

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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THE SEA

What a part the sea has played in the great drama of world development! The Hebrews, from whose history and literature we have derived so much instruction and spiritual stimulus, were not a maritime people, and for the most part they regarded the watery waste with dread. While their Psalmists often rise to heights of awe and admiration in contemplation of its grandeur as an instrument of power and wisdom, it is usually viewed as the foe of human peace. One writer compares the wicked man's course to the troubled sea "whose waters cannot rest, but cast up mire and dirt." The great and mystical St. John, who gave his persecuted people the Apocalypse to cheer their fainting hearts, seemed to take it for an emblem of change, separation and tempest; for in the vision of the New Jerusalem he left it out of the picture—"And there was no more sea."

The Phoenicians, those hardy dwellers on the coast, struck out in their frail vessels on the Mediterranean, founded Carthage and Cadiz, reaching even the shores of Britain. The exploits of the Greeks have made a tradition which has taken firm hold of the intellectual life wherever it is active and progressive. That so small a peninsula, jutting out into the Middle Sea, should have bred such a race of navigators, we can understand when we trace its varied coastline. The arts of Egypt, the wares of Tyre, the products of India and Africa easily reached the isles and ports of Hellas, just as in later ages the Baltic facilitated marine enterprise. Those two great voyages, "The Mountain and the Sea," awoke in the Scandinavian genius more rugged forces than they had wrought in the great poets and dramatists of classic times and lands. Our own adventurous sailors inherit both gifts in their measure; they have proved themselves as daring as Norsemen and as commercially efficient as the traders who swept the Aegean and both Mediterranean shores.

We know how "the fair humanities of old religion" came to birth in the Iliad and Odyssey of Homer, and what deathless strains of awe and hope found utterance in the works of Aeschylus and Sophocles—with the latter choir of singers and lovers of wisdom who helped so mightily to make "the glory that was Greece." Dante and his medieval contemporaries spoke their resonant word of power, and it touched the souls of Milton and other British bards to fine issues; but Wordsworth and Keats, Byron and Shelley, drew their chief inspiration from the older sources. In their pages the classic figures take on a higher and purer significance. Those bright presences of wind and wave, with their haunting shadows of evil import, appeal symbolically to that brooding sense of mystery which triumphs over our rampant materialism. Yet not our British breed alone; Celt and Teuton, Slav and Oriental, have helped to give more vitality to the world consciousness.

Science has dispelled many dark superstitions which grew out of the more terrible phenomena encountered by mariners. The old Sagas, those wild and weird imaginings of the Norse mind, reveal in mythical histories of chieftains who loved and fought, wondered and died; when there was little reading or writing, when steam only rose from the cooking-pot, and rovers fought hand to hand, not with mines and torpedoes. The Volsunga reeks with animal lust; but the passion of Sigurd and Brunhilde, surviving hostile arts and only thwarted by fate, strikes the key-note of all brave efforts—for the world is ever the battle-ground of contrary forces, and heroes are called for today as they were in Iceland and Norway ages ago.

Modern fiction, availing itself of the new knowledge concerning winds and tides, currents and icefields, deep-sea soundings and wireless telegraphy, enhances the glamor of the sailor's life. Mr. Bullen and Mr. Conrad have enchanted countless readers with their tales of adventure. The youthful fancy goes out with unabated ardour to strange lands and

seas under such guidance. Will the time ever come when the surge of the unresting waves will lose its allurements? It arouses primitive instincts, stirs buried memories, projects visions which respond gladly to the call of Nature. Eternity and infinity are hinted to the yearning, striving soul by the blue sky above and the far horizon that melts and vanishes as thought pursues its pathless way. The unsubdued and forever inviolate ocean kingdom still abides our question, still provokes our quenchless desire to fathom its relation to the timeless and unseen realm.

The true singers of the later time have bowed before the might and charm of the sea. Verses eho and re-echo with praise, some clamorous and others soft as summer air, or of mastery in naval craft and commercial achievement in all latitudes. Though facing possible disaster by day and night, our heroes of the sea have few craven fears. They are braced up by ageless traditions of courageous endurance, and often by a simple faith that rests upon intuitions of a Power that controls even the raging winds and waves.

Nor is it in the least likely that the sea will cease to fascinate the minds and hearts of the later born of our race. Our lot has been providentially cast near it. We have been, so to speak, moulded by its influences. Skye currents and tossing billows echo themselves in our blood. Our nerves respond to its quick changes of motion. Our imaginations are inflamed and thrilled by the sights and sounds which raise or depress our spirits, according as our shipmen out-ride the storms which vex our coasts or perish on the cruel rocks that help to defend us against invasion.

Some of our great thinkers behold in the sea a symbol of the illimitable reach of the human mind and the unstable hunger of spiritual desire. Power and restraint, liberty and law, greatness and insignificance—these seeming contraries are the very stuff of our calling. Also "the unplumbed, salt, estranging sea" enlists us from one another; our souls exist in a mystery, infinity wrapping us round. They who go down to the sea in ships feel this more keenly than those who stay at home in ease. These our heroes of the quarter deck and the trading fleets that glide and fro like the shuttles in a mighty loom, weaving ever more closely the strands that bind nations together in a web of mutual dependence, have faith in the working of Nature's constant laws. They need no prophet to tell them what the voices of the deep proclaim.

BELGIANS FOIL ENEMY PLAN

The repulse of the enemy by the Belgians, briefly reported at the time, has since been warmly acknowledged to have been a victory of great importance. Follows Philip Gibbs' graphic account of the action:

Another blow to them was their bloody repulse by the Belgians on April 17. They had pressed the attack in force. Besides three regiments of the 1st Landwehr Division usually holding this sector, between the Ypres-Staden railway and Kippe, they brought up from Dixmude—a poor Dixmude into whose flaming ruins I went when it was first bombarded in October, 1914—two regiments of the 6th Bavarian Division, and from the coast the 5th Matrosen Regiment of the 2d Naval Division, with a regiment of the 58th Saxons. It was a heavy force, and they hoped to surprise and annihilate the Belgian resistance by their weight and quickness of attack.

The Belgians were waiting for them, standing in those swampy fields which they have held against the enemy for three and a half years, always shelled, always paying daily a toll of life and limb, not getting much glory or recognition because of the great battles elsewhere, but patient and enduring as when I knew them on the Yser in the first dreadful winter of the War, and their little regular army fought to a finish.

Even before the battle the German marines, Saxon troops, and Landwehr suffered misery and lost many men. They lay out in the flat, wet fields two nights previously and were very cold, and scared by the Belgian gunfire which burst among them. They had no great artillery behind them, and the Saxons and German sailors now prisoners of the Belgians curse bitterly because they were expected

to get through easily in spite of this.

The enemy's intention was to take Bixchoote and advance across the Yser Canal, driving south to Poperinghe. What they did by their massed attacks was to penetrate to a point near Hoekeke, southeast of Merckem, the main weight of their pressure being directed along the Bixchoote road. The Belgians delivered a quick counterattack, with wonderful enthusiasm among officers and men. They had perfect knowledge of the country, and used this fully by striking up from a place called Luylhem in such a way that the enemy was driven toward the swamp, where any who went in sank up to his neck in the ice cool water.

PRISONERS QUAIL AT CRY OF WOMEN

The Germans were cut off from their own lines and trapped. Seven hundred of them surrendered, men of all the regiments I have mentioned, and they seemed to think themselves lucky at getting off so cheaply, though they quailed when they were brought back through the towns behind the lines and the Belgian women, remembering many things, raised a cry as their mass passed. It was not a pleasant sound. I heard it once in France when a German officer passed through with an escort. It was a cry which made my blood run cold. But there is gladness among the Belgian troops, for they had long waited for their chance of striking, and made good.

WINNIPEG HONORS O'KELLY, V. C.

The Northwest Review

Someone has said: "If there be one thing upon this earth which mankind loves and admires better than another, it is a brave man—it is a man who dares look the devil in the face and tell him he is a devil;" and the truth of the saying was exemplified in Winnipeg the other day when Capt. Chris O'Kelly, V. C., returned home wearing his most recent decoration. As soon as he stepped off the train he was greeted by admiring thousands, and when opportunity offered on Sunday evening last the auditorium in Columbus Hall was altogether too small to accommodate those who wanted to do him honor. The heart of Winnipeg was moved by the daring of his achievement, and representatives of Church and State vied with each other in paying tribute to his worth.

They took their hats off to the man "who dared look the devil in the face and tell him he is a devil." The function, though flattering, was not enjoyed by the youthful hero. His innate modesty urged an ordered retreat. It was his sense of duty alone that held him at his post and nerved him to undergo the ordeal. What he said himself before repairing to the assembly hall: "I would rather go over the top any time than face the admiring gaze of my Winnipeg friends," epitomized his feelings at the time. His unaffected simplicity and distaste for publicity bespoke the man of deeds; his clear defiant eye and set determined jaw, a courage that knew no flinching, Chris O'Kelly, V. C., quite at home in the trenches, shrank from public honors; but he felt that it was a public duty to affirm in all sincerity: "What I have done is but a trifle of what our Canadian boys in France have done, and are doing."

POINTED PARAGRAPHS FROM THE SPEECHES

ARCHBISHOP SINNOTT having read the official statement of how Captain O'Kelly won the Victoria Cross declared it was a story which would never die or grow dim in the memory of those who are moved by heroic deeds of valor.

The Archbishop repeated what he had said in many public addresses of late, that he stood in awe and admiration before the young men who so nobly responded to the call of duty and offered themselves even to the supreme sacrifice in the cause of patriotism. One of the most hopeful signs of the age was the spirit of these young men, that spirit which found its truest exemplification in the young man they were honoring that evening. Addressing Captain O'Kelly, he assured him that the Catholic Church and the City of Winnipeg were proud to welcome him home.

Amidst loud applause the Archbishop declared that in the hour of danger the State had the absolute right to demand of every citizen the best service it was in his power to give.

His Grace concluded by charging Captain O'Kelly to take back to France the assurance that Canadians at home would unreservedly stand by the Canadians at the front until the end, until the gigantic task for which they had entered the War has been accomplished.

The Archbishop resumed his seat amidst the tremendous enthusiasm of the crowd which evidently appreciated the sincerity and warmth of his admirably delivered address.

CAPTAIN O'KELLY replying to an address from the Catholic Club said:

"I thank you. But what I have done is but a trifle of what our Canadian boys in France have done and are still doing. The spirit of the boys is something the Hun can never beat. Words of mine can never express my admiration for the boys whom I met over there and who have gone out in the defence of their country to make the supreme sacrifice if necessary. This is the first speech I ever made. I feel like a new sentry on duty at the front for the first time."

MAJOR-GENERAL JOHN HUGHES representing the military organization of M. D. 10, said: "I am proud, as a soldier, to welcome home a soldier who has so gallantly acquitted himself. I do not wonder that he won the V. C. I had Captain O'Kelly under my command at Camp Hughes in 1916, and I sized him up as a young man who had all the most valued soldierly qualities. My 'confidential' on Capt. O'Kelly was as good as that on any other officer at Camp Hughes that year. On behalf of the staff of M. D. 10 and the troops of M. D. 10, I am pleased, Captain O'Kelly, that you are receiving this well deserved reception. I congratulate you upon the honor you have won—an honor which you won for your father, mother and sisters, on the city of Winnipeg, and not only for the troops of M. D. 10 but for all the troops that have gone from Canada."

CHIEF JUSTICE MATHERS: "Captain O'Kelly has ceased to be private property," said his honor, "and has become one of the most cherished assets of not only the city of Winnipeg but the whole of Canada, and his comrades in France also hold him in the highest esteem. We need such men in France, these days, when France is bleeding at every pore—when our gallant men are fighting with their backs to the wall. We want O'Kellys in France."

THE HON. ED. BROWN representing the province of Manitoba: "The bravery of the boy over there cannot fail to form an inspiration for our people at home. There has never been a time in our history when we have been so proud to be called Canadian. While the outlook today is not so bright as it might be, there is a determination to stand behind our men in the great struggle until victory has been won."

CONTROLLER COCKBURN on behalf of the city of Winnipeg welcomes back this hero citizen. In the face of Captain O'Kelly you see the indication of honor, gallantry and bravery."

R. D. WAUGH: "I spoke to Captain O'Kelly yesterday, and he told me he would rather go through it all again, than face a public reception. I was also talking to a boy who served with Captain O'Kelly's unit, and he said, 'That fellow Kelly is O. K. I want to tell you he is the real stuff. Us boys won't follow him to hell and back again.' And you know many of them did, said Mr. Waugh, amid cheers. They should put the words 'For Liberty' on the other side of that little bronze cross," continued the speaker, "for it would be better that we should die fighting, every man, and woman, rather than live on in suffering and defeat."

LIEUT. COL. MULLINS, an old friend of the O'Kelly family, said that he had known the captain as a little youngster and ever since. "I want to tell you," said the colonel, "there isn't a man who receives the Victoria Cross who hasn't delivered the goods. You have been complimenting the boy on bringing home the V. C. I want to tell you that what helped him to bring it back was a mother's prayers. I know that Mrs. O'Kelly every morning placed her son reverently in the hands of God during the day. And at night she agonized in prayer to the divine care during the hours of darkness and the prayers of that mother of his helped to deliver him back the hero that he is."

THE GUILD IDEA

Theodore Maynard, in the March Catholic World

What were the guilds? How did they arise? How did they decay? Upon our realization of the import of these questions and their answers the whole economic future depends.

Accordingly, though as industrial corporations the guilds set themselves to protect their members against unfair competition, by disabilities upon traders from abroad or even from other parts of England, the Christian abhorrence of usury lay at the core of their being. They regarded not only their rights but their duties.

Against usury the guildmen set their faces like flint. Did an individual member of the fraternity attempt to outdo his fellows by cut prices or by sordid workmanship, by misrepresentation as to his goods, or by any other means? Then punishment swift and drastic descended, as when according to their record the "Pinnars" craft heavily fined one of its members for selling Flemish pins as English. The mysteries had a commercial conscience and, in the words of Professor W. J. Ashley, "the guild legislation kept steadily before itself the ideal of

combining good quality and a price that was fair to the consumer, with a fitting remuneration to the workman."

That the idea of the guilds is not dead in current economic thought, may be seen clearly enough by the eagerness with which one-time Socialists tumble over each other to declare themselves free from the taint of Collectivism!

Of course no one imagines that the ancient guilds could work successfully in the modern world without very vital modifications. They did not die because they had saved their day and were conquered by the industrial revolution which introduced steam machinery. They did not die on beds of disease but were slain in the open air. Had the Faith endured in England and the guilds with it, the crafts would unquestionably have adjusted themselves to new needs, using all that invention has introduced, not for mercenary profit but for human use. Capitalism was not (as the common theory runs) the child of machinery. The Reformation coming into a capitalist society enormously strengthened it, as it would just as certainly have strengthened the guild system had it found itself then in possession of the field. Can the guilds ever return. Well, I think not, until the world again accepts the Faith. Until then men seem likely to be ready for a purely materialistic contentment, and unlikely to show any readiness to sacrifice for the gaining of what is, in the last analysis, a spiritual life. The Creed is the only possible salvation for industrialism. The exhaustion of the acquired velocity of Catholic traditions is increasingly apparent, and we may with safety predict that unless some remedy be found and found quickly society will inevitably harden itself into the capitalistic mould, legalizing what has, up to now, been only customary, and perfecting the Servile State.

AN IRISH MISSION TO AMERICA

BY WILLIAM H. BRADYEN
Special Cable To The Chicago News and The London Free Press

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Dublin, April 23.—Something must be done about Home Rule in Ireland before the end of the War, for there is a Home Rule Act on the statute book, which must come into operation unless it is amended before the War ends, but the Government, if it now fails to carry out its intentions, may postpone the decision till the end of the War can be more clearly foretold.

The decision to send the Lord Mayor of Dublin to America to present to President Wilson an authorized statement of Ireland's position, is evidence of the great importance attached by all Irish Nationalists to American opinion. Comments from England leave Ireland wholly unaffected, but the Irish are deeply anxious not to be misjudged by America.

A FINE TYPE
Lord Mayor O'Neill is an excellent specimen of the Irish public man. He has always been identified with the intellectual side of the Sinn Fein but he is not any sort of revolutionist. This did not prevent his arrest in rebellion week, but he was released from prison on the representation of his son who is an officer in the army. He proved to be an excellent Lord Mayor and was re-elected to the position with the indorsement of every section of Dublin opinion, Unionist as well as Nationalist. The Mansion House, in which he lives, has been freely at the disposal of all citizens, and not least for purposes of war charities. That he, though a Sinn Feiner, gave his boy to the army, is only one example of many which prove the absence of any pro-German feeling among Irishmen of extreme Nationalist views.

Nobody expects that the Home Rule of the Government's policy will change the conscription situation for the better. No form of Home Rule, however extensive, would reconcile the people to conscription imposed from without.

WOULD EXCEED EXPECTATIONS
If an Irish Parliament were in being and the supply of men for the army were left to its determination, it probably would follow the historic example of Grattan's Parliament and exceed expectations in furnishing soldiers for the War, but no other method will procure the needed men.

There is, however, in the way of any Home Rule plan a serious difficulty. The Ulstermen have signed a covenant to resist Home Rule. Conscription hardly affects them, for thousands of them are in England and Belfast on urgent War work, a fact which might give weight to the power to enforce their own covenant. There are some shrewd judges who believe that the Government will be faced with such difficulties in apply-

ing conscription and Home Rule that it may drop both.

'SOLDIERS' PARENTS ORGANIZE

LEAGUE FOR NATIONAL UNITY CALLS MEETING TO FORM A NATION-WIDE BODY

N. Y. Times

The League for National Unity, of which Cardinal Gibbons is the honorary and Theodore N. Vail the active Chairman, has called a meeting of the representatives of organizations in all parts of the United States composed of the fathers, mothers, and other close kin of soldiers and sailors in the United States services. It is pointed out that the "next of kin" organization in Wisconsin, which is known as the Loyalty Legion of Wisconsin, now has more than 100,000 members.

Mr. Vail is being assisted in arranging the conference by W. P. Bloodgood, the head of the Wisconsin Legion. It is the purpose of the National Unity League, "which has been endorsed by President Wilson, to organize the parents and other close relatives of the fighting men of the country into a division of the organization, which, among other things, will co-operate with the "Win the War Congress," which is to be held next fall.

