

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 INVITATION

Lord, take Thine ease within my heart,
Rest here and count Thyself at home;
Do as Thou wilt; rise, set, depart;
My Master, not my guest, Thou art;
Come as Thou wilt, but come, Lord, come.

Come in broad day, for good or ill,
In time of business or of prayer;
Come in disguise, if so Thy Will
Be better served, that I may still
Wait on my Lord, though unaware.

Come, tender Lover, still and bright,
Rose-crowned and framed in gracious form;
Or come with terror, and in night,
Thundrous and girt with vivid light,
A giant striding with the storm.

Come through the carved door and bring
A burst of music through to me;
And on a sudden on a day
And measured song of those that sing.

Dear Saviour, to the praise of Thee,
Or come by some forgotten way
Untrodden long and overgrown;
And on a sudden on a day
Burst in; snap web and ivy spray
That claim the entrance for their own.

So many doors, and all divine,
And every latch is loose to Thee;
So many paths, and all are Thine
That bring Thee to this heart of mine,
And all are therefore dear to me!

—ROBERT HUGH BENSON

"UNFOUNDED AND UNTRUE"

The old chestnut about the readiness of Catholic priests to indulge in rebellion and store arms in their churches was trotted out as usual during the election campaign. One man, evidently a novice, overlooked the prudent rule of either keeping to general statements or at least accusing no one near enough to make trouble. He ventured to name a priest of the Diocese of Toronto, with the following result:

I, Richard J. Slack, of the Township of King, in the County of York, hereby make the following affidavit of apology:

1. That the statement which I made that I was informed on good authority that a box had been shipped to Father Coleman, Schomburg, and which turned out to be rifles, was untrue and unfounded, and I hereby make an apology for such statement and regret very much that the same was made.

2. I hereby authorize the publication of this apology in the *Tottenham Sentinel* and agree to pay for the publication. I swear before me at the City of Toronto, in the County of York, this 6th day of December, A.D. 1917.

R. J. SLACK,

J. H. NAUGHTON,
A Commissioner.

This is only one of ten thousand falsehoods circulated against Catholics. Mr. Slack knew that his hearers were ready to believe anything of the kind. Newman once declared:

"I say deliberately, and have means of knowing what I say, having once been a Protestant, and being now a Catholic... that no conceivable absurdities which are firmly believed of Catholics by sensible, kind hearted, well-intentioned Protestants."

This was said more than sixty years ago. England may have changed in this respect. Ontario has not changed.—Catholic Register.

THE RETURN TO THE FOLD

That England is only in the very beginning of a great Catholic revival is the opinion of the author, H. G. Wells. In his recently published book, "Anticipations," the writer predicts that "The countryside of the coming time will show many a splendid cathedral, many an elaborate monastic palace towering amidst the abounding colleges and technical schools. Along the moving platforms of the urban center—amid the shining advertisements that will adorn them—will go the ceremonial procession, all glorious with banners and ensigns. Countless ecstatic nuns will shelter from the world in simple refuges of refined austerity. Where miracles are needed, miracles will occur. Except for a few queer people, nourished on 'Maria Monk' and such like anti-Papal pornography, I doubt if there will be any Protestants among the rich. But, of course, there will be much outspoken atheism and anti-religion." The author is not alone in his opinion. Nor have some hesitated in asserting that much of the sorrow and suffering which has fallen to the quondam Catholic people has been the price of their turning away from the faith of their fathers. The penalty has been a heavy one. It would be stranger than most human things, if, after the severe chastisement which the world

at large is now undergoing, men would not recognize that their only path is the one ordained for them by God.—Catholic Transcript.

SOLDIER AND PRIEST

FATHER CABANEL IN AMERICA COMMISSIONED BY FRENCH FOREIGN OFFICE

There is no question that the feelings of Alsations are unanimous in their demand for complete reunion with France, and declarations in favor of modified measures are to be expected according to the Rev. Father Benjamin Cabanel, military chaplain of the 66th Infantry Division of the French army, composed of the Chasseurs Alpins, the famous "Blue Devils."

Father Cabanel was for more than two years the ranking chaplain of the army in the reconquered districts in Alsace, and was engaged in the study of conditions and feelings among the clergy and lay population. He comes as an official witness to America under commission from the Foreign Office. To a New York Times reporter who questioned him regarding the conditions in Alsace, he explained that he would reserve detailed treatment for a lecture to be delivered next Wednesday night at Columbia University.

Father Cabanel was the first French priest to receive the decoration of the Legion of Honor, and he has been seven times cited in dispatches. The first of these citations was signed by Marshal Joffre, and was dated Jan. 20, 1915. It read:

"M. Cabanel, Benjamin, military chaplain, group of stretcher-bearers of the 66th Division, has been appointed to the Legion of Honor in the grade of Chevalier. He has been conspicuous by his conduct and his devotion in all the combats since the beginning of the campaign. He has had a most beneficial and vigorous effect through his patriotic faith. He has recently distinguished himself anew by his courage in visiting the trenches to care for the wounded in the midst of a violent bombardment."

HIS ZEAL, TACT, AND SUCCESS

Another citation was dated July 4, 1916, in the Chasseurs Alpins left Alsace to take part in the first attacks along the Somme. They have remained on the northern part of the French front ever since, fighting through the Somme attacks and along the Aisne this Spring. When they left Alsace Father Cabanel went with them. He has twice been sent back on special missions to Alsace. On July 4, 1916, General de Villaret, commanding the 7th Army, made the following citation in a message to the commander of the division:

"At the moment when the Rev. Father Cabanel, chaplain of the 66th Division, is about to leave the occupied territories, where he was charged with the task of becoming acquainted with and furnishing information to the Alsation clergy, I wish to convey to him the expression of my satisfaction over the zeal, the tact, and the success with which he has carried out the delicate task which has been entrusted to him."

"In word and in daily action he has contributed to establish and develop the French influence. The memory which he will leave in Alsace will surely be of the characters of priest and soldier, which are blended in him, the best reward which could accompany him in the fulfilling of his spiritual duties with the excellent troops of the 66th Division."

On April 30, during the fighting on the Croune Plateau, Father Cabanel was gassed by asphyxiating shells while going forward to the front lines to minister to some artillerymen who had been overcome by the fumes, and lay for two months in hospital, temporarily blinded and reported dying. The Chasseurs Alpins heard that he was already as good as dead, and consequently erected a monument on the slopes of Hartmanns-Weckerkopf, the centre of much of the fiercest fighting in Alsace. "To the memory of our dear chaplain, Father Cabanel." Then came news from the hospital that the chaplain would recover, and the stonecutter was hastily called in to change the inscription to "In honor of the labors of our chaplain."

PROVED HIS SELF-ABNEGATION

The seventh citation was connected with this gas incident. General Duchesne, commanding the 10th Army, in citing a list of distinguished officers and men, treated Father Cabanel as follows:

"Chaplain of the 66th Division since the mobilization. A man of spirit and of a profound patriotic faith. He has proved his absolute self-abnegation during the battle of the Aisne, from April 16 to April 30, 1917, visiting morning and evening the troops of the division on the first line everywhere, bringing to them powerful moral comfort."

"Caught on April 30, while going to the trenches, in the midst of a cluster of asphyxiating shells; very badly gassed, but would not allow himself to be carried away until the most urgent insistence was brought to bear upon him."

Father Cabanel declared that the spirit of the soldiers before the battle

was comparable with that of the Christian martyrs in the amphitheatres of pagan Rome, and said that religion had gained much among the French troops during the war. Of the thousands of priests who were included in the rank and file of the conscript troops, many, he said, were now high officers, and in their double capacity as officers and priests had had a profound military and moral influence on the troops under their command.—N. Y. Times.

BLESSING OF NATIONAL SERVICE FLAG

REV. FATHER WHELAN STATES PRINCIPLES AND DEPLORES CONSCRIPTION

THIRTY-TWO FROM ONE PARISH MAKE SUPREME SACRIFICE

Last evening at St. Patrick's Church, Ottawa, there was the ceremony of blessing a National Service Flag in honor of the men from the parish engaged with the C. E. F., and in memory of those who have made the great sacrifice. The flag shows a white cross in a red field. On the cross where the beams intersect is a wreath of maple leaves. Within the wreath are blue crosses representing the dead, (32 crosses—32 of St. Patrick's men killed to date). On the cross outside the wreath are blue stars, one for each man from the parish who has enlisted.

In the morning at High Mass, preaching from the text "By Me King's Reign, and Law Givers Decree Just Laws," Rev. Father Whelan stated the principles of religion and morality which are binding on God upon men, whether acting as individuals or communities and said in part:

"Here in Canada where suffrage is so nearly universal the great body of the adult population sustain to the government a twofold relation, the relation of subject and the relation of citizen. As subjects we are held to allegiance; our virtue is loyalty and our duty obedience. As citizens we are constituent elements of the government itself and share in the administration. A faithful discharge of all our duties as subjects will not secure the ends of good government. Good government demands, not only obedience to the laws, but just laws and wise administration. The justice of the laws and the wisdom of the administration depend on the virtue and the intelligence of the people, not in their capacity as subjects, but in their capacity as citizens."

"That the Catholics of Canada recognizing their duty to King and country, did not wait for military conscription legislation, but freely offered themselves for service overseas, is beyond dispute. There was no anticipation on their part of compulsory service and most solemn assurances were repeatedly given that no such drastic enactment was contemplated."

"From statistics on file in the Department of Militia and Defence showing enlistment by religion in the province of Ontario we find that the Church of England is credited with 15%; Presbyterians, 4.82%; Roman Catholics, 2.92%; Methodists, 2.69%; Jews, 1.65%; and all others, 1.58%."

"If we allow for the large proportion of 'British born' already considering the different religious groups to which they belong, the Roman Catholic percentage is obviously enhanced as a purely Canadian exhibit."

"In our own parish 7% of the whole population enlisted, 25% of the male population between the ages of eighteen and fifty years, most of them, too, graduates of St. Patrick's school. Men of British birth with no families in Canada are omitted in this parish record."

"Cheerfully they marched forth, with courage in their hearts and songs upon their lips, to danger, hardship and to death. Wives and mothers willingly surrendered their dear ones and with anxious, prayerful hearts awaited the tardy news from distant battlefields. Already 92 boys from this parish have fallen; God rest their valiant souls and comfort them that mourn."

SACRIFICES AT HOME

"The valor displayed at the front was matched by the sacrifices made at home. Rich and poor gave their substance and offered their loans. Nowhere is patriotism inscribed more deeply and printed more indelibly than in the hearts of the children of the Church."

"It is claimed that the voluntary enlistment failed as a means of reinforcing the Canadian expeditionary army. If so, to what malign influence is the failure due? To mere scraps of paper, to broken pledges, to pious faith? The memorial tablet set in the walls of this church by the officers of one overseas battalion on the eve of its departure bears testimony to the truth of what I allege, while the infamous disruption of another battalion, 'The Dukes of Connaught's Own Irish Rangers,' proclaims it all over the land and beyond."

DEPLORES CONSCRIPTION

"As subjects we accept conscription because it is now the law of the land,

but as citizens we deplore its introduction as an unnecessary and contentious measure, the ugly forerunner of continental militarism, and we protest against the indignities and indecencies which it has already perpetrated in our midst."

"As Catholics we are cheered by this Christmas message from the vicar on earth of the Prince of Peace: 'The Holy Father sends to the people of America his cordial greetings and prays that they may take to heart in this time of strife and suffering the true lesson of Christmastic, the lesson of God's unceasing love for mankind, the lesson of unflinching courage and sacrifice of self.'

"More especially he calls upon little children, to whom this day belongs, to pray with all their hearts to the Babe of Bethlehem, that He may protect their loved ones and give back to the world that peace which He came to bring upon earth."—Ottawa Citizen.

NEW GODS FOR OLD

There is a certain flavor of the expected in the disclosure that the sinister M. Caillaux included among his seditious activities an attempt to stir up ill-feeling between France and America, and there is a great deal of it in the disclosure that his argument was based on economic considerations:

In his conversation M. Caillaux had also expressed opinions hostile by the United States, represented by him as an economic adversary and a competitor against Central Europe.

If there is absolutely nothing on which hatred between nations can be based, if your most earnest researches fail to discover anything but perfect good-will, fall back on economic determinism. It is a witch-word, a cabalistic symbol, at the sound of which men lose their reason, fall on their faces, and grovel. It is one of those magic words in the fairy tales which instantly struck the hearer dumb. In this War it has been a factor of incalculable force.

The theory that all wars are simply clashes between rival economic needs means that all men's actions are controlled by their stomachs, and that there is no such thing as a soul. It is implicitly accepted by Germany. It is believed as a creed by millions who do not know the name of it. Thus we have seen German writers accounting for America's entrance into the War by such explanations as that our object is to destroy Europe by exhaustion. Most Socialists who oppose the defense of the nations against German aggression believe wholly in this superstition, for Socialists are the most superstitious of all men.

