

# The Catholic Record.

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

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### WORKING TOGETHER

Across the silver streak that once constituted a bulwark against aggression we now clasp hands with the French—a people whom we are beginning to know and understand; a generous and intellectually bright race, long cramped politically and socially by inherited fetters, but now ready to take a forward place on advanced lines of progress. We and they have much to learn about one another. The wonderful blending of rival parties under the pressure of a common calamity and call to action has demonstrated the fitness of this mobile and lucid people to work out its destiny without help from pretentious rulers who claim divine right to mould mankind in the image of a discredited feudalism. The union has levelled social and political barriers to an extent that may well excite the envy of broad-minded thinkers in our own land. A new France has arisen out of the older one. A higher meaning than ever has been given to the motto of the Revolution—Liberte, Egalite, Fraternite—and this, once the bugarbe of tyrants and their parasites, now represents the international compact which is to usher in the good time towards which tearful eyes have been straining through generations of suffering. The other lands which share the burdens of this unexampled conflict will bring to the recreated world civilisation their own special contribution of experience and insight. Italy, in particular, inheritor of intellectual treasure and artistic opulence, where the old and the new exist side by side, having thrown off the shackles imposed by her arbitrary oppressors, has set out on a career of constitutional development which can only be temporarily checked by her paucity of material resources. The later Renaissance will effect changes that may even surpass those of the earlier age. Our children's children will surely witness revived letters and arts which will link themselves with the splendid memorials of the ancient masters; a regenerate nation, with renewed vigour of every kind, may be expected to be something other and greater than the custodian of antiquarian relics of departed grandeur. Italy will stand for things both new and old, unique in its symbolic representation which outgrows its instruments while carrying forward its gains.

Still it is on the Great Republic to the south of us that we must fix our regards at this crisis in the European situation. The ties of blood and civil tradition still hold firmly. During the hundred years of amity which lately came to an end, and would have been impressively celebrated but for the outbreak of war, vast improvements in every kind of resource has singled out the United States, not only as an El Dorado of limitless wealth but also as the Promised Land of freedom and growth to multitudes who gladly turned their backs upon their native shores. A host of difficulties arising out of the unpreparedness of these diverse elements, gathered from so many alien quarters, to fall in with the habits and social conditions of a land overswept by Liberty's vitalising breath, have been marvellously composed. A terrible Civil War had to be waged to make an end of slavery—an institution inherited from the old Colonial days. Since that time the progress of the great country has outstripped all calculation; and now, with inexhaustible resources at his back, the President brings his nation into the fray, after keeping the enemy in suspense until his intervention could be made effective at home and abroad.

Surely now the Germans are realising the hopelessness of their struggle! When their elaborate structure topples over and their hideous crimes stand condemned before a shocked and disgusted world all lovers of liberty and progress will breathe freely. A great uprising of the human spirit will follow; and once again the Voice that animates and sustains will be heard in countless hearts reverberating through the councils of the nations in

statutes and social adjustments fraught with untold blessing to the coming generations.

### A GREAT SPEECH BY A GREAT BISHOP

"FOR SOCIAL RECONSTRUCTION YOU MUST MAKE ROOM FOR THE POPE"

THAT! FOR THE TIMES  
London (Eng.) Universe, May 17

The splendid meeting at the Empire Theatre, Jarrow, on Sunday evening last, presided over by Father H. Mackin, left no shadow of doubt as to two outstanding facts; the one the sturdy nature of the Catholicism of the great shipbuilding centre, and the other the personal popularity of the Bishop of Northampton—a popularity which was (if possible) enhanced by his great oration. That oration, though it occupied an hour and a quarter in delivery, did not possess a dull moment, for His Lordship, to use an Americanism much in vogue just now, "delivered the goods" all the time. It was a comprehensive speech, dealing with many burning questions, such as the position of the Pope in the War, the attitude of the Irish bishops towards conscription, a short history of the events that led to the adoption of that attitude, the position of the English bishops, what Catholics had done during the War, the Times and the no Popery agitation, the League of Nations, and the labor question. Our only regret is that the space at our disposal prevents us giving the speech in full. There was much enthusiasm displayed—enthusiasm which reached its zenith when His Lordship, in alluding to the threat of withdrawing toleration from us, said, with a contemptuous snap of the fingers: "That for the Times." We should not be surprised if "That for the Times" becomes a historic utterance. It was a great meeting, which Jarrow will remember with pride for many a long day to come.

The Bishop of Northampton said that his thesis that evening was that the vital spark of our social and political life was the Christian faith. If Christianity was the vital spark, and if Christian forces were necessary to reconstruct society, then the spearhead of the Christian forces, the institution that gathered all these forces into unity and launched them as thunderbolts against the rationalism and materialism of our age, was the Papacy. "The Pope is the leader of the Christian movement—always has been, always will be; and he is without a serious competitor."

His Lordship proceeded to say that he might have dwelt with such questions as education, housing, the fair wage, the living wage, and so on. "But," he continued, "what I feel is this: the patient is in the throes of death. What is the use of saying how you are going to house him, or how you are going to feed him, or how you are going to employ him, or what wages you are going to pay him until you make sure that he will live; and if you want a recipe for making the patient live, then there is one physician only that can give you that recipe—the Pope of Rome; therefore, if you look for social reconstruction you must make room for the Pope."

### A NO POPERY CAMPAIGN

"But at once I am up against a very sinister 'No Popery' campaign. From the very first days of the War we English Catholics have been saddened and irritated by a 'No Popery' campaign, with its center in London and its ramifications right through the land in a certain section of the secular press, and with further ramifications in a very notable quarter—the anti-clerical press on the continent. We know and feel that this campaign has been manufactured by some malign hidden society that is determined to counteract as far as it can the manifest advances that the Catholic Church has made owing to the influence of the War. We know what the influence of the War has been in France; how the French Army, which was composed originally for the most part of violent unbelievers, has turned to God and God's priests who are fighting shoulder to shoulder with them. And we know in our own armies the work of our chaplains; and the manifest effect of that work has been so marked, so eminently supernatural that many and many a young Protestant soldier has been made to feel that there must be something in this Catholic religion; and the 'No Popery' campaign is intended to drive away as far as possible the good effects that have been brought about by the devotion of the Church to the service of our armies.

"The central figure, the target, at which all the shafts of malice have been directed has been the person of our Holy Father, Pope Benedict XV. We Catholics, of course, understand the delicacy and the difficulty of the position in which he is placed. We Catholics know that, as the common Father of all the Faithful, as the Father of millions of Catholics on both sides, he must be impartial, he cannot declare for one side against

the other side. We admire the love with which his heart has gone out towards his children without discrimination. There is no victim of the War that he has not thought of, that he has not relieved and cared for to the very best of his power. We Catholics thoroughly understand and thoroughly approve of the attitude of the Pope; but for these others of whom I have spoken, he can do nothing right. If he holds his tongue it is guilty silence; if he speaks and pleads for peace it is pro-German influence. What is he to do? What can he do? Whether he acts, or whether he refuses to act, it is always possible for a malicious mind to imagine a base motive, and to twist whatever he does or fails to do into some false shape.

### CONSCRIPTION IN IRELAND

"And now a new offensive is being launched against us on account of recent events in Ireland. The Irish Bishops have taken a very grave step. They have taken that step knowing well its gravity, knowing well the responsibility it casts upon them; and therefore they have associated their action with the most sacred moment of the religious life of their own people.

"When we saw the reports in the papers of the action of the Irish Bishops with regard to conscription in Ireland, there is not the slightest doubt that English Catholics were very much astonished. Many were filled with alarm and consternation; many differed profoundly from the action the Irish prelates had taken; but it seems to me that it would be sheer impudence on the part of the English Bishops, still more on the part of English laymen, to sit in judgment upon the action of the Irish Hierarchy. It is not our business either to acquit or condemn them. It is our business to try, as far as we can, to understand them; and I do not think we can understand them better than by following very briefly the course of events which has led up to this crisis.

"The first dominant fact that we have to bear in mind is this: In 1914 the late Mr. John Redmond, God rest his soul, was able to stand up in the British Parliament and promise the Government the united support of all the Irish people of all creeds and of all politics; and he was able to back that up by filling rapidly the ranks of the Irish divisions that covered themselves with glory in the earlier stages of the War. Now, in 1918, all that enthusiasm has gone, and Ireland is discontented, sullen, and indifferent.

"The second fact is that any of you can put your finger on the very event which marked the turning of the tide. It was that policy of reprisals in 1916 which was imposed upon Mr. Asquith by the London press against his own better feelings and against his own sounder judgment. Up to the moment that the Sinn Fein rebellion had been suppressed Ireland was indignant with Sinn Fein for its hot-headed proceedings, indignant also with regard to its attitude in respect to the War. But when the Irish people saw the blood of their fellow countrymen flowing in streams, when they saw no mercy for the Sinn Fein, though there was nothing but mercy for the Orangemen, then their indignation was blotted out in tears, and their heart was hardened against the cause of the men who had wrought these things upon their sons.

"The third dominating fact is that in consequence of that change of feeling, Mr. Asquith himself, in introducing the first Conscription Bill, omitted Ireland from its provisions, and the whole country felt that he had done wisely and well. A few months later the Irish convention appointed by the British Government asked a sub-committee of its own, consisting of three Unionist and two Nationalist members, to examine the question of conscription for Ireland. The sub-committee reported unanimously against the feasibility of introducing any such law. Still later, on the eve of the second Conscription Bill, which Mr. Lloyd George felt bound to introduce (and I think we all ought to have very considerable sympathy with our Prime Minister, because he has a very difficult task to perform in resisting enemy attacks in the front and from the rear) in order to find more soldiers for the armies, or be unfaithful to those already fighting, and it was necessary for him to frame a more drastic measure than the earlier one, again the London press got to its feet. It would make mischief if it could, and it therefore practically forced him to entertain the idea of including Ireland in the new Bill. The Irish Bishops were sitting in committee, and they sent him a resolution of warning, telling him that they knew their countrymen—they knew the state of feeling, and begged him not to be so mad as to attempt the impossible. But the die was cast; and in spite of warnings, in spite of mature judgment, Ireland was included in the Bill which was finally placed upon the Statute Book.

### A CALL FROM THEIR CHILDREN

"At once Ireland was ablaze. The Nationalist members—the politicians,

not the priests—the leaders of all the sections of the national political parties in Ireland, went to the Bishops—for what purpose? That the Bishops might lash the agitation into greater fury? Nothing of the sort; but that, by the power that they exercised, and that none can exercise in Ireland but the clergy, they might keep this furious agitation in some sort of channel; if not in the channel provided by the law of the British Government, then at least in the channel provided by the law of God. That is the point I wish you to seize; that the Bishops did not rush into politics; they did not thrust themselves into this quarrel; they only answered a call that came to them from their children and from the representatives of their children—a call that they could not ignore. They did not seek either inspiration or authority from the Apostolic See. Cardinal Logue has said so. They did not come to the British Bishops or the Bishops of the Allied countries either for counsel, or sympathy, or for co-operation. I tell you so. Therefore, the British Bishops and the Bishops of the Allied countries have no more to do with the action of the Irish Bishops than the Labour Party had; and I may say that, for myself, I am delighted to associate myself with the wise and generous terms in which the Labour Party addressed the Premier a few days ago. Not for the first time when the other political parties have gone raving mad, the Labour Party seems to have kept the counsels of sanity.

"I will only add the hope that the Irish Prelates may yet find a way of diverting their people's attention from domestic troubles; that they may yet find a way of opening once more the resources of glorious Ireland to the battle of the world against the greatest menace that the world's liberty has ever faced."

### THAT! FOR THE TIMES

Alluding later on again to the "No Popery" campaign of the Times and its fellow-conspirators," His Lordship asked: "What do they expect to gain by it? Is it a gain for them to alienate the whole Catholic body throughout the world? They talk, forsooth! of withdrawing toleration from us. Toleration! My God, I thought England had outgrown that. Who asks for toleration? We do not. We imagined that England and America, above all the world, through many blunders and many crimes, had arrived at the principle, not of religious toleration, but of religious freedom; that every body throughout the world, without the pettifogging interference—let alone the violent repression of any human government; that every individual should be free to follow his conscience; that there should be religious freedom for all. And now, because the Times is out of temper with us, the Times and its abettors threaten that the nation shall go back on its past and deprive us of religious freedom. That for the Times!"

