whose half-finished structure even now is tumbling about the heads of those who impiously attempted to rear it.

ACUTE NERVOUS EXHAUSTION

All Treatments Proved Useless Until He Tried "FRUIT-A-TIVES"



MR. JAS. S. DELGATY. R.R. No. 4, Gilbert Plains, Man. "In the year 1910, I had Nervous Prostration in its worst form; it was reduced in weight from 170 pounds to 115 pounds."

The doctors had no hope of my recovery, and every medicine I tried proved useless until a friend induced me to take "Fruit-a-tives". I began to mend almost at once; and after using this fruit medicine for 3 or 4 months, I was back to my normal state of health.

Never had such good health for twenty years as I have enjoyed the past six years. We are never without a box of "Fruit-a-tives" in the house."

50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

England and Italy of the futility of building a house upon sand or a government upon fables.

But the nations of Europe had apostatized. For daring to speak the truth, religion was punished and so has happened what must have happened in the end, for not with impunity is God mocked.

Higher and higher the conflagration has reached and now America has faced the fire, not thank God, to fan the flames, but to extinguish them soon and if possible forever.

Now that the day of reckoning for all the nations has arrived it would be but puerile and would serve no good purpose for us to pretend that we have always read aright the signs and portents which should have been a beneficent warning to Europe and are still so to our country.

The time has arrived when we, as sincere men, should look into our innermost hearts and by honest self-examination prepare for ourselves and our beloved country a great future, founded, not upon flattering falsehood but stimulating truth.

Even this War will not settle everything. The very first day of peace will bring with it problems just as difficult, just as arduous and just as clamorous for solution as this bitterest of all wars. It will not be the demigods of finance nor the supermen of arms who will settle these claims. With this War their supremacy will have passed forever and let us hope, with them, all the misery and ruin they have caused.

When we remind ourselves that this whole nation has arisen as one man and pledged itself to treasure to see to it, come what may, that no more may might usurp the place of right, that no more may the strong oppress the weak, that no more may the heartless few wrong the lowly many, we may justly feel that no matter what our sacrifices America will never perish, but from this day forth she will stand among the nations, not only more powerful than any other, but what is of infinitely greater value, more powerful just because she was more unselfish.

The art of command arises chiefly from personal ascendancy, and the highest claim to superiority is that which is based upon disinterestedness.

more than ever before as individuals and as a nation to scrutinize well our own past failings and search keenly the divine mandates for future guidance.

To-day America leads and true leadership thinks not of glory but of responsibility.

To Washington Almighty God the Ruler of the world gave a clear vision that this nation might begin its course aright. To Lincoln heaven imparted that superb sense of love of the plain people which guided the Union through dangerous years.

To the rulers and citizens of America to-day neither vision nor justice must be lacking if we are to maintain our glorious traditions and see to it, "that government of the people, by the people, for the people, shall not perish from the earth."

All these considerations of national and international import are now brought forward only that they may serve to teach every citizen of the nation that personal sense of duty which, well performed, alone can bring to the whole nation the strength needed for the days just now before us, and this blessed season of Lent should be fostered by all as a time to study the needs of our own souls and acquire those virtues, which, more than arms, will bring us victory.

From Ash Wednesday until Holy Saturday let us consecrate each day to useful labor, serious meditation and humble supplication.

It is no time for frivolous amusement or wasteful expenditure either of energy or money.

The spirit of Lent is a spirit of retirement, of sacrifice and of calm self-examination, that we may become stronger by virtue—for the very nature of virtue connotes strength, the strength which enables us to overcome ourselves and to subdue all our enemies.

We must put aside and unreservedly the false conceits which flatter the senses and ruin the soul. We must by a great imperious act of the will discard prematurely the foolish maxims of a self-deceiving world which have brought only war and ruin, and return generously, simply and sincerely to the feet of Christ, our Sacred Redeemer, the one eternally true Teacher of a life that is real.

With the ashes of penitence upon our brows and the vision of the cross before our souls let us renew the health of mind and heart at the only fountain of real life—the Truth of God.

We are holding up to all the nations a wondrously fine ideal of international justice. Let us not fail first to realize the splendid vision in our own souls.