The Crusades did not go to the Holy Land impelled by economic determinism, but by a necessity of finding markets in the Near East. The Crescent was not carried into Byzantium and Spain by economic determinism. But the slaves of this more than usually ugly and repellent superstition tell you that in an industrial society there can be no other kind of war than a stomach-illness one. The American Revolution was not fought for liberty, since there is nothing to do with it; it was purely a matter of the belly. The theory of economic determinism is an offshoot of the older belief that all men's actions are determined by the question of material advantage, advantage to the individual or the group of individuals.

In an age which, as fast as it detest the old gods, falls more and more abjectly at the feet of the spiritual superstitions it creates for itself, the scientist is the Druid. The comparison is a little unfair, for the objects of Druidic worship were infinitely nobler than the miserable fetiches which man makes in a commercial age. Even Odin was a grander god than the gastric juices. Man must worship, and if he is deprived of God he worships Science with a far fiercer and more unreasoning bigotry. Since Science can map the stars and string telephone wires, of course it must be able to do everything, and it can probe the soul of man. It can codify the soul's laws just as it can survey a railroad.

But the new god has its limitations. It can map what can be mapped, diagnose what can be diagnosed. It can get at the inside of all machines. There is only one error in its mapping of man, and that is in treating him solely as a machine. A machine will always do what you expect of it, and if it does not you can ascertain the reason. But if man is a machine he differs from all other machines in a certain something which Science refuses to call the soul, but which it has never succeeded in calling anything else. Since it cannot explain or even define or understand, this thing it ignores it and proceeds to account for man's actions by those of his parts which it can explain, define and understand. This is fine and easy and comfortable; but suppose it should be that in the very things you are interpreting his actions are dictated, not by the parts you can explain and define, but by the one thing which has always eluded you?—N. Y. Times.

THE POPE'S ACTIVE IMPARTIALITY

The device adopted by Benedict XV, *Miserere super turbam*, "I have compassion on the multitude," seems to have been provisionally adopted, for it sums up in a most expressive way the loving kindness which has characterized since his election the efforts of the Father of Christendom. Apart from his unavailing endeavors to stop the carnage of the War, he has interested himself in suffering humanity without distinction of creed or nation. Some of the evidences of his all-embracing charity have been recorded by the Bulletin de L'Alliance Francaise, in a recent issue, which quotes from the circular letter sent by Cardinal Gasparri to the bishops, pointing out the desire of the Supreme Pontiff "that no distinction of religion or race or language should be made among prisoners."

In behalf of the Armenians the Holy Father made representations at the court of Constantinople, and it was no fault of his if the Turks gave only illusory promises. His letter to the American Jewish Committee of New York on the subject of anti-Semitic violence protested vigorously that

"The natural law should be observed and respected no less in the case of the children of Israel than in the case of the rest of men, for to fall in its observance on the sole ground of diversity of religious profession would be contrary both to justice and religion."

The gratitude of the Jews is a matter of common remembrance. His munificence towards France as a nation and not merely to French Catholics is well known, for he has given generously out of his resources, slender at best and much reduced at present. Retaining communications with the belligerent nations, Pope Benedict obtained protection, to a degree that perhaps will never be known, for the victims of the War in all parts of the world. Many of those condemned to death, especially in Belgium, owe their lives to his intercession; for others he obtained a mitigation of their sentence.

One of the most striking of his services has been his efforts to obtain information concerning the "missing." With this purpose in view he established a new office at Rome with Mgr. Tedeschini at its head, whose work it is to make inquiries concerning prisoners of all nations. By his encouragement a similar bureau was established at Paderno under the care of Mgr. Schulte; another was set up at Fribourg in Switzerland under the direction of the Mission Catholique, and a fourth at Vienna. Through his efforts precious details were forwarded to those whom it concerned of those of the Allies who were engaged in action in Belgium during the first campaign of the War. Lists of the dead, and wounded, last messages, information as to the place of burial, and in some cases plans of the cemeteries with means of identifying graves, were sent to the Red Cross at Geneva and to the Government of France.

At his request names of the missing were published in the camps in Germany and France, and by this means many of both sides, whose fate had hitherto been shrouded in obscurity, were discovered and the anxiety of their families removed. Through the instrumentality of the Catholic bishops in Bulgaria he obtained lists of prisoners taken during the retreat of the Yarden. In Turkey he instructed Mgr. Dolci, Vicar Apostolic to Constantinople, to visit the camps where the soldiers of the Allies, lost at the Dardanelles and elsewhere, were detained, to give them material and moral assistance; and to learn their names. He likewise obtained from the Turkish Government protection and care for the graves of the soldiers of the Allies who fell at Gallipoli.

These are some of the details which indicate that the Holy Father, while preserving the strictest neutrality, has taken the first place in those beneficent offices of charity which have marked all the neutral nations. He has had compassion large enough for all peoples, and has never been betrayed into identifying neutrality with indifference. His impartiality has been ceaselessly active in every phase of charitable assistance.—America.

TO OPEN HAUNTED GALLERY OF HAMPTON COURT PALACE

(C. P. A. Service)

London, December 6.—An interesting relic of the past, recalling the Catholicity of England and her sovereigns, is about to be given to the public by the opening of the haunted gallery of Hampton Court Palace. This is a short paneled gallery, hitherto only seen by the privileged few, which looks on the kitchen court and runs between the state apartments and the private oratory of Henry VIII.

Along the corridor he passed, it is related, with Catherine Howard to hear Mass on All Saints Day and to

make thanksgiving for the good life he was leading with his consort! Along the same corridor on All Souls Day passed Cranmer, with alleged evidences of the late Queen's infidelity, and on the third morning Catherine herself, escaping from her jailers, rushed distracted along this very corridor to endeavor in vain to gain entrance to her royal spouse, who was hearing Mass behind the closed door at the end. She was dragged shrieking away and it is from this incident there comes the story of the haunted gallery.

It is said that the apparition of a lady dressed in the stately robes of the time is seen to glide along this gallery and beat upon the closed door. More than one living resident in the private apartments of the palace, which are granted by the reigning sovereign to the widows of distinguished servants of the state, asserts having seen this figure.

NEITHER DISLOYAL NOR PERSECUTORS

To the Editor of The Globe: Kindly grant me space to refute certain vile calumnies, being circulated, alleging that Catholics as such, can hardly be otherwise than disloyal and persecutors of non Catholics. An attempt is made, in some quarters, to bolster up these calumnies by most absurd legends about arms being stored in Catholic churches.

Now what is the real teaching of the Catholic Church on these points? It is briefly stated in Butler's Catechism, an authorized text book for Catholic schools, which can be procured in most book stores for about five cents. There is, therefore, no excuse for ignorance of the real teaching. On pages 57 and 58 the duties of citizens towards the civil Government are stated in the following questions and answers:

"What are the duties of citizens towards the civil Government? To obey the laws and respect the public officers 'not only for wrath, but also for conscience sake; for so is the will of God.' (1 Pet. 2; Rom. xiii.) We should likewise pray 'for all those who are in high stations, that we may lead a quiet and peaceful life.' (1 Tim. ii.) Is it sinful to resist the established authorities? Yes; St. Paul says: 'Let every soul be subject to higher powers; for there is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist, purchase to themselves damnation.' (Rom. xiii, 1.)"

The following beautiful prayer (see the London, Eng., C. T. S. Simple Prayer Book) is in accordance with this teaching. "We beseech Thee, Almighty God, that Thy servant George, our King, who by Thy divine mercy has taken upon him the government of this realm, may receive an increase of all virtues, wherewith being becomingly adorned, he may turn aside from what is evil and foul, may overcome his enemies, and being made pleasing in Thy sight, together with the Queen Consort and the Royal Family, may happily come unto Thee, who art the Way, the Truth, and the Life. Through Jesus Christ our Lord Amen."

Opening Butler's Catechism again at page 61 and 62 we find that, after stating the second great Commandment of Charity to be "Thou shalt love thy neighbor as thyself," it defines neighbor, and states the Catholic's duty towards him in the following questions and answers:

And who is my neighbor? (St. Luke x, 29.) My kind of every description and without exception of persons, even those who injure us or differ from us in religion. (Rom. xii, 20.) How am I to love my neighbor as myself? As you would, says Christ, that men should do to you, do you also to them in like manner. (St. Luke vi, 31; Tob. iv, 10.) What particular duties are required of me by that rule? Never to injure your neighbor by word or deed, in his person, property, or character, to wish well to him, and pray for him; and always to assist him, as far as you are able, in his spiritual and corporal necessities. (1 John iii, 18.) Am I also obliged to love my enemies? Most certainly. Love your enemies, says Christ, do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you. (St. Luke vi; St. Math. v.)

There is surely no spirit of disloyalty or persecution in this teaching. The calumniators must, therefore, rely upon the advice of Voltaire, "Lie, lie, keep on lying and some of it is sure to stick." All lovers of the truth, and British fair play, should act similarly with regard to the truth, this is repeated over and over again, hoping that some of it, at least, "will stick"—that the truth shall prevail. Thanking you sincerely,
J. MACFORTUNE.

Toronto, Dec. 1.

Reflect on the perfection of the lives of the Saints, on the excellence of their virtues, and thou shalt blush at the imperfection and languor of thy life and works.—St. Vincent Ferrer.

CATHOLIC NOTES

Rt. Rev. Mgr. Luzzio, professor of canon law in the Apollinare College, Rome, has been appointed to the important post of canonist to the Apostolic Penitentiary. His immediate predecessors in that office were Cardinal Pompili, now vicar-general of Pope Benedict XV, and Archbishop Palica, vice-regent of Rome.

The Rev. Chan Pek Tok, S. J., and the Rev. Simon Tung, S. J., both Chinese, arrived in New York from Portugal recently. They will leave San Francisco for China early in January. Father Tok was ordained in Louvain twelve years ago and was stationed in Enghien, Belgium, when the War began. He made his way to Oporto just before Enghien was captured by the Germans. He and Father Tung will do missionary work in China.

Two more convert clergymen are reported, both Londoners working in very poor parishes. The Rev. N. Pole, of Plaistow, who has been received into the Church, has joined the army. The Rev. S. Heald, B. A., of Limehouse, proposes to immediately take up his studies for the priesthood. Two other recent convert clergymen—Messrs. Spece and Nugent—have arrived in Rome and have commenced their studies for the priesthood in the Holy College.

Rev. Dr. T. F. Coakley, Secretary to Bishop Canevin of Pittsburgh, Pa., has been appointed an army Chaplain and was assigned last week to the 41st Division (National Guard), Camp Mills, Long Island, N. Y. Dr. Coakley is one of the most talented and best known priests in the United States, and it was pointed out last week in Washington that Bishop Canevin is deserving of the gratitude of the Catholics of the country for having released his secretary.

The appointment of a successor to Monsignor Lenfant, late Bishop of Digne, France, is announced. The Holy Father has chosen Monsignor Jean Joseph Martel for the dignity. Born at Benoit in 1860, and ordained priest in 1885, the Bishop-elect was for seven years superior of the Free Institution of the Immaculate Conception and vicar-general of the diocese of Digne. At the present time he is acting as vicar capitular. He knows the diocese thoroughly and is well fitted to continue the work of Monsignor Castellani, now Archbishop of Chambéry, and of Monsignor Lenfant.

The Holy Father celebrated three midnight Masses on Christmas in the Pauline Chapel. Thousands of messages from all over the world, bearing words of good cheer, were received by the Court. Many of them came from the United States. Pope Benedict on Monday received the members of the Sacred College for an exchange of Christmas greetings. In answer to an address delivered by Cardinal Vannutelli, Dean of the College, the Pope renewed his recommendations for incessant prayers for peace. The Holy Father expressed hope for a brighter future and rejoiced at the liberation of Jerusalem.

In a report lately submitted to the American Bishop by the Rev. Lewis O'Hern, C. S. P., says America, he announces that there are now 37 priests serving as chaplains in the regular army, 10 of them being stationed in France, and the navy is furnished with 19. Taking spiritual care of the Catholics in the national army are 59 Fathers, and besides these 87 Knights of Columbus chaplains, who are maintained by that organization, are working among the men of the army camps and naval stations. The bill which it is hoped will be passed by Congress this session provides for the assignment of a chaplain to every 1,200 men.

The numberless Catholics who have long been seeking a prayerful interest in the case of Henry J. Wessling, the Jesuit chemist who was stricken totally blind more than seven years ago by a laboratory accident, will rejoice to hear that he is now a priest and celebrated his first Mass at Boston College on December 20. In a rescript which arrived the middle of this month the Holy Father granted Father Wessling leave to be ordained, so he received the subdiaconate and the diaconate from Bishop Collins at St. Francis Xavier's, New York, and on December 19 was ordained priest at the Church of the Immaculate Conception, Boston, by Cardinal O'Connell.