"There are many things," said Ralph M. Easley, a director of the league, yesterday, "which the organized parents, having a living interest in the War, can do in the way of supplementing the work being done by the Government and by civilian agencies, as, for instance, cooperating with them in all matters relating to the welfare and education of our fighting boys both at the front in Europe and in the cantonments at home."

A special reason for organizing the parents is that, in the stress and strain of the forthcoming Congressional campaign, which, as has been seen in Wisconsin recently, is in danger of degenerating into a bitter partisan struggle for the control of the next House and Senate, a million or more fathers and mothers—the latter now being entitled to vote in thirteen States—will be too busy with material to develop into a fighting army for a "Win the War Congress," irrespective of political affiliations. There are no people so vitally interested in preventing the election to Congress of men who will obstruct and paralyze the arm of our Government in its crucial trial as the fathers and mothers of the boys who are offering their lives to their country.

MUST DEFEAT ENEMIES AT HOME
"One of the serious conditions now confronting us is that our sons across the seas, and in the training camps here and abroad, are not satisfactorily instructed as to why we are at war. The foreign born boys, 30,000 of whom do not understand the English language, cannot, it is asserted, be reached by sporadic efforts, and, in any case, these efforts are no match for the cunning of the enemy within our gates, who, with tireless persistency, is promoting an insidious propaganda with pacifist arguments, especially devoted to attacks on England.

Recently a thoroughly American boy, just returned from an aviation camp with his commission as Second Lieutenant, answering the question: "How do the boys feel about the War?" replied: "Why they are against it, of course. Is any one for it? When surprise was expressed at this response and he was asked why he made such a statement, he continued: "We are not stirred up about a conflict between autocracy and democracy, or any other abstract proposition. Besides, we are not keen about pulling the chestnuts out of the fire for England."

Asked where he got this idea, he said: "Well, we have been taught in our school books that England has always used other nations to do her fighting for her." To this he added the regulation arguments put forth by German propagandists.

Furthermore, such a body of patriotic men and women would be a most virile force in the nation to help stamp out the disloyal elements in all communities; for, as the struggle on the Western Front grows in intensity, so will the fomenters of sedition in the United States become more brazen.

"We have seen what German espionage accomplished in Italy and Russia, in France and England, and we know what it is doing in this country in the way of promoting disensions among races, industrial disturbances, and pacifism. We know, too, that we are almost powerless to stop it, because the physical impossibility of less than 1,000 Government agents in the Secret Service to cope with the many thousands of German agents. But 1,000,000 or more determined fathers and mothers could render valuable aid to the Government in this situation. Our boys have shown that they can take care of themselves when fighting the enemy in France; they cannot defend themselves from the traitorous foes who would strike them from the rear at home. That is for the fathers and mothers to do."

CATHOLIC NOTES

The number of Catholics in Zurich, Switzerland, "the city of Zwingli," in 1840 was 4,000. In 1870 it was 8,000; in 1890 there were 16,000 Catholics in Zurich, and at present the Catholic population is 60,000.

The Red Cross Society and the Order of St. John in London has received from Sir John Arnott, a check for \$30,000 the "One Day" contribution of the Irish provinces of Leitner, Munster, and Connaught, collected through the Irish Times.

The regular clergy in Ireland have furnished the army with chaplains as follows: Jesuits, 30; Vincentians, 8, from Dublin; Franciscans, 9; Capuchins, 6; Dominicans, 6; Passionists, 14; Sanguinists, or Order of the Holy Ghost, 35; Oblates, 4; Mariists, 2, and Carmelites, 2.

A statue to the memory of Constantine, the first Christian emperor, has been erected in Algeria. It is placed in what was formerly the city of Circa and which was destroyed by pagan hordes early in the fourth century. In 313 Constantine restored it and it was afterward known by the name of the great defender of the Cross.

"The Mystery of Life," a drama with music, the work of J. F. X. O'Connor of St. Francis Xavier College, will begin an engagement at the Lexington Theatre on Saturday night, May 4. The play, which enlists the services of more than 150 actors, singers, and dancers, has a religious background, and has already been produced successfully.

An ancient See has been restored in Portugal by special bull of the Holy Father. It is that of Lieria, founded by Pope Paul V. in 1541, and suppressed in 1881. It has now been provisionally conferred to the administration of the Archbishop of Lisbon, who will govern it as Apostolic Administrator until the appointment of a Bishop.

Mrs. Priscilla H. Goethals was baptized a Catholic recently by Mgr. O'Keefe, pastor of the Garrison church at West Point, N. Y., and made her first Holy Communion. She is the daughter-in-law of Major-General Goethals, builder of the Panama Canal and present head of the War Board at Washington. Mrs. Goethals was formerly an Episcopalian, and is the first of the family to become a Catholic.

Captain, the Rev. Father Crochene, who was killed whilst visiting a French-Canadian battalion's dressing station, was buried "over there" with full military honors. A Protestant army chaplain tells the Associated Press that the solemn burial service chanted by war-tired French Canadian soldiers was the most impressive and moving incident he ever witnessed at the front.

The board of directors of the Knights of Columbus held its quarterly meeting in New York on April 14. The supreme knight, James A. Flaherty of Philadelphia, announced that the work of the order for the benefit of our soldiers and sailors would require an expenditure of approximately \$25,000,000 up to July 1, 1919. He said that nearly \$6,000,000 was now on hand, and it was believed that \$12,000,000 would be available by June 1 of this year.

The will of the late Mrs. Anna Matthews Webb, of Glendale, Ohio, a convert to Catholicity, and relative by marriage of President and Mrs. Rutherford B. Hayes, bequeathes the notable sum of \$10,000 to the Society of the Propagation of the Faith, Baltimore; also \$5,000 to the Little Sisters of the Assumption, Nursing Sisters of the Poor, New York; \$5,000 to the Home for the Aged, Cincinnati; \$5,000 to the Catholic Missionary Union, and \$1,000 to the Ladies' Literary Institute, of St. Mary of the Springs, near Columbus, Ohio; and \$2,000 to the Ursuline Academy, Brown County.

The London Tablet announces the death of Mr. Ambrose Willis, who was killed in action in Palestine. For some years Mr. Willis was the publisher and manager of The Tablet, but when the War came he felt it his duty to volunteer for the front and went. Mr. Willis was widely known in America, having made many friends here upon the occasion of his visit in 1913, when he addressed the members of the Catholic Federation. Mr. Willis was born in London, in 1885, the son of Thomas Frederick Willis, a convert from the Anglican ministry. He was baptized by the late Cardinal Manning.

Catholic chaplains are mentioned in latest dispatches for distinguished conduct and particular personal bravery. They are Father Noble, Father Evans, S. J., Father Vincent Schullly, C. R. L., and Father Whitefield. Another priest, Father Macfarlane, has given his life in the cause of duty. After serving in France and being badly gassed, he was invalided home and, insisting on going out again, was attached for a time to a hospital ship. It happened to be the Glenert Castle, and he went down with it. He came from the Glasgow Archdiocese, where his loss is deplored.

GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. RADLIER

BOOK II

CHAPTER III.—CONTINUED

"To show you that all is well," said Evelyn, "I will go myself up to the attic."

The Abigail implored her to stop, but Evelyn persisted in her intention, taking with her a light from the chimney place. Joy waited below with her eyes starting from their sockets, but with a tinge of pleasant excitement now that she herself was free from peril. She expected every instant to hear a scream of terror from her young mistress. But, needless to say, none came, and Evelyn descended soberly, reproving the girl for her excitement. She handed her a bunch of herbs, and sent her down to complete her interrupted work upon the soup. She also declared that henceforth she would keep the attic locked.

"Thou needst not," said the girl, with solemnity, "I will go there no more."

And she went on her way, muttering:

"For the Arch-enemy was in the attic, and he said 'Amen.'"

It was many days, in fact, before Evelyn could get out of her hand-maiden's hand the terror thus occasioned, or bring her back to a normal frame of mind. For, as many of her fellow-townspeople had already shown, Joy seemed quite prepared for any visible manifestation of the powers of darkness. Father Harvey was, of course, greatly concerned at the possible ill results to his entertainers of what he called his own carelessness in having omitted to lock the attic door. But both his host and Evelyn strove to reassure him, pointing out that their Abigail was wholly disposed to regard what she had seen as a vision from the other world, and never so much as thought of any other explanation or her terrifying experience. Also, it had the good effect of enabling her young mistress to forbid her further access to the attic.

"Even if the prohibition were required," said the priest, with a humorous twinkle in his eyes, as he recalled the expression of the girl's face when she had first caught sight of him, "still, he added, 'so singular a thing without human nature that there might be a fascination strong enough to bring her back thither—not for herbs this time, but for information.' She might desire another peep at that awesome object which so riveted her gaze."

"Had you not said 'Amen,' Father," laughed Gerald de Lacey, "she might have been tempted to return. But that utterance brought her terror to a climax."

"I could not resist it," said the priest, with the touch of school-boy secrecy that came from under his gravity. "It was for all the world as though she were repeating the psalms at the Tenebrae."

He presently added pensively:

"Though, after I had followed that foolish impulse, I feared much that such a bit of folly might have evil consequences. For there is an irresistible conviction about the sound of the human voice, and spirits are not wont to talk, save the feminine ones. Eh, Mistress Evelyn?"

But Evelyn would not accept the challenge, to which she responded only by a shake of the head.

"Is it not strange," the priest continued, "how, even in moments of grave stress or peril, there is often an inclination to discover the ridiculous? Though I was sorry for her plight too, I laughed when I noted the departure of that poor girl that I was compelled to hold my sides. Only I would fain hope that her discovery of me may not compromise my kind hosts. This was a thought sufficient to sober me and put a stop to my untimely merriment."

Having assured him that he did not apprehend any special danger from his venture into the attic, since she believed the apparition to have been supernatural, Mr. de Lacey presently remarked:

"Humor is most certainly a gift of the gods, Father, and I marvel how you have retained that gift, which I so well remember, during all those years of trials and vicissitudes."

"Paradoxical as it may appear," replied the priest, "there is nothing which does so heighten one's sense of humor as the thought of eternity. With that broad outlook before us, how trivial, how whimsical, and how mirth-provoking seem the happenings of time!"

They fell to talking then of various colonial matters, and especially of Lord Bellomont and the laws which he had made.

"These Coates," declared the priest, "were ever a pestiferous race in Ireland, as I have heard from people of that country. Their chief aim has always been to destroy the Church of God."

"Those laws he has made bear hard upon your Order," observed Mr. de Lacey.

All penal laws that persecute men for conscience's sake bear hard upon our Order," answered Father Harvey. "But our founder has provided it with a pair of broad shoulders to bear such mishaps, when he prayed that we should be persecuted everywhere."

"To human nature," said Evelyn, "it seems an awful prayer."

"Sublime rather," responded Father Harvey, "and it has been fully

answered. It keeps us in training, you see, Mistress Evelyn. Otherwise we Jesuits might become the terrible fellows our enemies represent us to be."

Evelyn could not help regarding the speaker with awe. That fine, strong face, alight with humor, would have borne, she knew, the same calm and cheerful aspect at the stake or on the gallows. The talk between him and her had turned reminiscences upon the times of Governor Dongan.

"Some complaints, I know," said the priest, "have been made against him by the French of Canada for his anxiety to keep the Indians apart from them and so hinder their evangelization. But it is most certain, too, that he had a strong desire to promote missionary work, and sought English-speaking Fathers for that purpose. I have read a letter of his to the Viceroy, Dononville, wherein he declares that the King—"

Here Father Harvey paused to add: "King James, God bless him!" to which Mr. de Lacey and Evelyn answered a fervent "Amen."

"He declared that the King had as much zeal as any prince living to propagate the Christian faith, and that he had asked him to send some Fathers to preach the Gospel to the natives."

"If only that good Governor had stayed with us!" cried Evelyn impatiently.

"Yes," the priest assented, "the designs of God are mysterious, but I opine that it is His will to found His infant Church here, like St. Ignatius founded our Order, on the safe basis of persecution. Dongan also relates in that same letter how careful he had been to preserve the French missionaries from harm, ordering his Indians not to exercise any cruelty or insolence towards them."

"Was it not part of his scheme," inquired Mr. de Lacey, "to bring the Irish in some numbers to New York, both for the good of those colonies and of the Church?"

"In truth it was," replied Father Harvey, "and I would to God he had succeeded therein, for the efforts of the enemy have at the moment prevailed in driving hence all but the merest handful of true believers."

The priest then went on to give Governor Dongan's lively account of the diversity of religions in the colonies under his control, for all of which he had obtained a charter of liberties.

"There were," he wrote, "Calvinism in four languages, Lutheranism in German, Quakers with abundance of preachers, especially women, singing Quakers, ranting Quakers, Sabbatarians, anti-Sabbatarians, Jews—in short some of all sorts of opinion and for the most part of none at all. But, as for the natural-born subjects of the King in this island and other parts of the Government, I find it a hard task to make them pay for their ministers."

"He was a wonderful man, that Irish Catholic Governor," said Mr. de Lacey thoughtfully, "as we who know him best can testify. Had he but been allowed a free hand, what wonders, even in the temporal order, he would have accomplished for these colonies, and with what leaps and bounds would they have progressed! In my opinion there is no other who can stand beside him."

"Not even the 'hurricane Reform Governor,'" as men have entitled Lord Bellomont," smiled the priest. "But in truth you are right, de Lacey. For, though some others have had their qualities, it seems to me that, what His Majesty appointed was for the Dutch, the present Earl of Limerick was for the British."

After a brief pause in which he appeared to be thinking the matter over after his deliberate fashion, he resumed:

"For besides his devotion to true liberty and his respect for the rights of all men, he showed a strong hand to the enemies of the country and strove hard to promote immigration. He oftentimes reminded the Home Government that there were not more than twenty British families in the Colony of New York, though in Long Island and elsewhere both English and Dutch were increasing."

"There has been a most singular blindness in it all," commented Mr. de Lacey, "and intolerance has been the fatal keynote of nearly all the establishments in the New World, except of course Maryland."

"Williams and especially Penn made efforts in the direction of tolerance," conceded the priest, "but, with those exceptions, intolerance has indeed prevailed to the detriment, political as well as religious, of those foundations. To Maryland people of all sorts flock to enroll themselves under the banner of freedom. So would it have been in New York, had the policy of Dongan been continued. And as for the colonies of Massachusetts, Connecticut and New York, the priest held up his hands with a gesture, half-whimsical and half-despairing, "it has been a reign of butchery. They offered huge rewards for the slaughter of savages, who might have been civilized and gained to Jesus Christ."

"There was an accent of deep pain in the speaker's voice, and emotion seemed to impede his utterance as he thus spoke, for, like his brethren of Maryland, and together with the devoted sons of St. Francis, he had labored in season and out of season for the work of evangelizing the red-men."

"And furthermore," he said, "see what they have made Quakers, Anabaptists and other dissenters suffer, and of a surety Catholics, when they can catch one, though the number of those latter is pitifully small. For

them all there has been the scourge, the whipping-post, the pillory, the branding-iron. For us priests perpetual imprisonment or, should we escape from our dungeon, death upon the gallows. The which, in truth, by the grace of Our Lord, we would gladly endure."

His listeners sat in awed silence, for they saw that for the moment he had forgotten them. He presently resumed more lightly:

"Were we Jesuits not as slippery as eels, Mistress Evelyn, they would have had a fine row of us upon the gibbets. Lord Bellomont offered one hundred pieces of eight to the Iroquois who should capture one of us. But, even amongst the pagan or Protestant Indians, the wild sachems begged to be excused, declaring that any 'rudeness' to the missionaries might lead the distant tribes to make war upon them."

He laughed joyfully at the recollection.

"They were rude enough themselves sometimes, those same Iroquois," he continued, "but they could not stomach the politeness which their Brother Corlear, as they named His Excellency, meant to show us in making us dance to the hangman's tune."

"Here in New England, too, it is not religion at all," Father Harvey went on after a pause, "that is practiced by these people. It is Mathemism. In that blasphemous farrago of nonsense, 'The Prevalency of Prayer,' Cotton Mather enunciates all those principles of intolerance and the persecuting fanaticism which has made New England a by-word, and which Bellomont in New York has emulated. At the same time, all innocent enjoyments are condemned, all national liberty abrogated. In what can it end save atheism and despair?"

"The same story everywhere," added Mr. de Lacey, "Leisler in New York and Coode in Maryland, raving like maniacs against Papists, seemed to be haunted by visions in all the four elements. Leisler openly stimulated the pagan Indians against the French, and even congratulated them on the terrible massacre of Lachine, which led in its turn to other tragic occurrences. And as for Coode in Maryland, we know how he has prevailed to make persecution the law in that once free state, and to repeal the good and just laws made by us Catholics by which all were free to worship God as they chose."

"This very Salem," put in Evelyn, "where the Pilgrim Fathers came for sanctuary, had added its share of horrors to the rest."

"Yes, with that madness against witchcraft," assented Father Harvey, "which would almost seem to have been a diabolical hallucination, clouding the mind no less than the moral sense. Those innocent victims—children of God, they called them—paid the price of that folly. Think of fully a score having perished on yonder hill!"

"It is grievous," said Evelyn. "The very air seems full of their sighs and tears."

She shuddered, which the priest observed, and said:

"Oh, Mistress Evelyn, this has been but grim talk for you."

But Evelyn interposed quickly: "You are mistaken, Father, for why should I be so delicate as not to be able to hear of those things which you and many others are ready to endure?"

Seeing that her eyes were full of tears, Father Harvey resolutely changed the subject. That evening their conversation, as they sat over their supper, had been unwontedly prolonged. For not often did Father Harvey discourse thus at length on the few and scattered Catholics throughout the country. He began next to speak of New York and of many of the Dutch families which he had intimately known, and especially the Van Cortlandts. He knew and appreciated old Madam Van Cortlandt, who had been such a kind presence, and to the de Lacey's, and even remembered Polly as a child, a sparkling little brunette, who had run to show him the new pair of skates which she had firmly believed were the gift of good St. Nicholas. It was keen enjoyment to both father and daughter to hear him discourse of all those places and but lately near and familiar, as also to listen to the most pleasant anecdotes which he had to tell.