Whatever comes of war or peace, certain it is, that every one of us will soon need all the sanity of mind, all the sacredness of right, all the firmness to do and to suffer, all the ingenuity of thrift that we can call to our command. These qualities of sound reason and moral uprightness are the things which, more than all else, the whole nation will need in its days of stress and strain.

What are these qualities after all but the old-fashioned virtues made known to us in earliest youth by the familiar names of Prudence, Justice, Fortitude and Temperance?

He who during the holy season of Lent will daily turn mind and heart to the study and the acquisition of these four pillars of moral and mental greatness will find when Easter comes that he is well equipped and perfectly ready to do his complete duty to God and country.

Nothing short of a willingness to perform that complete duty, first in our own souls and then translated into valiant deeds, will save our country and ourselves from dire calamity, either during this War or when, God willing peace has come upon the nation and the whole world.

—The Monitor.

Now is the time of humblest prayer, When consciences to God lie bare, And mercy most delights to spare. O hearken when we cry, Chastise us with Thy fear; Yet, Father, in the multitude Of Thy compassions, hear!

Earn Money Knitting at Home

Many women using Auto-Knitters at home can earn \$1 or \$2 per day, knitting hosiery. The work is pleasant and easily learned, and gives one steady employment the year round. Write to-day to Auto-Knitter Hosiery (Canada) Co., Ltd., Desk 215 D, 257 College Street, Toronto, and enclose a 3c. stamp for particulars as more workers are needed at once.

The Catholic Highlands of Scotland

The Western Highlands and Islands

DOM ODO BLUNDELL O. S. B., F. S. A. (SCOT.)

2 Vols. \$2.75 Postpaid

The Catholic Record

LONDON, CANADA

FISH NETS

WE SELL NETS AND KNETTING

Guns Traps Sporting Goods JOHN HALLAM, Limited 751 HALL BUILDING - TORONTO

Gerald de Lacey's Daughter

An Historical Romance By Anna T. Sadlier

Price, \$1.35 Postage 15c.

The Catholic Record

LONDON, CANADA

Hennessy

DRUGS CUT FLOWERS PERFUMES CANDLES

Charred Wood

An adventure-mystery story of unusual power. You will read it with growing suspense—you will stay with it until you reach its surprising climax.

Price, \$1.25 Net Postage 10c. Extra

The Catholic Record

LONDON, ONT.

IT PAYS TO ATTEND THE ELLIOTT

YONGE AND CHARLES STS., TORONTO

CELTIC SUPPLIES

Whistles, "Brian Boru" Pipes, Irish War Pipes, Practice Chanters and Pipe Music, Celtic Music, Highland Costumes, Clan Post Cards, Tartan Playing Cards, Literature in Gaelic, French and English, as Dictionaries, Grammars, Readers, Works of Poetry, Fiction, Biography, History, Horology, Pictorial and Descriptive works on Scotland and Ireland.

Don't Cut Out ASHORE BOIL, CAPPED HOOK OR BURSTITIS

FOR ABSORBINE

will remove them, and leave no blemishes. Reduces any puff or swelling. Does not blister or remove the hair, and horse can be worked. \$2 a bottle delivered. Book 6 K free.

STANDARD LIBRARY

JUVENILES

Blessed are the Merciful. A Tale of the Negro Uprising in Haiti. By Rev. Joseph Spillman, S. J. Translated by Mary Richards Gray.

Blue Lady's Knight. The. By Mary F. Nixon. Chiquito Festival of Corpus Christi Day. A Tale of the Old Missions of South America. By Rev. Joseph Spillman, S. J. Translated by Mary Richards Gray.

Crosses and Crowns. By Rev. Joseph Spillman, S. J. Translated by Mary Richards Gray. Children of Mary. A Tale of the Concesses. By Rev. Joseph Spillman, S. J. In The Turkish Camp and other Stories. By Konrad Kuenmuel. From the German, by Mary Richards Gray.

Love Your Enemies. A Tale of the Maelstrom Insurrection in New Zealand. By Rev. Joseph Spillman, S. J. The Christian Youth of the Lebanon. By A. V. B. Prince Arimungam, the Student of India. By A. V. B. A beautiful little story describing the obstacles which a Brahmin Prince was forced to surmount in order to become a Christian.