From Ireland comes the news that the Diocese of Ferns has been filled by the appointment of Father William Codd, P. P., of Blackwater. The new Bishop comes of an old and illustrious family that was originally Norman, but are settled in Ireland since the twelfth century, and that has given many sons to the service of the Church as Bishops and priests. The Bishop-elect is in his fifty-second year. He studied at Wexford and Rome, and after a brilliant academic career became president of St. Peter's College, Wexford. He went on the mission at Blackwater in 1912, and proved himself as able an administrator as he had been professor. He is a linguist and musician.

GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. SADDLER CHAPTER XII—CONTINUED

"Most certainly I have," answered her father, who, should he had offered alluded to the subject, had never told Evelyn precisely what had been his own relations with that stormy petrel of Colonial New York. "Good cause have I to remember him, since I was of those against whom he directed his machinations. He was no common disturber of the peace, though his words and acts were outrageous. Yet I know that unhappy man in this town who applaud his deeds and believe him to have been a true patriot and a champion of the people's rights."

He leaned back in his chair with an abstracted gaze, as though he were thinking aloud, and Evelyn, her chin upon her hand and her eyes upon his face, listened intently.

"His enemies claim that it was all for self-advancement that he forced himself to the top, where he had no rightful place, and committed while there the most arbitrary acts. Also, as I had good reason to know, he persecuted all who differed from him, and especially those of the Catholic Faith."

After a pause, he added in his truthful and candid fashion: "The truth is that the unhappy man may lie somewhere between the two extremes. Such is the opinion of Father Harvey, who was for years my friend and adviser. Leisler may have had some glimmerings of a high ideal as to liberty and the rest, but he blundered stupidly and criminally in many acts of his administration and in the treatment of all who were opposed to him; I much fear, indeed, that his popularity arose in no slight degree from his loud-mouthed denunciation of Popery and his championship of Protestantism."

"He persecuted those of our faith shamefully, as men say," cried Evelyn, her cheek flushing with indignation, "and for that alone he deserved death."

"Ah, my Evelyn," said her father, "that is the summary mode with which youth ever disposes of an adversary. And if persecution of us Catholics here in this free America, or over yonder in England, were worthy of death, there would have to be a wholesale slaughter. This doughty Teuton has had for companions in guilt quite a high-placed company, and even his executioner, Governor Slaughter, was instructed to give no freedom to Catholics."

"So Leisler was not Dutch?" said Evelyn.

"No, he was German born, and Milborne, I believe, was English. They were no native products."

"I am glad of that," cried Evelyn, who had a sincere liking for the Dutch, amongst whom she had grown up.

"Will you not come with us, father," asked Evelyn, "to see this singular sight?"

Her father shook his head with something like a shrug.

"To me it would be but gressome," he said, "since I remember all too vividly that dismal rainy day when Leisler and his son-in-law were left swinging upon that gibbet. I went out of my way to avoid the spectacle, enemies though they were."

On that memorable Wednesday evening, for the better view of the dismal cortege, which yet partook of the nature of a triumphal procession, the group of young people had obtained permission to take their stand on the stoop of one Christian Barentsen, on the West side of the Broad Way, where late had stood the Dutch Company's garden. From there they saw that strange, weird sight, which somehow froze the marrow in Evelyn's bones, so sensitive to external expressions was her mood that night. The streets of Manhattan were strangely still as they waited. At every seventh house, lanterns upon a pole revealed the darkness and threw strange shadows. The trees waved mournfully in the wind, and the waters of the Bay, of which glimpses could be caught by the watchers, lay cold and black under the dim and uncertain starlight, save where they reflected the lights of the warship and other vessels at anchor near the Fort. The stentorian tones of the Watch broke the ominous stillness.

"Twelve of the clock, midnight," they cried. "All's well! Weather fair but cloudy. Funeral of the late Herr Jacob Leisler and his son-in-law, Jacob Milborne."

Presently these voices of the night appeared in visible form—four sturdy men, with dark-blue coats faced with orange, rattling their long staffs as they walked. Pausing, they peered into the faces of that group which they saw waiting silently on the stoop of Christian Barentsen's house. Pieter Schuyler exchanged a word with them, whereupon they moved off, after a ponderous salute to the ladies. Other groups had begun to form, and soon there were heard the feet of marching men and the sound of music, played by the band—not loud and aggressive, as was Leisler in his lifetime, but subdued and mournful. Surrounding and following the gun-carriage, upon which reposed all that was mortal of the usurper and his associate, marched at least twelve hundred men. There was something grimly determined in their aspect, something ominous, as it appeared to Evelyn. The trainbands, of which Leisler had been a

Captain turned out in force, as did many mechanics and such leading citizens as were their supporters, whilst Mr. Lord Bellomont, it was said, gave his countenance to the proceedings from a window. Torches lighted the procession, and cast unearthly shadows on the faces of the men who walked, lending a ghastliness to their aspect, as if they were disembodied spirits who moved silently through the darkness to those strange obsequies.

Evelyn felt her eyes fill with tears, though she could not have told why, as she recalled how the restless, indomitable spirit of one at least of those thus honored had pervaded that town, and had gone even beyond the limits of the colony in the working-out of his plans.

"Still enough now, in all truth," said Evelyn to herself, add there was no shadow of resentment, but only a great pity in her heart as she breathed a prayer that the all-merciful Lord might accord pardon and compassion to those misguided souls, whose influence for evil had not ended with life, but was being evoked now to give new vitality to that spirit of discord which had marked the coming of Lord Bellomont and was to outlast his life.

Meanwhile, in awed whispers, scarcely above their breath, Evelyn's companions were calling one another's attention to this or that prominent citizen who, deserting his own order, was thus openly identifying himself with the Leislerian party.

"Abraham de Peyster," cried Polly "Rip Van Dam, Cornelius Schoonhoven, Gerard Beekman."

"Abraham Gouverneur, Peter Delancey, Stephen Delancey," said the Lord Bellomont's cousin, "and look! look! Polly, Evelyn, there is the Lieutenant Governor, Mr. Nanfan, and Mr. Thomas Weaver."

"I marvel that my Lord Bellomont is not there in person," said Polly scornfully.

"Well, there is one of his aides-de-camp," added Pieter Schuyler, "Captain Prosser Williams."

"Where? Where?" asked Polly eagerly.

"Over there, near Charlie Lodovick the Captain of the train band," directed Pieter.

And so the cortege moved on like some shadowy phantom train, past the crowds that silently lined the way. There was no attempt at a hostile demonstration, nor at any demonstration at all; no indication as to how the mind of the people leaned to the Dutch or the English. The Church tolled as the procession passed within the precincts of the Fort, where the Dominic stood, ready in gown and bands, to perform the ceremony—with no great willingness on his part, since his sympathies as well as his connections were all with the other side. Still it was a duty that must be done, and there was no other of the cloth to replace him. He was, therefore, compelled to receive, as it were, back into the fold those whom tradition asserts, all the Dominies had definitely opposed while living. Pieter Schuyler was full of solicitude when he perceived that Evelyn, usually so strong-nerved and composed, was pale and trembling. He blamed himself in no measured terms for having suggested such an expedition, but Evelyn, rallying, laughed away his solicitude, and Polly vindictively added:

"For why, indeed, should you be overcome, my dearest Evelyn, by the burial of the odious, hateful man?"

Evelyn laid her fingers on her friend's lips:

"For to-night," she said, "let us speak no evil of the dead. For it is a grievous thing to think that the strongest and most turbulent must come to this impotence."

"Well, the fellow has had," laughed Pieter's brother-in-law, Jan Van Brugh, "what few others can boast of, and that is a second funeral."

"And it still remains to be seen," said Pieter Schuyler, with unusual heat, "whether the home government can send out men to trample on the opinions of the majority."

The honest fellow delivered himself thus, with the more heat, since he felt it a grievance that members of the Household had set themselves of late, as it seemed, to monopolize—not only his cousin and dear comrade Polly, but what was far worse from a sentimental point of view—that other whom the young man had so long and hopelessly worshipped. But the bell had ceased to toll, the last sound of the funeral music had died away, and the party retraced their steps, sobered despite themselves by what they had witnessed. They went first to leave Evelyn at home, where she found her father waiting.

"So," he said, as he listened to her account of all that had transpired, "Lord Bellomont has chosen to throw down the gauntlet to one faction and has extended the hand of friendship to the other. How will it work, I wonder, for the peace of these colonies?"

CHAPTER XIII. FEARS REAL AND IMAGINARY

That war of factions, which was daily reaching a more acute stage, threatened to put brother against brother and to make bitter enemies of those who had been previously lifelong friends. One day it was the suspension of a prominent member of the Council that agitated the aristocratic party, running like a shiver from one end to the other, or the still graver intelligence that such magnates as Nicholas Bayard or Stephen Van Cortlandt had been arrested and would have to stand their

trial for offences connected with the Leisler affair.

And, as if the atmosphere were not sufficiently tempestuous, a rumor of another and still more serious nature began to spread everywhere like an ominous whisper. It crept through the streets of the nascent metropolis, through the tranquil gardens of the Smit's and the Wolfert's Valleys, through the stately mansions of Queen and Pearl Streets, and down the streets that skirted the Bowling Green, through the lanes and byways inhabited chiefly by negroes, and up through the boulevards and country houses of Greenwich and Chelsea villages, out by the Boston Post Road and Bloomingdale, to where the estates of the landed proprietors began to dot the banks of the Hudson thus introducing into the New World the customs of the old. The guns of the warship seemed actually to bristle belligerently, and the sloops and brigantines, whether they came from South America or the West Indies, were all a-quiver with that same sinister rumor. And it was that "the French of Canada," together with the Indians who were in alliance with them, were marching to an attack upon New England, to be followed, if not accompanied, by an onslaught upon New York. The wildest reports were in circulation; the words, "massacre" and "slaughter" were on every tongue, and the air was vibrant with alarms that seemed to be repeated in the very whisperings of the trees, lining the streets or clustering in the cherry orchards.

Lord Bellomont took official cognizance of these reports by ordering the strengthening of the Battery, which extended over the waters of the harbor at that point of land whereon, since the days of Stuyvesant, had stood the Fort, changing its cognomen with each successive ruler. There was a repetition of that excitement which had prevailed during the term of office of Lord Bellomont's predecessor, who had ordered the building of a Battery. For then it had been proclaimed "that the Governor and Council, in consequence of actual war between the King and Queen on the one hand and the French upon the other, has been informed that a squadron of ships are ordered to invade that city, and therefore orders that a platform be made upon the utmost points of the Rocks and the Fort." "Whereupon," as the Governor said, "I intend to build a battery to command both rivers."

In pursuance of that intention, he had further given instructions to the Corporation of the City, "to order the inhabitants of the outward of the city and Mannings and Barnes Islands to cut down eighty-six cords of stockade, twelve feet in length, and to have them ready at the water's side to be conveyed to New York at the charge of the city and country."

All these orders had been duly carried out, to the great relief of the present dwellers in Manhattan. For there was the Battery ready to repel the invasion, which, however, had only been undertaken either by the French of Canada or any other French. Equally groundless, indeed, proved the rumor upon this occasion to the disappointment of the Earl of Bellomont, who was a soldier before everything else, and of the military members of his Household, as well as of the soldiers garrisoned in Manhattan and the sailors on board the warship in the harbor, who were all pleasantly excited and diverted by the possibility of a fracas which had proved so disturbing to the peaceably inclined citizens.

While New York was thus holding its breath because of a rumor which later proved without foundation, opportunity was taken by malicious persons to sow the suspicion that the Papists might make common cause with the French of Canada and betray the city into their hands. These sinister whispers, which were volume till honest citizens, going forth of an evening, were terrified by their own shadows, which they magnified into Popish conspirators. Every dark corner was supposed to be peopled with them; they were poisoning the wells; they were about to burn the town. Such strange sights were seen as gentlemen, armed with sword-canes or other weapons of defence, drawing upon their nearest relations or most intimate friends in the dusk of the evening, mistaking them for emissaries of the Pope of Rome. There was not a man from one end of Manhattan to the other who could have told where these Papists kept themselves hid, or could have estimated their numbers—which were indeed so ridiculously small that, if they had been made public, they would have turned all those valiant citizens into a laughing-stock for the town. Many or few, these scaremongers insisted on being devoured by them. They saw strange lights in the sky, but would not admit the hypothesis of auroras or any other natural cause; even the marsh lights in swampy places were supposed to betoken the advance of that mysterious enemy. When or how they had received arms or other offensive weapons, what ships had been guilty of such transportation, no one stopped to inquire. A reputable citizen, who suffered at other times from no particular lack of courage, spent an hour one fine evening in dodging behind trees to avoid his next-door neighbor, who was similarly employed, as each took the other for a murderous Papist bent on his destruction. Even barking dogs were regarded with suspicion, as having been set on by lurking Popish scouts to bite the calves of godly church members; and a horse which ran away was supposed to have had nettles put in his ear or pepper in

his eyes by the same nefarious traffickers. Of course, many of those who made capital of all these fears, and used them to incite greater zeal for the Protestant Succession in England and for its champions upon this side of the water, were busily engaged in trampling on other people's liberty in New York. Again there were others—and the headquarters of these level-headed Manhattanese was in the mansion of Madam Van Cortlandt—who mocked at such idle terrors, and openly declared that they were old wives' tales, invented by the Leislerians to injure their enemies.