### AN INTERNATIONAL POWER

Dealing with the proposed League of Nations, Dr. Keating said that he did not believe that that League would secure the confidence of the nations unless the diplomacy of the politicians was watched and checked, and guaranteed by the participation of some high non-political moral body throughout the world. The secular powers will have to be made to understand that the Pope is an independent sovereign power, a purely religious power which did not wax and wane like earthly empires. His Lordship proceeded:

"The Papacy is also an international power, and that is what gives it its greatest impact in human affairs. For the writ of the Papacy runs from end to end of the habitable globe, and whatsoever the Pope of Rome has declared is accepted as true and right by untold millions of men and women and men of every race, colour, and nationality the whole world over. That makes the power of the Pope. He is the master of legions—and the master of many legions is always respected. Yes, and he is always the object of jealousy. The secular powers will have to understand that the master of these legions by all sorts of trickery, by all sorts of jobbery, that is a delusion. The international power of the Pope is not founded upon any ambition of the Holy See, or upon any political jobbery; it is founded exclusively upon that one miraculous supernatural fact that we call Catholic unity; the fact that there are throughout the world, always, in every age,

millions of men and women, thinking the same thoughts, holding the same principles, convinced of the same ideals, and working for them by a common effort. That is what gives the Pope his power . . . a power to be considered and dealt with; and that power is placed at the disposal of Europe to bring back to public affairs the Christian ideal; that power is prepared to furnish, not principles that change from year to year, or principles that wobble; but principles as solid as the Gospel of Jesus Christ upon which they rest."

### AN IMMORTAL ENCYCLICAL

In regard to the labour question, His Lordship said that labour troubles had arisen, not from hard hearts but from muddy brains; and now at last it had been found out that the labour question was not an economic question, or a political question, or an industrial question, but that it was a human question. That is exactly what the Pope of Rome has been telling us for the last twenty-five years—since Pope Leo XIII. published that immortal encyclical on the condition of the working classes. The one theme of that important document was: treat the subject according to the Gospel. Remember that you are dealing with men and women and children. Treat the subject as Christ would treat it—Christ, who said: 'By this shall all men know that you are My disciples if you have love one for another.' That encyclical had become the settled policy and teaching of the Catholic Church—it was the charter of the Catholic working classes.

### THE ONE GREAT LESSON

"What is England going to do in the great work of reconstructing the world? We love England. England is the predominating partner on the side of the angels in this War. . . . In a pastoral that I published a few months ago I was able to say that with all her faults Catholics would rather live under the British flag than under any other secular Power in the whole world.

"What is England going to do? Is she going to hulk to her old prejudices? To be beguiled by this no popery conspiracy, to be guilty of the great refusal, to give the go-by to Christianity by turning her back coldly upon the one great power that can make Christian principles come home? Or is she going to rise to her great opportunities: is she going to come back to what she once was—the greatest Christian Power in the whole world, the power that loved the Gospel even when she had fallen away from the purity of Catholic teaching; that loved the Bible, read the Bible, lived on the Bible? Is she going to become again a Bible-loving, a Christian-loving country? Is she going to make room for the Pope? Is she going to recognize, however late in the day, under the providence of God, that history teaches this one great lesson beyond all other lessons: that the rock of the Church has always been, and always will be in the long run, the rock of our social and political stability as well."

### PRESIDENT PAYS CHURCH TRIBUTE

President Wilson in his book "The New Freedom" says: "The only reason why government did not suffer dry rot in the Middle Ages under the aristocratic system which then prevailed was that so many of the men who were efficient instruments of government were drawn from the Church; from that great religious body which was then the only Church, that body which is now distinguished from other religious bodies as the Roman Catholic Church."

"The Roman Catholic Church was then, as it is now, a great democracy. There was no peasant so humble that he might not become a priest, no priest so obscure that he might not become the Pope of Christendom and every chancellor in Europe, every court in Europe, was ruled by these learned, trained and accomplished men, the priesthood of that great and dominant body.

"What kept government alive during the Middle Ages was this constant rise of sap from the bottom, from the rank and file of the great body of the people through the free channels of the priesthood."

### PRIESTS SHOT

GERMAN AUTHORITIES CARRYING OUT FIXED POLICY OF FRIGHTFULNESS

The following five priests have been shot by the German authorities at Antwerp: Fathers Loons, Vicar of Mirevel near Louvain; Vanberche of Brussels; Watillon, of Bremel; Ecoultre, Gaspers and Larcey Morlaert of Antwerp.

For three and a half years the Germans have vainly prosecuted the little paper Libre Belgique, imprisoning and deporting scores of people in the hope of stopping its circulation. Two months ago two priests named Denis and Martin were arrested on a charge of publishing the journal, but the arrest of the supposed editors did not prevent the paper from ap-

pearing. The Germans would not, however, admit their failure and one of the accused priests (Reuter is informed) has been condemned to death.—Catholic Transcript.

### THE "NO POPERY" CRY

That despicable section which has contributed so powerfully to our present troubles in Ireland is adding to its misdeeds by threatening to raise a "No Popery" agitation. We warn the gentlemen who are doing this that they are entering upon a most dangerous course, which will affect themselves more seriously than any other portion of the community. The people of this country suffered grievously in the past from persecution. They put a stop to that abominable policy, and they have not the slightest intention of allowing it to be revived, no matter what the pretext may be. Whether the Irish Roman Catholic Bishops and clergy are acting rightly or wrongly, wisely or unwisely, is a matter for themselves to consider. They are, after all, citizens of the Empire, and let "No Popery" men talk as they please, they have just as much right as other citizens to perform the duties of citizenship. How dangerous the course now threatened is may best be gathered from the letters of so public spirited a man as Sir Mark Sykes, who is already reminded of the death of Sir Thomas More, and, therefore, fears that if persecution is begun at all it may well be extended to England. Sir Mark may rest content. There are, no doubt, a few hot-heads who would resent the action of the Irish Catholic Church, even by raising a "No Popery" cry. But the vast majority of Englishmen, Scotchmen, and Irishmen are determined the persecution never again shall be brought into practice. Freedom of thought, freedom of belief, freedom of worship, freedom of speech, and freedom of writing are the fundamental rights of liberty; and we prize those rights so highly that even a great war will not deter us from maintaining them against all persons and parties, let them be who they may. If the "No Popery" clique think differently we would remind them that Prince Bismarck himself, at the very height of his fame and his power, tried legislation against the Catholic parties in Germany, and, in spite of his declaration that he would not go to Canossa, he had to humble himself meekly before the Pope. English and Irish Catholics, therefore, may rest perfectly content that there will be no revival of persecution in this country, and that, war or no war, a "No Popery" cry will be resisted with all the might that free men can exert.

But while we are convinced that a "No Popery" cry will be defeated, we are still more certain that it will recoil upon the heads of those who provoke it, and will strip them of whatsoever influence they now exert. The papers which are attempting to get up a "No Popery" feeling affect to speak for the idle rich. But the idle rich are, of all classes in the community, the most utterly helpless if once a serious feeling against them is aroused. The whole land of England, Scotland, and Wales is owned by a few thousand idle rich men. The War has not yet lasted four years, and because of the submarine and the employment of shipping by the Government for warlike purposes the whole population of the United Kingdom has to be rationed, simply because these idle rich men have so abused their power over the land of the country that there is not all the food grown at home which could and ought to be grown here. Do the "No Popery" set, then, wish to see a cry raised for a complete abolition of the existing land laws? Again, we are heaping up debt at an alarming rate. And if the War lasts very long we shall find ourselves in an extremely unpleasant position when peace returns. But there is a great income devoted from public purposes for maintenance of the English Church. Do these "No Popery" zealots seriously desire a formidable agitation for the disestablishment of the Church of England? We might go on pointing out many other directions in which those who would support a "No Popery" cry might be reduced to absolute helplessness. But we have said enough to show the folly, as well as the criminality, of the course which certain of our contemporaries are now taking. We shall have difficulties enough, and far more grievous than we ever bargained for, even if we make up our quarrel with Ireland and finish the War more judiciously and more efficiently than it has been conducted up to now. But if we add to all our other difficulties an interference conflict at home, the Germans will have cause to rejoice, while the Englishman will have still greater cause to condemn and punish those who brought about so heinous a state of things.—The Statist, London, (Eng.), May 4.

If you have faith, preach it, if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it.

### CATHOLIC NOTES

President Wilson has appointed Charles J. McCarthy, of Honolulu, Governor of Hawaii. He is a Catholic.

Bishop Tihen of Denver, Col., recently confirmed at Pueblo a giant class of 1,820, of which 660 were Italians and 660 were Mexicans.

Nine hundred and ninety-seven cutting tools are required in manufacturing a modern rifle. The twist-drill is one of the most important of these. To supply 1,000,000 rifles 94,000,000 holes must be drilled.

Cardinal Van Rossum, recently made Prefect of the Propaganda, has been appointed one of the Cardinals of the new Congregation for Oriental Affairs and also president of the Pontifical Seminary of Saints Peter and Paul for Foreign Missions.

Montreal, June 10.—A cablegram from the Vatican to Cardinal Begin announces that His Excellency Mgr. Petro di Maria, bishop of Calanzara in Calabria, Italy, has been nominated by the Holy See apostolic delegate to Canada and Newfoundland, to succeed Mgr. P. F. Stagni.

Chancellor Bonar Law, spokesman in House of Commons for the War Cabinet, announced in reply to a question from a member that the visit recently paid by the Prince of Wales to Pope Benedict was on the advice of the British Government and strictly in accordance with precedent.

Washington, D. C., May 30.—Tribute to the eight Georgetown students who lost their lives in the world War was paid by the University students and faculty in a pilgrimage to the Franciscan Monastery, where prayers were also offered, up for the safety of the Georgetown men in the service.

According to The Tablet, London, "France has mobilized between 25,000 and 30,000 priests. Nearly three-fourths of them are facing death in the trenches, and 3,000 have actually been killed in the War. Every month 600,000 Masses are said by these soldier priests on the lurid edge of the great world War."

On Friday, June 7, at the instance of Cardinal Mercier, Primate of Belgium, the fiftieth anniversary of the consecration of that nation to the Sacred Heart was observed. The act of consecration was renewed in Saint Gudule, Brussels, in the morning and in the Cathedral, Antwerp, in the evening, His Eminence presiding at both services.

Chaplain William A. Maguire, recommended by Admiral Watson, for Congressional commendation, is a son of J. F. Maguire, general manager of the Lehigh Valley Railroad. Father Maguire was assistant rector of the Church of the Immaculate Conception, Montclair, N. J., prior to his appointment as a naval chaplain. He was a student at the American College at Louvain at the outbreak of the War.

The number of converts in the United States in the year 1917, according to The Official Catholic Directory, as reported by nine archdiocesan and seventy diocesan chanceries, totaled 28,014. A conservative estimate of those nineteen dioceses which did not report would add at least 6,000 to the above. The Archdiocese of New York led the Seas with 1,997, while the Archdiocese of Boston was sixth with 1,688.

It is noted in London with satisfaction that the anti-papal feeling, which suddenly broke out in the English press in consequence of the hostile attitude of the Irish bishops in relation to the British conscription law, is dying out. Journals, which at first excitedly attacked the Pope as being responsible for the bishops' attitude, now admit their mistake and frankly recognize that the bishops' motive is good—namely, to endeavor to prevent, as far as they can, excesses, which might have terrible consequences. The Vatican has not interfered in the matter, and has said nothing official regarding it.

The London Correspondent of the Daily News of April 8th, announces the appointment of the Rt. Hon. Jas. O'Connor, K. C., Attorney General of Ireland, to a Judgeship in the High Court of Chancery. The newly appointed Judge has had a remarkable career unprecedented in the annals of Irish Law; admitted to the Bar only eighteen years ago, taking silk eight years later, he has surpassed the great career of Isaac Butt. A correspondent of the Record adds: Judge O'Connor has written many valuable books, which are to-day held as standard Law books of Ireland; he was an ardent Home Ruler and with Mr. Dillon delivered a grave-side oration over the late J. E. Redmond. A Wexford man and good Catholic, Judge O'Connor often told me personally that he attributes to prayer much of his success. Complimented many times in the House of Lords for his arguments and once I remember Lord Greschie Shaw saying "Had it not been for the ingenious argument of the learned counsel (meaning Mr. O'Connor) I could scarcely believe that the case could be argued."

## GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. SADDLER

BOOK II

## CHAPTER XI.—CONTINUED

When the warrant had been read, Mr. de Lacey looked up into the face of Henricus Laurens, whom he had so often met in the amenities of social intercourse, and said, with a whimsical smile crossed his face:

"Another messenger has been before you, sir, whom I must preferably obey."

Not understanding his meaning, Myneer began to bluster, and called to his side the constable who had accompanied him:

"Do you not perceive," said Mr. de Lacey, quietly, "that I have received my death-wound?"

Henricus Laurens was startled out of all his composure. It was an event which he had never for a moment anticipated. He turned furiously upon Greatbatch, but Mr. de Lacey was speaking again:

"Since I cannot survive I implore you, whatever your opinions and prejudices, as an honorable man, as the husband of Evelyn's dearest friend, to do what I am unable to do and protect my daughter."

"But," stammered Laurens, disconcerted still more by that appeal, "she too is included in these charges. She had made herself amenable to the law."

"If you cannot protect her from the law," said the wounded man, solemnly, "I conjure you, at least, to protect her by the law from the clutches of a villainian."