The Cabin Boy. A Story for the Young. By Rev. Joseph Spillman, S. J. Translated by Mary Richards Gray. The Queen's Nephew. By Rev. Joseph Spillman, S. J. This good little work, a historical narration from the early Japanese missions, is another contribution to juvenile literature that deserves a welcome. We hope it will be read by many of our boys and girls.

The Shipwreck. A story for the Young. By Rev. Joseph Spillman, S. J. Translated from the German by Mary Richards Gray. The Trip to Nicaragua. A Tale of the Days of the Conquistadores. By Rev. Joseph Spillman, S. J. Translated by Mary Richards Gray. Three Indian Tales. Naramamah and Watomilka, by Alex. Baumgarten, S. J. Taho, the Young Indian Missionary. By A. V. B. Father René's Last Journey. By Aaron Brouder, S. J. Translated by Miss Helena Long.

What the Fight Was About and Other Stories. Wrecked and Saved. A story for boys by Mrs. Parsons.

45c. Each Postpaid As True as Gold. Mary E. Mannix. A Summer at Woodville. Anna T. Sadlier. An Every-Day Girl. Mary G. Conroy. An Heir of Dreams. S. M. O'Malley. A Hostage of War. Mary G. Bonesteel. An Adventure With the Apache. Gabriel Ferry. A Book about Real Live American Boys. By L. W. Reilly.

A Pilgrim From Ireland. Rev. M. Carroll. Translated by M. E. Mannix. Bob O'Link. Mary T. Waggaman. Bunt and Bill. Clara Mulholland. By Brannan's River. Marion A. Taggart. Bismarck. A Melodrama. Cupa Revisited. Mary E. Mannix. Duddy Dan. Mary T. Waggaman. Dimpling's Success. Clara Mulholland. Drops of Honey. Rev. A. M. Grassi. Father de Lisle. Cecilia M. Caddell. The Boy Who Ran. Katharine Tynan Hinkson. Fred's Little Daughter. Sara Trainer Smith. In Quest of Adventure. Mary E. Mannix. Jack O'Lantern. Mary T. Waggaman. Jack. Religious of the Society of the Holy Child. Little Lady of the Hall. Nora Byrnes. Little Missy. Mary T. Waggaman. Lost Genevieve. Cecilia M. Caddell. Mary Tracy's Fortune. Anna T. Sadlier. Mirinda. Mary Johnston. Nan Nobody. Mary T. Waggaman. Nanette's Marriage. Aimee Mazeguer. Never Forgotten. Cecilia M. Caddell. Old Charlton's Seed-Bed. Sara Trainer Smith. One Hundred Tales for Children. Canon Christopher Von Schmidt. Ormskinn. An Indian Story. Translated. Our Dumb Pets. Tales of Birds and Animals. Selected.

Pauline Archer. Anna T. Sadlier. Pancho and Panchita. Mary E. Mannix. Recruit Tommy Collins. Mary G. Bonesteel. Rosario. Translated by Sister of Mercy. Seven Little Marshalls. Mary F. Nixon-Roslet. Seven of Us. Marion E. Brunson. Sophie's Troubles. Comtesse de Segur. Stories for Catholic Children. Rev. A. M. Grassi. The Bell Foundry. Otto von Schaecking. The Berkleys. Emma Howard Wright. The Bismarkian Post Office. Marion A. Taggart. The Captain of the Club. Valentine Williams. The Countess of Glasswood. Translated. The Children of Cupa. Mary E. Mannix. The Dollar Hunt. From the French by E. G. Martin. Christmas and Other Stories. Selected. The Feast of Venice. S. Christopherson. The Golden Lily. Katharine Tynan Hinkson. The Haldeman Children. Mary E. Mannix. The Lamp of the Sanctuary and Other Stories. Cardinal Wiseman. The Little Apostle on Crutches. Henriette B. Delamar. The Little Lacer. Maker and Other Stories. Miss Taylor. The Little Follower of Jesus. Rev. A. M. Grassi. The Little Girl From Back East. Isabel J. Roberts. The Mad Knight. From the German of O. v. Schaecking. The Madcap Set at St. Anne's. Marion J. Brunson. The Mier's Daughter. Cecilia M. Caddell. The Mysterious Doorway. Anna T. Sadlier. The Orphan of Moscow. Mrs. James Sadlier. The Pearl in Dark Waters. Cecilia M. Caddell. The Peril of Dionysia. Mary E. Mannix. The Prairie Boy. Rev. John Talbot Smith. The Queen's Page. Katharine Tynan Hinkson. The Queen's Confession. Raoul de Navery. The Road to Venice. S. Christopherson. The Sea Gull's Rock. J. Sandeau. The Two Cottages. Lady Georgiana Fullerton. The Two Stowaways. Mary G. Bonesteel. The Ups and Downs of Marjorie. Mary T. Waggaman. The Violin Maker. Adapted by Sara Trainer Smith. The Young Guard. Mary G. Bonesteel. Three Girls, and Especially One. Marion A. Taggart. Tom's Luck-Pot. Mary T. Waggaman. Tossing Bones. Julia G. Walsh. Two Little Lilies. Lillian Mack. Urie. Sister M. Raphael. Virtues and Defects of a Young Girl at Home and at School. Ella M. McElahan.