In the Governor's Household opinions, it was said, were divided. My Lady Bellomont was quite indifferent to all this uproar, and with her amongst others was Captain Ferrers, who knew too much concerning people of the Catholic faith to believe anything that was said.

On the other hand, the Governor, influenced by John Nanfan and others, who held a sincere belief in the dangerous character of the Romanists, regarded the situation gravely, and held long conferences regarding the defence of the city from these supposed enemies within, no less than from those without. To Prosser Williams the matter was supremely indifferent. Like the majority of those who followed the fortunes of William of Orange, and in so doing forswore their allegiance to the hereditary sovereign of Great Britain he affected extreme hatred of all adherents of the Pope of Rome, and was ready to charge them with any atrocity. But, in his secret mind and sometimes in company with my Lady Bellomont, he permitted himself to make sport of the timorous citizens who tilted at windmills and otherwise emulated the surprising feats of Don Quixote and his worthy squire.

As the agitation thus grew from day to day, Captain Egbert Ferrers felt no little anxiety on behalf of Mistress Evelyn de Lacey. She and her father might, he feared, become in some way or another victims of misguided zealots, who, as he angrily declared when communing with himself, could see no farther than their noses, and were as fearful as mice where Papists were concerned. He could not confide his misgivings to anyone, and Lord Bellomont, being just then taken up with a variety of matters, required such constant attendance from the members of his Household that it was difficult to find an opportunity to put Evelyn and her father upon their guard. And so events were shaping themselves in a manner which, as shall be seen in the sequel, was to prove disastrous to the cause of Catholicity, as well as extremely vexatious to those with whom this narrative is immediately concerned.

TO BE CONTINUED

CHERRY BLOSSOMS FADE

If I had thought of Franklin Hoyt, after the time when he had worked together in Chicago, I should have pictured him bent over his drawing board evolving new Irish lace gowns for old pictures of society matrons, for to the rest of us tramps on the road of newspaperdom, Hoyt seemed to possess a quality of plodding permanency that threatened to tie him to one job for the term of his natural life; but, because he was, in the time when I knew him, merely a quiet, uninspiring young chap who deserved better rewards for his persistence of effort than he would receive, I didn't think of him at all in the ten years that I trailed all kinds of copy in all sorts of places. Then, one day I met him on a highway of the world, and in his eyes I saw the truth that strikes us every once in a while, the knowledge that some men have lived while we have been watching.

Hull-down, out of Japan, the Empress of Asia was steaming eastward. In the tea room the Filipino orchestra played weird native melodies while girls and young men tapped time for the beginning of the inevitable dance music. Down in the smoking room the usual mixed crowd of American trade pioneers, of American civil servants from the islands, of Russian navigation inspectors, of Anglicized Japanese and of minor Chinese, was settling into groups. On the decks globe-trotting women speculated on the possibility of submarines in the Pacific and began to plan bridge tournaments. Here and there a man or woman commanded attention by reason of a solitariness of personality deeper than the circumstances of being alone. One of them, a tall man wearing the sort of raiment one finds in the so-called American shops of Kobe and Nagasaki, stood at the stern, looking back landward, in an immovability that seemed unbreakable. His detachment from the surroundings that must be his world for days to come was so complete, so pronounced, that I watched his back with the admiration one feels for those who have surmounted the need of human companionship. Finally he turned from the rail. To my utter, unbelieving amazement I knew him for Franklin Hoyt.

He wasn't glad to see me. Indifferently, almost brusquely, he returned my surprised greetings. Conversation, after my first efforts, dragged. Had I not been for that strange, seared surety of his gaze, I should have been relieved to lose him as abruptly as I had found him; but somehow his eyes drew my curiosity with a magnetic power that kept the trailing him. Accepting me

at first with a hardly concealed resentment, he fell into companionship with me after a little as a shield against other interference with his solitude. Bit by bit he gave me superficial explanations of himself, but it was as if he were flinging scraps of revelation over the wall of his self-reserve rather than taking down a single brick of that structure.

All that I knew of him by the time we were running out of Honolulu was that he had chosen to marry a girl whom he had known in Chicago rather than take a job in New York; that she had accepted with him his ambition to live in Japan; that they had gone to the Orient some seven years before, managing to live on his earnings as an illustrator for American books and magazines; that she had died but a little while back, and that he was returning to his own country.

It was on that point that I ventured to make comment. "Queer," I told him as we watched together from the stern the light of Honolulu glimmer down like pin-points against the vast darkness of the ocean, "if your war times bring you home to your own land! I was halfway across Siberia when I heard that we were at war, and here I am, speeding back from a real job of getting Russian news to a gorgeous uncertainty of what I can do in this crisis." Because I saw that Hoyt was interested in the topic beyond anything that he had revealed since I had come upon him, I pursued its course. "After all," I ended, "one's country is the greatest power for swinging you back on your own course."

"Not the greatest," said Hoyt slowly. He looked not at me, but at the greenish crest of the churning wake, as he went on. "I don't know what you believe, but it's probably the epitome of all the blasphemy by calling Christianity. The East, if you live there, takes that out of you. Sometimes, though—" He broke off suddenly, turning to me directly. "Do you want to know why I'm going back?" he demanded, his eyes auring into my brain, and a fanaticism blazing in his face that shouted his need of passing on whatever message he had received from Infinity.

Even had I not desired to know what forces had transformed a mediocre newspaper artist into a lotus-eating expatriate and what other forces were driving him back to his own land, I should have assented to his compelling query. But, as he swung into speech, I knew that it was not to me, but to some other side of himself, that he was making explanation. It was the artistic egotism demanding expression, that animated his confidence. That he could talk to me in my own language only heightened the poignancy of his confession. For it was like a man in a trance that he spoke.

"I wasn't more than five years old when I began to dream of Japan," he said. "As other boys thought of engines, and machines, and printing presses, I used to dream of cherry trees and bamboo houses, and queer little brown men. I don't remember reading of Japan when I was a child. I was fourteen when I found my first book about it. It must have been something deeper, something inborn. No, it couldn't be anything because no Hoyt was ever a sailor. Before we were Ohio farm folk, we were Connecticut farm folk. Before that we were English farmers, both sides of the family. By all the laws of heredity, I should have been harrowing brown fields while I was working in Chicago, studying art at night at the institute, and dreaming wonderful dreams of that little island I've just now left."

"Because the dream seemed almost unattainable, I cherished it the more. I knew Hearn by heart, and I used to climb to the topmost gallery of the auditorium whenever they played 'Butterfly' at the opera. I spent half my salary on Japanese prints. I studied Japanese from a boy who was going to the university, teaching him mechanical drawing as compensation. While I worked every day, there in the art department of the paper, I was really living in my hope of finding my way to Nippon. But because I wasn't bred, both sides absolute, I was waiting until I could see my way clear to go without the necessity of coming back. I was just beginning to see it when I met Frances Thorne."

"Do you remember her at all?" She was the telephone switchboard operator in the office when you were there, a little girl with brown hair and with deep blue eyes that had a trick of looking not at you, but through you. There was something about her different from the rest of the girls I knew, an aura of spirituality I think I'd call it now. That was, I fancy, what drew me to her, although I was so absorbed in my dreams of Asia that, if I analyzed my feeling for Frances at all in those days, I should have set it down as a response to her sympathy. I fell into the habit of going down to the board to talk with her in the hours when neither of us was busy. I talked, rather, and she listened. Then I drifted into waiting for her and walking homeward with her when she had finished work. After a while I began to find the evenings, filled as they were with my study and reading, dull, and I used to go to the apartment out on the West Side, where Frances lived with her married sister.

"I supposed that it was because I hadn't seen any home life, since I had left home five years before, that I found them beautiful. There was a serenity about that house, five-room flat that it was, that lifted it above its restrictions of brick, and stone, and wood, and cheap furniture. Unconsciously I must have been build-

ing ideals of a home of my own while I realized in this one, but I didn't realize it, for all the time I was looking out to the Orient."

"When I had the offer of that New York job, I refused because I saw that it would definitely hold me back from accomplishment of my ambition, even though it would give me opportunity for advancing in my work. I told Frances about it—I had a way of telling her about all my affairs—and she seemed glad that I had not taken the place; but when I told her that my refusal was due to my intention to go to Japan, she began to cry. I knew in the instant when I told myself that I could give up the dream rather than hurt her, that I loved her."

"It seemed to me, knowing that she cared for me, that there could be no obstacles in the path of our happiness. Life seemed altogether simple, altogether delightful, altogether alluring. We would be married in a little while, and go to live in a cottage out in an unfashionable suburb, and be rapturously happy while I grew into fame as a fortune in my work. Well, life isn't like that, you know. And it was Frances who raised the question of other issues."

"I didn't want to hurt her feelings, and I simply shoved off the issue, agreeing with relief to all the conditions that her Church imposed rather than have to study anything as alien to my interests as Catholicity. Somehow Frances seemed grateful beyond reason that I was going to accede to her conditions. It was out of her gratitude that she made her sacrifice for me. We are going to live in Japan, she told me one night when I talked of finding the cottage in the suburbs."

"She held to the plan in spite of my perfunctory protests. It was she who drove me into making arrangements with syndicates and magazines so that I would be assured of a market for my work. It was she who forced me to buy steamer tickets instead of the cottage. It was she who engineered the plan from start to finish. You may imagine that I adored her more than ever for it."

He shifted a little, turning his intent gaze toward the greenish waves toward the stars that had replaced the Hawaiian lights. "I remember," he said in a deeper, more intimate tone, "our first night on the Pacific. It—it was heaven to both of us. Japan, she told me one night when I talked of finding the cottage in the suburbs."

"I had the feeling, on the day we landed at Nagasaki, that I had come home. Little things that I saw on the streets, voices that I heard, all came to me as if out of my recollection of another existence. Something in me deeper than ought else responded to the association. From the very first moment I was a Japanese. And I was utterly, unquestionably happy in the realization."

Sometimes since I have wondered if Frances did not realize this as quickly as I did. For a little time she seemed almost frightened by my joyousness of appreciation. After a little, though, she accepted my belief with tolerant amusement. It was her gift of adaptability that made possible our happiness together. She herself never assimilated the feeling of Nippon. She was always alien, but she managed to keep me happy in my own illusions. She made her own life, too, when we settled in Tokyo. She found her friends in the foreign quarters there, as I found mine among the natives. It was due to her that my work found the market it did back in the United States. She was the one who wrote to publishers and agents, who managed our banking and our household arrangements. She was one of those remarkable American girls who need only opportunity to develop into efficient, capable women of the world. You may think," he parenthesized his paenegyric—"that I'm talking too much of my wife. I couldn't."

"If we had stayed in Tokyo, we should, I fancy, have drifted apart in the gradual way of people who have no common supernatural bond. We were heading that way, becoming very excellent friends, when I felt that my work called me to Kasuki. Do you know Kasuki, the little mountain village of the Thousand Gods? It is, they say, the most beautiful place in the world. I thought it was when we went there. Never had I been so contented with life as I was on the day when we entered our own house in the shadow of the great temple."

"Do you believe that there are haunting influences that leave their spell on a house? I have come to believe that. There was something, I know, under the roof of that house, that entered into our souls when we

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took up our abode. For my own part, I felt it in a quickened inspiration to work that set me producing such pictures as I had never believed myself capable of making. So engrossed was I in my own emotions, my own intensity of being Japanese—for I had come to the place where I believe that I was one of the people among whom I lived—that I paid little heed to Frances.

"Only the sight of a Catholic missionary on the road one day reminded me that she no longer went to church. There is no church here," she told me when I spoke of it, for I knew what her religion had been to her. "You'll have to come to the temple with me," I told her, half bantering, for to tell the truth, I wanted no influence as alien as hers within those precincts with me. Oh, I tell you, Hoyt broke out with throbbing intensity. "I was obsessed, possessed, in those days!"

"We lived at Kasuki three years before Frances entered the temple. I had been going there whenever the mood came over me, and the mood came often. She seemed to be fighting off some power that was drawing her to the mountain. I never tried to influence her, for I believed that she had absolutely the same right to worship her God that I had to find comfort in contemplation of the pantheism of the creed of the Thousand Gods. But I think she knew that I felt that a growing barrier had been thrown down by her coming to the temple.

"I do not know if her illness began in that time. I did not notice it for some time afterward. When I did, it was too late to save her. Day after day I watched her fade. Day after day I strove to hold her. I went to Tokyo, bringing back with me the greatest physicians in the kingdom. I did everything that a man can do to bring back health to her. But I knew, even as I paged, and feared, and despaired that I could not hold her. And that she knew she must die was to me the hardest blow of all. For she was miserably unhappy, horribly afraid. She would sit on the veranda, overlooking the mountain, and stare out on the world as if she were seeing the horrors of damnation. It was hideous, that faded, fateful look in her eyes."