It is possible that some light was thrown into the perplexity and confusion of the young man's mind by the remark, which he found to be startling in the extreme. But, telling himself that it was the vain fear of an idolizing father, an attempt to injure an enemy, or perhaps supposing that he referred to Greatbatch, he answered stolidly:

"The law will afford her all needful protection."

"To its tender mercies and yours, sir," Mr. de Lacey said in a faintly ironical tone, "I commend her."

His weakness seemed to be increasing and, believing that death was imminent, he raised his voice, so as to be heard by all about:

"I would have those present to know that I die, as I have lived, in the Catholic and Roman faith. In that cause I am content to have lost my life."

By a final effort he added:

"God save King James, whom I hold to be the true and lawful sovereign of England!"

Myneer Laurens grew red with anger, while the dying man, his voice sinking to a whisper, fell to praying that, since through evil laws no priest could be had to shrive him, the merciful Saviour would absolve him from all his sins and bring him to the eternal happiness.

Presently a difference of opinion arose amongst the chief actors in that drama, which had assumed so tragical a character. Captain Prosser Williams, though annoyed at the occurrence which might provoke remonstrance and awaken public sympathy for the de Lacey, was nevertheless secretly delighted that another obstacle was about to be removed from his path. Conferring apart with the smuggler, he soundly rated him for his "clumsiness," and held the approaching death of Mr. de Lacey as another weapon above his head. Greatbatch, on his part, assumed a surly demeanor and threatened to sail away with the "Hesperia" and wash his hands of the whole business. Captain Prosser Williams, however, prevailed on him to remove the young lady to his brigantine without delay, before she should become aware of her father's condition.

At this juncture Myneer Laurens unexpectedly interfered. Whether stricken with remorse or anxious to make a good appearance in the eyes of the constable and other witnesses, he declared that common decency demanded that he be permitted to attend upon her dying father, after which the law might take its course. Prosser Williams inwardly cursed his associate, who, in his quality of magistrate and member of the Council, could not be disregarded. Controlling his anger, he protested that he had merely wished to spare Mistress de Lacey so painful an ordeal.

"It cannot be spared her," retorted Henricus Laurens, curtly, and at his mandate the door of the cabin was opened and the young girl came forth. It had been the brutality of Greatbatch, coupled with insulting remarks which he had let fall concerning the fine gentleman who was anxious to carry her away, that had caused Mr. de Lacey to unsheathe his sword and make this unavailing attempt to defend his daughter.

Captain Prosser Williams drew far back into the shadows when Evelyn came forth from the cabin. The light of the lantern showed her face deadly pale, her eyes haggard, and her beauty temporarily obscured. But there was no outcry, no word of complaint or reproach as she threw herself on her knees beside her father, holding his hand already cold in approaching death and talking to him in heartbroken whispers. For one glance at his face had sufficed, and she knew the dreadful trial that was in store for her. By a swift movement she unsheathed from her neck a small crucifix and held it before the fast glazing eyes, and, forgetting

even her sorrow, murmured prayers and the Sacred Names that alone can give hope to the dying Christian. Her father, who had repeated clearly and distinctly each act of contrition or supplication, said suddenly:

"But last evening, my Evelyn, we read in the 'Imitation' of the 'bright day of eternity.' It is dawning for me."

He sob broke from Evelyn and a wailing heart-stricken cry:

"My father, oh! my father!"

The agony of that cry seemed to trouble him, but he spoke again, more faintly:

"In that day we shall meet. Pray for me in the time of my purgation. To God I commend you. Oh, Jesu, mercy! God be merciful!"

He said no further word, for with one convulsive movement his gallant spirit fled. In the gloom of night that had fallen on the face of the waters, Death, the most thrillingly dramatic end to every enterprise, had thus cut short the tangled thread of a human life. Evelyn de Lacey momentarily forgot her surroundings, and even the blow that had fallen in the one absorbing desire to help her dead father with her prayers and accompany his beloved soul to the very judgment seat of the Most High. Aweid into inaction, now stirred or made any attempt to interfere with her in those first few moments. Even Prosser Williams curbed his impatience, and waited in a silence broken only by the lap of waves, the scream of a sea-bird or the flapping of the sail in the freshening breeze. The salt air of the ocean blew into their faces, and there was a desolating sound of almost human anguish in the wind. Then all at once they were aroused from their lethargy by other sounds, which stirred them all to action, and awakened as if from slumber those on board the "Hesperia." Greatbatch with an oath flung himself into the waiting boat, and hastened towards the brigantine. For, coming like a phantom ship out of the darkness, the "Mermaid," Rogers Master had drawn near. Greatbatch and his crew, at first believed to be one of the French privateers, which were ever lurking about the coast, and made such preparations as they might for defence. But, taken by surprise, the advantage was all with the assailant. A short, sharp conflict took place, which was heard on the Brooklyn shore and reverberated through the heights above. Its echoes even reached as far as Manhattan, and set the townspeople to wondering.

On board the sloop still remained Evelyn, praying by the side of her father, whose eyes she had closed and whose features had taken on the majesty of death. There also remained Henricus Laurens and the constable, whose attention was completely absorbed by what was going on aboard the "Hesperia," and Captain Prosser Williams, who was filled with anxiety for the success of his schemes and with the fear that Evelyn might still escape him. An expedient suddenly occurred to him upon which he proceeded to act. He released Captain Jenkins and his men, with the assistance of Myneer Laurens and the constable, and commanded them to set sail and make all possible haste to reach Manhattan. The skipper, who was indignant at the treatment that had been meted out to him and was loud in his denunciation of the murder that had been committed on board the sloop, still saw some reason in Captain Williams' expressed desire to save the lady any further unpleasantness and to put her ashore as speedily as possible with the body of her father.

"It's one of those damned Frenchmen," Prosser Williams remarked, "which is trying to overhaul the 'Hesperia.'"

"And a good thing, too, if she sank her to the bottom," muttered Captain Jenkins, revengefully.

"Well," suggested the other, "you do not want him to get the 'Anna Maria' into the bargain."

"No, that I don't," cried the skipper, who was leaning over the rail and peering into the darkness. Then he cried suddenly and joyfully:

"By the Lord Harry, it's Rogers and the 'Mermaid,' and Jenkins will stand beside him against the pirate."

While they still remained in parley, a boat put forth from the "Mermaid," bringing to the sloop's side Captain Ferrers, Pieter Schuyler and three or four sturdy members of the crew. In his rage and despair, Prosser Williams seemed to lose all control of himself. He raged and stormed, and, seizing Evelyn in his arms, strove to force her over the vessel's side into one of the boats with some wild idea of landing her upon Nutton Island. He loudly called upon his associates to aid him, and prevent the escape of a dangerous prisoner. But, even had they been willing to engage in so desperate an undertaking, it was too late. The rescue-party were already on board the "Anna Maria," and a blow from Captain Ferrers' sword caused Prosser Williams' arm to fall powerless to his side. It was a dramatic moment when the two officers of Lord Bellomont's household looked each other in the face, with such sentiments as may readily be imagined. It was only the calmer counsels of Pieter Schuyler that prevented Ferrers from inflicting that and there upon his fellow-officer such chastisement as he felt to be richly deserved. And so ended Prosser Williams' last effort, and in sudden rage and despair he had to witness the removal of Evelyn and the dead body of Mr. de Lacey to the "Mermaid," while he and his asso-

ciates were left to return to the "Hesperia" and its crestfallen commander, Greatbatch.

CHAPTER XIII  
AN ALLY WON

Madam Van Cortlandt sat in that self-same room from which Evelyn de Lacey had fled from the inquisitorial search of Captain Tobias Harrison and his company of train-bands, and the old clock was ticking away the moments of a rainy noon. The mistress of the house had been very busy of late, for it was the time of the year when much household work had to be done, always under her personal supervision. Butter had been made and packed away in firkins in the buttery below stairs. Salt beef and pork, and fish salted or smoked by a process taught the white settlers by the Indians, had been stored away in the deep, dark cellars under the house. The capacious bins had been stocked with an abundant supply of such vegetables as would keep during the winter season. And now Madam Van Cortlandt, who was feeling the weight of her years, was disposed for rest. Her mind and heart, however, were sorely troubled by the recent events in the public and political life of her beloved Colony of New York, and by those troubles which had befallen Evelyn de Lacey and her father.

She had often recalled the father's last visit, and the sentiments of regard and respect with which he had inspired her. She was fully acquainted with the part which Captain Prosser Williams had played in the troubles of father and daughter, and of his late dastardly attempt, which had resulted so tragically.

As she sat thus thinking of all those things, her knitting, needles lying idle in her lap and the tears dimming her eyes so that she had to remove the spectacles from her nose and wipe them, the door opened. The old woman's face brightened when she saw that it was Polly. Almost, immediately though, she noted that the bright face was clouded, and that it had already lost its look of joyousness and youth. In fact, there had been that day one of those many stormy scenes between husband and wife, concerning the part which Henricus Laurens had played in the de Lacey's misfortunes, and which only of late had come to the knowledge of Polly. Even before her marriage she had been aware that her future husband was arrogant and domineering by nature and inclined to the narrowest fanaticism, but, after the manner of young girls, she had trusted that her own over him would be sufficient to soften and subdue the asperities of his character. Her few months of married life had dispelled many illusions, but she had been altogether unprepared for his conduct towards her best friend and the torrent of coarse invective which he had poured forth against the de Lacey, her own family and friends, and even against herself.

She was fairly boiling over with indignation, but she knew that it was little use complaining to her wise and experienced grandmother, who on other occasions had merely bade her to restrain her tongue from words which she would afterwards regret. The constraint which she put upon herself raised a slight but perceptible barrier between the two women, which each keenly felt. The thought of Evelyn came upon Polly with such force as almost to move her to tears. She recalled her now-brilliant, beautiful, sharing all her enjoyments in a loving companionship that had never been clouded by the shadow of a quarrel. The memory of that friend combined with the dreary sound of the rain on the garden walks and the pavement tended still more to depress her spirits.

Taking up her knitting again as an excuse for not seeming to observe Polly's troubled face, Madam Van Cortlandt began to talk of Evelyn in her place of exile, down in the Spanish Colony of St. Augustine, whither she had been conveyed safely by Captain Rogers in "The Mermaid," and whence she had written one or two heartbroken letters. Polly with some abruptness confided to her grandmother her idea of making a personal appeal to Lady Bellomont to use her influence in securing the pardon of her friend and permission for her to return to Manhattan. With passionate determination she overruled such objections as Madam Van Cortlandt put forth on the score of her husband's probable opposition to the scheme, and the old lady was but too glad to snatch at that forlorn hope of securing Evelyn's return to Manhattan and the termination of all her woes. She stood therefore at the window and watched her granddaughter proceeding on her mission, despite the heavy rain, towards that mansion which Petrus Skuyvesant, "the headstrong Peter" of the Dutch, had so many years before erected. There was something wishful in her expression, and her eyes once more filled with tears. For her mind was full of sad and troubled thoughts.

Polly had no difficulty whatever in securing admission to the gubernatorial dwelling and the presence of Lady Bellomont. For the latter had an extreme curiosity to know more about Evelyn de Lacey and her father, of whom she had heard but fleeting rumors. She guessed at once that the visit of young Vrow Laurens at that juncture could be connected with nothing else. The Countess of Bellomont sat in a boudoir which she had fitted up for herself, and wherein she had gathered odd trinkets of many sorts. An odor

of perfume, distinct but delicate, mingled with the salt breeze from the Bay. My lady was in a house gown of pale pink, over which she wore a scarf of blue, with a profusion of costly lace. It was a costume which emphasized that curious blending of the young and the old in her appearance. The face showed numerous lines, fine and almost imperceptible at a distance; the eyes deep-set and dark-circled, had an indescribable weariness in their expression. She was devoured with ennui, despite the excitement which raged within and without the mansion, but of which she caught only faint echoes. She knew that Lord Bellomont had been in outrageous humor, which might have been in itself a distraction, if he had not absented himself for the great part of every day. She, therefore, greeted the visitor very graciously, since her presence was a relief from intolerable boredom. With an interest which effectually aroused her, she listened to the various adventures of Evelyn, and expressed the greatest sympathy for her sad case. She promised to use what influence she had, though doubtful of results.

"The moment," she said, "is inopportune. The Earl has but lately returned from his government of New England, and is sadly perturbed over many disquieting occurrences. Yet I am willing to do my utmost."

Deeply musing, she sat turning the jewelled ring upon her finger, so that the emerald, sapphire, ruby and diamond, which met there, caught each a different light.

"I have been unable," she said, "to discover the whereabouts of Captain Ferrers. When I have inquired, I have been met with doubtful glances and a determination not to speak. As for Captain Prosser Williams—"

"Oh, that thrice detestable being!" cried Polly, impulsively.