He gave an amusing account of a ludicrous mistake by which Manhattan was once thrown into consternation, and which might have had serious consequences. There was a certain Indian chief, named Brant, who had for a considerable time spread terror through the colonies. One night when the alarm went forth of "Brant, Brant" (which in Dutch, meant fire), so full were the people's minds of that redoubtable warrior that they made sure it was he who was threatening the town. Practically the whole population fled forth pell-mell from their dwellings, mothers clasping their infants, and cripples hobbling along on crutches. Bald old men, without their wigs, showed shiny patches that were believed by some to be gleaming tomahawks; portly and infirm men, but partially dressed, filled the streets; hats were clapped on top of night caps, and breeches were drawn on inside out. Men, stumbling about in the uncertain light of the lanterns, fell into each other's arms, giving a push here and a haphazard blow there, dodging the shadows of trees which they believed to be lurking fiends, flying from high shrubs which they mistook for tall Indians. Fat men ran with a speed long unknown, outdistancing

his thinner brethren. Blind men blinked, timorous old folk, children whimpered, and all with one voice cried, as they sped towards the Fort, hoping for shelter: "Brant, Brant is upon us!"

Now, all this time the fire which had broken out in the Fort burned steadily. The sight of the smoke and flame increased the panic, for it was presumed that Brant was applying the torch to the town. The men who at the cry of fire should have seized the fire-bucket which hung on the back porch of every dwelling and assisted in controlling the conflagration, were so seared by the imaginary Indian raid that, but for the soldiers of the garrison and the sailors hastily summoned from the warship in the Bay, the Fort itself would have been consumed and the fire have spread through the town.

With such light and pleasant converse did the good priest dispel the gloom of the previous discourse, which he feared had been too painful. It was a distinct loss to both father and daughter when their guest left them to go into Maine on missionary work amongst the tribes. They missed his interesting talk and cheery ways, which had lightened the loneliness of their evenings and made his visit appear as an oasis in the surrounding dreariness. But most of all, they missed the Mass, which he so often said in the attic, where the Divine Mysteries were celebrated at sunrise before the servant came to begin her daily task.

CHAPTER IV
A NEW CONFEDERATE

Time passed after that in the same monotonous fashion as before, broken only by an occasional letter from Madam Van Cortlandt, Pieter Schuyler or Captain Ferrers, which came by the Boston Weekly Post. They dared not make these communications frequent, since Captain Prosser Williams, as they learned, was still on the alert and still determined to discover the whereabouts of Mistress Evelyn de Lacey. He had various sleuth-hounds on the track, and Captain Ferrers knew that he still kept up communication with Great-batch. Williams had other and more mercenary reasons for this intimacy with the smuggler, of which his fellow-officers were unaware, though also he hoped, as Evelyn's friends surmised, to obtain through the smuggler some clue to Evelyn's disappearance. They did not, however, know that Captain Williams was on the wrong scent. He trusted that the skipper of "The Hesperia" might find tidings of her at the Barbadoes, whither he was obstinate in believing the de Lacey's had gone.

Curiously enough, the information which Prosser Williams so eagerly sought was not so to be obtained by another and totally unexpected quarter. In the interval elapsed since Evelyn's disappearance he had entered into the most friendly relations with Henricus Laurens. And Polly, who was unaware of the active hostility which that young officer of the Household had shown towards her early friend, was quite willing to accept him as a guest at the high teas or evening parties which, in her character of young matron, she gave from time to time. Captain Williams had early discovered that Mynheer Laurens was inimical both to Evelyn and her father, and he was most anxious to increase the number of their enemies and to promote hostility towards them. Therefore, he most sedulously cultivated this new informant, in her enthusiasm for the young and warm-hearted fashion, had spoken of Evelyn, whom she called her dearest friend. She had given unqualified praise to her beauty, her charm, her exquisite taste in dress and her many other accomplishments.

Every word of Polly's had been mentally and unreservedly endorsed by at least one of her listeners, and noted his desire to find himself once more in that captivating presence, and to hear that voice which always thrilled him with the deepest emotion. For Captain Prosser Williams never disguised from himself that he was hopelessly in love with Mistress Evelyn. In fact, had it been possible for her to reciprocate the affection he had to offer, as many an exemplary woman has done for a worthless man, there might have been a chance to redeem him, or at least to throw into abeyance his worst qualities. But even his overweening vanity and egotism did not blind him to the fact that Evelyn regarded him with thinly veiled aversion. However, seated at the Laurens' hospitable board and at one of those high teas, which so solid and substantial meal was the most pleasant and informal meal in Dutch New York, Captain Williams gave no outward token of the tumult which had been awakened within him by the mention of Evelyn de Lacey's name. He cast down his eyes as if in displeasure, while he slowly sipped the spiced wine with which the guests were regaled, as though he desired to take no part in that conversation.

Henricus Laurens, from the other end of the table, frowned angrily at his wife's words of praise for the fugitive.

"Polly," he said warningly, "do you not remember that this whilom friend of yours, whom I have requested of you to drop from your list of acquaintances, is under the ban of the law, and should not be so much as mentioned before a member of His Excellency's Household?"

Polly's eyes flashed fire. She glanced at Captain Williams, whose eyes were still cast down and whose whole aspect declared that, though

he would not give expression to his sentiments out of deference to his hostess, he fully coincided in that opinion.

"Your commands in that matter, Henricus," Polly said, "must go for naught, since Mistress Evelyn de Lacey has been, and is now, my dearest friend. Those who do not wish to hear her name must absent themselves from my presence."

Captain Prosser Williams bent his head, while a faint, ironical smile played about the corners of his mouth. Also it occurred to him that this anger of hers was most becoming, giving an additional sparkle to her eyes and increased animation to her features. A possibility likewise came into his mind that, in her indignation, she might be indiscreet. Therefore, he said suavely:

"Though it be with regret that I must agree with Mynheer Laurens, I would remark that, if you chance to know of this young lady's whereabouts, a word of warning—"

"I know nothing of her whereabouts," interrupted Polly. "To my sorrow, I must confess that I have not had the merest hint of her present place of abode, her refuge from tyranny."

There was a thunderclap on her husband's brow and a very real disappointment in the mind of Captain Williams, for the sincerity in his hostess's voice was unmistakable. There was a sneer upon his lips as he said:

"You are a loyal friend indeed. But I would fain have given you a warning from one who was somewhat in the secrets of the Government."

At that instant the young Vrow Laurens distrusted the honesty of her guest, though it would have been impossible for her to have explained why or wherefore, and at that same instant also Henricus Laurens was aware as never before that he would be rendering a service to the man before him, as well as to the law, if it were possible for him to discover the place of Evelyn's retreat. Just then he had not the slightest clue, nor, as he believed, had Polly, but he was of the opinion that Madam Van Cortlandt was fully cognizant of the girl's movements, and he resolved then and there to obtain through Polly the desired information. He reflected that, while satisfying his own private spite against the girl, such a move on his part would give him rank as a true patriot, zealous for the Protestant religion, and devotedly loyal to the reigning Sovereign, while placing in his debt the influential young man who now sat at his table. He was quite convinced that he could never make Polly a deliberate accomplice in such a scheme, nor would he have been altogether willing so to debase her kindly and generous nature. But he did hope that, were she once aware of the place of Evelyn's concealment, she might reveal it to himself through a certain lack of prudence or of suspicion in her temperament. Sooner or later he would discover Evelyn's secret, and then the old score would be paid off a hundredfold, and his own interests meanwhile furthered.

In the course of the evening Laurens put his chief guest upon another scent. They were smoking together and examining some curious spoons of odd workmanship, which had been bestowed by Mynheer de Vries upon Polly as a wedding gift. The two men spoke for a few minutes of Mynheer's manners, his influence and the extraordinary kind of wife he had chosen. While discussing this latter, Henricus Laurens said:

"That dull, slow wife of his has one merit. She is a good hater." "The remark in itself would scarcely have aroused the curiosity of most of the Colonials. But he was struck by a certain significance in his host's manner."

"Good hater? echoed he. "One might have as well expected to find so vital a quality in a jelly-fish."

Henricus laughed. "It is jealousy or I know not what," he said, "but no enemy of the much-talked-of Mistress de Lacey could exceed Vrow de Vries in bitterness against her."

This piece of information, which he affected to deride, was carefully noted by the guest, and inspired him with a sudden interest in that shapeless mass of humanity which hitherto he had regarded with disgust or aversion. He even determined to make an early call upon her. For hate and jealousy in women he knew to be far more potent than the generous and disinterested friendship of our present hostess. Aloud he only remarked:

"This jealousy is a pestiferous weed, and one never knows in what garden bed it will crop up."

Then he inquired as an afterthought:

"Has Mynheer himself by chance fallen a victim to this charmer?" Mynheer Laurens shook his head.

"Not he, in truth. A more cautious fellow has never lived. No woman that was ever born could make him lose his head. It is, I make no doubt, some chance words of admiration he has let fall which, coupled with the praises of this girl which it is the fashion to pour forth, has incited her to anger."

"It is an amusing comedy," said Captain Williams, "which might justly be entitled 'Beauty and the Beast.'"

But he said no more, dismissing the topic as indifferently as though the affairs of Mistress de Lacey, and still more those of good Vrow de Vries, could not possibly be of moment to one of his rank and station. He took his leave early, with a kindling resentment against the mistress

of the house in whom he discerned an opponent. He was resolved, if occasion offered, to make use of the thick-witted Colonial, Laurens, whom he despised, and likewise of Vrow de Vries, though he had but little hope from that quarter. There was indeed a chance that, living near, she might have picked up some bit of information, or that her cautious husband, who seemed possessed of universal knowledge concerning the doings in that and other colonies, might have let drop some valuable clue to the mystery of Evelyn's disappearance.

TO BE CONTINUED

"McDERMOTT"

A TRUE STORY

Track B was alive with the pleasant bustle and confusion of the last moments before train time. Dark, smooth-faced porters stood with exemplary dignity by the doors of the Pullman cars. Fussy old ladies, desperately out of breath and laden with grips innumerable, persistently refused all proffered aid, and trotted on toward the fore cars, their steps quickening with every snort of the engine.

A bride and groom, very conscious, and very happy, stood by the gates surrounded by a bevy of young people. A traveling salesman, with the inevitable valise, made himself comfortable with the ease of one long accustomed to the road, and there were the usual running, good natured, last minute arrivals, who pushed everyone else, and expected to be pushed in return. The engineer leaned out of the cab window, smiling easily down the vista of excited travelers.

"Dan," he drawled, "the only ones that have any dignity left are the porters; they only stoop when they are tipped."

The fireman granted and McDermott chuckled over his own joke. He took out his watch and ran his heavy and none too clear forefinger around the dial. Four fifty-five, one minute before leaving time. Slowly he drew his big form erect, and slouched over to the machinery.

At the first long whistle of steam, his signal from the guard, all inertness vanished. In a matter of fact way he made the sign of the Cross, and then moved the throttle.

Dan did not look up, but he was aware of the engineer's gesture. For years it had been so in the past. He remembered the sneer with which he had first greeted it. And he remembered, he could not forget the simple dignity of the answer that had been given: "The souls on this train belong to God."

The great wheels moved slowly, quickening gradually with the lengthened and more regular puffs of the engine. Mechanically, he wielded the shovel, his thoughts far away. They were passing through the freight yards now, and McDermott's face showed only a sharp profile by the cab window.

A strange sense of some impending danger seemed to haunt the fireman. He could not account for it. Not once in the six years he had fired for McDermott had there been an accident. The big engineer had held an enviable record. What unreasonable freak of imagination was it that made him weak as a nervous woman? Impatiently he brushed his hand across his forehead. He fell to thinking of McDermott. Big, loosely-built, gaud-faced, with lack-lustre eyes, his personality was not attractive in repose. His speech was slow, but to the point, only lightened by a flash of humor. He seemed not to know the meaning of nerves. Religion was a part of his everyday business and, as such, he professed it.

It is a law that opposites attract. Two characters could scarcely have been more unlike than those of the engineer and the fireman. Dan was sullen and gruff, misunderstood by many, yet hiding under a forbidding exterior, a nature finely strung and sensitive to a degree.

His religion was an episode of the past, which he professed to sneer openly; but which he covertly craved. Born a Catholic, he had been ordinarily devout, until his pride was touched by a necessary rebuke, given in the confessional. The incident, magnified by repeated bitter comment, had assumed heroic proportions and was made more dangerous by a proud subtlety of reasoning by which he argued that the Church had cast him off, and he was without blame. He had told the story to McDermott, hoping for sympathy, but he had been met by a rather grim silence.

The train had cleared the yards and was bowling through the open country. Wide, smiling valleys, sunny hills, and stretches of cool woodland were passed in quick succession. There was a little red-tatched cottage, nestling at the foot of a steep slope. On the threshold stood a mother, holding her child. A bit beyond lay a ruined cabin, from which the spirit of home had fled.

Dan looked away. Something in the desolation of that small building gripped his heart. It had been put up with so much love and care. The door now wrenched from its hinges, had been opened wide to laughing children, lights had gleamed from the windows, and the falling walls and roof had sheltered the joys and sorrows of many a year. Half unconsciously he felt it to be a picture of his own soul in its broken life of grace. The spirit of peace had fled, and left but tumbled ruins where once had stood a house of prayer.

What was the matter with him today? He was not wont to be

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troubled by such thoughts. His eyes sought McDermott's face, and saw it go white under the tan.

McDermott closed the valve and craved down the brakes. He might save the coach, but he and his friend were doomed.

No, there was no chance. To the right an easy grade of gravel sloped to the fields. He gripped Dan's arm.

"Jump," he commanded, "Jump." Dan shook his head. He was breathing heavily, cold drops stood on his forehead, and an awful fear oppressed him.

McDermott looked at him, his one free hand still holding the shaking arm. "Dan," he said, "for God's sake jump. I am ready to go to Him; you are not."

Dan faltered, hesitated, then, stumbling to the opening: "God bless you," he muttered, and for a moment he was free.

As he jumped the crash came. The heavy steel cars reeled under the shock. There was a flash of flame, deafening explosion, then hoarse cries and women's screams.

An hour later they found the body of the engineer, charred and burnt almost beyond recognition. A man crept into the midst of the hot debris, and wrapped a torn mud-stained coat about the dead form.

Fumbling in the smoky haze he touched McDermott's hand. Even in death it had not relaxed its hold on the throbbing.

Dan gave a great sob, and fell forward blindly. The words of an almost forgotten refrain echoed over the chaos in his soul, "Greater love than this no man hath, that a man lay down his life for his friend."

GENERAL INTENTION FOR MAY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

DEVOTION TO THE HEART OF MARY

A lover of the Heart of Jesus is naturally attracted to the Heart of His Blessed Mother, but the motive of the attraction differs. The Heart of Jesus is a magnet sufficiently powerful to draw us to itself.

St. Luke explicitly mentions the Heart of the Mother of God in a couple of places in his Gospel. During the events which took place at Bethlehem after the birth of our Lord, Mary was an active but silent spectator.

The second motive which attracts us to the Heart of Mary is compassion for her in her sorrows. Her thirty years of consolation and happiness at Nazareth ended when our Divine Lord had her far away to begin His public ministry.

perpetrated during the Passion of her Divine Son imposed on her a burden of anguish impossible to describe. During the eighteen hours which separated Gethsemane from Calvary, Mary's mental agony was intense; she had her own share in the sufferings of our Lord; and when finally the lance wounded the Sacred Heart on the Cross it also wounded hers; the sword of sorrow foretold by Simeon had reached its goal. Compassion for Mary is a sentiment that should find expression in us in presence of this tragic spectacle.

While the Heart of Mary was undoubtedly in all ages a source of holy considerations which mystics sought to augment their love for both Mother and Son, it was only in the twelfth and thirteenth centuries that devotion to the Heart of Mary began to take root in souls. The records of those years tell us that St. Bernard, St. Gertrude, St. Mechtilde, Blessed Herman, and a host of others drew spiritual profit from the consideration of the wealth of love and grace stored up in the Heart of the Mother of God.

At the present time the devotion to the Holy Heart is extending to the masses of Europe and produced fruits of holiness in souls—souls who had leisure to ponder, as Mary did, over the words she treasured in her heart. In 1855 the Sacred Congregation of Rites approved the Mass and Office of the Most Pure Heart of Mary, but no feast has yet been granted to the Universal Church.

To me, the Catholic Sisterhood seems to be one of the strongest proofs of the existence of a hereafter, says Hon. John Sherman, ex-Vice President of the United States.

REPORTS RECEIVED DURING FEBRUARY AND MARCH FROM CHAPLAINS AT THE CANADIAN FRONT INDICATE THE USEFULNESS OF THE FIVE MARQUES WHICH WERE SENT OUT THERE AS CHAPLET TENTS LAST YEAR.

FATHER EWAN MACDONELL, C. F. "I have lived all week in the Chaplain's Tent. I say Mass every morning at 7.30 and hear the Confessions of the boys who come in.

FATHER (Lt.-Col.) FRENCH, D.A.D.C.S. "We have just begun the use of these tents, and they are found to be a great convenience—in fact, indispensable to Chaplains and men."

FATHER COCHETIÈRE, Chaplain of the 22nd French Canadian Battalion. "La tente-chapelle m'est d'une grand utilité. J'y dis la messe chaque jour, quand le bataillon quitte la ligne de feu, pour se retirer à l'arrière et toujours j'y distribue la sainte communion. Je félicite tout le monde en ce qui est de l'heureux usage de ces tentes.

FATHER CARLETON, C. F., writes from the Artillery Lines—"I am writing this from one of your chapel tents erected in the very center of a vast encampment of troops. Battalions in reserve, artillery wagon lines, engineers, tunnellers, etc. are like the famous guns in the charge of the light brigade."

During the past month, a sixth chapel tent was supplied to the Canadian Corps, five were sent to the Railway Troops, one to a Casualty Clearing Station, and one to a Base Hospital.

A vast amount of red-tape is required to build a hut in England. Owing to the shortage of labor and of building materials, only in special circumstances is permission to build granted. Such a special case is Witley Camp, one of the largest Can-

adian Camps in England. Plans have been prepared for a combination chapel and recreation room to cost \$15,000, and as soon as provision is obtained from the Ministry of National Service, the work will begin.

At other Canadian camps in England are not neglected. At Bramshott the C. M. L. Recreation Hut, and the Catholic Church Hut, the latter bought over by the Catholic Army Huts, serve the camp admirably.