"In the dimness Hoyt turned to me with that gaze that had told me how he walked with tragedy, and I knew now that his tragedy was remorse. In that monotonous voice, however, he went on: "One day I asked her if she wanted anything I could bring her. She turned to me and said, 'I want my God,' she said, 'the God you have taken from me.'"

"All night I lay awake, thinking of her words. In the morning I set out from Kasuki, seeking a Catholic mission. For three days and three nights I travelled before I came to one. It was a miserable little place, and I was almost in despair. I asked for the priest. The servant brought him, a venerable old man, worn splendid between the stones of sacrifice. I told him of my wife's need of him. 'I will come with you,' he said.

"We went back on the mountain road, coming with the shadow of the temple of the Thousand Gods just as evening fell on the land. It was dusk when we entered my house. No servant was visible. There was no sound. We crossed the floor to the curtains, beyond which I knew that Frances waited.

"The priest stood behind me as I lifted them. Frances was lying on the rug, silent as if she had swooned. I crossed to her, bending down to awaken her, eager to tell her that I had brought to her the one thing she had asked me. Something—I know not what—seemed to stop the beating of my heart as I looked down upon her. Then I touched her hand, and knew the truth. My wife was dead.

He was silent a long, long time, looking out beyond the star of the Pacific. When he spoke again it was in the voice of a man who has come through suffering into strength. "I suppose," he said, "that you have never believed the story of the Angel and the Flaming Sword? It is nevertheless, true, and sends that angel to everyone of us who has denied Him. I, myself, saw him that day at Kasuki. For my sin was unforgivable, I had led astray the soul of one of God's children. I do not believe that I have kept her from God forever. That old man, who helped me bury her, told me that she will surely find her way back to Him Who loved her. I am hoping that the hell I have suffered in my knowledge of my sin has lived in her purgatory. And I am going to do what I can to undo the wrong my life has been."

"But what can you do?" I asked. "Little, but I shall do that. I was baptized before I came away," he said. "I am coming back to my native land to study deeper into the faith that I took away from my wife. If I am worthy, perhaps some day I may go back there"—he threw his arm to the westward and, as the moon rose out of the sea, a shaft of golden radiance lighted his sombre face—"to teach men that there are not a thousand gods, but one God. It is the only way," Hoyt said, "that I can take Him back to her."—Extension Magazine.

THE LONELINESS OF CHRIST

The loneliness of Christ in the Garden of Gethsemane and in the house of Pilate and on the cross when John had to lead away His afflicted Mother most touch our hearts if we have hearts that can

feel. The loneliness of Divine Goodness and Love in the vast desert of worldly pomp and hollow pretense must be felt as the depths in souls that can but comprehend. Such loneliness the saints understood best, and in it they shared while they were in the world, being not of it. Such loneliness must be, to some extent, the portion of all who dare to think the thoughts that be right, and to do consistently the things that are just. Let all who dare to stand with Christ before Pilate and upon his loins, for they must suffer long and time will be the supreme test of their moral courage. Every man must answer by his prime allegiance is to Caesar and to earthly power or to God and eternal truth. These are the days for searching out our own hearts lest they be found to our undoing by the great Searcher of hearts.

Moral courage is the supreme need of humanity. In the piping days of peace sensual indulgence of every sort enervates the race, and men dare nothing that disturbs their comfort. War with all its horrors may be less of a curse than such peace. The heroism that has been come almost a common-place in the trenches of European battlefields has done much to restore our confidence in basic nobility of the race.—The Missionary.

THE CHRISTIAN SPIRIT AND THE GREAT WAR

BISHOP SHAHAN'S SCHOLARLY SERMON TO STUDENTS AT NEWMAN HALL

The Right Rev. Thomas J. Shahan, D. D., rector of the Catholic University of America, delivered the following learned and timely address to the students of the University of California on "The Christian Spirit and the Great War."

The rector of Newman Hall asked me to say a few words to you upon the occasion of my very brief stay in this city. It struck me that in this time of the mighty conflict of arms in which we are becoming ever more deeply and gravely engaged, which must profoundly color and affect our lives, private, public and national,—for all time to come, it struck me that possibly a few words concerning the relation of the Christian spirit with war in general might not be out of place and these surroundings where there are naturally so many young minds and hearts to whom war, and all that it takes with it, is of supreme interest, since it affects them personally in a way that it cannot affect their elders.

CHRISTIANITY ANTI-THESIS OF WAR In itself, absolutely taken, the Christian spirit is the very antithesis of war. The Christian spirit is a spirit of peace. "Peace" is written over every page of the Gospel; peace is the keynote of the words of Christ. "Peace be to you," is the simple message of the Gospel, "Peace be with you," My peace I give unto you." It is the constant recurring theme of apostolic teaching.

We know that the virtues of the Christian life, those virtues by which the Christians distinguished themselves from the pagan multitude, made themselves known as other beings, as persons of another social order, those virtues were virtues of meekness, humility, patience, resignation, temperance and modesty, the very opposite of the great, strong, forceful virtues which distinguished the states of antiquity, the discussion of which, as you know very well, makes up the bulk of the great philosophical writings of the ancients. The Christians entered upon a war almost as soon as their religion was born, the war of the great persecutions. Yet that they lived up to the ideals and principles of peace is proved by the fact that throughout the mighty Roman State, as far as we can gather from history, there never was an attempt by the Christians at rebellion against the great Roman Empire, or even when they were numerous, when they grew to be fairly powerful, they recognized the authority of the State within its own limits. While they realized with all intensity its irremediable injustices, nevertheless, being Christians, and purely Christians, in that order of life they never understood to repay those by force but suffered force and injustice. So much for the Christian spirit by itself. Within its own domain and limits the Kingdom of God is opposed to the kingdom of man, the city of God is opposed to the city of man, and were Christians to live in some order by themselves where the pure letter and the pure spirit of the Gospel might be easily observed, there can be no doubt that in such a kingdom war and all that goes with it would be tabooed and abandoned, and peace would be unchangeable to the last. Such a kingdom does exist, it is the holy Church of God in which there is not, and never has been, the possibility of the right of war amongst Christians as members of God's holy Church.

But Christians do not live in such a world; we live in the world that is, and so when the apostles asked Christ what they were to do in regard to Caesar, whether they were to pay him tribute or not. He made the answer which is as you know, the basic, fundamental principle in the relations of the Christian individual, of the Christian religion and Christian society, with the State from that time to our days and, indeed, through all time to eternity. He bade them give to Caesar what belonged to Caesar, and to God what belonged to God. Now Caesar is the State, Caesar is the social order, and from that time

to this and through all times, Christians, being members of the State, have to take their part in the work of the State. They have fallen heir to the burdens, responsibilities and charges of the State, so much so that now that foul, vile thing of antiquity, the persecuting, anti-Christian spirit has, in a large measure, disappeared from the State and the State has taken unto itself in a small measure the spirit, the temper, and the ideals of the Christian order.

CHRISTIAN BOUND TO DEFEND STATE While the Christian spirit does not and cannot admit participation in a purely unjust war, nevertheless, in a just war, in a war of self-defense against unjust and wrongful aggression against the State, the Christian is bound by duty, bound by divine law, bound by the entire history of the Church, bound by the spirit of the Church itself, to defend his country when its independence is at stake, or its sovereignty, or its interests, or the principles of its ad-ministration, or its rights, or honor, or whatever is substantial and essential to that country, giving it place and standing in the world. Whenever such things occur the Christian is first of all bound to the defense of his State and the country to which he belongs.

Our Lord Jesus penalized the office of the soldier. While he commended the reign of peace, the temper and the spirit of peace, and the things of peace, to those who accepted His spirit and followed His way, and were willing to imitate Him, nevertheless, neither in the writings of His gospel, nor in the attitude of the primitive Christians who, all things taken together, were nearer to Him than any others ever have been, do we find any proscription or denunciation of war as such, or of the life of the soldier as such.

John the Baptist preached the baptism of penance to the soldiers, but he did not assert that their calling was an unlawful one, he did not bid them abandon that calling and go back to their various civil vocations. On the contrary, he bade them reform themselves within it. Also, in the Roman empire, we find a great many Christians taking part in the defense of the State. We find many soldier martyrs, for example, St. Maurice and his companions, the Thuringian Legion, and there are many other instances of Christians following the soldier's calling. All through those ages when the barbarian nations threatened Rome, when it was necessary to defend the Roman State and all the interests of civilization against the Huns, the Vandals, the Goths, and all the mighty multitudes of unorganized barbarians who were pouring in from the north and east, we find the Christian population of the empire bearing their full part and share.

JUST AND HOLY WARS We all know what the Crusades were, the military organization of the Christian world directed against the unspeaking Turk with the hope of regaining the holy places in order that the land that Christ was born in and lived in might be once more in Christian hands, so that the Christian spirit and the Christian temper might arise afresh to new honor and to a complete moral betterment of the Christian populations of Europe. It was a noble and beautiful ideal and for long a hopeful dream, but in the end only a dream.

It is clear that those long centuries of war were an injury, even to be desired, for the preservation of European civilization. You would not be here today as Catholic Christians, worshipping at this holy altar, in communion with the holy Roman See, and in unbroken touch with the Christian world from the beginning, the Christian order and the civilization of Christendom, were it not for the wars which were very largely disappeared from the soil of Southern Europe and Northern Europe would have remained the wild, uncultivated, barbarian region that it was in those days, if the Crusaders had not hurried themselves against the hordes of Islam.

In those days across all the noble principles, the fine humane, moral temper of international law. All the roots of the great political community of nations are found and had their origin in the great wars and conflicts of the Middle Ages. We find the noble charges which holy Church put upon men, the obligations toward the poor and the weak, to women, to children, and to the abandoned helpless non-combatants. Practically all that is basic and fundamental in international law has already been discovered and poured out of the heart of Holy Church itself.

INTERNATIONAL LAW FROM CHURCH In the singularly beautiful ceremony of the coronation of a king, in the vows taken by the knight at his consecration, to use his weapon chiefly for the protection of the weak and defenseless, we find the Church holding up the Christian ideal of mercy and justice. There was the right of asylum, afforded by the churches and great monasteries; the extraordinary respect paid the consecrated persons, the priests, the monks, and the nuns. Thus places and institutions were set aside as sacred spots in a warring world, where the sacredness of the altar, the sanctity of the altar, the devastation and destruction of warfare.

By the beautiful institution known as the Truce of God the internal and exhaustive feudal warfare from castle to castle, from village to village, from one ten acres to another ten acres, was greatly diminished, greatly toned down and softened. For three or four centuries this great humane

institution, established by the Popes, worked a great deal in the way of a diminution of the violence of warfare by imposing a certain moderation upon it, by limiting its certain boundaries and certain times, and thus disposing the Christian mind against the frequency of it but, above all, against the horror and brutality and bestiality of war. And so, while the Christian law and the Christian spirit could not make the world over again, nevertheless, it has greatly softened the passions, just as one Christian law and the Christian spirit of the Gospel have greatly toned down and softened the passions in the hearts of men.

As in the individual lives of men the natural passions, the trials, the human sufferings they are heir to, have been greatly softened and ameliorated by the moral beauty of the Gospel of Jesus Christ, so in the public order holy Church, in her various works and institutions has spread on all sides its spirit and useful, helpful influence, gradually binding men and societies together, diminishing the reasons and the sources of mutual opposition, holding before them the common Master and Redeemer, in whose communion and in whose love they should all be bound together should all mutually love one another.

CONDITIONS OF WAR The Catholic theologians have discussed nothing more clearly, nothing more forcefully, nothing more definitely or precisely, than the nature of war; the nature of an unjust war and a just war; the causes of war; the manner in which war should be conducted; and its effects. We do not have to wait for the literature of today or of yesterday, but we learn from the Catholic Church the manner and circumstances and conditions under which war may be carried on.

The Red Cross, as you know, was in its origin a Christian institution; our Sisters of Charity, the Society which St. Vincent de Paul instituted in the awful wars of the seventeenth century, and other societies have sprung up to alleviate the miseries caused by war. And so today, as cruel and fierce and wicked as war is, when we carry it on in a just spirit and for a just cause, it is very often the source of many admirable and good things. It seems to be God's way of dealing, correctively with humanity. It seems that oftentimes it is hopeless for Him to appeal to us individually. Generation after generation, one order of society after another, we go on in our sacrilegious madness, blind, deaf, and dumb, and utterly disrespectful and even contemptuous of Almighty God.

Even in the days in which we live, what is more horrible than to read the blasphemies poured forth from the modern book, from the modern magazine, against the very idea of God, against the character and the sanctity and the goodness of God. All the more popular books, of modern times, which speak of the rights of man, abound with these horrible blasphemies, precisely at a time when human life is becoming cheapest, precisely at a time when irreligion and unbelief seem to have established themselves in all parts of the world.