My lady smiled, though she said warningly:

"Speak not your mind so freely, if you are bent upon a mission of diplomacy. I am told that he is confined to his quarters in a raging fever. Otherwise I might have heard more. As I am informed, His Excellency paid him a visit immediately on his return and since then—"

She paused abruptly, for she did not care to add—since Vrow Laurens might be of a less discreet temper than her friend Mistress de Lacey—that My Lord came thence in a white fury, execrating all concerned in the late affair. After raging and storming, he had been closeted with John Nanfan, Weaver and others of the most fanatical faction, a council to which Myneer Laurens had been admitted. There had been a rumor, too, that the arrest of Pieter Schuyler was hotly debated, as well as that of Rogers and others, who had been privy to what Lord Bellomont described as an audacious defiance of the law. But the skipper had merely extended his cruise in southern waters, and Pieter Schuyler had not been arrested but had been warned to leave the colony for a time, until the pleasure of His Excellency should be known. As the Countess was well aware, her husband had been exceedingly disturbed about a petition, and not the first one, which had been sent to England from many prominent members of the colony, protesting against his arbitrary proceedings and the restrictions he had imposed upon trade. In consequence he had received from the King an intimation that his mode of action would have the result of driving many men of note away from New York, and that it must be discontinued. The reprimand was galling in the extreme to his proud and overbearing nature, and this, with attacks of the gout from which he periodically suffered, had improved his temper.

Altogether, Lady Bellomont felt that it was a singularly inopportune moment to prefer to His Excellency a request in favor of a girl against whom he had been prejudiced from the first. Still the Governor's wife was deeply concerned to hear of Mr. de Lacey's death and the loneliness of Evelyn in her exile. She looked very grave when her visitor informed her that the common report of the town was that Captain Ferrers had been arrested and thrown into one of the dungeons of the Fort for his gallant intervention in favor of the father and daughter. She shook her head doubtfully, as she remembered that startling intelligence.

"If he has done so much," she said, "to his favorite officer, what can we expect on behalf of one whom he chooses to consider as a dangerous enemy to the State and a Papist?"

She presently dismissed her visitor, with a promise to do all that she could for Mistress de Lacey, in whose welfare she was deeply interested, but that she must bide her time. In bidding Polly farewell, she said:

"You and I and all her friends should rather rejoice that Mistress de Lacey is in a safe refuge, far from the malignity of her enemies. We should rather strive to keep her there, than to bring her back to those unhappy colonies where strife of faction is forever raging. For myself, I am weary of it all. But you may count always upon my friendly interest in that charming girl."

And with that Evelyn's friend was necessarily content for the present.

TO BE CONTINUED

To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.

## ROSES OF TODAY

Grandmother Dillon sighed and shook her head. After a bit she laid down the shawl she was knitting and sat with folded hands, looking out across the square. It was not the smooth stretches of grass that met her eyes, however, but a piece of muddy road, the rain coming down, and two young people splashing gaily along under an umbrella.

"Happy? A should think so—mud and all!" she murmured, a tender, reminiscent smile in her bright, unfaded eyes. "And Hen had nothing but his two good hands and a will to do—and we got along."

"I don't know as I'd like to see our little Rose work as hard as I did—she's so dainty, and fine, and flower-like, just like her namesake."

Grandmother picked up her knitting again, and slowly a quiet smile began to creep back into her eyes. "Why that's exactly what Hen used to say to me. 'Just like your namesake, Rosie, just like your pretty namesake'—I can hear him still—"

"I don't know as I'd like to see our little Rose work as hard as I did—she's so dainty, and fine, and flower-like, just like her namesake."

Grandmother held her knitting suspended tensely in the air for a moment, then she lowered it into her lap, shaking her head uncertainly.

"I don't know," she murmured sadly, "but what she likes the rides best after all. Well, maybe it's natural. . . . In my day it was the man himself that counted the most, but I suppose it's different now—"

she sighed as she began to count her stitches.

With Reginald Harrington as her escort Rose had a very delightful time that night. There was no doubt of it, he was a perfect escort. From flowers—always roses—to the final good night he was all attention in his courteous assured way. Handsome, rich, agreeable, what more could a girl ask in a cavalier? Rose often put the question to herself with a curious detached interest, and never found any satisfaction in the answer, for somehow, just at that moment Henry's face and not Reginald's would come up before her.

"As though he had anything to do with it!" she would remind herself crossly. "It isn't as if he—as if—"

and the conclusion of her thoughts made her crosser than ever. "It's nothing to him whom I marry!"

And yet a feeling within her contradicted this statement. There had been times when something in Henry's eyes had unconsciously told her a different tale; but—and there was the rub—it was only his eyes that had spoken, never his lips. For to all intents and purposes Henry was not a suitor for Rose's favor, and Reginald was.

Henry was an intimate footing at the Dillon home, owing to the fact that he, orphaned at an early age, had been reared by Grandmother Dillon's eldest son, John Dillon, had a large family, and what he could give to Henry in the way of help, he gave gladly; but it was not much. So the young lad was obliged to educate himself, and now at twenty-eight he was just about getting a fair start in life. It was when Henry left the farm to work his way through college that his more intimate friendship with the city Dillon began. Quiet, gentle, unobtrusively gay and kind, he had come to be regarded as almost a member of the family, envied for his proximity to Rose, to whom all the young men of her set paid eager court. That is, until Reginald Harrington with his conquering, careless ways had succeeded in keeping them all at a distance.

But Henry's position was not one to be envied. Too honorable to take advantage of his intimacy with the family to win from Rose a regard he dare not claim—for what had he, still a poor man at twenty-eight to offer the petted daughter of a wealthy home?—he was obliged to eat his heart in secret, and see another man about to walk off with the prize he coveted. There were times though when he rated himself bitterly for standing back.

"I have my profession," he would argue hotly. "I intend to make my way to the top—"

And then a vision of the top, so far off and seemingly so unattainable compared to his rival's wealth and standing, would cause a bitterer gloominess of despair. "It's no use," gloomily. "Any girl in her senses would think twice before she would turn down a likable chap like Harrington for you. Well," grimly, "I suppose I'll have to get used to it."

But he was not getting used to it very rapidly. And Rose, mistaking his attitude, and sore-hearted over the apparent loss of her one-time champion and champion, was seen more and more with Reginald Harrington. Soon whispers of an engagement were circulated.

Grandmother was very quiet those days. She had always loved Henry from the time of his lonely, pathetic early days at her son's, where she herself then lived. The tie between them was very close, and she alone suspected his love for Rose, hoping always that the girl might turn to him. She did not care for Reginald, with his assured, aggressive ways. Too bossy, she thought. "It's the gentleness in a man that pays best in the long run," she used to say, with the wisdom bought by experience. And latterly she took to noticing how pale Henry looked.

"Don't you feel well, Henry?" she asked him one Friday evening as they all sat around the big living room. Rose glanced at him quickly.

"Perfectly, Grandmother," Henry answered easily, though he flushed a little.

"I think he looks well," was Rose's comment, seeing only the flush. "Not but what he's grown terribly

grandmotherly. I have it." She unfolded the tidy package and held the rosy folds against her face, glancing appraisingly in the glass.

"Just the color of your cheeks," Grandmother remarked, mollified by the pretty picture. "Henry always likes you in pink," guilelessly.

"Oh!" Rose frowned a little, casting back a defiant look at the eyes in the mirror. "I—I don't believe I'll take it after all—not now, anyhow."

Surprised look, a question to herself, Grand dear. You see, I was going to wear my white tonight, but I just happened to remember that Reg likes me best in blue. "Oh," as the tinkle of a bell was heard, "there's the telephone I'll be in and straighten the drawer after awhile, Grandmother." And she was out of the room as swiftly as she had come in.

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LONDON, SATURDAY, JUNE 22, 1918

THE FARMERS OF ONTARIO AND THE FARMERS OF QUEBEC

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Where are the political parsons of Ontario now? The strident voices that chided and menaced Quebec are hushed; and like sheep without a shepherd their own flocks go their unpatriotic way unheeded. Whether or not it is a classic fable or only a simple recital of fact we do not at the moment recall; but there is a story which recurs to memory again and again as we watch the entertainment which the farmers of Protestant Ontario are now giving an amused audience.

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

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

Those who live to see another election should watch the performance at the bridge. There are those who think the ass can't be fooled again; but they know little of the versatility of his political master, the efficiency of his clerical aids, or the illimitable assinity of the ass itself. A friend of our elbow suggests that the fable of the Ass in the Lion's skin has an apt application too; but that is another story. At any rate the moral comes too late to be useful, for the voice of the animal has already betrayed its nature.

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

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

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

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

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

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

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

Goderich, June 10, 1918. To the Editor, CATHOLIC RECORD: Dear Sir,—After reading in your paper of May 25th your interesting editorial on "Catholics and the Y. M. C. A." I thought it might be of interest to you and to your readers to know the result of our endeavor in Huron County.

Hearing that the Y. M. C. A. was to meet the County Council in Goderich on Wednesday, June 5th, to apply for a grant, a small committee was hurriedly organized by our local Knights of Columbus, and a deputation, headed by Mr. Joseph Kidd and by Mr. James L. Killoran met the council at the same time to urge our claim. After an explanatory statement by Messrs. Kidd and Killoran of our position regarding the Y. M. C. A. and concerning the Catholic Army Huts, a grant was made by the County Council of \$2,000 to the K. of C. Hut Fund.

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

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

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

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

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

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

NOTES AND COMMENTS

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

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

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

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

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

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

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

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

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

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

ON THE BATTLE LINE

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

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

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

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

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

NEW "UNION OF THE CHURCHES"

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

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

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

REMARKABLE ADMISSIONS

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

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

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

THE REAL JOAN OF ARC

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

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

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

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

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

THE COLLEGES AND THE ARMY

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

Education. But to make the young collegians' restraint more tolerable, the War Department has decided to introduce army training units into the colleges. Under this plan, the college student will be liable for service at a moment's notice, but, continues the Department, "because you are worth more to the nation with your college training than without it, you will be expected to stay in college until you are called by the Government."

In accordance with this plan, military instruction will be provided in all colleges enrolling at least one hundred students under the age of eighteen. The military equipment will be furnished by the Government, and while enlistment will be purely voluntary, all students will be encouraged to fit themselves for military duty. Furthermore, it will be the policy of the Government not to call these young men until they have reached the age of twenty-one. The War Department hopes that the plan will be effective in preventing the unnecessary and wasteful depletion of the colleges through indiscriminate volunteering, by offering the students a definite and immediate military status.

The plan has been carefully worked out, and it is hoped that as many as possible of our Catholic colleges will heartily cooperate with the Government. The advantage to the college, especially to the college which, for want of an endowment, must depend very largely on tuition fees, is obvious. But higher interests, dictated by patriotism and the welfare of religion are at stake. More than ever shall we need trained men after the War, and by closely cooperating with the Government, the colleges will help the country, both in its present, and most of all, in its future needs.—America.

REBUKES BIGOTS

In the course of a recent lecture, Max Pemberton, the English novelist, rebuked some bigots who had been attacking the Catholic Church. He said:

"Taking into consideration the peoples of Europe and of the Western hemisphere, the Catholic Church has more members and communicants than any other Church in the world. It reaches into more byways and up more highways than any other religious organization. Be it hamlet or be it hovel, the Catholic priest or the Catholic missionary is upon the scene to discover and save the soul. The Catholic Church is in closer touch and in more frequent communication with its members than any, has the means of searching the conscience as has no other religious organization. There lies within it the opportunity for guiding wavering spirits and raising the fallen to the point of rectitude and honor, more intimately than any other religious institution. There is a comprehensiveness about the Catholic Church that seems to make its influence felt in the most all-pervading manner. The Church counts as its membership not only its direct communicants, but through what is known as the soul of the Church, it considers every worthy human being a member. It recognizes not only its duty towards the well-being of its own communicants, but it recognizes that it has an obligation towards the well-being of all the people because of its own members, and thus it pours forth most universally its beneficent influence. The Church stands for things which not only make for civilization but stand for the development and endurance of civilization itself.

REPUTATION OF FALSE CHARGES

"It has been said that the Catholic Church is wont to keep its communicants in ignorance, and that it only holds away through the ignorance of its communicants. I have had association with members of the Catholic Church from the lowliest communicants to the highest member of the Hierarchy at Rome, and I can say with all confidence and with great earnestness that no charge is more unjust and no accusation more calumnious than that which the Catholic Church keeps its communicants in ignorance, or that it thrives upon ignorance. It stands for education—it stands for enlightenment—it stands for that which makes the highest in man. I wonder if it is realized that the American citizen of Catholic faith not only pays for the education of the people at large his full share of the taxes, but pays for the education of his own in addition.