CATHOLIC ARMY HUTS OVERSEAS DIRECTORS' REPORT

LONDON, APRIL 6th, 1918. The Overseas Directors of the Catholic Army Huts, realizing that they occupy a fiduciary position, wish to give an account of their stewardship to the Catholics of Canada.

A large number of Canadian soldiers are constantly on leave in London, existing on a small allowance, and taxed to their utmost. There is a constant overflow from the C. W. L. Hut at Westminster Cathedral. To cope with this situation, a manor at 24 Grosvenor Place, opposite Buckingham Palace gardens, has been rented furnished at £700 a year.

Over five thousand rosaries and four thousand scapular medals have been distributed, also a number of Sacred Heart Badges. As the army supplies prayer-books, French and English, the association has not had to buy prayer-books. We were, however, supplied with a number of French prayer-books (Petit Paroissien) reprinted by H. M. Stationery, and we have distributed four thousand of these.

Up to the present 80,000 letter heads and 50,000 envelopes have been distributed free to soldiers. Several portable altars have been completed out of the societies funds. A few hundred hymn books have been supplied. Other religious articles supplied to the soldiers include: Mass vestments, altar linen, altar breads and altar wine, candles, handkerchiefs, stations of the cross, shrines, holy water vat, crucifixes and religious pictures.

Several parties of patients from the Ontario Hospital at Orpington have been entertained in London; the same hospital has been supplied with three additional gramophones and a number of records.

A library was forwarded to No. 2 Canadian General Hospital; £25 was assigned for an addition to the French library of the 10th Reserve Battalion, and substantial increases were made to the French library of the 150th Battalion before it coalesced with the 10th (French Canadian) Reserve.

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pective of creed, are co-operating in this work. A similar leaflet, with foreword by Major-General A. G. MacDonnell, has been prepared by the First Division, and 12,000 copies have been issued. This appeal to avoid lewd talk and profanity, and to invoke with confidence the Holy Name of Jesus, will do an amount of good the extent of which may never be known.

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There is an Irish proverb: Dair-each gach soisgil an t-airgid—end of every gospel is money! While not agreeing with this comprehensive exaggeration, it must be admitted that money is a necessary medium in every work.

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Indeed, May is the loveliest month of all the year. It appeals to the best instinct of man. It puts him in touch with Nature's finest harmonies. And because it is the loveliest month, the Church has dedicated it to Mary's honor.

Through her purity, she is more lovely than the lily of the valley, for she is the Lily of Israel. Through her love of God, she is more ardent than the sun that burns in the West and sets the whole heavens aflame.

Through her tenderness towards man she is more compelling than the birds that sing contentedly of love in the tree-tops in every age of the world. Through her simple-minded faith in Christ, she draws us close to the Master, just as children's smiles and laughter draw us out of ourselves into the free, all-embracing atmosphere of God's goodness.

Every man who loves beauty rejoices in Nature. The same holds true in every Catholic who loves Christ: in every Catholic who loves Christ rejoices in Mary's month.—The Rosary Magazine

THE DISAPPEARANCE OF CHRISTIANITY

It was foretold in the Scriptures that there would be false Christs and false prophets. This terrible warning uttered with prophetic vision has been fulfilled in every age of the Church. The heretics of the sixteenth century struck at the roots of Christianity, and in many places utterly eradicated true religion.

Other foundation no man can lay, but that which is laid; which is Christ Jesus. The society of the Pseudo-Reformers promised to unshackle the human will and to allow it to soar in incipient flight throughout the vault of heaven.

From the day of the Reformation Christianity has been gradually disintegrating; today the denominations can be said to possess scarcely the shell of Christian principles. Preachers, however pious and well-meaning they may be, are afraid to give to their people the pure gospel of Jesus Christ.

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Advertisement for Fish Nets, Traps, Guns, Gill, Hoop, Brook, Trammel, Pennet and Dip Nets and Seine. Traps for all animals—We carry in stock the largest assortment of animal traps in Canada—Guns and rifles of the popular make. Tents, Camp Stoves, Cans, Bicycles, Headlights and Sporting Goods.

Advertisement for King Hot Water Boilers and Imperial Radiators. Your Home Needs Hot Water Heating. Old fashioned heating methods are expensive, unsatisfactory, and the boiler and radiator are being abandoned. Real Estate men find it hard to sell houses that have not hot water heating because people will no longer put up with the inconvenience and inefficiency of old methods.

The Catholic Record

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

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

Divorce and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Subscribers changing residence will please give old as well as new address. In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 219 Main Street.

LONDON, SATURDAY, MAY 4, 1918

CHARLES M. SCHWAB

Ships! Ships! Ships! That was the urgent and insistent need of the Allies a few short months ago; that was the form American aid was called upon especially to take. Now the call is for men! men! men! and still more men.

The true state of the shipping situation was little short of appalling. The British people had just been rudely awakened from their dream that all was well in this vital matter by the startling announcement of the British Controller of Shipping that British shipbuilding scarcely covered the ordinary marine losses leaving the submarine sinkings a net loss of tonnage.

Mr. Schwab is the fifth man to be put in charge of the Shipping Board's building program; he has the unique tribute, nevertheless, of his country's universal and unwavering confidence that further failure is impossible.

It is not too much to say that second only to General Foch the most vital interests of the War depend on Charles Schwab. And the new Director General of American Ship-building like the Commander-in-Chief of the Allied forces is a Catholic.

THE MORAL OF BROKEN PLEDGES

"Such is the story. The moral I will not attempt to draw." With these words Sir Edward Carson concludes a letter to the press dealing with the Prime Minister's announcement that the Government was on the point of introducing a Home Rule bill.

"Even then they require a free hand to accomplish results. They are accustomed to full play of initiative; they want responsibility and a free hand."

"Mr. Schwab is to have that free hand. There is a difference between an executive and an administrator, a distinction not yet clear in Washington. An executive, as I understand it, is a man who sees that orders are carried out. He knows how to handle men and affairs to that extent—no mean ability. An army officer of the old school often made an admirable executive, as a bureau head. An administrator has this ability, but in addition he has creative power. It is that which makes a business grow, which extends a little plant over one acre after another until it has a payroll of 50,000. It requires latitude of operation, swing,

There is no other kind of business ability like it. In its highest form it is genius. In this country at one time there are not likely to be a dozen such men. They are the greatest asset, in any way, that the country has. Schwab is one of them. I am glad we are going to use him. You can vote big bond issues, but you can't vote a Schwab."

It is noteworthy that this business genius has already taken steps to remove the enormous office staff from the political atmosphere of Washington and place it in the very heart of the throbbing productive activities it is intended to serve.

The satisfaction, relief, delight at Mr. Schwab's being given control of the most essential of war activities is universal.

The reasons may be gathered from a statement or two of those most competent to judge the fitness of Mr. Schwab for his new position.

William B. Dickson, Second Vice-President and Treasurer of the Middle West and Ordnance Corporation, who has known Mr. Schwab practically all his life, was asked on Friday at his New York office what he thought of the new appointment.

"If there is a man in the country who can fill the position of Director General of the Fleet Corporation it is Schwab," he replied. "Above any other man in America he has the faculty of enlisting the enthusiastic loyalty of his associates. He brings the best out of every man who works with or for him."

"Schwab gets things done. He makes men work, but he doesn't only do that; he makes them want to work."

"He is, too, a wonderful organizer. The best all-round evidence of his fitness for this Government work is in the phenomenal success of the Bethlehem Steel Corporation. Its building up is due entirely to Schwab's personality."

"I think it is generally felt among steel men that Schwab's great work with Bethlehem Steel is done. He built it up; now it can go on without him. It was a big work, and he did it. He did it so well that now he can leave it and go on to something else."

One of the men high in the United States Steel Corporation is quoted as offering this brief verdict on the power of the new Director General's personality.

"Schwab," he said, "is one of the few men with the power to make other men do their best work. He can make anybody do anything!"

The colossal nature of the task imposed on Mr. Schwab is a tribute to his genius in creative industry. That task is thus tersely summed up by the New York Times:

"What is required of the United States, in the person of the Director General of Shipbuilding, is that he shall produce under high pressure more vessels in less time than there is any record of all the world producing in any year."

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own hands. Sir Edward Carson distinctly states that "the Government gave an understanding" that the privileged minority of Ulster should retain the Convention their undemocratic privilege of vetoing the will of the vast majority of their fellow-countrymen. It will scarcely be denied that such an "understanding" would render nugatory the best efforts of the most representative Convention of any country on earth where the question to be decided was notoriously contentious.

Let us imagine a parallel case nearer home.

Suppose that the vast majority of Canadians had again and again decided by their vote that they desired above all things else to maintain Canada's political status as an integral part of the British Empire; and, further, that the said overwhelming majority had decided that some radical change must be made in inter-imperial relations in order to maintain that political status of Canada.

Suppose, again, that the majority in every province save one had emphatically and repeatedly pronounced in favor of imperialism; and even in the province of Quebec the Imperialists at times had a slight majority over the Nationalists. Now we have only to conceive the whole question of imperial relations as given over to a Convention of representative Canadians in which the Nationalists of Quebec have not only altogether disproportionate numerical representation, but are given "an understanding" that legislation would only be introduced if a substantial agreement were reached, and that there could be no substantial agreement unless the representatives of Nationalist Quebec were assenting parties. Under such conditions would such an absolute farce become acceptable because, forsooth, "Canadians had the matter entirely in their own hands."

But to complete the parallel we must suppose that even under these conditions not only the representatives of the Nationalist or anti-Imperialist minorities in all the other provinces but also leading public men, hitherto Nationalist, of the province of Quebec were sufficiently democratic and Canadian to agree with the great majority of their fellow-countrymen giving and taking concessions to make the result more acceptable all round.

In the Irish Convention the Southern Unionists agreed with the majority, and Ulster Protestants and Unionists like Sir Horace Plunkett and George Russell, whose names will live when Carson's is forgotten, are also wholeheartedly in favor of immediate and adequate self-government for the whole of Ireland.

George Russell (A. E.) fought strenuously for full Irish control of Ireland's fiscal policy.

There are many other details, some of them will suggest themselves, which could be touched into the picture to complete the parallel; but there is one consideration which to overlook would spoil the comparison. We must think of those intolerable conditions as of long standing in Canada, as having been burned into the minds and hearts of generations of Canadians; we must think of the Nationalist faction, drunk with power and privilege, as insolently threatening civil war if even the highest authority in the Empire dares to enforce legislation, enacted after long and patient struggle, to meet the constitutionally expressed will of the long-suffering majority.

It is only by some such process of thinking that one can understand the present deplorable situation in Ireland.

But the War—Yes, the War overshadows everything, dwarfs all things in comparison. But the intemperate Union brought its shameless way into being during the stress of the Napoleonic wars. And is it unreasonable for Nationalist Irishmen to insist that some of the sacrifice demanded by the War be borne by their pampered opponents? Are they unduly sceptical of after-the-War promises, if their enemies, when the outlook is blackest, still place their political prejudices above "the most urgent of War measures?"

Many are horrified to read that Irishmen are pledging themselves to resist conscription. Ulster men signed the Solemn League and Covenant to resist Home Rule enacted by the same authority. And the many who are now horrified, then exulted at the stubborn spirit of resistance to the authority of King and Parliament.

There is no understanding of the Irish situation if we do not realize that these, and a thousand similar things, are seared into the national

consciousness of Ireland. If we do realize the truth we can understand how natural to Irishmen sounds the Bishop of Limerick's quiet statement that the British Constitution does not exist in Ireland; Carsonism killed it.

And when Sir Edward Carson talks of broken Government pledges he doubtless tells another sorry truth; but he and his partners in guilt should remember the violation of the most sacred pledge of all—the subversion so far as Ireland is concerned of the Constitution itself.

In these circumstances to force Irishmen to fight for liberties denied to Ireland is in the words of the Manchester Guardian "an inhuman and immoral act." It is at least intelligible that Irishmen should agree in that view.

There is just one course dictated alike by statesmanship, justice and the interest of the whole allied cause: Give Ireland self-government and trust the Irish people.

BISHOP FALLON'S TRANS-ATLANTIC TRIP

Last week we published Bishop Fallon's official statement announcing that he would be absent for some time and the reason therefor. Speculation has been rife as to other possible reasons and a loose rein given to the imagination in formulating them. We are in a position to state positively that no statement other than that published in the CATHOLIC RECORD last week has any authorization whatsoever either direct or indirect from Bishop Fallon.

Anybody or anything connected with French-Canadian interests or grievances in or out of the diocese of London had no more to do with his crossing the ocean than had the elder statesmen of Japan or Japanese interests in China.

It is extremely unlikely that he will go to Ireland at all; at any rate he had not the remotest intention of going there when he left London.

Whether or not he will go to Rome will depend on future contingencies. Bishop Fallon was not summoned to Rome; nor did anyone in Rome or at the Apostolic Delegation in Ottawa even suggest his going there for any purpose whatever.

In making the foregoing categorical statements we know whereof we speak.

To a certain extent some of the inferences so freely made are justified. Before becoming Bishop of London Father Fallon was Provincial of the Northern Oblate Province in the United States. This was practically an episcopal position, and one perhaps as important as that which he now holds. It placed him in charge of the Oblate priests and missions from Lowell to Seattle. During that time also Father Fallon preached missions to the people in every State in the Union. He also preached many retreats to Knights of Columbus and lectured to non-Catholics under their auspices. He conducted diocesan retreats for priests for many years before he was made bishop, and every year save one since coming to London he has preached two or three retreats for priests in the States. Last year he gave the retreat to Cardinal Gibbons' priests in Baltimore, and also to the priests of the diocese of Wheeling. This year he was obliged to cancel engagements to preach two diocesan retreats in California. There is perhaps not a member of the American episcopate so intimately acquainted personally with his brother bishops, nor one who has come into such close relations with so many priests.

Those who know the strong, forceful and winning personality of Bishop Fallon, how good a "mixer" he is, need not be told that with such opportunities his circle of friends amongst the laity is also exceptionally large. It need not be said or insinuated that all his friends share his rugged convictions on all matters. But in spite of this, or perhaps rather because of this divergence of view, it would be difficult to find on the continent a man more fully qualified to speak for the Greater Ireland on this side of the Atlantic.

The papers remind us, also, that he is an Imperialist. Well, it is his settled conviction that British institutions which are rooted centuries deep in the Catholic life of England are the best and truest political expression of Christian liberty; that conviction was deepened by the unanimous testimony of his brother Oblates—Irish, French, Dutch, German—come together from all parts of "the British Empire in General

Chapter at Rome. He has often publicly said that he is an Imperialist because he is a Catholic; because he believes that under the British flag the Catholic Church has the fairest and freest field for the accomplishment of her divine mission. This conviction and belief make him ready, willing, eager, to cooperate in anything that tends to perpetuate and render permanent the influence exercised by the British Empire on modern civilization. The grounds for Bishop Fallon's imperialism are as well known to his Protestant associates in England as they are to his intimates in Canada.

Furthermore he stands staunchly for Irish self-government, in measure heaped up, pressed down and running over, in such measure as will settle once and for all the century-old dispute and establish forever real union between the peoples of the two islands.

The inference, then, that Bishop Fallon may be consulted on Irish and other matters is the only one of the many we have read that is not far-fetched or unwarranted. The surprising thing would be if he were not so consulted. To expand this fair inference from well known facts into the positive statement that the Bishop was invited by the British Government to settle the Irish question is saved by its absurdity from being mischievous.

THE DIRECTOR GENERAL OF AIRCRAFT CONSTRUCTION

Second only in importance to building ships is the creation of a great air-fleet, says the Saturday Evening Post. The fact that this was one of the most exigent tasks of America on entering the War was evident to everybody. A great official program was adopted and Americans began to talk confidently of "blinding the German armies." Ten thousand fighting planes were to be in action by the first of July. Readers will remember the gasp of sickening amazement with which people learned the facts with regard to the construction of air-craft. The 10,000 on paper dwindled to 37 actual fighting machines in the time specified. Thousands clamored for reorganization. The Post echoes the demand in these words:

"Create a Department of Aeronautics, with supreme, exclusive authority, and put at the head of it a proved executive, a man who has demonstrated his ability to handle a big job and get results."

The big man for the big job is found in John D. Ryan. In another column we give a sketch of his business career and the achievements which demonstrate his ability.

Many will be interested to know that his father came from Tipperary to Michigan where he engaged in copper mining. The son who has commanded such success as places him in the forefront of the world's great captains of industry is a Knight of Columbus, and proud of his origin, always identified himself with Irish societies and activities during his busiest years in Michigan and Montana.

It might be interesting to try to answer the question asked by Sir Horace Plunkett with regard to another Irish emigrant who had achieved distinction in the States: What opportunity would he have had to accomplish anything had his father remained in Ireland?

THE GOOD SHEPHERD AND CHURCH EXTENSION

In the arrangement of the gospels of the Sundays, the Church, directed by the Holy Ghost, reveals the designs of her Divine Founder. There is no more striking instance of this than in the two Sundays that immediately follow the feast of Easter. In the gospel of Low Sunday, Christ proclaimed to the apostles that peace that He had purchased by His triumph over death; and to indicate the manner in which it was to be secured, He breathed upon them and said: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." The very next Sunday He presents Himself to us as the Good Shepherd who gives his life for his sheep, who protects them against the wolf, who leads them to the rich pastures, who goes after the one that has gone astray and rejoicing brings it back upon his shoulders, and lastly who yearns to bring into the true fold those other sheep, that they may hear his voice and that there may be one fold and one shepherd.

In this consoling parable the work of Church Extension is thus set in the place of prominence which it

deserves and to which, in the designs of God's loving providence, it belongs. Missionary work is thus given that position of honor that Catholic tradition has assigned to it. Every age in the Church's history has had its special devotion. In the post-apostolic days devotion to Christ as the Good Shepherd held the foremost place in the hearts of the people, as is evidenced by the frequent representations of Him in this character found in early Christian art. It is significant that these were the days when the mission spirit, breathed into the apostles at Pentecost, was at the height of its fervor. Missionary zeal is the choicest flower of Catholic faith and charity. It has bloomed in every country in the hey-day of that nation's religious life. The zeal of our coreligionists for the work of Church Extension in this country is, therefore, an evidence of the fuller development amongst us, as a people, of the supernatural life; and the manner in which a parish or a diocese responds to this worthy appeal is an exact spiritual barometer that records the intensity of its Catholicity.