Ask for Quantity Discount

The Catholic Record

LONDON, CANADA

CHATS WITH YOUNG MEN

HOW DID YOU TAKE IT? Did you tackle that trouble that came your way...

things which they could do well, but instead of doing what they could do, they attempted to do what they could not do.

Many a foolish, but ambitious, parent has driven his boy into roads which he was unable to travel, and as many young people of their own volition have allowed perverted ambition to force them into channels which they could not navigate.

Scattered throughout the country are probably 50,000 lawyers who would have made good farmers, good shop keepers, or good salesmen, yet they either voluntarily went into law or were forced into it under the mistaken idea that a professional man stands higher than a tradesman.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

FEBRUARY 26.—ST. PORPHYRY, BISHOP

At the age of twenty-five, Porphyry, a rich citizen of Thessalonica, left the world for one of the great religious houses in the desert of Scetia.

Some of the readers of this department probably have listened to the songs of Harry Lauder, and particularly to one, the chorus of which begins, "It's nice to get up in the morning, but it's nicer to lie in your bed."

Perhaps it is "nicer to lie in your bed"—nicer for the fellow who has forgotten about yesterday, who has no thought for today, and does not know that there is to be any tomorrow; nicer for the man who is no good to himself, no good to his employer, no good to the world; nicer for the lazy fellow, the indifferent, the kicker, the fault-finder, the chap who does not realize that the most important personage in the world to him is himself, who does not feel that all the world, or rather, all his world revolves around his personality, and that he has a place which no one else can occupy as he should fill it.

I do not mean to say that every failure is an oversleeper, but I never knew a failure who did not love to oversleep.

Half—yes, I am inclined to think that more than half the men who work, especially those who take suburban trains or trolleys, remain in bed until the last moment, throw themselves into their clothes, swallow their breakfasts in a hurry, run to the car or station, and enter their offices physically injured and mentally tired.

Hard work does not hurt any one, provided he is not physically incapacitated. It is rush and worry which undermine the mental and physical constitutions. Working steadily is not likely to be injurious. Rushing is sure to be.

No one is prepared to do his best work unless he has time for a bath, time for dressing, time for his breakfast, and time to catch his train.

For the sake of fifteen to thirty minutes more sleep in the morning the majority of workers enter their offices and factories unfit to render their best service to themselves or to others.

Of course, you must have sufficient sleep, but don't take it at the wrong end of the twenty-four hours. Get that sleep at the start. Go to bed a little earlier. Don't get up a little later. Late morning sleep is seldom invigorating. Subconscious ly you know that you will have to rush to make connections. It is troubled sleep at the best.

You have no right to be tired at the beginning of the day. If you are there is something the matter with you. If you are tired that way often, you had better see your doctor and your confessor.

But if there is nothing the matter with you, get up without having to be pulled out of bed, get up at a fixed hour every day, get up in time to go to your work in good condition to do all justice to it.

STUDY YOUR WEAK POINTS Not a few of the mistakes which men make are due to the fact that they do not realize their deficiencies and attempt to accomplish what they either cannot do at all or can do very imperfectly at best.