THE CHURCH IS THE FOR OF INTOLERANCE

"The Catholic Church stands for humility in the people. It decries the vulgar display which makes for so much unhappiness in the large proportion of people. Humility is one of the principal precepts and beneficences of religion. It is my experience that the Catholic Church turns its face stolidly and firmly against intolerance. Intolerance is today the besetting evil of the nation. It is born of prejudice, pride and ignorance. It exerts its noxiousness in social, racial and religious prejudices. Its foundation is ignorance—its superstructure is prejudice—its home and brawn are made of irreligion. The keystone of citizenship upon which lodges its integrity is the home and the family. No faith more than the Catholic makes a fetish of the sincerity of family. So strong is the Catholic Church in its insistence upon the security of this greatest of all underlying virtues that its ruling law against divorce is at variance

with the law of every State in the Union except one on the same subject. We are not here to discuss or to consider the wisdom or unwisdom of this law of the Church, but we can say that the Church appreciates and recognizes that a people and a citizenry can exert potentiality and power for good only so long as there is the greatest possible protection for the purity of the home and the security of the family. Indeed, upon these two great institutions rests citizenship. Destroy them, weaken them, and the whole superstructure falls as would a house of cards.

WORLD'S GREATEST LIBERATORS

"The Catholic Church was the greatest of the world's liberators in the past. For centuries she occupied the position of the court of last resort between kings. She gave to some centuries what we are trying hard to give to the present century—an international arbitrator. She is the savior of the classics, as well as of the holy writings which formed the world's greatest literature, handed down to Christianity from Judaism. Hers was the hand that protected the torch of learning from the winds of mediaeval militarism. She was the re-awaker of art, the preserver of music, the builder of the world's greatest monuments, the lawgiver who succeeded Moses and preserved his work for the present age. She was the defender of civilization against the shocks of barbarism. History testifies to the greatest of her contribution to civilization; she needed no Chateaubriand to tell the world these things, but it is well that Chateaubriand did actually rise and give form to her story. Indeed, the Christian world owes its greatest debt to the Catholic Church. When the hordes of Asia, the Tartars and the Moslems, in untold numbers, swept before them all peoples of all faiths and all nations, and struck at the gates of the last citadel of Christianity's defense, it was the Catholic Church and her defenders that halted the assault and turned her fort-women of war, and once and for all time preserved to the modern world the beneficence, the hope and the achievements of Christianity.

THE MAKING OF CITIZENSHIP

"The victory of Christianity over paganism was a tribute of spirituality over sensuality. The Church, and not essentially the Catholic Church, devoted itself temporarily to the preparation for citizenship through education and direction of activities, and particularly and spiritually devotes itself to the soul. The Catholic Church recognizes no permanent death. It believes in everlasting life. By inculcating into the minds and hearts of people the conviction of immortality, it inspires and stimulates the consciousness of a Supreme Being and a responsibility to Him for one's earthly acts. Citizenship convinced of immortality, conscious of proper reward for that course of conduct in this world to be gained in the next, is one of the strongest forces for the appreciation of its duties, its responsibilities and its obligations. Religion as practiced and expressed by the Catholic Church will go far to assure the conquest of spirituality over sensuality, and when translated into action by the American people will bring to American citizenship the most potent influence, the greatest power, the loftiest service for humanity, for civilization and for all mankind.—Truth.

MENTAL UNREST

If there is one thing more than another which justifies the anxiety felt by both wife and physician concerning the mental unrest and the impending nervous collapse of the whimsical individual about whom centers the main interest in the recently published book, "Professor Latimer's Progress," it is found in his ridiculous and blasphemous attempt to excuse God's inefficient management of the universe. No sane man quits without mental balance would have seriously declared that "God is moving on to higher things. . . . This much I am convinced of, that God is improving more rapidly than man. . . . If the War is a step backward, He [God] has probably fallen back less than man." These words show that the "Professor" is indeed somewhat like what his admirers have claimed for him, an American Mr. Brillling, for his disregard for conventional views shows him to be akin to that creation of Mr. Wells, with his absurd "theological system," for a God that improves is manifestly a contradiction in terms, an utter impossibility.

God needs no apologists. The moral evil, which is the cause of the present War, is man's exclusive responsibility. The Ruler of the Universe, once again as in the past, has allowed human passions to work out their own punishment. It is His infinite mercy that has kept the earth from opening and the flood-gates of heaven from deluging a world plunged in apostasy and infamy. It is due to His forbearance that we are not consumed. Divine Providence has committed the management of the world to mankind, and man, puffed up with pride and material progress, has forgotten the Creator, flouted the moral law, gone after idols of gold, and is now reaping a bitter harvest of misdeeds.

What will be the end? No one can say with certainty. But it is probable that when the full measure of retribution has been made up, God will again lead His children out of the land of bondage. But before that time He must be propitiated,

His dealings with His people of old would seem to indicate that He will not turn to them until they have turned, contrite of heart, to Him. The Holy Father, in his recent message to the world, setting the feast of St. Peter and Paul as a day of humble supplication and universal sacrifice, has pointed out the surest way to hasten the advent of that blessed time. Like the prodigal, the world must go back to its Father, with acknowledgment of sin and petitions for pardon, before it can regain the honorable and secure enjoyment of the good things of life. Who would dare say how distant is such a contingency? Men, certainly, are eating the hucks of swine and thinking in their sorrow of the land of peace. Perhaps their home-coming is nearer than we think.—America.

RELIGIOUS CENSUS AT CAMP WADSWORTH

FORTY SEVEN PER CENT. OF MEN IN NEW YORK DIVISION OF CATHOLIC FAITH

A religious census of the troops of the Twenty-seventh (New York) Division of the National Guard at Camp Wadsworth reveals that more than 47% of the men comprising the division are Catholics. The Pioneer Division stationed at the camp is 46% Catholic. Notwithstanding the great proportion of Catholics, there are only three Catholic chaplains at the camp, with both divisions, while there are eight Protestant chaplains.

Table showing religious distribution of the Twenty-seventh Division. Categories include Catholics (13,071), Episcopalians (3,277), Methodists (2,992), Presbyterians (2,727), Baptists (1,242), Lutherans (1,178), Hebrews (887), Non-Sectarian (543), Congregationalists (476), No Religion (473), Dutch Reform (292), Atheists (118), Christian Scientists (74), Unitarians (58), Universalists (55), Greek Catholics (45), Evangelists (32), Disciples of Christ (29), Quakers (21), Church of Christ (15), Seven Day Adventists (10), Apostles (8), Spiritualists (7), Ethical Culture (6), Christian Alliance (5), Mormons (4), Mohammedans (3), Zion Mission (3), Holy Rollers (3), Moravians (2), New Thought (2), Armenian Orthodox (1), Salvation Army (1), German Reformed (1), Fatalists (1), Georgians (1), Brethren (1), Puritans (1). Total—27,772. Artillery—1,487 omitted.

WHAT DOES THE CHURCH SAY?

From time to time Catholics are confronted by various problems in the field of science and economics, of politics and sociology. While natural rectitude and a general knowledge of one's religion may be a sufficient guide for conduct in many spheres, it is not always easy for the individual Catholic to know his position on some given problem. To the man to whom Christianity and religion are the paramount issues of life, there is always one certain means of ascertaining the truth. When the religious element enters such a problem he will immediately ask himself, "What does the Church hold on this subject?"

The Catholic Church is preeminently a religious organization. Her object is to offer salvation to the souls of men. As a guiding principle she never enters any other field excepting when error or falsehood in that field makes it dangerous for her children to tread therein. She never offers definite decision in matters of science, politics or economics. When, however, these human institutions for any reason prove a source of danger by their insidious fallacies, to her own doctrine, she immediately warns her children of the peril. Possessing, as she does the deposit of truth, she never can permit error to creep into the lives, the minds, of those who believe in her teachings.

If the Church failed to warn her children of any dangers that may lurk in their path, she would be derelict to her duty as a mother and a guide. False science, flimsy theories of economics, or harmful political teaching frequently make appeal to our people. The sincere Catholic will immediately inquire as to the position of his Church on a given problem, knowing as he does that in teaching religious truth the Church is infallible, and human truth never can be at variance with the divine.

For this reason it is clear that Catholics should be abreast of the times, and should familiarize themselves with the teaching of their Church. Sermons, lectures, books, newspapers and periodicals abound for this very purpose. Every opportunity is offered the sincere Catholic to know precisely what his Church holds in the matter of divorce, socialism, the nature of government,

and countless other subjects. If the Catholic permits himself to be led astray into poisonous pastures, without consulting the Church's guide posts along the way, he has but himself to blame if he subsequently suffers spiritual illness, and even death itself. St. Peter long ago warned the faithful that they should be able to give reasons for the faith that is in them. The same principle holds good, even to a greater extent, today, when the diffusion of the press offers such a variety of false principles of conduct and morals. There is no excuse whatsoever today for a Catholic to be ignorant of the position which his Church holds on every known subject. It is only when he allows himself to be swayed by human motives or by alluring theories that he is in imminent danger of suffering shipwreck to his faith.—St. Paul Bulletin.

THE UNCHURCHED

The latest religious census of this country makes interesting reading in spite of its patent inaccuracies. More than that it should prove salutary to those who are prone to think that there is little room for improvement in religious conditions. Some who have commented on the census have found it gratifying. They have noted the gain in membership over last year and are filled with consolation.

It is, of course, gratifying that there is an increase in the number of citizens who profess religion. But, at the same time, there is every reason to worry over the multitude who never goes to church and hence is professedly pagan. In the latest census the number of church members is put at some forty-two millions. This, even taking into account variations in ideas as to what constitutes church membership, leaves some fifty millions of people who claim no church affiliation. We know that the answer will be that men are not necessarily irreligious because they do not belong to a church, that true religion consists in right living, in helping one's fellow man. In fact, that kind of religion has set up the claim to be the true religion of the future, when dogma will be cast aside as worthless and even churches will be closed. But that is not only the religion of the future; evidently it is the religion of many at the present time. Those facts give rise to many solemn thoughts. If more than half the citizens of this country profess no religion, if they refuse to figure even in a religious census, surely the prospects are not over promising. There are many who have left some shred of religious faith, handed down to them from other generations. But this little belief grows less and less. The day is not distant when they will cease to have any concern with the supernatural. And where religion disappears, it is not long till morality disappears, and with it a recognition of law and order.

Another thought is that there is a great deal to be done in order to bring religion into the lives of this multitude. It is a thought that should be taken into the minds of certain missionary societies. Up to now they have acted on the presumption that all here is as perfect as it can be. They have worried themselves about the condition of the benighted Catholics of South America. They have talked about the number of Catholics there who do not go to church.

They are so scandalized that one would think that everybody in this country was an ardent church member, whereas according to the census there are more people who do not go to church than those who do go. Surely there should be field enough here for their activities without troubling the Catholics of other nations. Yet, they will never bother about the beam in their own eye. According to the way of thinking it is better a man to be unchurched than to be a practical Catholic.—Boston Pilot.

DECAY OF ANGLICAN CHURCH

It was a bad day for Henry VIII, when he became infatuated with Anne Boleyn, but it was a worse day for England. The authority of the Pope was cast aside for the impure love of a woman, and the Faith of the ages became the sport of royal caprice and passion. The religion that had given glory and greatness to England was banned and persecuted, and a religion "by law established" was thrust into its holy place. Who that has read "The Second Spring" can ever forget Newman's touching description of this pitiless and sacrilegious procedure. But England has long paid the penalty of her apostasy; she is paying it now in irreligion and indifference. That religious conditions in England are indeed deplorable may be seen from the following report which we take from the London Catholic Times:

"The report of the Anglican Archbishops' Third Committee on 'The Evangelistic Work of the Church' is a courageous and deeply interesting document. In it the Church of England has to make sad confessions—in fact, the remarks on the condition of religion in England could hardly be more depressing—but the authors of the report have not shrunk from discharging what must have been a painful duty. They state frankly that 'the great majority of the people are without any conscious or explicit recognition

of Christ as Saviour and King. All but a comparatively small minority of the nation are out of living touch with any form of institutional Christianity.' The people have lost the conception of sin. The clergy, the report tells us, are regarded with suspicion by those outside the churches as the paid and prejudiced advocates of a joyless, powerless, and worn-out Church system, whose record of inertia in the face of great social movements is its condemnation. If the Church of England could restore the nation's Christianity the report would be most helpful in the work, but the Anglican who can entertain such a hope must be sanguine indeed. There are no signs from which it may be inferred that the Church of England will ever recover the ground it has lost. The decay of the Church of England was inevitable. No church can endure that is not founded on the imperishable Rock of Peter.—Buffalo Union and Times

"OUR ITALIAN ALLIES"

In an elaborate circular, recently published, the Board of Home Missions and Church Extension of the Methodist Episcopal Church gives an interesting bit of information as to its ideals, motives and methods of evangelization among the foreign-born elements of our country. The circular, profusely illustrated, is called "Our Italian Allies." After estimating the number of Italian immigrants in this country at 2,500,000, and sketching their rise through the ranks of our commonest unskilled labor, through the proverbial fruit-stand and peanut vendership, to the more engaging and prosperous fields of manufacture and the professions it points out that the vast majority of these people are very slow in allowing themselves to lose their identity of language and customs. Of the condition of these Italian immigrants it says: "Nor are the lowly, loosely-built shanties which fringe the ravines in mining camps, centers of activities calculated to pass at full dress reception to Bishop or mayor. The Church and all other constructive agencies have left him to this sort of thing." Of those who live in the cities we are informed that: "This community swarming is due in part to the desire of the newly arrived immigrant to be with folks from home who talk his language and in part to the difficulties set in the way of a foreigner who tries to edge into a section of the towns occupied by older inhabitants."