The exigencies of the military situation, calling as they have for the appointment of a generalissimo for the Allied armies are suggestive of the need of further co-ordination of our forces if we are to effectively resist and vanquish our spiritual enemies. The Allies failed in recent battles, because, while each general was intent upon holding his ground in his own sector, the weak links in the chain were not being attended to. Our dioceses have had to contribute spiritual man-power, so that the army of chaplains at the front might be equal to the task assigned to them. It is doubtful if the home field has suffered by thus supplying priests where they were most needed, and needed immediately because the salvation of so many souls depended upon them.

This military analogy finds its application also in the strategic arrangement of our spiritual forces in Canada. We are conscious that it is scarcely within the province of an editorial writer for a Catholic paper to deal with this matter. However, an academic development of the parallel might offer some practical suggestions.

Those in command of the battle-front put their best trained and most efficient soldiers where the danger is the greatest, where there is the most work to do. Fronts that are little threatened they leave in care of fewer and older men. They see to it that a new army of recruits is being drilled to take the place of those who may fall in battle or be incapacitated for further service. Young men are exhorted to enlist and the people are asked to contribute to the maintenance of the necessary quota of soldiers on the firing line, to even make great sacrifices that victory may be won.

This policy applied to our clerical army would mean that many rural parishes in Eastern Canada that once enjoyed a normal growth and that offered fruitful labor for a priest, but that are now in a moribund condition owing to the young blood having gone out of them, should no longer claim the undivided attention of a zealous young clergyman who is capable of accomplishing far more elsewhere, and who is simply wasting his talents through the inertia that his position begets. It furthermore implies that the work of drilling new recruits for the priesthood, the second line of defence as they are called in military parlance, is no less important than that of attending to the successful prosecution of the present day campaign. The scene of battle has shifted to Western Canada. There the decisive engagements with the forces of error must be fought. Like the generals at the front, its Bishops are calling for more men and more provisions to maintain them. If we wish to win, if we wish to see Catholicity triumphant and the future teeming population of that new land enjoying the blessings of the true faith, thither we must send "our last man and our last dollar," leaving, if needs be, to the care of the Land-sturm the less pressing and less onerous duties of guarding the spiritual interests of the old folks at home.

THE GLEANER

NOTES AND COMMENTS

THE USUAL plea for money, coupled in this instance with a bid for a motor car, to enable him the better to round up the French Canadians of Northern Alberta, with the customary outpouring of vituperation against the Catholic Church, was the substance of an address delivered to a

"large assembly of Presbyterian women" by the Rev. J. E. Duclos in Knox Church, Toronto, a few days ago.

IN THE Province of Alberta there is a French-Canadian population of 30,000, the great majority of whom on Rev. Duclos' own showing are "tenacious adherents of the Roman Church." It is this individual's avowed purpose to sow the seeds of discord among these people that he may the better undermine their allegiance to their spiritual mother and show them the loveliness and sweet reasonableness of Presbyterian doctrine. Therefore, he begins by calling them "Huns," and slandering the Faith which they profess. "Are we to fight the Huns on European soil," he cried, in a wild ecstasy of patriotic fervor, "and allow the soil to be taken from under our own feet?"

AY! THERE'S the rub. The well-known fecundity of the French-Canadian is probably making itself felt in Northern Alberta, as it has in the Province of Quebec and Eastern Ontario, and if Presbyterianism is to survive its adherents must be up and doing. This consideration in the minds of such people, overrides every instinct of true patriotism. The need of the hour in Canada is cohesion, not disunion. But, if we may judge by the utterances of this man Duclos (himself of French blood) the Presbyterian way to unity is the old beaten path of slander and vituperation.

IT IS, under existing conditions in Canada, worthy of remark that the first Canadian chaplain to make the supreme sacrifice in Flanders is the Rev. G. E. R. Crochetiere of the Diocese of Nicolet, who was killed by a bursting shell while attending the wounded in a dressing station close up to the front lines. Father Crochetiere was chaplain of a French Canadian battalion, and as such had always insisted on sharing the danger with his men. He died, as he had lived, at the post of duty, and has bequeathed to the Army an example which, while an inspiration to his brother officers and to every man in the ranks, should not be lost upon every individual Canadian.

THE SPIRIT and determination with which the people of the United States fell into line behind the Third Liberty Loan made its success a foregone conclusion. The press led the way by giving up a large part of its space to the national campaign, not in the way of official advertising merely, but by directing much of its reading matter towards the same end. The cost of advertising even was largely assumed by the great business interests many of which throughout every State of the Union contributed these advertisements to the daily papers and to the trade journals. Many of these were of a striking character, reproducing as they did great historical pictures and celebrated cartoons which could be made to give point and significance to the occasion. In one trade journal which came to our notice almost one quarter of its space, which must have represented many thousands of dollars, was given up in this way.

ONE OF the pictures thus reproduced was Ridgeway Knight's "Le Bas de Laine," or "The Woollen Stocking," which, from the well-known characteristic of the French peasant—his thrift—which it portrays, is sometimes called "The Bank of France." The picture represents an old peasant and his wife reckoning up by candle light their hard-earned savings, produced from the proverbial old stocking. It will be remembered that at the close of the Franco-Prussian War, nearly fifty years ago, the whole world was amazed by the ease and promptness with which the French people paid off the enormous indemnity imposed upon them by the Prussians. Prussia thought she had by that indemnity rendered France helpless for at least half a century. It was paid off within a few years.

FRANCE AGAIN, in the present War, has shown the same marvelous capacity for raising vast sums for War purposes from her own people. The reason is the same now as in 1870—the habit of thrift among all classes of the French people. And in this the people of the United States and Canada have in the present crisis shown a disposition to profit by the example. The success of the victory Loan in Canada and of the Liberty

Loans in the United States is evidence of that. And *thrift* as it has been well said is the weapon with which the Allied cause will triumph.

RECENTLY PUBLISHED official estimates of the Australian wheat yield for this year accentuate the responsibility resting upon Canada to provide sustenance for the Allied armies and peoples in Europe.

QUEENSLAND is the only one of the six Australian Provinces in which the estimated yield for the present year exceeds the actual yield of 1915-16, but the aggregate even then is small, being but 1,500,000 bushels, and this is but 50% of the crop of 1915-16.

ON THE BATTLE LINE

AN Associated Press despatch, April 26, indicates serious situation in the Ypres salient:

London, April 26.—Kemmel Hill, a height which has been looked upon by some as the key to the southern side of the Ypres salient and one of the most important strategic positions on the northern front in France, has been taken by the Germans.

The loss of Kemmel Hill, which is officially admitted by the British War office, brings to the allies a realization that the whole Ypres position is in considerable danger from the German drive northward from the lowlands lying to the west of Armentieres.

All night long the fight went on and it was not until Friday that the Germans succeeded in storming up the slopes of the height.

Kemmel Hill overlooks much of the lowlands lying back of the allied lines in the Ypres salient. The hill is 464 feet in height. It is six miles southwest of Ypres and three miles west of Wytchaele.

This German success cuts a deep notch in the Allied line to the southwest of Ypres and may outflank the British on the northern slopes of Messines Ridge, to which they were forced by the German assaults of two weeks.

So important is the occupation of Kemmel Hill to the Allies must launch a counterattack to recapture it and the French have begun a savage attack on the height. If the Germans continue to hold it and either consolidate their lines or push on, the Allies will be at a great disadvantage in future engagements.

The latest reports from the scene of the battle are that the Germans are attacking on a line from LaClytte to the Ypres-Comines Canal. LaClytte is about a mile and a half north of Kemmel Hill and is six and a half miles west of the Ypres-Comines Canal, which runs almost due south from Ypres.

The evident purpose of this attack is to roll up the Allied position south of Ypres and force a retirement from that war-torn town. The position of the Germans is such that only the sternest defence will avail to check their threatening advance. At other points along the battle line the Germans have made some gains.

"important forces" and the French attack, which had for its purpose the recovery of Hangard, precipitated a battle that continued throughout the day, and is still proceeding "with exceptional violence."

WHEN THE NIGHT Paris Report was sent out the French had succeeded, in spite of the fierce resistance of the enemy, in recovering a large part of ground lost on Thursday. The French artillery inflicted great losses upon the Germans who in the region north of the Wood of Hangard launched assault battalions seven times against the French lines, without, as the report puts it, "forcing our valiant troops to give ground."

IRISH NATIONALIST DIFFICULTIES

The Irish problem is a tragedy of history; and Irish history is a thing which Sir Horace Plunkett, that devoted and useful friend of Ireland, implored Englishmen to remember and Irishmen to forget.

The political movement has thrived on these memories even though Ireland has won its battle for land reform, but the Nationalist leaders have given their pledge that Home Rule would be accepted as the great appeasement, and that thenceforth the relations of England and Ireland would not be embittered by the past.

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This is the conviction of true and thoughtful friends of Ireland. There is no profit now in analyzing the causes of Ireland's aloofness. The British Government is confronted by a condition of the certainty of resistance to compulsion, and of postponing indefinitely the new era of friendship between England and Ireland if it is attempted.

ARCHBISHOP SPRATT OFFERS THE HOLY SACRIFICE FOR FALLEN KINGSTON SOLDIERS

The Catholics of Kingston paid tribute to the memory of the dead on Monday morning. The great concourse that filled St. Mary's Cathedral came there to pray not only for those near and dear to themselves who have made the supreme sacrifice, but for all those who have fallen upon the field of honor during the four years of the war's agony.

After the Gospel the Rev. Rector recommended especially to the prayers of the congregation the following members of St. Mary's parish who are numbered with the fallen:

Bernard Parsons, Thomas Clancy, Thomas Connolly, Edward Barry, Lawrence Shangrow, Thomas Flanagan, Vincent Partell, Lawrence Cromien, Ulderico Loiseau, Edward Ryder, Michael Madigan, Vincent Aikins, Pepin, Wilfrid Dwyer, Edward Doonan, Ovidia Saussonci, Stanley Creighton, Donald McDonald, Lieut. Patrick Kennedy, Charles Pecor, Michael Harpell, Lieut. Michael Tierney, Cadet Ross Harrison.

UNITE ON GREATER QUESTION

When Sir Edward Carson says that he would accept Home Rule if it would help to win the War, he shows that he has the sense of proportion, the ability to merge the smaller question in the greater.

"Not Ireland alone but the whole world is passing through terrible times, times of unprecedented peril and menace. Sinn Fein, whatever the generous and high-minded motives of its founders, whatever the justification that may be urged, however intolerable the provocation, stands for a little Ireland apart and aloof from the mighty world struggle in which the future of civilization is involved."

History is Ireland's curse. Too many in Ulster, as well as in the South, nurse old grievances and hatreds, and think in terms of the eighteenth and early nineteenth century rather than of the present time. We are engaged in a great War, which will either destroy the liberties of mankind or leave ample scope for the peaceful development of freedom. It does not matter what grievance Sinn Fein has against England. This is not England's war. It is not even the British Empire's war. It is a war for humanity, civilization, and freedom.

for perfect Governments, perfect freedom, and perfect democracy if the Kaiser gets his way. We will yearn, but he will reign, and there will be no home rule or self-government in his scheme.

But if the Kaiser can be defeated, there will be ample security and opportunity for all who seek to improve Governments and to establish liberty, equality, and fraternity. The War will not be the end, but the beginning. The end of destruction will be the beginning of construction. There will be no censorship of opinion, no suppression of agitation. There will be no such justification for compulsion or restriction of personal liberty as exists in time of war.

JOHN D. RYAN DIRECTOR OF AIR-CRAFT PRODUCTION

Secretary of War Baker has just made this announcement: Mr. John D. Ryan has accepted the directorship of aircraft production for the army.

News that John D. Ryan had been selected to direct the manufacture of airplanes was received by his associates last night with the same degree of enthusiasm that greeted the announcement that Charles M. Schwab had undertaken to carry out the shipbuilding program. Men who have worked shoulder to shoulder with Mr. Ryan in the copper industry, in banking and in the development of the water power facilities of Montana were unanimous in stating that the Government had put in power a mind trained to handle a great business undertaking in a large way.

"A better man could not have been selected," said Colonel William B. Thompson, head of the Inspiration Consolidated Mining Company and a co-worker with Mr. Ryan in the Red Cross. "Possessing an unusual personality, he has the ability to build up and maintain strong working organizations. He knows how to coordinate the activities of men who work with him."

Mr. Ryan has been a stalwart figure in New York City's business affairs since 1907, and probably the most prominent copper-mining man in the world throughout the business period. As head, first, of the Amalgamated Copper Company, where he succeeded H. H. Rogers, and later as President of the Anaconda Copper Mining Company, which absorbed the assets of the Amalgamated in 1914, he has been responsible for the management of the largest single unit in the copper industry.

Born in Houghton, Mich., in 1864, Mr. Ryan grew up in a mining region, but, according to himself, never did any mining. Early in his teens he became a traveling salesman, and he first came in touch with the interests which afterward became the Amalgamated mining group while selling oil in Butte, Mont. There he met Marcus Daly, who then was developing mines and stretching out a string of banks. Mr. Ryan became interested in banking and after Mr. Daly's death acquired an interest in certain of the banks. Later he became head of the chain.

About this time, 1904, H. H. Rogers got Mr. Ryan to look after the Amalgamated Copper interests in Montana. His job was to reconcile the differences between warring factions of capital and adjust labor troubles. His success was largely displayed through the purchase by the Amalgamated of most of the Heinze properties and the settlement of the labor disturbances. Then he came to New York on Mr. Rogers's invitation, succeeding to the Amalgamated Presidency shortly afterward.

Mr. Ryan's foresight was displayed in the formation of the Montana Power Company, which utilizes waterfalls in that State to supply electric power to many mining companies and to the 450 miles of electrified road of the Chicago, Milwaukee & St. Paul Railroad. He got the sites and offered to turn them over to the Amalgamated Copper Company for development. The other Directors thought, however, that the company's business was mining copper and silver, and turned the proposal down. So Mr. Ryan took it up himself, and according to rumor made some \$15,000,000 out of it.

John D. Ryan's first intimate contact with the Government came just before the United States entered the war. Copper was then selling in the neighborhood of 30 cents a pound; and was in short supply because of the heavy buying by the allied Governments in Europe. The United States Government needed a lot of the metal to further the preparedness program, and wanted a lower price. At the request of Bernard M. Baruch, Mr. Ryan consulted briefly with large producers, with the result that the Government got a round amount of copper at 16 2/3 cents a pound.

the Anaconda Copper Mining Company, the Chicago, Milwaukee & St. Paul, the Cuba Cane Sugar Corporation, the Greene-Cannana Copper Company, the Inspiration Consolidated Copper Company, the Mechanics and Metals National Bank, the Montana Power Company, the United Metals Selling Company, and a Trustee of the American Surety Company and the Emigrants Industrial Savings Bank. His city home is at 8 East Seventy eighth Street.—N. Y. Times.

VATICAN DEPLORES GROWTH OF GERMAN WAR AIMS

Rome, April 21.—Vatican circles learn with regret of the change that has taken place in Germany among Catholics, including Chancellor von Hertling, about the conditions which they wish to obtain before concluding peace. It seems that the Germans are now determined to consider the famous Reichstag peace resolution of July 19 as nonexistent, insisting on annexations in France, Belgium, and Poland, besides the imposition of a large War indemnity.

Vatican circles consider such ideas as only leading to a prolongation of the conflict, and its further embitterment, rendering any effort toward the conclusion of peace more difficult.

POWER OF CATHOLIC OPINION

UNITED ACTION COMPELS CLEAN-UP IN OBJECTIONABLE PHOTOPLAY

The action of the owners of the photoplay, "Joan the Woman," in eliminating several scenes which were objectionable to the Catholic mind, shows clearly that united Catholic opinion is not without its influence in these circles.

The play was an elaborate production portraying the life of Joan of Arc from the time she first heard the voices urging her to lead the armies of France till she perished in the fires of Rouen. The play was hailed as a masterpiece. Unfortunately for the success of the venture, however, several of the scenes were over-drawn and called for a protest from Catholic critics. The result was immediately evident. The play seemed likely to become a dismal failure. But the owners of the play noted the signs of unpopularity and set about eliminating the objectionable scenes. The play as it now stands offers nothing offensive to Catholic ideas nor to the reverence due to the memory of Joan of Arc.

The success of Catholic protest in this instance argues well for the

elimination of other plays offensive to the Catholic mind. It shows the power of Catholic opinion. Catholics should not be slow then to make known their objections as well as their approbation.—Boston Pilot.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CATHOLIC DUTY

As members of the Catholic Church we know—or ought to know—our duties. From our childhood years we have been taught the glories of our prerogatives and the duties they entail.

First and foremost, we have been taught that we must exert ourselves—and from this there is no excuse—to make the Kingdom of God reign in our hearts by His Grace and in the hearts of men. We are the testamentary executors of that high commission of Jesus Christ "Go teach all nations." So long then as this commission stands we are held to this duty—the propagation of the Faith.

You know—you have read and heard—of the men and women who have gone forth to preach the doctrine of Christ and succor the needy. God did not call on you as on them, so you are left at home. But you are left at home—"in the rear"—for a purpose. You are to supply means for the fighting force of Faith and by your prayers and alms help to bring victory to the banner of the Cross.

who are preaching. Moreover! the giving of this aid must be according to the measure of your capacity. If you have much, much you must give; if you have little, God expects you to give a little.

This is the law of Charity. Charity is our Catholic Constitution. By this Christ-given Constitution we will be judged and receive reward or punishment.

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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged... \$899 00
Miss E. F. Montreal, Que... 1 00
A Friend, Portage du Fort 1 00

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916.

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

Yours faithfully in Jesus and Mary
J. M. FRASER.

Previously acknowledged... 12,765 68
Rev. H. Brunet, Lafontaine... 2 00
A Friend, Portage du Fort... 1 00
Mrs. P. Braceland, Ottawa... 10 00
R. Callaghan, St. John's, Nfld... 5 00
A Friend, Barnaby River, N. B... 5 00
M. J. C., St. John's, Nfld... 2 00
Thanksgiving to the Sacred Heart, St. John's... 5 00
Mr. & Mrs. Y. J. Harrington, Summerside... 2 00

Learn the luxury of doing good.—Goldsmith.

"Woe unto you that are full, for ye shall hunger."

Luke 6: 25.