This seems to be the period in which the worst possible blasphemies against the name of God have broken forth without check and without cessation. At any other time than the one in which we live, when such a gigantic, such a vast and incredible warfare is going on among men, this could not but be noticed, and perhaps some public reproach and rebuke made against it.

I mention it simply to indicate that the mercy and the justice of Almighty God are forever insulted and abused by the spirit of this world and that all His goodness in civilizing mankind, in lifting it from the depths of its moral and social abandonment, as He has done through the centuries, seems to be regarded as nothing, but to provoke more and more the hatred of the passion and the contempt and the rage of His inveterate satanic enemy.

The remedy for the war among the nations lies precisely in the same place as the remedy for the individual war which we carry on with our own passions, in our own hearts. If there is unbelief in war to day, it is because of a long time materialism, a very cold rationalism, a selfish mercenary policy, have dominated very largely mankind. It is because the natural irreligious temper and the natural irreligious spirit that I have spoken of, abound over all parts of the world; it is because the gates of life have been closed to mankind, because they have been forbidden to consider another world than this one; because they have been forbidden to believe in prayer, in Providence, in the immortality of the soul, in the judgment of the world to come, in a higher and holier, finer, chaster, and better order of things than that in which mankind has lived from the time of Adam. Everyone is responsible for this war in so much and in so far as he or she has taken part in that wicked and materialistic philosophy, that philosophy which admits only of this world.

The philosophy which encourages the mutually destructive passions of mankind, which insists to no higher goal than the material achievement, is the true source and the true cause of warfare. Unless we uplift ourselves to a higher and holier and better plane in our relations to all mankind this war, and all such wars have been fought in vain. It will be only one more long, painful, awful phase of the cruel mutual relations of mankind to one another.

In this land of ours, in the long struggle for the possession of the land, we pushed the Redman farther and farther to ward the W.-s. We treated him with little kindness, we observed very little the international law with the Redman, as individuals or as a State. In many cases when we did make treaties with him we broke them at our pleasure. We asserted that the stronger, the more civilized, the more refined, and therefore the more powerful, were the ones who ought to possess the land. Therefore he must pass into the realm of shadows, and he did, by the force of our right hand.

There is an example of the wrong we ourselves have done, and the responsibility for which we must bear to the end of time. No doubt we would not act in the same manner could we begin again our negotiations with the Redman but, nevertheless, it is no harm to view the matter in the true light and to realize that it is possible for souls claiming to be Christian to be guilty of great and far-reaching wrongs, wrongs which perhaps may in time draw down upon us severe visitations of the justice of God.

We owe it, therefore, to Almighty God, we owe it to Holy Church, to consider in our own minds and in our own hearts, the extent to which we have borrowed from the teachings of this world and accepted the maxims, the principles, the temper, and the spirit of the world. Between those maxims and the spirit of Christianity there is eternal warfare. If we pass over in our philosophy, in our principles, in our desires, in our fears, to the side of the world, then we may never hope to see the end of war, for its roots grow eternally in the passions, in the desires, in the greed, in the ambitions, and in the hatred and contempt for God, which, from the beginning have abounded in unredeemed mankind.

If we would see a diminution of war in this world, if we would all manly put our hand to the spirit which has bred war from the beginning, we must return to the Christian Gospels. We must work for the restoration of its letter and its spirit, of its authority, its ideals, to our lives, not merely to our private lives, but to our public and social lives as well.

To a very great extent we have borrowed the Christian Gospels from our lives, we have made of its precepts, disregarded its authority. We have lost respect for humility and poverty and all the original Christian virtues. We have put them out of court, and have granted them no place in our public education. They have disappeared from our private lives and we are rapidly becoming a thoroughly pagan people. We are worse than the ancient pagans, as they lacked our modern scientific skill. It is the advance of modern science which has made warfare which formerly had something, after all, of a heroic and chivalrous nature, to become today an enormous piece of machinery, an enormous piece of mechanistic mechanism, whereby men die like flies, they scarcely know why or where. The awful response of death has entered everywhere upon life.

The response of life, which is contained in the books of the Gospel, in the Christian life and Christian prayer, and in the teachings of the Catholic Church, that response of life is lost except for our Church. Since the time of Martin Luther the Scriptures have been losing their authority with men. A destructive individualism has actuated their lives, so that everywhere today, man is left to himself and to his own cruel and ferocious and wicked will. "O, my dear young friends, I urge you to read more earnestly the Gospel of Jesus Christ. Read, not a few passages only, read all the Gospels. Also, read one particularly from time to time. Come into this beautiful chapel and sit down, and having read it as a whole, meditate upon it ten, or fifteen, or twenty minutes. Endeavor to understand what it means, the passion and the contempt and the rage of His inveterate satanic enemy.

Outside of the Catholic Church this is very hard, for there is a wild, hopeless, endless individualism. Every man and every woman may read the Bible occasionally as he or she sees fit and then has the right to read more earnestly the Gospel of Jesus Christ. It is not so with the Gospel of Jesus Christ as it has been handed down from the beginning in the custody and power of the Church. It has been preserved intact by Holy Church and through her ministers, through her sacraments, through her teaching, the Gospel of Jesus Christ has become a factor in non-Catholic thought. It is not so with the Gospel of Jesus Christ as it has been handed down from the beginning in the custody and power of the Church. It has been preserved intact by Holy Church and through her ministers, through her sacraments, through her teaching, the Gospel of Jesus Christ has become a factor in non-Catholic thought. 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LONDON, SATURDAY, JAN. 12, 1918

OFFICIAL

CHURCH UNITY OCTAVE

The Church Unity Octave, which is to be observed throughout the diocese as indicated in our Circular on the subject last year, will begin on the Feast of St. Peter's Chair, January 18th, and end on the Feast of the Conversion of St. Paul, January 25th.

The following subjects are suggested for short instructions and as intentions in the daily prayers and devotions:

January 18th—The return of all the "Other Sheep" to the one Fold of Peter.

January 19th—The return of the Orientals.

January 20th—The conversion of Anglicans.

January 21st—The conversion of all other Protestants.

January 22nd—The conversion of America.

January 23rd—The return of lapsed Catholics.

January 24th—The conversion of the Jews.

January 25th—The conquest of the entire world for Christ.

Special supplications should be addressed to the throne of the All High that the War may soon cease, and that with the return of peace Catholic Unity may triumph over heresy and schism.

Make a particular effort for the increase of vocations to the priesthood. Exhort every Catholic to work and pray for the conversion of some non-Catholic neighbor.

M. F. FALLON, Bishop of London, London, Ont., January 1st, 1918.

THAT THEY ALL MAY BE ONE

Under the heading "Religion After the War" the Quebec Chronicle discusses the possible influence of the War upon religion. It takes for granted the truth of the statement that previous to 1914 "the power of the Church—speaking only of the various Protestant denominations—was at a regrettably low ebb." Whether or not the general expectation of a great Christian revival after the War will be realized, according to The Chronicle, "depends entirely upon organized religion."

Then we have a truth, old and familiar to Catholics, stated in this Protestant paper in this arresting paragraph: "If apathy and agnosticism have been on the increase the fault rests partly on the relaxation of parental discipline, but largely upon the ministry itself. In the first place there has been a confusion of creeds and a conflict of doctrines that has largely destroyed the vitality of belief; a house divided against itself cannot stand, nor can a Church which is split with internal dissension hope to exert any effective influence upon its bewildered membership."

Yes, that is Protestantism; and calling the countless, absolutely independent sects "a Church" or "the Church" is only a pathetic bid of futility. It does not give them Unity. It does not make them One. If Christ is the Son of God made man in order to enlighten every one that cometh into the world, this all-wise, all-knowing and all-powerful Godman never commissioned "a Church which is split with internal dissension" to teach "a confusion of creeds" and "a conflict of doctrines." Admit the divinity of Christ and His mission to the world, and it follows that His Church must be

One; to deny this is to do violence to human reason. The seeker after truth in the Christian religion must start with this as a first principle.

In the seventeenth chapter of St. John Christ prays for His disciples that they may be sanctified in truth: "And not for them only do I pray, but for them also who through their words shall believe in Me; that they all may be one, as Thou, Father in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou has sent Me." (John xvii. 21-22.)

Note the unity which Christ prayed; the most intimate, conceivable, like unto that which subsists among the Persons of the Triune God. "Sanctify them in truth." It is the truth which makes them one. Christ founded His Church upon the chosen Twelve, whom He sent to teach all nations: "As the Father sent Me so I also send you." "And behold I am with you all days even unto the consummation of the world." "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever." In these divine promises the Church is the indomitable and indefeasible witness to the end of time and to all nations of the truths revealed by God through Christ for the salvation of mankind. Thus does the Church which He founded realize that unity for which Christ prayed; and like her divine Founder she speaks as one having authority. Without that authority divinely conferred, divinely preserved, her teaching would be but as sounding brass and tinkling cymbals.

This our Protestant contemporary also clearly sees; but apparently he does not perceive its necessary implications for he thus continues:

"Then too, there has been lacking the note of authority in spiritual matters which is one of the well-springs of Roman Catholic strength. Few laymen today but have their personal variant of belief or hesitate to take issue with unwelcome doctrines propounded from the pulpit. Put plainly, it appears absurd to suggest that the force of pre-destination or the existence of Hell should be decided in the same way as the respective merits of Protection or Free Trade, by popular vote; yet that is very much the attitude adopted in many quarters. The truths of God are eternal and no attempts to mould them to meet individual convenience can be anything but futile." That, in a nutshell, states the whole case against Protestantism as well as against all heresies and schisms which have occurred in the past or may occur in the future. If Christ founded the Church as the authoritative teacher of the eternal truths of God and if, according to His definite promise, He divinely sustains her in that teaching office, lapses in morals, no abuses of discipline, nothing that has happened or may happen in the history of the world, can justify separation from Christian Unity.

Reformation when needed in any age or country, even when that need extends to the whole Church—its Head and members—must come from within the Church guided by Christ her invisible Head and the Holy Spirit of truth who abides with her forever. Sects, independent sects, are but branches severed from the living vine. Branches cut off do not wither and die instantaneously; but they inevitably die. This is as true figuratively as it is literally.

"Let those invested with authority, therefore, speak plain words," says our contemporary. Invested with authority by whom? Invested with what authority? The honest inquirer must pursue this question of authority to its source. The Catholic Church claims the authority to teach infallibly the eternal truths which Christ commissioned her to teach. The Protestant sects expressly disclaim such authority for themselves and deny it even to the one Church which claims it. The need of infallible authority was recognized, and Protestantism substituted the infallible Book for the infallible Church. The Protestant principle of private judgment made each and every reader the infallible interpreter of the Bible; thus clothing every individual, if not every human individual, with that attribute of infallibility which they affect to consider a monstrous assumption when applied to the divinely constituted visible Head of God's visible Church.

As a matter of fact when not clouded and biased by inherited religious prejudice human reason clearly recognizes that authority in spiritual matters without infallibility is a monstrous assumption; that infallibility, unity and authority are inseparably bound up together.

Truth is the proper object of the intellect; the search for truth has always been considered the noblest occupation of the human mind. To the Christian, to all whether Christian or not who believe in the immortality of the human soul, the truths of religion must transcend all others. Such a discussion as we are conducting in this article would be neither Christian nor gentlemanly if its tone or spirit were offensive to honest and open-minded Protestants. Our object is the truth; to confirm it, we may venture to hope, in those minds already possessing this inestimable treasure; to aid, if God so wills, those who are honestly seeking the truth in that matter which most vitally concerns the human soul. It should not be necessary but may be useful to add that Catholics believe many Protestants to be in good faith. The Catholics are few who have not known Protestants of whom Christ might say, as He said of the centurion, "I have not seen such faith in Israel." With that aspiration after unity and authority in spiritual matters, of which our contemporary's article is an expression, Catholics heartily sympathize. While to us their attempts at organic unity seem pathetically futile, we hope that it is the Spirit of God moving over the waters, and we pray that in His own good time He may remove the veil from their hearts that they may see and embrace His own divine plan of Unity.

"That they all may be one. . . that the World may believe that Thou hast sent Me." Instead of that strikingly visible unity which should convince the world of Christ's divine mission they see in the Protestant world divisions without end. Instead of that unity which should draw mankind to faith in Christ "a confusion of creeds and a conflict of doctrines" are driving men to infidelity.

These considerations compel Catholics to sympathize with their brethren separated from the unity of God's Church; but sympathy as a mere sentiment is not enough, it must be translated into living Christian charity. And we know of no more beautiful form in which this most beautiful of Christian virtues may be exercised than by participating fervently in the prayers of the Church Unity Octave when many thousands will be joined together in the spirit of Christ's prayer: That they all may be one.