CHALLENGE TO THE CHURCH

Here is a large field open for work in so virgin a soil for: "This very un-Christian situation has a certain new and opportunity-frosted challenge to the Church of Jesus Christ. Their being together indicates that they are among us in numbers sufficient to demand our attention. A recognition of their presence places us on the defensive so far as our prayer life and creed-reciting is concerned." How to meet this situation is hinted at when the circular says: "It is up to us to teach these sons of Garibaldi to read and write English, to give them practical information that will make them live more easily and more safely; to prepare them for American citizenship by teaching them our laws, customs, ideals and history with a Christian interpretation."

UNFOLDING THE WAYS OF ROME

So far this duty has not been lived up to, we are told. Probably a bit of self-reproach, for "the greater number of our Italian allies in the United States are social and atheist because crushed by autocracy for centuries and because nothing better has ever been given them." This last statement and the following choice bit show the animus of Methodism's work here to be identical with that which caused so much of a stir incident to the visit of a distinguished ex-servant of the people a few years ago in Rome. "Only a small number comparatively have remained loyal to the Roman Catholic Church whose ways they came to know better here." How much of an opportunity these poor people have had of getting to know the ways of Rome here is given by the circular itself in a prefatory remark to a list of statistics on the number of church members among the Italians. "The general apathy concerning the religious welfare of the Italians in the United States," we read, "is seen in the following communities in three New England States, having among them Italians to the number of 500 to 2,500 and no provision made for their religious life by either the Roman Catholic or Protestant Church. . . . It will be interesting to compare the number of adherents once adequate provision has been made for their religious belief, when the general apathy concerning their religious welfare has been changed to genuine interest."

BATTING AVERAGE

Then we are told that there are not over 20,000 Italians enrolled in the fellowship of "the three hundred Protestant, or, as they call it, Evangelical Churches and Missions." How strong the appeal of these 300 evangelical bodies must be to bat an average of only 168 converts. As a last bit of barrage prior to "over the top" rally for funds comes this bit of shrapnel. "Towards," "Our Italian ally is so often a socialist or atheist as a result of his effort to break away from the dogmatism of Rome." Finally comes the inevitable assault on the pocket book of the reader to furnish the funds for

bringing souls under the yoke of Christ, have often gone under in the bitter fight. They always, however, recognized the truth that the object after which they strove was well worth every drop of blood in their veins. They reckoned themselves honoured and glorified if the Master deemed them worthy of sacrifice. They fully realized the worth of a soul won from sin and were satisfied that the price was not too high.

This heroic Christian self-sacrifice and sacrifice was taught them by Christ the Lord; for did He not empty Himself and take the form of a servant, and become obedient unto death, yea, the death of the Cross! No wonder the Chief Apostle reminds us that we were not redeemed with corruptible things, with silver and gold, but with the precious blood, over the blood of Christ.

LIVING UP TO TRADITIONS

A story of Dr. Ullathorne, the noted Bishop of Birmingham, England, appeared recently in one of the English magazines, and is quoted in the current number of America. The Bishop was preaching, or about to preach, narrates the biographer. "With impressive deliberation he gave his text. 'Domine, non sum dignus.' Before he had time to give the English translation of it, a little boy in the sanctuary, to whom, as a server at Mass, the Latin words were familiar, and conveyed 'one clear call' for him, seized the gong-hammer and struck a loud and resounding boom. The congregation understood, and devoted itself to gravity. The Bishop turned a severe eye toward the sanctuary; turned again to the people and repeated his text with more austerity: 'Domine, non sum dignus.' The boy, finding the repetition quite in order, struck the gong again. The congregation found solemnity more difficult and more obligatory than before. Dr. Ullathorne's eastward glance was more pregnant with protest and severity. Once again he turned to the people, and a third time, in deeper tones, gave his text, 'Domine, non sum dignus.' All along the tradition ally minded boy had counted on a third time, and punched the gong again. Then the Bishop spoke in the vernacular: 'Take,' he commanded, 'that hammer out of that child's hand.' Says the writer in America who quotes the incident: "as there is nothing that gives keener pleasure to the average altar boy than to bang a big sanctuary gong as often and as hard as he can find the least reason for doing so, the foregoing anecdote bears all the marks of a true story."—Catholic Transcript.

PROUD OF BEING A PAPIST

The famous Irish Parliamentarian, Daniel O'Connell, one day was in a hot debate when a certain individual interrupted him and thought to disconcert him by calling him a Papist. Daniel O'Connell turned upon him with the words: "What! do you think you insult me by calling me a Papist? On the contrary, you do me a great honor. I am a Papist and feel proud of it. For, to be a Papist means that I can trace my religion back through an unbroken succession of Popes, even to Jesus Christ Himself. Whereas, your religion cannot be traced beyond Luther. Calvin, Henry VIII, and Queen Elizabeth. Yes, I am a Papist, and if you had a grain of common sense, you could not help realizing that in matters of religion it is better to depend upon the Pope than upon the king; upon the tiers, than upon the crown; upon the staff of Peter, than upon the sword; upon the Sacred Vestments, than upon women's apparel; upon Councils than upon Parliaments. Go, be ashamed of your want of faith and good sense, and hold your tongue!"

PROTESTANT SOLDIER PRAISES WAR WORK OF SISTERS

I am a soldier home from France on account of a wound which has made me unuseful for action. Since I came home I have heard much of the Red Cross "over there," but never once have I heard the name of a Catholic Sister praised for her work. My father is a Civil War veteran, and although we are not Catholics has always made me respect the Sisters. It is to one of these he owed his life. He had been lying on the battlefield a day and night when, midst shot and shell, one of these brave workers rescued him. I no longer have to be told. The battle was over. The dead were lying in heaps, but me, I was unconscious. When I awoke I found two of these faithful workers bending over me, and it is through their work I am alive to day.

PROTESTANT SOLDIER

San Francisco, April 11, 1918.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE PRICE

A short time since a letter from a soldier reached Canada. Sad to say, when his friends received the letter they had been already informed by the Military Authority that the writer had been killed on the field of battle after he had gone "over the top." One sentence of the letter indicated the spirit of this Canadian soldier and that he realized the fear of warfare. He expressed the fear that he might be shot but added, "knowing what I fight for, let no one think the price too high." The missionaries of the Catholic Church, fighting hell and sin and

bringing souls under the yoke of Christ, have often gone under in the bitter fight. They always, however, recognized the truth that the object after which they strove was well worth every drop of blood in their veins. They reckoned themselves honoured and glorified if the Master deemed them worthy of sacrifice. They fully realized the worth of a soul won from sin and were satisfied that the price was not too high.

This heroic Christian self-sacrifice and sacrifice was taught them by Christ the Lord; for did He not empty Himself and take the form of a servant, and become obedient unto death, yea, the death of the Cross! No wonder the Chief Apostle reminds us that we were not redeemed with corruptible things, with silver and gold, but with the precious blood, over the blood of Christ.

The apostles, the exemplars of our Bishops and priests, were for the love of souls made a spectacle unto the world, to angels and to men. They were hungry and thirsty and cold; they were buffeted and had no home; they could call their own; they toiled working with their hands; they were reviled, persecuted and defamed; they were as the fifth of the world and the offspring of all things. We know they died martyrs for the Faith. They died without regretting the choice they made; they felt that the price was not too high.

Our missionaries are the true followers of Christ and His apostles. And when we say "Our Missionaries" we understand that great and splendid body of zealous priests labouring in season and out of season for the salvation of the scattered sheep of the Church in the Great Canadian West and Northwest. No labour is too great and no hardship too severe if they can only make the Kingdom of God expand.

During the month of the Sacred Heart when we so frequently say "The Kingdom Come" let a thought be given to these "other Christs" working in our own country to make the Sacred Heart known and loved by men. Give them in your charity the aid and consolation lavished on the apostles of old by the Christian men and women of the time. This will cost something but "let no one think the price too high."

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

CONTRIBUTIONS THROUGH THIS OFFICE SHOULD BE ADDRESSED TO:

Table with columns for EXTENSION, CATHOLIC RECORD OFFICE, LONDON, ONT., and DONATIONS. Lists names and amounts like G. and M. Ennismore (5.00), Peter Donovan, Baltimore (5.00), D. C. (5.00), M. A. B., Prescott (2.00).

GOLDEN WEDDING

On Saturday, June 8th, Mrs. and Mrs. Peter Connolly, of 143 Wilbrod St., Ottawa, celebrated the fiftieth anniversary of their marriage at their summer home Hillcrest Cottage, Britannia Heights. The occasion was marked by a family gathering of a quiet nature, owing to the recent illness of Mr. Connolly from which we are happy to say he has almost completely recovered. Many beautiful gifts were received, testifying to the love and esteem in which this devoted couple are held by their children and grandchildren. The youngest son of a large family Sergeant James Connolly is serving on the Headquarters staff of the Canadian Army in France and five nephews are also doing their bit, one being in the American Aviation Corps. Mr. Connolly's period of public service is almost as old as the country itself, he having entered the government service in November, 1867, and therefore completed fifty years of faithful service in November last. To this devoted couple, natives of "old Quebec" we extend our heartfelt wishes for many more years of health and happiness.

FATHER FRASER'S CHINESE MISSION

Table with columns for Previously acknowledged, G. and M., Ennismore, Peter Donovan, Baltimore, Michael Fennell, Plate Cove, West, A Friend, Halifax, In memory of P. Kearns, A Friend, Reader of CATHOLIC RECORD.

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FIVE MINUTE SERMON

REV. F. F. HIGGINS, O. S. B. FIFTH SUNDAY AFTER PENTECOST

THE MARKS OF THE CHURCH: THE CHURCH IS ONE

"There shall be one fold and one Shepherd." (John x. 16)

The Church that our Blessed Lord came to found on earth, to be of use to the souls of men, must possess such features or marks that men can recognize it. And as there are so many various religions it is all the more imperative that these marks should easily be noted, and found only in one Church, the original one that Christ founded.

These marks, as you know, are four. The Church is one, is holy, is Catholic and Apostolic. We are bound to know and understand these things, and the knowledge of them braces us up to the practice of our holy religion.

The Unity or oneness of the Church to take the first characteristic to day, must be a real, visible, and perpetual unity.

The world, and many religions likewise, talks of broad-mindedness, comprehensiveness, that every man should be free to pick and choose, and take or leave what he likes, as to spiritual doctrines and the service of God. But the Church of Christ insists on real unity in Faith, in Government, in Worship.

In Faith there must be the same Creeds—the Apostles', the Nicene, and the Athanasian. And each must be believed in the same manner, explained completely and definitely in the same meaning. Test the unity of belief of any sect or church you wish, with some subject as the communion of saints, or the forgiveness of sins, phrases they glily use. Test their unity of belief? There would arise such a storm of controversy, and a thousand and one opinions, that it would make us realize, in comparison, what is Catholic Unity. About "forgiveness of sins," for example, there is not one divergent thought in the minds of a hundred thousand good Catholics.

In Government, too, there must be real unity. All the figures of the Church, a kingdom, an army, a city, a fold, imply a government, a ruler, a leader, a shepherd. Why are there ministers in any church except to teach and preserve unity? Otherwise each minister would be a revolutionist, raising the flag of rebellion and leading the people his own way. And if there are ministers to preserve order and unity, why not bishops or overseers, as the name signifies, to watch over the ministers; and if bishops, why not one chief Bishop, the Pope, the Father of the faithful, the Vicar of Jesus Christ, to be in supreme charge of the Government? A ship must have a captain whom all obey, an army a general, a government a premier. Is the Church of Christ, then, alone, to be left without a head, a ruler, one whom all must acknowledge and obey?

Real Unity in Faith, in Government, and in Worship. By worship let us understand the outward and solemn service of God. The guardians of this unity are the ritual, the ceremonies, the rubrics or regulations, yes, the very language in which the Sacraments are administered and the Mass said. Latin is used, a dead language, which means not a spoken, commonly used language, varying in different centuries, which in the course of time might alter so much that changes and errors could creep in, perhaps unperceived.

And this real unity must, secondly, be visible. A mark by which a thing is known must be visible, or how could the thing be recognized? This seems so self-evident that one can scarcely believe that it has been an argument for ages that the Church of Christ existed in its purity so long—that length of time is very much debated—and then it became submerged, and appeared again in radiance at the Reformation! And what became of the souls of men during those centuries in which the Church was lost to view, whether it was wandering in the desert like the Israelites, or pursuing its course as a subterranean river? To do its work—that is to save souls—the Church must always be visible to the souls that seek her in earnestness and truth. That was the object of its Divine Founder; it had to be the light of the world, and no varying or uncertain light, to enlighten the souls of men. And if men say that its light was quenched, that it could not be discerned, are they not blaspheming that Almighty, Who could create the sun in the heavens, and the moon, the faithful witness, and yet failed, as they say, when He created His Church?