Not spiritually (although even the penalty of remorse may follow your neglect of this national warning) but ye shall hunger in the trying physical sense in which hunger now grips the peoples of Europe.

We know "it is difficult to talk to the belly which hath no ears," and it is just as difficult to persuade a person who has a full dinner before him to-day that he may want for food next month.

But you may as well let this fact sink into your mind—the last people that Canada and the United States will allow to suffer for want of food are our fighting men, and if a sufficient exportable surplus of food cannot be raised and saved by voluntary efforts, then very drastic rationing measures will be enforced.

It may astonish you to learn that in 1917 Ontario did not grow enough wheat for its own needs. Consequently every Ontario farmer

whose land is suitable, has been urged to sow 5 acres more spring wheat this year so that Ontario's demand for wheat shall not be met at the expense of that portion of the Western crop that should more rightfully be shipped overseas.

For this same reason every householder who has a garden or a piece of vacant land is being urged to grow vegetables, because the more vegetables that are grown and eaten in Ontario, the less wheat and meat there will be consumed, and that being so, the Ontario wheat crop should then be sufficient to feed our own people, and leave more Western wheat and other foods available for export.

If you have not yet decided to plant a vegetable garden make up your mind to do so now. You will not regret it. There is still lots of time. Potatoes and beans may be planted up to June 1st and these are the best substitutes for wheat and meat.

For good, practical advice upon how to lay out and cultivate a Vegetable Garden, write for a free copy of the booklet entitled: "A Vegetable Garden for Every Home." This has been prepared by the Ontario Department of Agriculture for the guidance of citizens who will respond to this call for increased production.

Mail This Coupon NOW Organization of Resources Committee, Parliament Buildings, Toronto Dear Sirs: Please send me a copy of your booklet "A Vegetable Garden for Every Home." Name Address ORGANIZATION OF RESOURCES COMMITTEE In Co-Operation with Canada Food Board

FIVE MINUTE SERMON

**Rev. F. P. Hickey, O. S. B.
FIFTH SUNDAY AFTER EASTER**

DUTY OF PRAYER
"Amen, amen, I say to you, if you ask the Father anything in My Name, He will give it you."—
John vi, 23.

It is evident from the Gospel, and from this being Rogation Week, that the subject for our thoughts to-day should be prayer. "If you ask the Father anything in My Name, He will give it you." The Sacraments and Mass, the priest and the Church, are not always at hand to help us; but everyone, at any moment and anywhere, can pray. Prayer is the great means to help us to gain heaven. The Council of Trent says: "The use of prayer is necessary for our salvation."

The simple answer of the Catechism tells us what prayer is: "The raising up of our minds and hearts to God."

The raising up, the lifting us from this earth, where the things are allured by the false promises of an easy worldly life, where even the good are often discouraged for want of taking a loftier view of life. Our surroundings have a great influence even upon the strongest minded, and prayer lifts us up from these surroundings, lest we become simply children of this world, and forget that we are children of God.

Yes, it is to God that prayer raises us up: God, our Father, who is watching us from heaven, proud of our endeavours and inspiring us to be faithful—the God, who is our end and our eternal reward.

And what does it raise up to God? Not our voice only, but the best and noblest of our nature—our mind, that we may know Him more and more; our will, that we may centre all our intentions, interests upon Him; our heart, that there may be only one love, the love of our Father. "The love of Christ presseth us." (2 Cor. v. 14.)

This is prayer; but what does it do, what is its power, what does it accomplish? By prayer we honour God, influence Him so that in spite of our sins and unworthiness, He listens to us and grants our requests. "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." (Ps. xliii, 15.) You shall pray to Me and I will hear you. You shall seek Me, and you shall find Me, when you shall seek Me with all your heart." (Jer. xxxii, 18.) When God placed man in this vale of misery, He bestowed upon his weakness—yes, upon his sinfulness—a power that appeals effectually to His mercy—the power of prayer! When a man sets himself to pray, and to pray earnestly, his very helplessness becomes a power. Our Lord has made use of extraordinary comparisons to show that everything is possible to him who prays.

And on ourselves, its power and influence is no less. Prayer enlightens and strengthens the will to make a pure intention, to seek only God's glory, to live for Him. And with that, it gives us a relish for the work of God, and a keenness in His service. This explains how to the Saints long hours of prayer seemed but a blissful moment. It tells us how cloisters were filled in the olden days, and the deserts peopled with those who knew how to pray, to whom prayer had become their food, their breath, their very life.

Our past prayer would not have led us to think this—that prayer had such power and influence on God and our own souls. For this we have to blame ourselves: it is our own fault. Three things can spoil, even ruin, our prayers.

tepidity that half-heartedness that we have in God's service. Prayers are hurried, prayers are shortened, prayers are many a time omitted, through sloth and love of ease. Those are not the prayers of which St. Hilary speaks when he says: "With the cries of our prayers we must fight against the devil."

Distractions are the second cause of the sterility of our prayers—distractions that come and steal away our thoughts before they rise up to God. How often have we addressed Almighty God with our thoughts wandering, and our affections choked with cares and jealousies! Negligent and willful have been our distractions, because we have not prepared our soul for the holy work of prayer. Should we not cleanse our minds and hearts of vain thoughts, let alone sinful ones, before entering into the presence of the Most High, as we do in prayer? And the third reason why so many prayers are unanswered is our selfishness. We only turn to God when we are driven. In fear, misery, illness—oh, we can think of God, and selfishly cry for help. In health, in comfort, in enjoyment, how easily is God forgotten! He therefore, often seems to be deaf to these prayers in order to show us our selfishness—that we are not honouring God, but clamouring for something that we need.

Prayer, then, is the great power that Almighty God has bestowed upon our weakness and sinfulness. The misery of it all that men will not come to Him that they may have life. Come to God in prayer day after day. Prayer is the daily bread of our souls. It is the manna from heaven. And as the Israelites could not lay by a store of manna, but were compelled to gather it morning after morning, so we have every day to pray, "pray without ceasing," or our souls will be weakened and starved and perish.

Thank God for this great means of salvation. Realize what it is, the

raising up of our minds and hearts to God—how it transforms our poor souls, and how the good God has given it such power even over Himself. It is the cry of the children, and the Father cannot be deaf. "If you ask the Father anything in My Name, He will give it you."

A LIVING WAGE

III.—A RIGHT AGAINST THE EMPLOYER

BY REV. JOHN A. RYAN, D. D.
(Catholic Press Association)

In our first paper we found that a life of reasonable comfort implies at least that amount of material, intellectual, moral, spiritual, and other goods, which are becoming, to wit, of a human person. In the second paper we saw that the person's need for these things gives him certain moral claims upon the common bounty of nature. These claims we summed up in the principle that every person has a right of access to the goods of the earth on reasonable terms. Since a right in one person implies a correlative obligation in someone else, it follows that those who are in possession of the earth or its resources, must so use these goods that every man shall be able to enjoy his right of access without unreasonable difficulty.

From this principle to the principle that the laborer has a right to a living wage, the transition is logical and certain. Pope Leo XIII. declared that the laborer's right to a living wage arises from the fact that his wage is his only means of livelihood. Owing to the manner in which the goods of the earth have been divided and appropriated in the present organization of industrial society, the wage-earner has no way of exercising his original and equal right of access to the earth except through the sale of his labor in return for wages. An occasional worker might get a livelihood by cultivating a piece of land, but the cost is so great that only those can defray it who are already receiving more than living wages. If such an opportunity and alternative were general, the living wage would not be a practical question. Men would not hire themselves out for less than that amount, when they could obtain a decent livelihood by employing themselves on a piece of land. To assure a laborer that, if he does not like to work for less than living wages, he can fall back upon his right of access to the earth by taking up a piece of land, is but to mock him. Such access as he has is evidently not access on reasonable terms.

For the wage-earner of to-day, therefore, access to the resources of nature can be had only through wages. The men who have appropriated the goods and opportunities of the earth, have shut him out from any other way of entering upon his natural heritage. Therefore, they are morally bound to use and administer these goods in such a way that his right shall not be violated, and his access to the resources of nature not rendered unreasonably difficult. This means that the industrial community, in which he lives and for which he labors, shall provide him with the requisites of a decent livelihood in the form of living wages. On the one hand, the worker has performed a reasonable amount of labor; on the other hand, the industrial community is the beneficiary of his services. In the product which he has created the community has the wherewithal to pay him living wages. To refuse him this amount of remuneration is surely to deprive him of access to the earth and to a livelihood on reasonable terms.

It is assumed here that the laborer's product is sufficiently large to provide this much remuneration, and that the employer would rather pay it than go without the laborer's services. The case in which the product falls short of this sufficiency, will be considered presently. If the employer does not think the laborer worth a living wage, he has a right to discharge him. Otherwise the employer would be treated unreasonably. But when the employer regards the employee worth a living wage, but refuses to pay it merely because the laborer is economically constrained to work for less, he is surely treating the latter unreasonably. He is depriving the laborer of access to the goods of the earth on reasonable terms. In the striking words of Pope Leo XIII., he is making the laborer "the victim of force and injustice."

The reader will have noticed that, in the last paragraph, the word "employer" is substituted for the word "community," which was used in the paragraph preceding. If the community, in its corporate, civil form—that is, the State, were the direct beneficiary of the laborer's services; if it came into direct possession of the laborer's product, it would obviously be charged with the duty of paying him a living wage. In our present industrial organization however, the State permits the employer to obtain the product and imposes upon him the duty of wage paying. Therefore he is the person who is obliged to perform this duty adequately, that is, in the form of living wages. If he fails to do so, he abuses his social and industrial functions; he uses his control over the goods of the earth in such a way as to deprive the laborer of access thereto on reasonable terms.

What if the employer can not pay living wages? Space limitations will not permit us to discuss this

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very interesting ethical question whether such an employer is morally obliged to go out of business. The employer has a right to take from the product the equivalent of a decent livelihood for himself and his family, even though the remainder will not provide full living wages for all his employees. For his claim to a decent livelihood is as good as theirs; and in a conflict of equal claims a man is justified in preferring himself to his neighbors. When however, the employer has already obtained a decent livelihood, he has no right to take from the product one cent more until he has given all his employees the full measure of living wages. In the first place, the right to take interest in any circumstances on invested capital is only presumptive and probable, not certain. In the second place, the right of the laborer to get from the joint product the means of satisfying their essential and fundamental needs is morally superior to the right of the employer to the means of indulging in luxurious living, or of making new investments. To deny this proposition is to assert that the claims of the laborers upon the common bounty of nature are morally inferior to those of the employer, and that they are but instruments to his welfare, not morally equal and independent persons.

One can easily imagine some employer exclaiming that a right of access to the resources of nature does not mean the right to take as much as the equivalent of a living wage. The objection ignores the truth that the access should be "on reasonable terms." Surely this phrase implies that the access and the wage should provide at least a decent livelihood. The employer who thinks that he may rightfully pay the lowest wage that the laborer can be forced to accept, forgets that he himself is only a steward of the gifts of God. What he calls his product is his, not to use as he pleases, but to administer with due regard to the natural rights of his employees.

We have made no formal defense of the proposition that a just living wage for an adult male is one that will support decently his wife and children as well as himself. We have assumed that anyone who recognizes the claim of the laborer to develop his personality to a reasonable degree, will take for granted that those advantages are possible only when the father's wage is adequate to decent family maintenance. In the next and last paper we shall discuss the money measure of a living wage and the methods of bringing it about.

HOPE FOR THE NEW FRANCE

The War evidently has done some measurable good for Catholicism in France. However, even ten years before the War the Church was casting its powerful spell on the best interests of France. As far back as 1894 Brunetiere was beginning to seek his way back to the Church, and a year later Huysmans announced in his novel "En Route" his submission to the Church which had, up to that time, been a stranger to him. Then came Francois Coppee who began his journey which ended in the bosom of the Church. There were conversions and reconciliations on every hand, and the general arraignment that in France the best minds could not be found in the Church was longer true. The Dreyfus affair was used against the Church and, in its heritage of hate ultimately caused the breach in the Concordat, the expulsion of the religious orders and the practical impossibility for a practicing Catholic to attain any success in the army or in political life. It was soon realized that France would go down to death because of its loss of faith and discipline. Only one Church could touch France, and so only one could save it. The younger patriots tended more and more to become Catholics, and Catholics with a deep tinge of mysticism. By a queer turn of Providence it was the grandson of Rann, Feichari, who was to destroy what his grandfather had sown. Whether or no this force of Catholicity will continue in France after the War, time only can tell. But if suffering has not brought to France a respect for political and religious opponents, men who shared dangers, even the banished ones who came back and coveted them, then hope for France is gone.—New World.

DATES OF THE WORLD WAR DECLARATIONS

The following alphabetical table of the dates at which the various nations now involved in the great struggle issued their declarations of war was compiled for the Mid Week Pictorial by the New York Times. It will doubtless be found valuable for future reference:

- Austria against Belgium, August 28, 1914.
- Austria against Japan, Aug. 27, 1914.
- Austria against Montenegro, August 9, 1914.
- Austria against Russia, Aug. 6, 1914.
- Austria against Serbia, July 28, 1914.
- Brazil against Germany, October 26, 1917.
- Bulgaria against Serbia, October 14, 1915.
- China against Austria, Aug. 14, 1917.
- China against Germany, August 14, 1917.
- Cuba against Germany, Apr. 7, 1917.
- France against Austria, August 13, 1914.
- France against Bulgaria, October 16, 1915.
- France against Germany, August 3, 1914.
- France against Turkey, November 6, 1914.
- Germany against Belgium, August 4, 1914.
- Germany against France, August 3, 1914.
- Germany against Portugal, March 9, 1916.
- Germany against Rumania, September 14, 1916.
- Germany against Russia, August 1, 1914.
- Great Britain against Austria, August 13, 1914.
- Great Britain against Bulgaria, October 15, 1915.
- Great Britain against Germany, August 4, 1914.
- Great Britain against Turkey, November 5, 1914.
- Greece against Bulgaria, November 28, 1916 (Provisional Government).
- Greece against Bulgaria, July 2, 1917 (Government of Alexander).
- Greece against Germany, November 28, 1916 (Provisional Government).
- Greece against Germany, July 2, 1917 (Government of Alexander).
- Italy against Austria, May 24, 1915.
- Italy against Bulgaria, Oct. 19, 1915.
- Italy against Germany, Aug. 28, 1916.
- Italy against Turkey, Aug. 21, 1915.
- Japan against Germany, August 23, 1914.
- Liberia against Germany, August 4, 1917.
- Montenegro against Austria, August 8, 1914.
- Montenegro against Germany, August 9, 1914.
- Panama against Germany, April 7, 1917.
- Portugal against Germany, November 28, 1914 (Resolution passed authorizing military intervention as ally of England).
- Portugal against Germany, May 19, 1915 (Military aid granted).
- Rumania against Austria, August 27, 1916 (Allies of Austria also consider it a declaration).
- Russia against Bulgaria, October 19, 1915.
- Russia against Turkey, November 8, 1914.
- San Marino against Austria, May 24, 1915.
- Serbia against Bulgaria, October 16, 1915.
- Serbia against Germany, August 9, 1914.
- Serbia against Turkey, December 2, 1914.
- Siam against Austria, July 23, 1917.
- Siam against Germany, July 23, 1917.
- Turkey against Allies, November 23, 1914.
- Turkey against Rumania, August 29, 1916.
- United States against Austria-Hungary, December 7, 1917.
- United States against Germany, April 6, 1917.

A RARE TRIBUTE

It is refreshing to read the following tribute to the Church in the S. M. Herald by a distinguished American Protestant writer, Professor A. M. Fairbairn:

"I freely admit the pre-eminence of Catholicism as an historical institution; here she is without a rival, or a peer. If to be at once the most permanent and extensive, the most plastic and inflexible ecclesiastical organization were the same thing as the most perfect embodiment and vehicle of religion, then the claim of Catholicism were simply indisputable. The man in search of an authoritative church may not hesitate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become or get himself reckoned as a Catholic.

"The Roman Church assails his understanding with invincible charms. Her sons proudly say to him: 'She alone is Catholic, continuous, venerable, august, the very Christ Church founded and His Apostles instituted and organized. She possesses all the attributes and notes of Catholicity—an unbroken apostolic succession, an irrevocable priesthood, a holy sacrifice, and efficacious Sacraments.'

"The Protestant churches are but of yesterday, without authority, whose confused voices but protest their own insufficiency, whose impotence almost atones for their own sin of schism by the way it sets off the might, the majesty and the unity of Rome. In contrast the Catholic Church stands where her Master placed her on the rock endowed with the prerogative and powers. He gave her, and against her the gates of hell shall not prevail."

"Supernatural grace is here; it watched over her cradle, and has followed her in all her ways; through all the centuries it has not forsaken her yet. She is not, like Protestantism, a concession to the negative spirit, an unholy compromise with naturalism. Everything about her is positive and transcendent, she is the bearer of divine truth, the representative of divine order, the supernatural living in the very heart, and before the very face of the natural. The saints, too, are hers, and the man she receives joins their communion, enjoys their godly fellowship, feels their influence, participates in their merit and the blessings they distribute. Their earthly life made the past of the Church illustrious, their heavenly activity binds the visible and the invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches man to live holy, helps him to love holiness. And the fathers are here; their labors, sufferings, martyrdoms, were for her sake; she treasures their words and their works; her sons alone are able to say: Athanasius and Chrysostom, Thomas Aquinas and Duns Scotus, Cyrilian and Augustine, Anselm and Bernard are ours; their wealth is our inheritance; at their feet we learn filial reverence and divine wisdom."

"But, rich as she is in person, she is richer in truth; her worship is a great deed. Hidden sanctities and meanings surround men; the sacramental principle invests the simplest things, acts and rites with an awful yet blissful significance; turns all worship into a divine parable, which speaks the deep things of God, now into a medium of His gracious and consolatory approach to man, and man's awed and contrite, hopeful and prevailing approach to Him. Symbols are deeper than words; speak where words become silent; gain where words lose in meaning; and so in hours of holiest worship the Church teaches by symbols truth language may not utter."

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CHATS WITH YOUNG MEN

Smile, once in a while, 'Twill make your heart seem lighter; Smile, once in a while, 'Twill make your pathway brighter, Life's a mirror—as we smile, Smiles come back to greet us; If we're frowning all the while, Frowns forever meet us.