Hundreds of thousands of young men have attempted to become musicians and have wasted time and money and become public nuisances because they insisted upon attempting to do what they were not able to perform. They were not without ability, and each of them had his place in the world. There were

favor which afterwards produced so many martyrs and saints. This holy doctor of Spain died about the year 596, on the 27th of February, as Mabillon proves from his epistola. The Church of Seville has been a metropolitan see ever since the third century. The cathedral is the most magnificent, both as to structure and ornament, of any in all Spain.

FEBRUARY 28.—ST. ROMANUS AND LUPICINUS, ABBOTS

Romanus at thirty-five years of age left his relative and spent some time in the monastery of Ainay at Lyons, at the great church at the confluence of the Saone and Rhone which the faithful had built over the ashes of the famous martyrs of that city; for their bodies being burned by the pagans, their ashes were thrown into the Rhone, but a great part of them was gathered by the Christians and deposited in this place. Romanus a short time after retired into the forests of Mount Jura, between France and Switzerland and fixed his abode at a place called Condate, at the confluence of the rivers Biennes and Aiere, where he found a spot of ground fit for culture, and some trees which furnished him with a kind of wild fruit. Here he spent his time in praying, reading, and laboring for his subsistence. Lupicinus, his brother, came to him some time after in company with others, who were followed by several more, drawn by the fame of the virtues and miracles of these two saints. Their numbers increasing, they built several monasteries, and a nunnery called La Beaume, which no men were allowed ever to enter, and where St. Romanus chose his burial place. The brothers governed the monks jointly and in great harmony, though Lupicinus was the more inclined to severity of the two. Lupicinus, and no other had that chair or a hard board; never touched wine, and would scarcely ever suffer a drop either of oil or milk to be poured on his potage. In summer his subsistence for many years was only hard bread moistened in cold water, so that he could eat it with a spoon. His tonic was made of various kinds of herbs sewn together, with a cord; he used wooden shoes, and wore no stockings unless when he was obliged to go out of the monastery. St. Romanus died about the year 460, and St. Lupicinus survived him almost twenty years.

St. Cunegundes was the daughter of Sigefride, the first Count of Luxembourg and Hadeswige, his pious wife. They instilled into her from her cradle the most tender sentiments of piety, and married her to St. Henry, Duke of Bavaria, who, upon the death of the Emperor Otho III, was chosen king of the Romans, and crowned on the 6th of June, 1002. She was crowned at Paderborn on St. Lawrence's day. In the year 1014 she went with her husband to Rome, and received the imperial crown with him from the hands of Pope Benedict VIII. She had, by St. Henry's consent, before her marriage made a vow of virginity. Calumniators afterwards made vile accusations against her, and the holy empress, to remove the scandal of such a slander, trusting in God to prove her innocence, walked over red-hot ploughshares without being hurt. The emperor condemned his too scrupulous fears and credulity, and from that time they lived in the strictest union of hearts, conspiring to promote in everything God's honor and the advancement of piety.

Going once to make a retreat in Hesse, she fell dangerously ill, and made a vow to found a monastery, if she recovered, at Kaffungen, near Cassel, in the diocese of Paderborn, which she executed in a stately manner, and gave it to nuns of the Order of St. Benedict. Before it was finished St. Henry died in 1024. She earnestly recommended his soul to the prayers of others, especially to her dear nuns, and expressed her longing desire of joining them. She had already exhausted her treasures in founding bishoprics and monasteries, and in relieving the poor, and she had therefore little left now to give. But still thirsting to embrace perfect evangelical poverty, and to renounce all to serve God without obstacle, she assembled a congregation of nuns, and in the dedication of her church of Kaffungen on the anniversary day of her husband's death, 1025; and after the gospel was sung at Mass she offered on the altar a piece of the true cross, and then, putting off her imperial robes, clothed herself with a poor habit; her hair was cut off, and the bishop put on her veil, and she was as a pledge of her fidelity to her heavenly Spouse. After she was consecrated to God in religion, she seemed entirely to forget that she had been empress, and behaved as the last in the house, being persuaded that she was so before God. She prayed and read much, worked with her hands, and took a singular pleasure in visiting and comforting the sick. Thus she passed the last fifteen years of her life. Her mortifications at length reduced her to a very weak condition and brought on her last sickness. Perceiving that they were preparing a cloth fringed with gold to cover her corpse after her death, she changed color and ordered it to be taken away; nor could she be at rest till she was promised she should be buried as a poor religious in her habit. She died on the 3rd of March 1040. Her body was carried to Bamberg and buried near that of her husband. She was solemnly canonized by Innocent III, in 1200.