The Unity of the Church had to be a real, visible, and perpetual Unity. How could it be one if it were not always the selfsame one? So the perpetual unity of the Church precludes and makes impossible a fall, a lapse, a vital error in that Church. A repentant Church, a reformed Church has not had perpetual unity. No, the Church of Christ, as it was founded, so it has gone and will go on unto the end, really the same Church, visibly the same Church, perpetually the same Church.

And we have had the blessed faith given to us to belong to this Church of Jesus Christ. We can do honour to our Divine Mother by being zealous subjects of the Church. By being men who take a pride in knowing their duties and standing firmly by them—men who know their faith and can give an account of it, men

who obey and honor the government of their Church and make others notice and reverence it. By being men, again, who love their holy worship, to whom every detail, ceremony and word is something sacred. Blessed are such men, they are the servants of the Most High! To them He has committed the honor of His Church. By their good lives they make it visible as the one true Church of Christ. And generations of such men, handing the faith down from father to son, as the one treasure they possess, each in their day, make the unity of God's Church perpetual.

What a picture! Good Catholics, kneeling in many a Church to day, attending Mass, saying their Rosary, are linked, by their faith and hope and love, to relatives and friends long gone before them. We, their children's children, are working now for that glorious crown, which our forefathers have long ago received for fidelity to the one true Church.

PRAYER

Far more numerous than those who experience real difficulty in being able to pray at all, are those who find it difficult to pray without being distracted. Being distracted means the turning of our mind, when we are praying, from prayer to other things, not connected with it. There is a difference between distraction and a deliberate interruption of prayer made for some reasonable cause. A person whom I am talking does not ordinarily take offense if I am obliged to interrupt my conversation, and, with an apology, attend to some matter which suddenly intervenes. Neither must I fear that God will be displeased if, while speaking to Him, some pressing act of duty or charity claims my attention. The law which demands that I shall let my mind and my heart to God does not stipulate any length of time during which this praying must be consecutively continued, and where there is no law to check my liberty, there can be no sin.

ARE DISTRACTIONS SINFUL?

When, then, am I guilty of sin, in consequence of being distracted in my prayers? Only, we are taught, when I notice that my mind is not on my prayers, and, after noticing this wandering of thought, I freely indulge in allowing the interference, or, at the time of prayer, knowingly do what is certain to cause my mind to be distracted. Such a sin, considered by theologians as being ordinarily only slight, would of course become more serious were the subject of my distraction in itself sinful; if, for example, while purporting to pray, I indulge my eyes, or engage my thoughts in the contemplation of something that is a violation of the virtue of purity. There is consolation for all of us in the reflection that the Saints themselves were frequently annoyed by the same difficulty. If we resemble the Saints in this respect, however, we should further imitate them in adopting the same measures which they found successful: persevering earnestly in striving to overcome distractions, and not giving up our prayers, much as our enemy may endeavor to have us. Our Blessed Lord Himself has left us an example in this regard: the gospel tells us that "being in agony, He prayed the longer."

TO WHOM MAY WE PRAY? While we can pray God alone as the principal author and dispenser of all good things, so much so that it would be idolatry to pray in the same sense to any of lesser creature, nevertheless, as our patrons, and as our intercessors before the Most High we can and should call upon the angels and the saints. No precept imposes this intercession upon us, yet who could be so indifferent to the matter of his own salvation as to neglect, for instance, to invoke the Queen of all Saints, the Blessed Mother of God? The Church has never discouraged the practice of having recourse in prayer to the souls in purgatory, who, while they are temporarily detained in punishment, are nevertheless in the state of grace, and enjoying the friendship of God, can intercede for us. Nor is there sought to prevent our turning for help to those baptized infants who have been called from this life while in a state of innocence. Parents who mourn the loss of such little ones are to be consoled in the reflection that, instead of praying for them, they may pray to them, since no stain of guilt has separated them from the company of the elect.

AND FOR WHOM? It is not only our privilege, but our duty as well, to pray for all

those who can be helped by prayer, and whom, by the precept of charity, we are called upon to cherish. First of all, of course, this obligation and privilege respects ourselves, toward whom our charity is first to be evidenced. Our neighbor, sinful though he be, and inimical to us, should have a share in our prayers; as we have seen in treating of the virtue of charity, it would be wrong for us to positively exclude anyone from the benefits of our prayers. This charity impels us to pray for the faithful departed in general, and for those in particular in purgatory who may be joined to us by peculiar ties; piety and gratitude towards our parents, ought, it would seem, to merit for them every possible spiritual help toward reaching heaven, and move us to apply our prayers to them. If they be already in possession of eternal bliss, our prayers will still not be wasted.

PRAYERS OF PETITION One form of prayer, which our Blessed Redeemer urges us to offer, and, indeed, chides us for not offering more frequently, is that in which we beg those favors, both spiritual and material, of which we stand in need.

Since we are incapable of knowing what would, or would not be for our own benefit, however, it behooves us always to ask our fathers on high for that which they are pleased to give. Who always has our best interests at heart. Experience itself teaches us that we often desire things which, as later developments prove, would be harmful, rather than an advantage to us. Consequently our petitions, however pressing they may seem to be, should be offered with the prayer of Christ to His Heavenly Father: "Not my will, but Thine, O Lord, be done!" Incidentally, it would be sinful for us to petition God for anything morally wrong, such as success in committing crime, etc. To do this would be equivalent to making God help in, or the author of something evil, and would be a grave irreverence to His infinite sanctity.

INFALLIBLE EFFICACY We have His own assurance that if one prays in the name of Jesus, his prayer is bound to have an infallible effect. "Whatever you shall ask the Father in My Name, that I will do," are Our Lord's specific words. To pray in the name of Jesus means to pray in union with Jesus, and that our prayers are in this union, four conditions are required. We must have in view in our prayer, what Christ Himself had in view, namely, our eternal salvation. We must have faith in Christ's merits, putting aside all diffidence, and hesitation, and we must persevere in our prayer. It is evident, moreover, that he prays in greatest union with Christ who is in the state of grace, not as though God's favors are not at the disposal of sinners, but because the friendship with God which exists in consequence of freedom from sin contributes greatly to increasing the efficacy of prayer.—Catholic Transcript.

MOTHERHOOD A modern writer states that it is no exaggeration to say that the good mothers of this generation are building the homes of the next generation, and the bad mothers are building the prisons.

These words sum up neatly the ultimate results of home training as directed by the mother. Exceptions on both sides of the rule but prove its general truth. Outside of religion itself, there is no other influence in the world so holy, so strong and so effective as that of a good mother. The father may claim headship in the household, but the mother is the heart of the family. The family unit measures every pulsation from that heart, and is strengthened or weakened according to the vigor of the heart. Each member of that small group feels the responsive throbs of every heart beat. The will of the father may be executed through fear; love alone is the response to the mother's desires.

Nature has so ordained things that the young of practically all living species cling to the mother during the period of weakness. Man, endowed with rational powers, attributes to the mother not only his physical being, but also all those latent influences for good that arise in his heart when confronted by temptation. As the soldier boy leaves for the field of danger, the mother's parting admonition, "My son, remember your mother," exerts more power for good than all the laws and regulations of the State. The law appeals to him as a citizen; the mother speaks to him with the command of love as to a part of her very self.

This influence of the mother tends every day in the privacy of the home to mould the character of our future men and women. As a woman she is not faultless: as a mother she represents to her children the very apex of perfection. Her duty then is to live up to the high standard of this ideal model, and to treat her children with tenderness, firmness, and a becoming womanly dignity. Let her remember that her every word and action are so many stones in the structure of filial worship which she is erecting in the heart of these children. Let there be no stones marred by flaw or defect. Even as now she holds in her arms the offspring of her love, so in after years will the stalwart arm of son or the tender embrace of daughter encircle her shrinking form, and pillow her

ACUTE NERVOUS EXHAUSTION

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



MR. JAS. S. DELGATY. R.R. No. 4, Gilbert Plains, Man. "In the year 1910, I had Nervous Prostration in its worst form; 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-lives'. 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. I 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-lives' in the house". JAS. S. DELGATY. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid on receipt of price by Fruit-a-lives Limited, Ottawa.

grayed and bending head upon a heart that pulses with love for her alone. This is the day of the mother. All honor and glory be hers. The unfortunate creature who has willfully deprived herself of the glory of motherhood may now hang her miserable head in abject shame. God has not blessed all married persons with these proofs of His love; but they who have voluntarily refused this evidence of divine favor now stand forth as objects of scorn before God and man.—St. Paul Bulletin.

THE CATHOLIC HIERARCHY

URGES LOYALTY TO COUNTRY DIGNIFIED PATRIOTIC EXPRESSIONS From Truth

"Down through the course of the ages the Catholic Church has ever insisted on three things: on the fidelity to God, loyalty to country, charity to all."—Bishop Hartley. We of the last born nation who came into the conflict without hatred are able to put our treasures and blood forward for the cause of liberty and declare that it is not for gold, treasure or land, but for truth, mercy, love, and that men on this earth may be free."—Archbishop Hanna. "We have been exerting our every effort and will continue to do so to persuade all Americans that they can do the greatest good to themselves and their country by a cheerful and generous performance of their duty as it is pointed out to them by lawfully constituted authorities."—Cardinal Gibbons.

"Our young men are about to risk all that man naturally holds most precious in vindicating our rights and the rights of humanity. Life and loved ones are dear to them, but at the call of duty all fond ties are severed; the fire of loyalty and patriotism glows in their breasts and another every other less noble flame. They have seen their country's need and they have offered in its defense their lives, their goods, and their sacred honor."—Bishop Schuler. "We must support the government in all possible respects. I will ask every priest under forty to volunteer as chaplain."—Archbishop Prendergast.

"Akin to religion, a very vital part of religion, is patriotism—love of country, obedience to its commands, warm interest in its welfare. The powers of the government of a nation are, as Holy Writ teaches, from God Himself, and to obey His ordinances is to obey God Himself. The hour has come for the Christian people of America to give evidence of the divine faith that is within them by giving evidence of the patriotism that is theirs."—Archbishop Ireland. "The government needs and expects your support at this time, and you should give it willingly and gladly. The young men of the country, by the thousands, are going into service to defend our cause with their very lives, if necessary, and the least those of us who do not go can do is to support them by liberal subscriptions of our money."—Bishop Glass.

"The hour is fraught with grave possibilities, the die is cast, the fate of the country rests upon the loyalty of its citizens."—Bishop Milan. "The times are extraordinary and call for extraordinary methods. Our soldiers and sailors will need every-

WAR GARDENS

The war garden is a necessity today. The idea should be encouraged. Both adults and children should seriously reflect whether it is not better to raise vegetables for home consumption and conserve those articles of food that can be transported overseas for the soldiers than to adopt the policy of ease that in these times means ultimate hardship and suffering on both sides of the Atlantic. In the olden days the family garden was a commonplace. The produce saved the family resources. Later there was a tendency to go to market daily and purchase what was needed. The stringency of war has sobered the world. The rejected ideas of yesterday are to day held in honor. And the war garden has come into its own again.

Not only is it of advantage to the family resources that such gardens be planted, but it is of immense value to the Government and to our soldiers. It is clear that with the ranks of working men largely thinned by the call of the young men of the country to arms, there must be a decrease of cultivation of the soil with a corresponding decrease in supply. On the whole, however, the harassing situation faces us of a greater demand for food stuffs to supply not only those at home, but the greater expeditionary forces abroad. Added to this is the necessity of supplying food in immense quantities for the Allies whose armies look to America for sustenance.

Hence, the utter need of all doing their bit in the way of home planting is evident. These perishable goods will be consumed here, and those that were ordinarily consumed at home in peace times will be released to Europe.

But there is a further consideration. The high cost of living may be cut down by home gardening. The fewer producers, the higher the prices. When all plant there will be a sufficiency with no demands that cannot be met by an adequate supply. This will naturally have the effect of depressing the high scale of family expenditures that have of recent years become a burden. This movement has decided advantages. It calls for but little labor. In its effects, however, it is most significant, not only for the family, but for the soldier and for the nation.—The Pilot.

CRITICIZING OTHERS It is a great pity that we are all so ready to criticize. We are always on the alert to discover the faults and failings of others and to pass judg-

ment. A man's reputation stands as long as he does what is right, but once a shadow falls across it, all his former good deeds are obscured by its darkness. We are continually railing against the faults of others, and yet we do the same things ourselves and expect them to go unnoticed. Why not place a charitable interpretation upon them and make it a rule to excuse as much as we can?—The Tablet. High birth is a poor dish on the table.