AN APPRECIATION

Life holds its disappointments and disillusionments for all. The friends that we once prized often fall away. The hardness, selfishness and cruelty of the world mould us to experience and callousness. We come to recognize that nine out of ten acquaintances are looking out for themselves to the exclusion of all others and that expectation of gratitude is bound to end in bitterness of heart.

The conditions of modern life shaping the habits of mankind to a machine-like rigidity, the crowding together of strangers in great cities tend to dull the edge of those finer sensitivities that pervade primitive communities where the dwellers know one another from childhood and are knit together by countless old associations.

All these circumstances put one in the frame of mind to value properly kindness when it does come our way. It is a ray of sunshine on a wintry day, a smile when we look for a shrug. As we survey impartially the ways of this world and the iron force of circumstances we arrive at a just estimate of real kindness and every instance of it makes for a sane and solid optimism.

Perhaps this is one reason why the hardworking people are most generous. Their days are so filled with harsh words, with the crisp commands of superiors and the unthinking harshness of companions that they appraise a favor when it does come. But they who best understand the potency of the right word well said, of a little praise well given, are people burdened by responsibilities.

Singularly enough the very men who at first sight would be the last to be considered appreciative are they whose every hour is burdened with cares. The heads of great corporations generally have long memories for good deeds done to them in past years. The late Mr. Rogers was considered a hard man, yet his name is linked with countless deeds of kindness by those who knew him as a small boy. Mr. Harriman also carried in that capacious brain of his a corner for all those who in some remote period had rendered to him unselfish service.

Among business men commercial travellers are doubtless as hard worked and accustomed to rebuff, as any, yet their success is built up on a multiplicity of thoughtful acts done here and there on their journeys. The small dealer in a remote town appreciates thoroughly a small favor from the hurried travelling man. It may not bring immediate returns or orders, but in the long run this course is unflinchingly successful.

Business men are sentimental in the best sense of the word. They are appreciative. Not expecting much gratitude they are touched when they find it. I had occasion years ago to deal at stated periods with a commercial traveller. I never knew his name so slight as our acquaintance. But some time ago, I had need of some articles which I formerly purchased through him and wrote to the great establishment where he is employed, mentioning the goods and appreciative. Not expecting much gratitude they are touched when they find it.

These instances are quite common and one reason why they are not more frequent is the eagerness of the public in recognizing extra service and care on the part of business men. The commercial world may seem hard and cold, but we ought to remember that every department of it is occupied by men as human as we are. A failure to attend a customer, a harsh word from some tired clerk are almost invariably followed by a complaint, how often do we go to any trouble to notice extra good service on the part of these hard pushed cogs of the business machine?

We cannot blame the world for being callous if we are doing our best to make it more callous than we found it. I have met some boorish conductors on trains and trolleys, but I have never encountered one who did not appreciate a few words of sympathy on a hard night or after a harrowing experience with some cantankerous individual. These men do not doff humanity, when they don a uniform, but finding that the public has this opinion, they unconsciously lend themselves to its increase.

A little sympathy goes a long way and a good memory for small kindnesses is not merely an asset but a blessing to mankind. The man or woman of fastidious gentility, and politeness leaves a trail of good humor wherever they go. They work a sort of small miracle, turning machine men and women to warm-hearted human beings.

Suppose you and I join this small community. The next time we encounter personal care and readiness to oblige on the part of one of the army of helpers, let us notice it and when the opportunity comes, show that it has been appreciated. If some clerk or servant of a corporation puts himself out to forward

our wishes, let us make it a point to see that the good deed does not go unrewarded. We shall shortly discover that we have opened the door to a kinder world than we know before and that the men and women with whom we deal on cold business standards have another side to their natures that it is wise and pleasant to cultivate. Appreciation brightens life.—A Looker-On in Boston Pilot.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

APRIL 29.—ST. PETER, MARTYR

In 1905 the glorious martyr Peter was born at Verulam of heretical parents. He went to a Catholic school, and his Manichean uncle asked what he learnt. "The Creed," answered Peter; "I believe in God, Creator of heaven and earth." No persuasion could shake his faith, and at fifteen he received the habit from St. Dominic himself at Bologna. After ordination, he preached the heretics of Lombardy, and converted multitudes. St. Peter was constantly obliged to dispute with heretics, and although he was able to confound them, still the devil took occasion thence to tempt him once against faith. Instantly he had recourse to prayer before an image of Our Lady, and heard a voice saying to him the words of Jesus Christ in the Gospel, "I have prayed for thee, Peter, that thy faith may not fail; and thou shalt confirm thy brethren in it." Once when exhorting a vast crowd under the burning sun, the heretics defied him to procure shade. He prayed, and a cloud overshadowed the audience. In spite of his sanctity, he was foully slandered and even punished for immorality. He submitted humbly, but complained in prayer to Jesus crucified. The crucifix spoke, "And I, Peter, what did I do?" Every day, as he elevated at Mass the precious blood, he prayed, "Grant, Lord, that I may die for Thee, Who for me didst die." His prayer was answered. The heretics, confounded by him, sought his life. Two of them attacked him as he was returning to Milan, and struck his head with an axe. St. Peter fell, commending himself to God, dipped his fingers in his own blood, and wrote on the ground, "I believe in God, Creator of heaven and earth." They then stabbed him in the side, and he received his crown.

APRIL 30.—ST. CATHERINE OF SIENA

Catherine, the daughter of a humble tradesman, was raised up to be the guide and guardian of the Church in one of the darkest periods of its history, the fourteenth century. As a child, prayer was her delight. She would say the "Hail Mary" on each step as she mounted the stairs, and was granted in reward a vision of Christ in glory. When but seven years old, she made a vow of virginity, and afterwards endured bitter persecution for refusing to marry. Our Lord gave her His Heart in exchange for her own, and stamped on her body the print of His wounds. At the age of fifteen she entered the Third Order of St. Dominic, but continued to reside in her father's shop, where she united a life of active charity with the prayer of a contemplative Saint. From his obscure home the seraphic virgin was summoned to defend the Church's cause. Armed with Papat authority, and accompanied by three confessors, she travelled through Italy, reducing rebellious cities to the obedience of the Holy See, and winning hardened souls to God. In the face well nigh of the whole world she sought out Gregory XI. at Avignon, brought him back to Rome, and by her letters to the kings and prelates of Europe made good the Papal cause. She was the counsellor of Urban VI., and sternly rebuked the disloyal cardinals who had part in electing an antipope. Long had the holy virgin foretold the terrible schism which began ere she died. Day and night she wept and prayed for unity and peace. But the devil excited the Roman people against the Pope, so that some sought the aid of Charles of Anjou. With immense earnestness did St. Catherine urge Our Lord to prevent this enormous crime. In spirit she saw the whole city full of demons tempting the people to resist and even slay the Pope. The seditions temper was subdued by Catherine's prayers; but the devils vented their malice by scourging the Saint herself, who gladly endured all for God and His Church. She died at Rome at the age of thirty three, A. D. 1380.

MAY 1.—STS. PHILIP AND JAMES, APOSTLES

Philip was one of the first chosen disciples of Christ. On the way from Judea to Galilee Our Lord found Philip, and said, "Follow Me." Philip straightway obeyed; and then in his zeal and charity sought to win Nathaniel also, saying, "We have found Him of Whom Moses and the prophets did write, Jesus of Nazareth;" and when Nathaniel in wonder asked, "Can any good come out of Nazareth?" Philip simply answered, "Come and see," and brought him to Jesus. Another characteristic saying of this apostle is preserved for us by St. John, Christ in His last discourse had spoken of His Father; and Philip exclaimed in the fervor of his thirst for God, "Lord, show us the Father, and it is enough."

St. James the Less, the author of an inspired epistle, was also one of the Twelve. St. Paul tells us that he was favored by a special apparition of Christ after the Resurrection. On the dispersion of the apostles among the nations, St. James was left as Bishop of Jerusalem; and even the Jews held in such high veneration his purity, mortification, and prayer, that they named him the Just. The earliest of Church historians has handed down many traditions of St. James's sanctity. He was always a virgin, says Hegesippus, and consecrated to God. He drank no wine, wore no sandals on his feet, and but a single garment on his body. He treated himself so much in prayer that the skin of his knees was hardened like a camel's hoof. The Jews, it is said, used out of respect to touch the hem of his garment. He was indeed a living proof of his own words, "The wisdom that is from above first indeed is chaste, then peaceable, modest, full of mercy and good fruits."

He sat beside St. Peter and St. Paul at the Council of Jerusalem; and when St. Paul at a later time escaped the fury of the Jews by appealing to Caesar, the people took vengeance on James, and crying, "The just one hath erred," stoned him to death.

MAY 2.—ST. ATHANASIUS, BISHOP

Athanasius was born in Egypt towards the end of the third century, and was from his youth pious, learned, and deeply versed in the sacred writings, as befitting one whom God had chosen to be His champion and defender of His Church against the Arian heresy. Though only a deacon, he was chosen by his bishop to go with him to the Council of Nicea, A. D. 325, and attracted the attention of all by the learning and ability with which he defended the Faith. A few months later, he became Patriarch of Alexandria, and for forty-five years he bore, often well-nigh alone, the whole brunt of the Arian assault. On the refusal of the Arian heretics to accept the Catholic communion, the emperor ordered the Patriarch of Constantinople to do so. The wretched hierarch took an oath that he had always believed as the Church believes; and the patriarch, after vainly using every effort to move the emperor, had recourse to fasting and prayer, that God would avert from the Church the frightful sacrilege. The day came for the solemn entrance of Arius into the great church of Sancta Sophia. The hierarch and his party set out glad and in triumph. But before he reached the church, death smote him swiftly and awfully, and the dreaded sacrilege was averted. St. Athanasius stood unmoved against four Roman emperors; was banished twelve times; was the butt of every insult, calumny and wrong the Arians could devise, and lived in constant peril of death. Though firm as adamant in defence of the Faith, he was meek and humble, pleasant and winning in converse, beloved by his flock, unwearied in labors, in prayer, in mortifications, and in zeal for souls. In the year 373 his enemy, the emperor, resolved to build a magnificent church in the city of Jerusalem. St. Helen, the emperor's mother, desiring to visit the holy places there, undertook a journey into Palestine in 326, though at that time near eighty years of age; and on her arrival at Jerusalem was inspired with a great desire to find the identical cross on which Christ had suffered for our sins. But there was no mark or tradition, even amongst the Christians, to show where it lay. The heathens, out of an aversion to Christianity, had done what they could to conceal the place where Our Saviour was buried; by heaping on it a great quantity of stones and rubbish, and building on it a temple to Venus. They had, moreover, erected a statue of Jupiter in the place where Our Saviour rose from the dead. Helen, to carry out her pious design, consulted every one at Jerusalem and near it whom she thought likely to assist her in finding out the cross; and was credibly informed that, if she could find out the sepulchre, she would likewise find the instruments of the punishment; it being the custom among the Jews to make a hole near the place where the body of a criminal was buried, and to throw into it whatever belonged to his execution. The pious empress, therefore, ordered the profane buildings to be pulled down, the statues to be broken in pieces, and the rubbish to be removed; and, upon digging to a great depth, the holy sepulchre, and near it three crosses, also the nails which had pierced our Saviour's body, and the title which had been fixed to His cross, were found. By this discovery they knew that one of the three crosses was that which they were in quest of, and that the others belonged to the two malefactors

between whom our Saviour had been crucified. But, as the title was found separate from the cross it was difficult to distinguish which of the three crosses was that on which our divine Redeemer consummated His sacrifice for the salvation of the world. In this perplexity the holy bishop Macarius, knowing that one of the principal ladies of the city lay extremely ill, suggested to the empress to cause the three crosses to be carried to the sick person, not doubting but God would discover which was the cross they sought for. This being done, St. Macarius prayed that God would have regard to their faith, and after his prayer, applied the cross singly to the patient, who was immediately and perfectly recovered by the touch of one of the three crosses, the other two having been tried without effect. St. Helen, full of joy at having found the treasure which she had so earnestly sought and so highly esteemed, built a church on the spot, and lodged the cross there with great veneration, having provided an extraordinary carried part of it to the Emperor Constantine, then at Constantinople, who received it with great veneration; another part she sent or rather carried to Rome, to be placed in the church which she had built there, called the Holy Cross of Jerusalem, where it remains to this day. The title was sent by St. Helen to the same church, and placed on the top of an arch, where it was found in a case of lead in 1492. The inscription in Hebrew, Greek, and Latin is in red letters and the wood was whitened. Thus it was in 1492; but these colors are since faded. Also the words Jesus and Judorum are eaten away. The board is nine, but must have been twelve, inches long. The main part of the cross St. Helen inclosed in a silver shrine, and committed it to the care of St. Macarius, that it might be delivered down to posterity, as an object of veneration. It was accordingly kept with singular care and respect in the magnificent church which she and her son built in Jerusalem. St. Paulinus relates that, though chips were almost daily cut off from it and

given to devout persons, yet the sacred wood suffered thereby no diminution. It is affirmed by St. Cyril of Jerusalem, twenty-five years after the discovery, that pieces of the cross were spread all over the earth; he compares this wonder to the miraculous feeding of five thousand men, as recorded in the Gospel. The discovery of the cross must have happened about the month of May, or early in the spring; for Helen went the same year to Constantinople, and from thence to Rome, where she died in the arms of her son on the 18th of August, 326.

THE DANGER OF SPIRITISM

In view of the interest aroused by such writers as H. G. Wells and Sir Oliver Lodge on spiritism or the belief that the living can communicate with the spirits of the departed, it may be well for our readers to know what the Church thinks on the subject, and what are the dangers, if any, for Catholics who dabble in it.

We use the word spiritism and not spiritualism, and we desire to emphasize at the outset that it is the more accurate expression, for spiritism is a philosophical term to express a belief in the existence of spiritual beings which are just as real as the material things which we see and touch.

As to the attitude of the Church on the subject of spiritism or the power of the living to communicate with the departed, it is certain that the Church has made an authoritative statement on the subject. In one form or another spiritism is as old as the Scriptural story of Saul and the Witch of Endor, but in its modern form it does not go back three-quarters of a century. But whatever its antiquity be, it is old enough to be a very serious problem and Catholics should be informed of its dangers, for, in spite of the contention of those who say that the phenomena with which spiritism deals are a plain matter of evidence and observation, those dangers are very real.

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According to J. Godfrey Raupert, who has given much thought to the subject, the danger attending the elicitation of psychic phenomena and messages from the spirit world lies in the peculiar character of the contents of those messages and in the methods employed in the process of their elicitation.

It is a fact not generally known to the public, as the writer goes on to say, that in these messages the spirit intelligences inspiring them deny the divinity of our Lord Jesus Christ, and in this way attack the entire supernatural structure of the Catholic Church. And when we see that all spiritistic literature is tainted with views whose logical consequences is to contend that spiritists have a truer conception of Jesus Christ and the religion He established than had the Apostles and Disciples, it is time that Catholics were sensing a very proximate and a very real danger.

Another serious danger is that one who dabbles in spiritism is liable to have his mental balance disturbed and his self control partly or wholly destroyed. This is especially true of persons of peculiar organization and

temperament; and it can be shown from documentary evidence that appalling consequences have followed for those who had recourse to spiritism. They became the victims of hallucinations and other aberrations, and in some cases of downright, hopeless insanity. They were not equal to the mental and physical strain which consulting mediums involved.

In view then of dangers which are by no means imaginary it is the part of wisdom for Catholics to beware of practices which are so full of mischief, for whilst the Church does not condemn spiritism, where all error, sorcery and invocation of the demon, implicit or explicit, is excluded, she does not hesitate to denounce in scathing terms all spiritistic gatherings, even when arranged only for the purpose of gratifying curiosity.—T. in The Guardian.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.—St. Ambrose.

We are never so much disposed to quarrel with others as when we are dissatisfied with ourselves.—Hazlitt.

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SOME of the merchandise is priced at less than it would cost to make it to-day. Months ago, before the present high costs, our buyers bought the fabrics, hence we can afford these striking values. As prices of clothing of all sorts are steadily advancing, you will be wise to buy now and buy right at EATON prices. You will have to pay more later on for goods not up to the same standard as these. But don't delay if you wish to avoid being disappointed. You will be dollars in pocket by taking full advantage of the values shown here, and by making your future selections of requirements in any line from the EATON catalogue. Prices will be higher later on, so order now. If you haven't a catalogue, write to-day for your copy, so that you may share fully in the savings it presents.

Advertisement for Eaton's clothing featuring various women's suits, dresses, and hats with prices and descriptions. Includes items like 'Checked and White Voile Dress \$9.50', 'Notably Good Value is this Jean Cloth Middy Dress at \$9.50', 'Splendid Values in the new Ready-to-wear Hats, Panama and Trimmed Hats. Be Sure to See Pages 138-161 in our Spring and Summer Catalogue.', and 'Exceptional Value in the New Corsets Braid Sailer at \$1.50'. The advertisement concludes with 'T. EATON CO LIMITED TORONTO CANADA'.

WAR ACTIVITIES OF THE K. OF C.

When Miss Pehring, sister of General Pehring, was at Camp Dodge, Ia., recently, and saw the Catholic soldiers crowding to confession at the K. of C. building, she exclaimed in admiration: "Isn't it marvellous!" Then she added: "This is just the type of boy my brother needs over there."

The K. of C. building in every camp gives the Catholic boy the opportunity for the practice of his religion. It is a constant reminder to him likewise that a great Catholic organization representing the Catholic people generally is with him heart and soul in his patriotic work. And the soldier who is sustained by his religion is the type of soldier, as Miss Pehring well says, who will give a good account of himself "over there."

AN EXAMPLE OF PRIESTLY DEVOTION

Catholics who have subscribed to the K. of C. war fund and who stop to think what it means to have a K. of C. building and a K. of C. chaplain in a camp will never regret having made their donation. The work of the K. of C. chaplain is a constant inspiration. Here is an incident full of suggestion from one of the camps:

One of the Catholic boys at this camp had become seriously sick. After every remedy known to the medical profession had been tried in vain, the camp authorities notified the parents of their boy's condition. They wired back immediately to secure the services of a priest. The K. of C. chaplain was confined to his bed because of an operation. Learning, however, of the boy's condition, and despite the remonstrances of his nurse, he was wrapped in blankets and carried to the boy's bedside, where, unmindful of his own weak condition he administered the last Sacraments. The incident we are told (and we can believe it) made a deep impression upon all in the camp, non-Catholic as well as Catholics.