MARCH 1.—ST. DAVID, BISHOP

St. David, son of Sant, Prince of Cardigan and of Non, was born in that country in the fifth century, and from his earliest years gave himself wholly to the service of God. He began his religious life under St. Paulinus, a disciple of St. Germaunus, Bishop of Auxerre, who had been sent to Britain by Pope St. Celestine to stop the ravages of the heresy of Pelagius, at that time abbot, as it is said, of Bangor. On the reappearance of that heresy, the bishops of the sixth century, the bishops assembled at Brevi, and, unable to address the people that came to hear the word of truth, sent for St. David from his cell to preach to them. The Saint came, and it is related that, as he preached, the ground beneath his feet rose and became a hill, so that he was heard by an innumerable crowd. The heresy fell under the sword of the Spirit, and the Saint was elected Bishop of Caerleon on the resignation of St. Dubricius; but he removed the see to Menevia, a lone and desert spot, where he might, with his monks, serve God away from the noise of the world. He founded twelve monasteries, and governed his Church according to the canon sanctioned in Rome. At last, when about eighty years of age, he laid himself down, knowing that his hour was come. As his agony closed, Our Lord stood before him in a vision, and the Saint cried out, "Take me up with Thee," and so gave up his soul on Tuesday, March 1, 561.

MARCH 2.—ST. SIMPLICIUS, POPE

St. Simplicius was the ornament of the Roman clergy under Sts. Leo and Hilarius, and succeeded the latter in the pontificate in 468. He was raised by God to comfort and support his Church amidst the greatest storms. All the provinces of the Western Empire, out of Italy, were fallen into the hands of barbarians. The emperors for many years were rather shadows of power, and their signs, and, in the eighth year of the pontificate of Simplicius, Rome itself fell a prey to foreigners. Italy, by oppressions and the ravages of barbarians, was left almost a desert without inhabitants; and the imperial armies consisted chiefly of barbarians, hired under the name of auxiliaries. These soon saw that their masters were in their power. The Heruli demanded one third of the lands of Italy, and, upon refusal, chose for their leader Odoacer, one of the lowest extraction, but a resolute and intrepid man, who was proclaimed king at Rome in 476. He put to death Orestes, who was regent of the empire for his son Augustulus, whom the senate had advanced to the imperial throne. Odoacer spared the life of Augustulus, appointed him a salary of six thousand pounds of gold, and permitted him to live at full liberty near Naples. Pope Simplicius was wholly taken up in comforting and relieving the afflicted, and in sowing the seeds of the Catholic faith among the barbarians. The East gave his zeal no less employment and concern. Peter Cnaphesus, a heretic Patriarch of Antioch; and Peter Mongus, one of the most profligate men, that of Alexandria. Acacius, the Patriarch

of Constantinople, received the sentence of St. Simplicius against Cnaphesus, but supported Mongus against him and the Catholic Church, and was a notorious changeling, double-dealer, and artful hypocrite, who often made religion serve his own private ends. St. Simplicius at length discovered his wickedness, and his zeal to maintain the holy faith, which he saw betrayed on every side, whilst the patriarchal sees of Alexandria and Antioch were occupied by furious wolves, and there was no one Catholic king in the whole world. The emperor measured every thing by his passions and human views. St. Simplicius, having sat fifteen years eleven months and six days, went to receive the reward of his labors in 483. He was buried in St. Peter's on the 2d of March.