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THE MERCHANTS BANK OF CANADA Statement of Liabilities and Assets at 30th April, 1918. LIABILITIES 1. To the Shareholders Capital Stock paid in... \$ 7,000,000.00 Rest or Reserve Fund... 7,000,000.00 Dividends declared and unpaid... 175,900.00 Balance of Profits as per Profit and Loss Account submitted herewith... 437,973.92 \$14,613,873.92 2. To the Public Notes of the Bank in Circulation... 12,327,168.00 Deposits not bearing interest... 31,833,747.83 Deposits bearing interest (including interest accrued to date of statement)... 75,910,985.45 Balances due to Banks and banking correspondents in the United Kingdom and foreign countries... 1,101,970.70 Bills payable... 588,851.20 Acceptances under letters of credit... 588,851.20 Liabilities not included in the foregoing... \$140,937,544.97 ASSETS Current Coin... \$ 4,800,001.56 Deposit in the Central Gold Reserve... 6,000,000.00 Dominion Notes... 5,012,092.50 Notes of other Banks... 808,070.00 Cheques on other Banks... 5,311,786.12 Balances due by other Banks in Canada... 4,704.37 Balances due by Banks and banking correspondents elsewhere than in Canada and the United Kingdom... 82,580.33 1,357,843.03 Dominion and Provincial Government securities, not exceeding market value Railway and other Bonds, Debentures and Stocks, not exceeding market value Canadian Municipal securities, and British, Foreign and Colonial public securities other than Canadian... 14,589,085.54 Call Loans in Canada on Bonds, Debentures and Stocks... 5,223,033.88 Call Loans elsewhere than in Canada... 3,805,648.03 \$57,057,481.02 Current Loans and Discounts in Canada (less Rebate of Interest)... 70,194,016.15 Interest... 300,987.20 Liabilities of customers under letters of credit as per contra... 588,851.20 Real Estate other than bank premises... 312,028.11 Overdue debts, estimated loss provided for... 272,226.00 Bank Premises, at not more than cost, less amounts written off... 4,836,438.98 Deposit with the Minister for the purposes of the Circulation Fund... 253,000.00 Other Assets not included in the foregoing... 310,015.02 \$140,937,544.97 K. W. BLACKWELL, Vice-President. E. F. HEBDRN, Managing Director. D. C. MACAROW, General Manager. Report of the Auditors to the Shareholders of The Merchants Bank of Canada In accordance with the provisions of sub-Sections 19 and 20 of Section 56 of the Bank Act, we report to the Shareholders as follows: We have examined the above Balance Sheet with the Books of Account and other records at the Chief Office of the Bank and with the signed returns from the Branches and Agencies and have checked the cash and verified the securities of the Bank at the Chief Office against the entries in regard thereto in the books of the Bank at 30th April, 1918, and at different times during the year and found them to agree with such entries. We also attended as some of the Branches during the year and checked the cash and verified the securities held at the dates of our attendances and found them to agree with the entries in regard thereto in the books of the Bank. We have obtained all the information and explanations we have required. In our opinion the transactions of the Bank which have come under our notice have been within the powers of the Bank, and the above balance sheet is properly drawn up and exhibits a true and correct view of the state of the Bank's affairs, according to the best of our information and the explanations given to us, and as shown by the books of the Bank. VIVIAN HARGREAVES, Auditors. GORDON TANSLEY, Auditors. (of the firm of Deloitte, Plender, Griffiths & Co.) MONTREAL, 23rd May, 1918.

CHATS WITH YOUNG MEN

MASTERY
If thou wouldst be a master, learn the way: Little thou knowest of that sacred joy...

WONDERFUL PERSEVERANCE OF ITALY'S ONE-LEGGED HERO

Tottering up to the breastworks on his one leg, Enrico Toti hurled his bayonet pointed crutch at a fleeing Austrian...

one complained of hardships or dangers. "Look at me," he would shout. "Don't think I am not just as wet and just as cold as you are, because there isn't as much of me left! But you never heard me complain, did you? You may be sure you didn't. Well, don't let me hear it from you, then."

In spite of his lost leg he proved a better soldier than many a two-legged man in his company. He was a first class sharpshooter, and could dig himself in with his entrenching tool as well as the best of them.

Then Toti dropped headlong into the ditch, and as he dropped a shell burst near by. A comrade ran to him and found him not quite dead.

Despite the fact that he was a cripple, Toti, by his persistence, managed to get to the front, and soon his uplifting influence made him practically indispensable in the army.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JUNE 18.—ST. MARCUS AND MARCELLIANUS, MARTYRS

Marcus and Marcellianus were twin brothers of an illustrious family in Rome, who had been converted to the Faith in their youth and were honorably married.

But he found no boat going in the desired direction, and after a few weeks of waiting hit upon the idea of enlisting in the navy on the chance that he might get service on a warship going to South America.

JUNE 19.—ST. JULIANA FALCONIERI
Juliana Falconieri was born in answer to prayer, A. D. 1270. Her father built the splendid church of the Annunziata in Florence, while her uncle, Blessed Alexius, became one of the founders of the Servite Order.

Finally, the War came and Toti at once tried to enlist in the bicycle battalion. The authorities kindly rejected him, although for a long time he haunted recruiting stations and even the anterooms of Cabinet officers.

Jesus Himself, as a beautiful child, crowned her with a garland of flowers. She wasted away through a disease of the stomach, which prevented her taking food. She bore silent agony with constant cheerfulness, grieving only for the privation of Holy Communion.

JUNE 20.—ST. SILVERIUS, POPE AND MARTYR

Silverius was son of Pope Hermias, who had been married before he entered the ministry. Upon the death of St. Agapeta, after a vacancy of forty-seven days, Silverius, then subdeacon, was chosen Pope, ordained on the 8th of June, 586.

Theodora, the empress of Justinian, resolved to promote the sect of the Acephali. She endeavored to win Silverius over to her interest, and wrote him ordering that he should acknowledge Anathimus lawfully bishop, or repair in person to Constantinople and reexamine his cause on the spot.

Then Toti dropped headlong into the ditch, and as he dropped a shell burst near by. A comrade ran to him and found him not quite dead.

The reformation of society must begin with the reformation of the home. The unit of society is the family, and as the family, so the State. There is no balm in Gilead that can heal the wounds from which humanity is suffering today.

JUNE 21.—ST. ALOYSIUS GONZAGA

St. Aloysius, the eldest son of Ferdinand Gonzaga, Marquis of Castiglione, was born on the 9th of March, 1568. The first words he pronounced were the holy names of Jesus and Mary.

Finally, the War came and Toti at once tried to enlist in the bicycle battalion. The authorities kindly rejected him, although for a long time he haunted recruiting stations and even the anterooms of Cabinet officers.

Christi, being rather more than twenty-three years of age.

JUNE 22.—ST. PAULINUS OF NOLA

Paulinus was of a family which boasted of a long line of senators, prefects, and consuls. He was educated with great care, and his genius and eloquence, in prose and verse, were the admiration of St. Jerome and St. Augustine.

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CHRIST IN HOME AND SOCIETY

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CATHOLIC CHARITY

The principles of Christ are still faithfully evidenced in the deeds of His children. In every community there is the quiet show of charity. Orphanages, hospitals, homes for the aged and every sort of house of succor dot the broad earth.

WE SHOULD PERSEVERE

Says Archbishop Fenelon: If so be that we stumble, if so be ever that we fall, let us think only about picking ourselves up and pursuing our way. All our faults may be useful to us, provided that in taking from us our abominable self-confidence they do not take away our humble and salutary confidence in God.

is directed, should be recited with the family by the pastor or some other priest who has previously blessed the picture or statue. Yet even here the Ordinary may decide whether it will not suffice for a lay person to recite the action before an image previously blessed.

UNDER SHELL FIRE

VENERABLE NUN TEACHES VILLAGE SCHOOL ONLY A MILE FROM THE GERMAN FRONT

The big guns are still booming in Alsace, and the little village of Thann lies just about a mile from the German front. But although Thann is under the fire of the guns all day, it still goes on its way with a cheerful resignation.

But of all this unmoved and unperturbed population, the most resigned and unquailing is the venerable nun who still teaches the village school. Recently she told a correspondent of the old days, when they sang the "Marseillaise" behind bolted windows and locked doors.

A BROAD MINDED PREACHER

A Protestant minister, Bready, gave a stirring address recently in Pontiac, Mich., in which he openly and most forcibly declared that every one who supports the movement in Michigan to overthrow the parish school, is a traitor to his country and an aid to the forces that are fighting against our boys overseas.

By the referendum amendment, that was adopted in the State recently, a band of dark lantern men are gathering subscriptions for the purpose of having the voters of Michigan pass on an amendment to the State constitution, calling for every child between the age of five and sixteen to attend the public schools.

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The way the Order has taken hold of this welfare work and carried it on to the present is only what they hear on the street corner. But the Knights of Columbus work failed? I think not. It is up to you, therefore, I will not interfere unless I see something absolutely wrong. . . . I hear things you do not hear. They are very complimentary. And the criticisms—they are mostly childish and spring in great numbers from people who know only what they hear on the street corner.

CRITICISM OF THE K. OF C.

"Criticism you are going to get frequently, and it will be from the Bishops and priests of this country. But the Knights of Columbus work failed? I think not. It is up to you, therefore, I will not interfere unless I see something absolutely wrong. . . . I hear things you do not hear. They are very complimentary. And the criticisms—they are mostly childish and spring in great numbers from people who know only what they hear on the street corner.

THEY CRITICISE YOUR WORK

"They criticise your work in this country and the same tendency is shown to criticise your work abroad. Some people ask: what have the Knights of Columbus done in France and Italy? You are a young organization, and there is much work. I am glad to hear you criticise yourself. . . . Go on and criticise yourself but do not let too seriously on some soldier who is writing from France. You will never have covered all the territory. It will not be physically possible. The Y. M. C. A. are learning that now.

THEY CRITICISE YOUR WORK

"There is word of the Red Cross and the Y. M. C. A. sending back men all the time, and this is a family affair. . . . all the difficulties you are having, the Y. M. C. A. are having, but do not let too seriously on some soldier who is writing from France. You will never have covered all the territory. It will not be physically possible. The Y. M. C. A. are learning that now.

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course, could not be accomplished without pronounced progress in permanent farming in areas served by the C. N. R., in Manitoba, Saskatchewan and Alberta. It is significant that the prairie provinces are becoming exporters of dairy products, whereas in recent years they were importers on a considerable scale.

During 1917, 11,863 cars of livestock were handled over the lines of the Canadian Northern Railway System as compared with 7,245 during 1917. This is an increase of 4,118 cars or 57%.

Of cattle in 1917, there were handled 5,221 cars as compared with 2,900 in 1916. Of hogs 2,274 cars, as compared with 1,768 in 1916. Of sheep 264 cars in 1917 as against 78 in 1916; and mixed stock 3,407 in 1917 as compared with 2,501 in 1916. The percentage of increase in cattle was 87%; of sheep 248%; hogs 29%; and mixed 36%.

The butter shipped amounted to 8,146,000 pounds as compared with 8,292,000 pounds in 1916, an increase of 1,290,000 pounds. The cheese shipped totalled 1,073,000 pounds as compared with 780,000 in 1916, an increase of 292,000.

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Not until we come to a full realization of God's fatherhood and to a full sense of our oneness can we know the best there is in this life. And when we do come to these we need no longer wonder as to whether or not we are to dwell in His house, for we are already there.

TEACHERS WANTED

TWO TEACHERS WANTED WITH FIRST and second class certificates for S. S. No. 5, Crayke. Must be able to teach French and English. Salary \$600 and \$450. Duties to commence in September. Apply at once to Jerry Foy, Box 2, Treas. Crayke, Ont. 2070-3.

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WANTED IMMEDIATELY, AN EXPERIENCED housekeeper for a priest in a small town in the West. A few good references. Apply to Rev. Father Killen, parish priest of Belleville, a relative of the family.—Perth Examiner, June 7.

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On July 2nd there will be held at Rome the annual preparatory Congress to inquire into the virtues of the Venerable Brother Benedictus of the Brothers of the Christian Schools with a view to their reformation. The Superior General of the Order has sent out a circular letter to all the houses of the Institute throughout the world asking for special prayers and Masses for the success of the cause. Venerable Brother Benedictus died in the order of St. Basil, August 18, 1874 at Saugues, France, where he was Director of the Christian Brothers' School. Many extraordinary favors have been attributed to his intercession. 2070-12

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DIED

WELSH.—At Westminster, Ont., on Friday, May 18th, Ellen Carmilla Welsh, aged seven years. May her soul rest in peace.

KEARNS.—In Barrie, May 17, 1918, Peter Kearns, in his seventy-eighth year, native of Arklow, County Wicklow, Ireland. May his soul rest in peace.

A little earning is a dangerous thing to marry on. Not until we come to a full realization of God's fatherhood and to a full sense of our oneness can we know the best there is in this life. And when we do come to these we need no longer wonder as to whether or not we are to dwell in His house, for we are already there.

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