CANADIAN CATHOLICS AND THE WAR

Throughout the far-flung constituency of THE CATHOLIC RECORD we venture to say that few of its 150,000 readers had not become familiarized with the oft-repeated calumny that the loyalty of Canadian Catholics was suspect or worse, and that their voluntary enlistment for the War fell far short of their quota. These charges were made chiefly by a class of men whom an Anglican friend of ours in a communication to THE RECORD a few years ago characterized, or perhaps we should rather say branded, as "mountebank pulpiti-ers." He was emphatically of the opinion that these reverend gentlemen received entirely too much attention; and we quite agree with him. But, unfortunately, the mischievous calumnies of these strident busy-bodies are not limited in their effect to the few hearers who gather around their pulpits; on the contrary they receive such wide-spread publicity through the columns of the press that, aided by a latent if not always active prejudice, they contribute very effectively to make a general impression on the public mind. How general throughout Canada were both the calumnies and the impression created by them we realized much better than our readers; for while they were made painfully aware of the fact in their own localities THE RECORD received letters and newspaper clippings from many parts of every province in the Dominion. The Catholic press gave the facts from time to time so far as they were available; but unfortunately the Catholic press does not reach or influence the entire population of Canada. The action of the Newman Club of the University of Toronto in giving to the press the religious analysis of the official figures of the voluntary enlistment in Ontario just such work, we may say parenthetically,

as justifies the existence of this Catholic university club, and entitles it to a larger measure of general financial support than it probably receives. The statistics thus provided were published in the Catholic papers and in some Toronto dailies. How far short of effectively counteracting the deep-rooted impression to which we have referred was the publicity they thus received our readers can judge for themselves. How effective were these same statistics embodied in Bishop Fallon's election statement our readers may also judge.

Writing to His Lordship from the Province of New Brunswick a Catholic gentleman, whose accuracy of information and facilities for wide observation are beyond question, furnishes a concrete illustration of the case in point—both of the wide-spread impression created by the calumnies and the utter baselessness of that impression:

"For the same cause that impels Your Lordship to give to the press your excellent letter, the Irish Roman Catholics of the provinces by the sea are today suffering under a load of calumny and misrepresentation; that is, a failure on the part of our separated brethren to differentiate on racial lines between the elements that go to make up the whole body of Canadian Catholics."

We should perhaps call attention to the fact that this communication was received immediately after the publication of the Bishop's letter.

The correspondent continues:

"My primary object in writing you is to put Your Lordship in possession of some accurate information. York, Sunbury and Queen's counties, this province, are, with the possible exception of Albert, the most Protestant counties in the province. Although in these three counties we number but 11.6% of the population, the enlistments were within a very small fraction of 16% Roman Catholic; the French in these counties are but a negligible quantity. In fairness, however, it may be said that in the Maritime provinces the Acadian French have measured fairly up to the voluntary enlistments of their Protestant fellow subjects. In that respect they present a favorable contrast to their co-nationalists of the Province of Quebec."

So, My Lord, were you to say that in New Brunswick the Irish Catholics in the present stupendous crisis have risen magnificently to the occasion and have done their full duty, aye and more than their duty, you would be travelling on perfectly safe ground."

In a rural parish in Western Ontario where Protestants, (Orange at that) are somewhat in the majority the Catholics count 17 voluntary enlistments, their Orange neighbors 2; figures which furnish a very effective retort at least to local monopolists of professions of loyalty. Nor is this an exceptional case. An article from The Citizen, reproduced on the first page of this issue of THE RECORD, gives some statistics concerning St. Patrick's Parish, Ottawa, which ought to make the most impudent of "loyal" and loud-mouthed slanderers sink in shame-faced silence away from the company of honest men.

When we consider the complexion of Catholic immigration in Ontario—the relatively small proportion of immigrants of British origin and the relatively large proportion of enemy origin—it is evident that the native English speaking Catholics generally in this province have done very much more than their proportionate share.

Let us hope that the particular form of perverted patriotism which consists in bearing false witness against Catholic neighbors has for- ever received its quietus—so far at least as the War is concerned.

HISTORY REPEATS ITSELF

In view of recent happenings, a brief epitome of events leading up to the establishment of responsible government in Canada may prove interesting and instructive to our readers. To them we will leave the task of supplying the analogy, contenting ourselves with a mere statement of facts as vouched for by reputable historians.

With the victory of Wolfe on the Plains of Abraham in 1759 Canada became a British Province. For the next four years it was under military rule, till by the Treaty of Paris in 1763 a permanent government was established. There were then in Canada about seventy thousand French and about five hundred of the dominant class. The above treaty guaranteed freedom of worship to the new Catholic subjects of the Crown; but the insertion, at the instigation of some members of the minority, of the clause "as far as the laws of Great Britain permit" gave

rise to an attempt to enforce in the Colony the Act of Supremacy which practically took away all liberty, civil and religious, from Catholics. Thereupon followed a contest between the ecclesiastical authorities and the State, which lasted for more than fifty years and which ended in the Church's obtaining that freedom of action which she today enjoys. Our purpose, however, is to show the development of civil liberties. The Magna Charta of Catholic rights in Canada is the Quebec Act of 1774, which was placed on the Statute book of Great Britain largely through the influence of the then governor, Lord Dorchester. It removed the religious disabilities affecting Catholics except the supremacy of the Crown in ecclesiastical matters which was claimed for many years after, in fact till after the war of 1812; and it gave to the French people of Quebec the beginning at least of representative government. How far England was influenced in granting this generous measure of freedom by the fear that the habitant of Quebec would make common cause with the rebellious colonies on the Atlantic seaboard, we need not here consider. The effect of this Act may be best expressed in the words of Stephen Leacock: "The fact that the British government, in the face of bigoted opposition, passed and maintained the statute which stands as the charter of religious liberties for Roman Catholic Canada may be said to have laid the foundation of that firm attachment of the Canadian French to the Crown, which, after the lapse of four generations, has become one of the fundamental factors of the political life of Canada." Certain it is that they gave immediate proof of their loyalty in assisting in the overthrow of Montgomery, who had hoped that they would rally to his standard; while later on they fought for British connection under DeSalaberry at Chateauguay, as did their Scotch coreligionists under Macdonnell at Queenston Heights.

With the advent of the U. E. Loyalists, which took place shortly after the American War of Independence, a new element was introduced into Canada's political life. Many of them settled in Ontario, which up to that time was for the greater part a wilderness. The establishment of this new colony, differing in religion and political ideals from the larger French section of the country, necessitated the establishment of a separate legislative assembly. This was done by the Constitutional Act of 1791 which separated the Province into Upper and Lower Canada. This arrangement might have proved satisfactory if some of the representatives of the Crown had not been such dunderheads, and if the representatives of the people had any control over the executive body. The latter was really the creature of Downing Street, being appointed by the Crown from the ascendancy class and rewarded for their services by large grants. In Upper Canada this body was known as the Family Compact. In Lower Canada there was the same grievance on the part of the common people coupled with racial and religious strife. To use the words of Lord Durham in his celebrated report: "It was not a mere contest between a government and its people but the spectacle of two nations warring in the bosom of a single state."

The cause of the party of reform had in Upper Canada an able protagonist in William Lyon Mackenzie, while in the Lower province the wrongs of his compatriots found an enthusiastic and eloquent avenger in the person of Louis Joseph Papineau. We need not dwell upon the wordy war which followed in both legislatures, and which ended in the Rebellion of '37. The rumpus at Montgomery's tavern on Upper Yonge Street and the surrender of "Canon du bois" at St. Denis were mere incidents in an uprising that bore the same relation to the reform movement that the rebellion of the United Irishmen of '98 did to Grattan and O'Connell's constitutional agitation, or the Sinn Fein fiasco of Easter week to Ireland's struggle for self-government. But as recourse to arms in these instances compelled British statesmen to turn their attention to the wrongs which Ireland suffered, so did the Mackenzie Rebellion awaken the slumbering statesmen of Downing Street. One of its good results was the sending to Canada of Lord Durham as high commissioner. His masterly report paved the way for responsible government which became an accomplished fact during the term of office

of his illustrious son-in-law, that noble scion of the house of Bruce, Lord Elgin. The men who sponsored this great movement and brought it to a happy conclusion were Robert Baldwin and Louis Lafontaine. "In their ministry," to use the words of an historian of that day, "we find for the first time a cabinet deliberately constituted as the delegates of the representatives of the people, and taking office under a governor willing to accept their advice as his constitutional guide in the government of the country." The final and interesting chapter in the story of that struggle we will reserve for another issue.

THE GLEANER

NOTES AND COMMENTS

THERE is much sadness and not a little instruction in the reflection that the movement to popularize divorce in England should have had among its prime champions one who was once a Catholic. The two men who have made themselves most conspicuous in its advocacy are Lord Burnham, a Jew journalist, and Sir Arthur Conan Doyle, the novelist. In the case of the latter the pendulum has swung its full distance, and while the Jew has contented himself with the plea of pure naturalism the apostate Catholic, like most of his kind, has imparted into the campaign a degree of animus against the Church which, as every real Catholic knows, can emanate but from one source.

THIS COMES out very strongly in some of his recent utterances on the subject. Rather than acknowledge that his proposals mean social anarchy, and the disruption of the Christian family, he indulges in sneers at Catholic countries, and leaving Italy and France out of the question asks if Great Britain is prepared to take Austria or French Canada as a model on which to base her legislation. That the old Catholic and Christian idea of marriage is not Conan Doyle's is apparent on the surface, and that no country cherishing Catholic ideals would for a moment tolerate his vicious principles in this regard does not call for argument. That they mean reversion to paganism the merest enumeration of them should be sufficient to convince any thoughtful mind.

BRIEFLY, such law means that married people who have been legally "separated" may be free, after a certain number of years of separation, to marry again, all that is necessary being an application to a magistrate at a nominal cost. This may be repeated time and time again so far as the volition of the individual is concerned. The advocates of this iniquitous measure declare that it means the release of "one million potential parents who would immediately marry again and produce much needed families for the State." What is to become of the unhappy progeny of the earlier marriage or marriages we are not told. Nor do its advocates admit to themselves or to the general public that, divested of verbiage, the measure means the absolute destruction of the Christian family, and social anarchy in the State.

HOW IT works out may be seen in the utterances of a "well-known magistrate in London, as related by the correspondent of several influential Catholic journals. This London magistrate has been imparting the information to the working man that he can get divorce for nothing if he appeals for help to the officers of the Crown. He assures them that it is monstrous for a poor man to pay £60 in fees to get rid of his wife. He went on to illustrate how free assistance in such an event is to be had. The result is that already the particular office indicated is besieged with applicants, three hundred having put in an appearance in one day. This but illustrates what may be looked for in ever-increasing volume under the operation of such a law. The War has brought sorrow and distress to thousands of homes in England, but that is nothing to the woe which nestles deep in indiscriminate divorce, as advocated by the apostate, Conan Doyle.

OVER 800 applications for divorce in two days, and 14,000 appeals within six months for assistance in order to obtain a divorce—such according to the Secretary to the Poor Persons Department of the High Court of Justice, is the appalling record which confronts the England of today. And the number of applications is daily increasing, he states. The majority of these applicants, and to say, are soldiers whose wives, they allege, have been unfaithful during their absence at the front. Of the 14,000 appeals nearly 600 have been granted, and the cases are now being proceeded with. Divorce having become cheap has also become popular. The whole proceedings from beginning to end, according to the same authority, may not cost more than £10, and some cases may be completed for as low as £5.

AT THE rate of between five and six hundred divorces in a few months and that among the poor, means, in a year's time, from one to two thousand homes broken up, and thousands of children made worse than orphans. But Sir Arthur Conan Doyle would not stop at this. What he insists upon is that marriage should be made a three-year contract. And the whole devilish scheme is bolstered up with patriotic pleas, as if the class of people who would avail themselves of such immoral license could be said to care a button for either home or country. Is this, it is asked by true lovers of their country, the moral regeneration which has been prognosticated as the natural effect of the War? A moral regeneration the War is likely to effect among a people instinctively Christian, but where dogma has been undermined and faith relaxed, as in all Protestant countries, where is the authority that can stem the tide?

THAT THE Catholics of England have fought this anarchistic legislation with every weapon at their disposal goes without saying. And in this they have had whole-hearted support from many Anglicans and Non-conformists. Lord Halifax for one, has denounced the measure in terms quite unmistakable, and Mr. G. W. E. Russell likewise. In the Pan-Anglican Conference of 1908, the latter, as if in anticipation of just such a moral cataclysm as the present, made a stirring appeal to his brethren to stand together against the daily growing laxity he even then saw in regard to the marriage tie. As a churchman he felt bound, he said, to speak out on a subject of such pressing national importance. He referred to theories and doctrines with regard to marriage which might be described as doctrines and theories of devils.