MARCH 3.—ST. CUNEGUNDES, EMPRESS

St. Cunegundes was the daughter of Sigefride, the first Count of Luxembourg and Hadeswige, his pious wife. They instilled into her from her cradle the most tender sentiments of piety, and married her to St. Henry, Duke of Bavaria, who, upon the death of the Emperor Otho III, was chosen king of the Romans, and crowned on the 6th of June, 1002. She was crowned at Paderborn on St. Lawrence's day. In the year 1014 she went with her husband to Rome, and received the imperial crown with him from the hands of Pope Benedict VIII. She had, by St. Henry's consent, before her marriage made a vow of virginity. Calumniators afterwards made vile accusations against her, and the holy empress, to remove the scandal of such a slander, trusting in God to prove her innocence, walked over red-hot ploughshares without being hurt. The emperor condemned his too scrupulous fears and credulity, and from that time they lived in the strictest union of hearts, conspiring to promote in everything God's honor and the advancement of piety.

Going once to make a retreat in Hesse, she fell dangerously ill, and made a vow to found a monastery, if she recovered, at Kaffungen, near Cassel, in the diocese of Paderborn, which she executed in a stately manner, and gave it to nuns of the Order of St. Benedict. Before it was finished St. Henry died in 1024. She earnestly recommended his soul to the prayers of others, especially to her dear nuns, and expressed her longing desire of joining them. She had already exhausted her treasures in founding bishoprics and monasteries, and in relieving the poor, and she had therefore little left now to give. But still thirsting to embrace perfect evangelical poverty, and to renounce all to serve God without obstacle, she assembled a congregation of nuns, and in the dedication of her church of Kaffungen on the anniversary day of her husband's death, 1025; and after the gospel was sung at Mass she offered on the altar a piece of the true cross, and then, putting off her imperial robes, clothed herself with a poor habit; her hair was cut off, and the bishop put on her veil, and she was as a pledge of her fidelity to her heavenly Spouse. After she was consecrated to God in religion, she seemed entirely to forget that she had been empress, and behaved as the last in the house, being persuaded that she was so before God. She prayed and read much, worked with her hands, and took a singular pleasure in visiting and comforting the sick. Thus she passed the last fifteen years of her life. Her mortifications at length reduced her to a very weak condition and brought on her last sickness. Perceiving that they were preparing a cloth fringed with gold to cover her corpse after her death, she changed color and ordered it to be taken away; nor could she be at rest till she was promised she should be buried as a poor religious in her habit. She died on the 3rd of March 1040. Her body was carried to Bamberg and buried near that of her husband. She was solemnly canonized by Innocent III, in 1200.

MARCH 3.—ST. CUNEGUNDES, EMPRESS

St. Cunegundes was the daughter of Sigefride, the first Count of Luxembourg and Hadeswige, his pious wife. They instilled into her from her cradle the most tender sentiments of piety, and married her to St. Henry, Duke of Bavaria, who, upon the death of the Emperor Otho III, was chosen king of the Romans, and crowned on the 6th of June, 1002. She was crowned at Paderborn on St. Lawrence's day. In the year 1014 she went with her husband to Rome, and received the imperial crown with him from the hands of Pope Benedict VIII. She had, by St. Henry's consent, before her marriage made a vow of virginity. Calumniators afterwards made vile accusations against her, and the holy empress, to remove the scandal of such a slander, trusting in God to prove her innocence, walked over red-hot ploughshares without being hurt. The emperor condemned his too scrupulous fears and credulity, and from that time they lived in the strictest union of hearts, conspiring to promote in everything God's honor and the advancement of piety.

True cheerfulness is a moral achievement; and to cultivate the habit of seeing and rejoicing in the good, the beautiful and the true is a duty. We readily grant that it is a duty to give, to pray and to work; but quite as much it is a duty to be bright, to look up, to have the cheery mood and speak the cheering word.

DR. McTAGGART'S VEGETABLE REMEDIES for these habits are safe, inexpensive home treatments. No hypodermic injections, no loss of time from business, and positive cures. Literatures, nature and medicine sent in plain, sealed packages. Address or consult Dr. McTaggart's Remedies 509 Stair Bldg., Toronto, Canada.

A MISUNDERSTOOD VIRTUE

MEEKNESS DOES NOT MEAN WEAKNESS OR COWARDICE

One of the standard dictionaries says of the word meek: "It applies only to personal character and behavior; it is wholly good in the Bible, and now indicates defect of character only occasionally by hyperbole." This last statement is not perhaps so accurate as is desirable in a book of definition. Not merely occasionally, but very often nowadays do we hear or see meekness employed as a synonym of weakness or cowardice, a quality agreeable enough in children or timid women, but quite out of place and, on the whole, rather ridiculous in the character of a self-respecting adult of either sex. Yet Christ tells us: "Learn of Me because I am meek and humble of heart, and you shall find rest to your souls;" and the Fourth Beatitude runs: "Blessed are the meek; for they shall possess the land."