K. OF C. CHAPLAIN WINS ADMIRATION IN FRANCE

On the other side of the Atlantic our K. of C. chaplains are beginning to show their priestly devotion. An Associated Press despatch to the Washington Star says:

"One of the most popular men with the soldiers on this sector is Reverend Father des Valles, a Roman Catholic priest of New Bedford, Mass., who is living with the men in an unofficial capacity, he having come to France as a representative of the Knights of Columbus.

"When the attacks began Father des Valles, braving the dangers of shell and machine gun fire, went to the casualty clearing station, near the front line to administer to the wounded. He assisted in dressing the injuries of the soldiers and gave each man a word of cheer. He handed out cigarettes to the men who smoked.

"He is as game as they make them and every inch a soldier," said a doughboy, while other soldiers spoke of the inspiration furnished by the priest."

A BAPTIST TRIBUTE

A first lieutenant who had observed the effect on the men of the K. of C. work, said: "I am the son of a Baptist minister. I went home about four years ago after four years' service in the Army. My father who was about to take up a speaking tour for the Y. M. C. A. drive, asked me for first hand information as to the value of that organization in the Army. I told him it was impossible to tell of the good it had accomplished. 'But,' said I, 'if you speak for the drive, split it up 33 1/3% each for the Red Cross, Y. M. C. A., and K. of C. for they all stand equal in my estimation.' I later heard that my father was criticized by certain people for including the K. of C., but I wrote him to keep up the good work as I did not think that in Heaven he would be bothered by critics like those."

SEEING THE BOYS OFF

Writing of the departure of 2,000 men for the battlefield of France Father Walsh concludes his description of a busy day with these words: "Then to crown our work, every one of the Catholic boys stepped forward and had stamped upon his identification tag, twenty-four hours before he was to embark on a journey freighted with peril and sacrifice that touching request of a wounded or dying Catholic soldier 'Send For A Priest.'

THE RECREATIONAL SIDE OF THE WORK

To the conscientious Catholic the religious side of our work in the camps is, of course, the more important. Nevertheless the recreational side is worthy of consideration too. It is no negligible factor in the moral and spiritual life of a young man that he has a place where he may gather with his fellows to enjoy himself in physical exercise, games and sports.

A great deal is being done for our boys by K. of C. secretaries in our K. of C. buildings, but the chief thing is that the young soldiers have there an opportunity to do something for themselves. Excellent and desirable as is entertainment by outsiders and professionals, it cannot be substituted for entertainment by the soldiers themselves.

THE SOLDIERS ENTERTAINING THEMSELVES

Our buildings in the various camps are getting a fine reputation for this class of entertainment. At Fort Tot-

ten, Weststone, L. I., recently, a very fine show was staged by Battery B. The notice of the performance that appeared in the Fort, the clever paper published at the Fort by the soldiers themselves, proves how thoroughly the show was enjoyed by all. The Fort also notices favorably the "Irish Night" held at the K. of C. building with some outside talent but with the boys themselves doing their share. The dramatic critic of the Fort incidentally remarks that all the boys felt at home in the K. of C. building at this Irish Night "particularly Goldstein, Schmidt, Chuchvalec, Strowski and Piccirilli."

And then there was a bowling tournament for a loving cup offered by the K. of C. which created a lot of enthusiasm and generated much goodfellowship among the men.

Such incidents as these are taking place all over the country in every camp and station where the Knights of Columbus building displays its "Everybody Welcome" sign.

SAULT STE MARIE DIOCESE

CATHOLIC ARMY HUTS

Contributions of the Knights of Columbus and churches of the diocese of Sault Ste Marie to the fund for Soldiers Huts at the front which will be open to all without distinction of creed or race:—

North Bay (St. Mary's)	\$229 00
Chandler	55 00
Elk Lake	18 40
Total	\$302 40
North Bay (St. Vincent)	50 00
Biacosting, Cartier, etc.	129 00
Blind River	47 35
Blizard Valley	15 00
Chebe Bay	11 73
Chudmoff	50 00
Coniston, Garson, etc.	50 00
Copper Cliff and Crowthorn	325 35
Curtis and Sprague	45 50
Espanola and Webbwood	213 54
Field	12 05
Fort William (St. Patrick's)	1605 00
Fort William (St. Agnes)	177 00
Fort William (St. Peter's)	150 00
Fort William (St. Joseph's)	60 40
Fort William (Indian)	5 50
Garden River	4 00
Hanner	12 75
Lavie	20 00
Little Current, Spanish and Walford	37 50
Noelville	15 00
Port Arthur (St. Andrew's)	658 70
Port Arthur (St. Anthony's)	14 45
St. Charles	25 00
Sault Ste Marie (Sacred Heart)	445 00
Schreiber, White River, etc.	25 00
Steeleton	412 54
Sturgeon Falls	60 00
Subsury St. Anne's	85 00
Subsury (St. Joseph's)	473 25
Theston, Nesterville, Etc.	25 00
Verner	52 25
Warren and Markstay	35 00
Wickson	25 00
Xenora and Graham (K. C. Ft. William)	145 00
Total	\$6728 33
Collected in churches	\$2284 45
Collected by Knights	1445 58

H. J. SCOLLARD, Bishop of S. S. Marie, North Bay, April 2nd, 1918.

POLISH RELIEF

Contributions of the parishes and missions of the diocese of Sault Ste Marie for the Polish Relief Fund, November 21st, 1915.

North Bay (St. Mary's)	\$230 50
Chandler	25 00
Elk Lake	15 80
Total	\$271 30
Baco, Victoria Mine and Cartier	60 00
Blizard Valley	35 00
Blind River	25 00
Chebe Bay	31 00
Chudmoff	50 00
Coniston, Garson, etc.	10 00
Copper Cliff and Crowthorn	111 00
Curtis	35 00
Espanola	40 00
Field	5 00
Fort William (St. Patrick's)	104 00
Fort William (St. Agnes)	2 25
Fort William (St. Peter's)	57 25
Fort William (St. Joseph's)	3 00
Fort William (Indian)	5 25
Garden River	7 00
Hanner	22 50
Lavie	25 00
Little Current, etc.	10 00
Maasey	14 00
Noelville	10 00
Port Arthur (St. Andrew's)	144 85
Port Arthur (St. Anthony's)	5 50
St. Charles	25 00
Sault Ste Marie (Sacred Heart)	56 00
Schreiber, White River, etc.	25 00
Steeleton	37 75
Sturgeon Falls	30 00
Subsury College	107 05
Subsury (Indian Missions)	4 00
Theston	25 00
Verner	19 50
Warren and Markstay	35 50
Wickson	25 00
Total	\$1655 41

H. J. SCOLLARD, Bishop of S. S. Marie, North Bay, April 2nd, 1918.

PROTEST OF C.M.B.A.

BRANCH 284 WARMLY RESENTS ACTION OF HALIFAX HERALD

Enumerating instances of unfair, unpatriotic and false charges against the Catholic Church reproduced in the Halifax Herald, a journal largely patronized by Catholics, Branch 284 of the C. M. B. A., Glace Bay, N. S., thus concludes the preamble and adopts the following resolution:

And whereas, when the attention of the Herald was called to the virulence and the falsity of the article it reproduced and the dishonesty of its own headlines by more than one correspondent, it not only failed to make the "amende honorable," as would become a fair and unprejudiced journal, but it repeated the attack and gave a double display to its lying and insulting bold-faced headlines.

Therefore resolved, the members of Branch 284 of the Catholic Mutual Benefit Association of Canada, Glace Bay, Nova Scotia, place on record their emphatic protest against the slanders, libels and insults repeated, published and offered by the Halifax Herald concerning the Catholic Church, whose clergy and members by the thousands and tens of thousands have given and are today giving the noblest service and their lifeblood to the cause of the Empire;

Further resolved, that we urge the Catholics throughout the Province of Nova Scotia, whose intelligence has been insulted and whose religion has been vilified, to show their condemn-

nation, by every legitimate means, of the dangerous and unpatriotic campaign of bigotry now opened by the Halifax Herald in this Province;

Further resolved, that a copy of this resolution be spread on the minutes of the Branch, a copy sent to the Halifax Herald, The Casket (Antigonish), The Catholic Record, (London, Ont.), The Catholic Register (Toronto) and the Canadian, our official organ.

Passed at a regular meeting of Branch No. 284 of the Catholic Mutual Benefit Association of Canada, Glace Bay, Nova Scotia, April 16th, 1918.

MICHAEL McNEIL, President
JOHN J. W. MCKINNON, Secretary

OVERSEAS CORRESPONDENCE

Post Office Department, Canada,
Ottawa, April 19th, 1918.

With regard to the arrangement instituted whereby correspondence of a private and family nature can be forwarded from individuals in Canada to persons in enemy and enemy occupied territory through the medium of Thos. Cook & Son, 530 St. Catherine St. W., Montreal, difficulty is being caused owing to persons remitting the charge for forwarding these letters (35c) by post-age stamps instead of by means of a Postal Note for 30 cents with 5 cents in postage affixed thereto.

The attention to persons sending such correspondence is particularly directed to this as in future where the charges are remitted by means of postage stamps the letters will be returned to the senders.

R. M. COULTER,
Deputy Postmaster General.

SPECIAL WAR-TIME FACILITIES ISSUED TO CHAPLAINS

A GREAT BOON FOR PRIESTS IN ARMY WORK

Washington, D. C., April 16.—All chaplains, both Knights of Columbus and commissioned, have now received their special war time facilities granted to them by Pope Benedict and issued through the Rt. Rev. Patrick Hayes, Bishop Ordinary of all American military and navy chaplains. These facilities are exceedingly comprehensive and permit chaplains to exercise all of their priestly functions no matter in what diocese they chance to be located. By means of these facilities the chaplains may handle most spiritual cases, even those commonly reserved to the Bishops. They are also given special privileges regarding the celebration of Mass and the recitation of the Divine Office.

A REFLECTION

By Loretta Marie Gates

Live, knowing always that your God sees you. He who will some day judge you in the great tribunal hall of peace; He, who watches you with loving eyes, tender in their fathering gaze, following you at all times, in all places; He, who you acknowledge your God, this is He to whom you caused so great a suffering to come. He is still even today—this minute, loving, seeking caring and beseeching you to come to Him and be at Peace.

Oh! Ye who think this world is nothing but cares, toils, and who are burdened with a load almost too great—reflect on your God—how can you complain, you that caused Him, God the Father, sufferings so intense?

Oh! think not on yourselves, but rather remember the agonies of the Cross. Surely if we but meditate five minutes on His bitter passion our trials and tribulations will seem as a mist of dew sprinkled upon our parched souls. Our souls that ever need purification of sorrow to purge them free of the stain of multitudinous and grievous faults.

On these occasions the men have been gathered together and after making a sincere act of contrition, they have been granted general absolution and permitted to receive Holy Communion. It is understood, of course, that those thus receiving general absolution must go to confession at the earliest opportunity.

The new faculties issued to chaplains by Bishop Hayes also provide that under certain conditions a priest may celebrate Mass and a soldier may receive Holy Communion without fasting. Mass may also be celebrated after the noon hour provided it is impossible to celebrate it before that time. The Blessed Sacrament may be reserved at all times without lights, provided it is reverently kept in a decent place. This will be a boon to the priests situated in places where there are no chapels as it will enable them to reserve the Blessed Sacrament in their tents or rooms for use at any time it becomes necessary to administer the Viaticum to the sick.

RISKS LIFE TO SAVE BLESSED SACRAMENT

In "The Vincentian," an English magazine, we find the following account of Private Cahill, the young Irish-Australian Catholic who risked his life to save the Blessed Sacrament:

"A letter from the front tells us of a noble exploit wrought within the last fortnight. Just before the Messines offensive the Germans bombarded a little village just behind the line with frightful severity. Round and about the Catholic church the shells were falling thick as snow-flakes. The inside of the church was littered with debris.

"Every instant brought some new havoc, so that to enter seemed certain death. At this moment a young Irish-Australian, Frederick Cahill by name, asked the aged curé, who stood by in tears, if the Sacrament had not been removed, and that the key of the tabernacle had been buried in debris, young Cahill determined to save the sacred species from being scattered in the dust and exposed to profanation. Thrilled with deep emotion at the great unwonted privilege in store for him, if he succeeded, he went forward, searched right and left amid the fallen rubbish, and discovered the key. Just as he was

THE HOME BANK OF CANADA ORIGINAL CHARTER 1854

Notice of Quarterly Dividend
Notice is hereby given that a Dividend at the rate of five per cent. (5%) per annum upon the paid-up capital stock of this Bank, has been declared for the three months ending the 31st of May, 1918, and that the same will be payable at the Head Office and Branches on and after Saturday, the 1st day of June, 1918. The Transfer Books will be closed from the 17th day of May, to the 31st day of May, 1918, both days inclusive.

By Order of the Board,
Toronto, April 22, 1918.

J. COOPER MASON,
Acting General Manager.



Roger J. Callahan, St. John's, Newfoundland, killed in action in the big drive of July 1st, 1916, when the flower and best blood of St. John's were wiped out.

carrying outside the ciborium with his sacred contents a terrific shell suddenly crashed through the rose window over his head, raining over him fragments of glass and refuse, while shells burst round and about him. He came through it all like one who bore a charmed life, and placed the sacred vessel in the hands of the parish priest. A strong spirit of the ages of faith must pulse strong in the soul of this noble Irish-Australian. Such a deed as Fred Cahill's, risking his life for the honor of the Blessed Sacrament, the readiness to give his life to avert even remote humiliation from Him who is the Life, indeed, could not fail to convince all those who hear of it, of the firm belief of Catholics in the reality of God's Presence in the Sacrament of the Altar."

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RELIGIOUS VOCATIONS

BOYS AND YOUNG MEN WHO HAVE A religious vocation, and who are desirous to devote themselves to the service of God and the education of youth in the Presentation Brothers' Order, can now be admitted. For further particulars apply to the Rev. Brothers Provincial, Presentation Brothers Novitiate, Longueuil, P. Q. 205-0.

CATHOLIC SURGEON

INFORMATION CONCERNING AN EXCEPTIONAL opening for a Catholic surgeon of some standing may be had by addressing The Catholic Record, Box 24. 208-3.

RELIGIOUS PICTURES

ON RECEIPT OF THE SUM OF \$1.00 by money order we will forward to any part of Canada or Newfoundland, ready for framing the following four beautiful religious pictures, real Gelatine Prints finished in beautiful Sepia Brown colorings, size of each picture 10x10 inches. "Christ and the Rich Ruler," "Christ in the Temple," "Emond's Last Supper," and "Christ at Twelve Years Old." Address: Catholic Supply Co., 46 St. Alexander St., Montreal Que. 200-0.

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Examine the list below and send your order right away, or owing to the shortage of seeds (especially corn) you may miss the opportunity of making the most money out of this year's crop.

Seed Corn

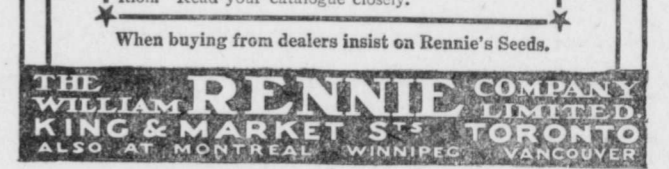
Customers can always depend on our Seed Corn being the best obtainable and highest germination.

SEED CORN	
Selected Learning (Yellow)	Bush. 4.85
Select Red Cob (White)	4.85
Giant White Earlage	4.85
SEED CORN—FODDER	
Learning Fodder (Yellow)	Bush. 4.70
Red Cob Fodder	4.70
Southern White Fodder	4.70
Lots of 5 bushels or over, 10c per bushel less.	
BEANS	
White Field (Medium)	2.85 9.75
White Marrowfat (Large)	3.60 11.25
Freight prepaid on orders of \$10.00 and over in Ontario.	

The Stars Mean Bargains

When turning the pages of our 1918 catalogue you will notice little paragraphs with stars at the corners. These denote extra special values that defy competition. Read your catalogue closely.

When buying from dealers insist on Rennie's Seeds.



The Young Man's Best Recommendation

A Savings Account is more than a start towards financial independence—it is a mark of character.

One of the strongest recommendations in the world of business is that a young man can present, in a Merchants Bank Pass-Book, showing a record of consistent savings.

A Savings Account may be opened with \$1.00, which shows how highly we regard the accounts of those who desire to save.

THE MERCHANTS BANK

Head Office: Montreal, CANADA Established 1864.
With its 102 Branches in Ontario, 32 Branches in Quebec, 19 Branches in Manitoba, 21 Branches in Saskatchewan, 53 Branches in Alberta, and 8 Branches in British Columbia serves Rural Canada most effectively.
Write or call at Nearest Branch.

THE LATEST ECONOMICAL RECIPES CONTAINED IN THE PURITY FLOUR COOK BOOK

have been reviewed and approved by the DOMESTIC SCIENCE DEPARTMENT of the famous McDONALD INSTITUTE

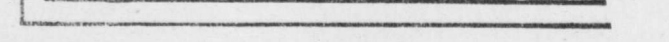
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and we will send you ABSOLUTELY FREE at the same time a DURHAM DUPLEX RAZOR. THIS BIG \$3.00 WORTH FOR ONLY \$1.00

If You Send Now-To-Day



Once a year only, we make a special anniversary offer at COST PRICE. HERE IT IS—DON'T MISS IT. We have advertised these goods so much in The Record that you all know the work they will do, and that we guarantee them to do this work. THE DUPLEX AUTOMATIC HAIR CUTTER will cut a head of hair perfectly any style or length, in from 3 to 5 minutes. No experience or practice is needed. The Durham Duplex Razor is the only razor that can be held at the correct angle, and with it you can get the best shave of your life without any danger of cutting yourself.

This Complete Barber Shop Only \$1.00 Post Paid

We just want to be sure that these two wonderful tools are placed in every locality, and then we know they will bring us in lots of orders. We have only a limited number to sell at COST PRICE. MAKE SURE OF YOURS BY SENDING YOUR ORDER TO-DAY. Send us only \$1.00 and we will send you by registered mail to any address. The Famous Duplex Hair Cutter and The Durham Duplex Razor. Regular Price \$3.00. Both Articles for \$1.00. DUPLEX MANUFACTURING CO., DEPT. 88, BARRIE, ONT.