Now the mildness, gentleness, softness of temper that spring from constitutional timidity, or from a prudent fear of consequences that may follow the manifestation of peevishness and irascibility, is clearly not Christian virtue that Our Lord enjoins us to learn, and that He declares to be blessed. Genuine meekness is one of the seven capital moral virtues, and is specifically opposed to the deadly sin of anger. It is an acquired gentleness that moderates and regulates our anger and

represses its inordinate movements. To assert that meekness not only moderates our anger, but utterly destroys it would be extravagant. Such destruction is not always possible; and, even if it were, would not always be advisable.

In certain conjunctures, it is merely a natural and necessary effect of the innate irascible propensity that is not without its uses, and is filled with indignation; to feel nothing at such times would be stupidity rather than virtue. Then, there is such a thing as righteous anger, which is frequently necessary to give effectiveness, vigor and firmness to the exercise of justice and to the performance of the duty of correction.

Not to condemn the disorders which one sees, or to resent them only feebly, is not meekness but reprehensible placidity. The father who refrains from taking to task an unruly son through indifference to his actions, or from dislike of giving himself trouble, is evidently not one of those of whom the Beatitudes tells us "they shall possess the land."

Meekness, then, does not render us stupid, insensible or weak; but it restrains our anger and habitually keeps it within the bounds of right reason. If there is question of rebuking, correcting, or punishing, this virtue aids us to perform the duty with discretion, in due measure, without any violent outbursts of temper, and solely to correct, not to exasperate and embitter. Is there question of the thousand and one little annoyances that each day brings in its train? Meekness helps us to support the weaknesses and defects of others without being either angry or afflicted at all the little things that may be said or done against us. In the case of more serious wrongs or outrages, meekness stifles within us all desire of revenge; and not content with forgiving him who has injured us, it graciously seizes an occasion to do him a service or a favor. And such action is dictated not by policy, by interest, or by human respect, but by fraternal charity and love of God.

That meekness is a virtue more or less difficult of acquisition by all, and especially so by people of a naturally choleric disposition, is, alas! too true. Only the diligent, habitual and persistent practice of self control can lead us to its ultimate possession. Yet were it even a hundred-fold more difficult of attainment, it would still be well worth our strenuous and persevering efforts, because it is a virtue as profitable to its possessor as it is lovable in itself. "The meek," says the Psalmist, "shall inherit the land, and shall delight in abundance of peace."—The Ave Maria.

NOTE: We can positively assure our many customers that they will not regret the purchase of any of these bargains, they are just as they are represented, and excellent money values. ADDRESS: CATHOLIC SUPPLY CO., PUBLISHERS OF RELIGIOUS AND HISTORICAL PICTURES, 46 ST. ALEXANDER ST., MONTREAL, QUE.

THIS WASHER MUST PAY FOR ITSELF A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well. So I told him I wanted to see the horse first. He said "All right," and he took me to the stable. I saw the horse, and I was afraid the horse wasn't "sound" and that I might have to waste for my money if I bought the horse, although I wanted it badly. Now this is the way I think.

You see I wash Washing Machines—the "1900 Gravit" and I sold to myself lots of great convenience, as well as ease of operation with quick and thorough thought about the horse, and about the man who owned it. But I'd never know, because they wouldn't write and tell me. You see, I sell my Washing Machines by mail. I have sold over half a million of them. So, though I'm only fair enough to let people try my Washing Machines, before they buy for them, just as I wanted to buy the horse. Now I'll make good the offer every time. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that without wearing the clothes. Our "1900 Gravit" washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, for the clothes are held outside the way all other machines do. It just drives sudsy water clear through the fibres of the clothes like a force pump suds. So, I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine enough, but I don't know how to use it." I'll send you a "1900 Gravit" Washer on a month's free trial. I'll pay the freight out of my own pocket. If you don't want to make the offer, you've used it a month, I'll take it back and pay the freight. Just say "I'm sure it's fine