"Even among those in authority within the Church there was a doubtful, reprehensible attitude towards the practices and opinions to which he had alluded. To take a high or a low view of marriage was, he stated, the real *articulus stantis vel cadentis ecclesiae*. There was a lamentable tendency among Church people to compromise and concession in the matter. Was the remarriage of divorced persons repudiated as legalised concubinage? He had no right to speak for anyone but himself, but as a mere unit he desired to reaffirm publicly his conviction that marriage was a sacramental institution of which the primary object was the Christian perpetuation of the race; that marriage was perpetual and on both sides single, and that every man who felt a call to marriage was bound to fence round his liberty with the immemorial restrictions which the wisdom of Christendom had imposed on it. Could there be a more deadly treachery for the soldiers of Christ than to reject the discipline which their Commander had laid upon them?"

OTHERS WITHIN the Church of England have, however, gone to the very extreme in the opposite direction. Only those conversant with the extent to which rationalism has eaten into the very vitals of Protestantism will be disposed to credit a professed churchman, and he of the University of Cambridge, with a sentiment so shocking to Christian ears as this: "It does not really matter what our Lord said with regard to marriage except that one is naturally influenced by what so great a soul thought and said. But it has no earthly influence on us. We had better put it on one side and start afresh on what we think to be good for our fellow men and women." The abyss cannot be far off when such sentiments could be listened to without protest in Christian England.

A NEW ALTAR AND A NEW SAINT

Devout clients of Blessed Joan of Arc will rejoice to know that their heavenly patroness has been raised to the altars of the Church. Their joy, however, will be tempered on learning that her canonization was effected not by the Catholic Church but by St. Paul's Protestant Episcopal Church in Brooklyn. According to the Living Church, an altar has been erected in St. Paul's, "a Franciscan altar, where the Holy Sacrifice should be offered for the victory, in

this war of the Franciscan spirit." This dedication probably expresses the holy wish that the beautiful spirit of St. Francis, which was the spirit of Jesus Christ, may reign in all hearts, rather than the chronicle of an actual victory over the powers of evil.

"The wall back of the shrine is emblazoned with the lilies of France in gold on an azure background, and the small statues on the front of the altar are the patron Saints of France and Paris: St. Michael, Ste. Jeanne d'Arc, St. Denis and Ste. Genevieve. The altar is of oak and delicate gilt fret-work, picked out with scarlet and blue, and the statues are exquisitely colored in the ancient manner. The statue of St. Michael with his triple crest and armor carries out Ruckin's famous description of this battle saint."

ON THE BATTLE LINE

London, Jan. 3.—W. T. Massey, who is the British correspondent with the British forces in Palestine, telegraphs under date of Monday: "Those who have seen the terrain marvel at the achievements of the dismounted Yeomanry and Irishmen. While the Irish and the Yeomen were advancing, the men in reserve were making roads for the guns, which had been hauled by hand, and when the Yeomen captured Beitania, they had a whole brigade of guns just behind the front line, though it was sometimes necessary for a whole company of infantry to haul the ropes attached to one gun, which at moments literally dangled in the air."

"The importance of the victory is the protection that Jerusalem has secured by a very strong line of positions gained. The British have now got unlimited water. The behavior of the troops has been beyond praise. The physical difficulties of the country and trails, of the rain and cold winds, have had no effect on their spirits. They all feel that they have the Turk beaten."—Globe, Jan. 4.

"Indications" describes most of the war news received last night. In other words, it indicates several points, on the western front particularly, where fighting is likely to take place soon on an extensive local scale, provided that the weather does not take a hand in the campaign and make infantry advances impossible. From Palestine, however, comes news that General Allenby's forces have made another advance of over a mile on the front north of Jerusalem. The wet weather there has not yet halted the determination of the British General to make Jerusalem as safe as human endeavor can make it from capture by the Turks and their German bosses. The Territorial and Irish troops with the British forces in this area of the War are making proud records for themselves. They do not receive more than brief mention in the official bulletins. No doubt the extended official reports will do them full justice, but as many of these do not see the light of day for long periods after the events, and then seldom in the public press, the people are not likely to become familiar with them. It has remained for the press correspondent, Mr. W. T. Massey, whose splendid cable story appeared in the Globe of yesterday, to give a vivid word picture of the gallantry of the Territorials, and especially the London men, in repulsing the desperate Turkish attempt to recover Jerusalem, and the magnificent courage of the Irishmen at an earlier period in storming height positions which seemingly could not be taken so long as their defenders were willing to fight. The British will have need of the strong positions they are now taking, because there is no doubt, whatever the outcome of the Russian negotiations, that the Germans and Austrians must within a comparatively short time send assistance to the Turks if they want the latter to put up any kind of a defence in the Palestine and Mesopotamian fields. Mr. Massey stated in his cable that the Turkish division making the main attack was from the Caucasus. This may indicate, despite recent reports to the contrary, that the Russians in that area are not pressing their campaign with any vigor, and that they are inclined to obey the orders of the Bolsheviks. This view remains to be confirmed. It is a fair inference, however, that General Marshall, who succeeded General Maude, will be on the move in Mesopotamia if the Turks are being withdrawn from there and the Caucasus to go to Palestine.—Globe, Jan. 5.

THE "MENACE" BARRED FROM ARMY CAMPS

John H. Reddin, Supreme Director of the Knights of Columbus of Denver, Colo., is in receipt of a letter, which quotes a communication written by John R. Moff, one of the leading officials of the Young Men's Christian Association, to whom a protest had been sent because the Menace is to be found in most of the Y. M. C. A. recreation centers in Army cantonments. Mr. Moff declares that he is in accord with the desire that The Menace be eliminated from the Association reading rooms, and says he will appreciate it if he is notified concerning any center where it can be found hereafter.

CATHOLICISM AND DEMOCRACY

By Michael Williams

In a most interesting and eloquent letter, published recently in a New York newspaper, Max Weber, a Jew of Russian birth, a citizen of this country and a firm supporter of the war upon German autocracy and tyranny, writes as follows: "I pray for greater justice, peace and happiness, for better understanding and harmony among classes, races and nations. And if it is Socialism that might bring this about, then let it be Socialism, and in the course of time Socialism may outlive itself for something still better. I hope for the realization of the nobler principles of life and for the deliverance of all nations from the war-ridden kaisers and kings, from the war-making and war profiting lords and politicians everywhere, all of whom, I believe, are possessed of subhuman souls, bombed hearts and gas-poisoned spirits of universal type."

"The world is undergoing to-day unforfeited changes, not alone political or social. There is unrest in every phase of human endeavor—in art, music, drama, science, philosophy, as well as sociology. The world is war-sick and socially shattered, and it is so because it is making progress. The world is struggling, yes, bleeding for a new spiritual equilibrium, that inherent forces, conditions, times and chances will give rise to or call forth to-morrow."

"Most people who think even a day or two ahead of the immediate moments will agree with Mr. Weber that society is undergoing or is to undergo the most profound reconstruction, and will join him in his prayer that the reconstruction will be for good, however little they may agree with him in hoping that Socialism will be the instrument of progress."

Compared with the vast, world-wide, bewilderingly complicated psychic conflict—the intellectual, political, racial, artistic and religious struggles, the war-fare of ideas, of contending streams and tendencies of thought, which gather force everywhere, and which will follow the close of the war with instant acceleration, even the war itself is a secondary phenomenon. Or, to be perhaps more exact, the war is the outward expression of the interior, intellectual, and spiritual struggle."

This really is only to state the obvious. What form the coming changes and re-arrangements of the social structure, and the modes of thought, will take, is a much more complicated matter. I neither know nor try to guess what, in particular, the changes will be. My object in this article is simply to supply some material which I think is ordinarily neglected by the greater portion of the press and the public when the subject of social reconstruction is considered.

The "intellectuals," especially the "radicals" among the intellectuals—the Socialists and others—who occupy the foremost and the advanced trenches in the great warfare of ideas, are especially ignorant of, or at any rate neglectful of, the material to which I have reference.

Our war—whether physical or psychic—today for the triumph of democracy. To make the world safe for democracy; this is the motto given by the leader of our nation in hurling the forces of free America against Prussianism."

In conducting this struggle our State claims the support, the active, loyal, faithful support and service of each and every one of the hundred millions of its units. And unquestionably this demand of the State is not only just, but will, in the main, be fully accorded."

From all sides arise the voices of orators, of writers, of thinkers (I classify thus because unfortunately many writers are far from being thinkers), who urge the claims of the state: preaching the willing subordination of the individual to the nation of which he is a part. Except for a few queer people who here and there voice a belief and, I suppose, a hope, in the advent of a Caesar (I have heard several such expressions of late), everybody agrees that the coming reconstruction will carry the American people much nearer to democratic ideals. Therefore, in order that the reconstruction shall more or less approximate to this or that school of thought, Socialists, Feminists, radicals of a score of types, the I. W. W. and the leaders of more conservative bodies, are all hard at work. All are presenting their ideas, their panaceas, their varying policies, hopes, dreams, ideals, to the public. And out of this alambic of multifarious elements will eventually emerge the future State, the coming democracy."

So much for a brief statement of present conditions. It is now my intention to put forward some of the ideas of thinkers who express ideas derived from or directly founded upon the teachings of the Catholic Church, in the belief that these ideas will be found most useful—indeed, indispensably necessary—in the work of constructing human society in the direction of true democracy."

It ought not to be necessary to add—yet I must do so explicitly that of course I speak without authority, and have no shadow of claim or right to speak "official" Catholic views. I speak simply as one who for twenty years sought to take his part in the great, unending struggle for human happiness, human progress, as a "radical," of socialist affiliations and sympathies (which still largely remain intact), and who some years ago came to the conclusion that the Catholic Church taught the true doctrine of democracy."

And I do not mean to obtrude any further, in this article, my individual opinions. I simply desire to present a brief yet valuable little anthology of Catholic ideas on democracy, which will be suggestive of that vast storehouse of dynamic, workable social doctrine which lies open to all who will avail themselves of it. (I wish also to state that I am indebted to Father Noll's Sunday Visitor for many of my quotations.)

BASIS OF SOCIAL STRUCTURE

Fundamentally, then, the Catholic sociologist would ask the builders and the guides and guardians of the State to remember that the State itself is not and cannot be the final authority; for that final authority, the source of law, order, justice, happiness, peace and love, is God."

With that fact acknowledged and logically acted upon the State may, and indeed would, proceed to become absolutely and finally democratic; it could, and indeed would, be an organized method of securing the rights, liberties and fullest possible measure of human happiness for all sorts and conditions of mankind."

The Jesuit theologian Suarez put the matter thus: "The supreme civil authority considered in itself is given immediately by God to men when they are gathered into a state or perfect political community. This authority is not in one person, nor in any special assembly of many persons, but is in the whole perfect people or body of the commonwealth." (Quoted by Father Rickaby, S. J., "Political and Moral Essays.")

Therefore, according to Suarez, civil authority derives from God, the Creator and Sustainer, to the people, and the people delegate it to their king or their chosen rulers."

Says Orestes A. Brownson—a sturdy and typical American surely—"St. Augustine, St. Gregory the Great, St. Thomas Aquinas, Bellarmine, Suarez and the theologians generally hold that princes derive their power from God through the people, or that the people though not the source, are the medium of all political authority, and therefore rulers are accountable for the use they make of their power to both God and the people." (Brownson's Works, Vol. 18, pages 61, 62)

In the same volume, Brownson writes (page 68): "Man serves God in serving the State as directly as in serving the Church. He who dies fighting for his country ranks with him who dies at the stake for his faith."

Pope Leo XIII. taught as follows: "There is but one Creator and one human race, and God creates all men equal. There is no essential difference between any two human beings. All men are born with the same end; all come into life with the same law of justice over them; all die a common death, and all are equally accountable to the Divine Justice for their acts in this life. Men are born with physical differences; but these differences do not destroy the natural law of equality."

VIEW OF GREGORY THE GREAT

Centuries before Leo XIII., thus re-expressed the immortal, palmary plank of our Declaration of Independence Gregory the Great thus spoke: "The obedience of the people is due to the State only when its laws are just. Tyrannous enactments have no right to be promulgated, no right to be enforced. The use of war is to defend the right, and the highest human right is that of all the community. The State is not for one but for many, and for many in justice, equity, peace and happiness."

And long before Gregory spoke St. Jerome wrote: "Why have rulers supreme power? Have they it for their own personal glory? Have they it for the advantages of their families and friends? They have it only for one end, which is the public good. When they forget this truth they forget the foundation of their authority; when they ignore it they open the way of their own removal; when they continually violate it in excess the whole past, according to which they have their authority, ceases to be sacred in the public estimate. The public good can never be put out of sight."

Which views the great voice of St. Thomas Aquinas supports: "Government becomes more unjust in proportion as, despising the common good of the people, it looks to the private advantage of the ruler. The farther, therefore, it recedes from the common good the more unjust a government is." And in another place he says: "If the people have a right to provide themselves with a king, this king after his appointment, may be lawfully deposed by the same people, or his power may be restricted if he abuses it."

While St. Liguori, writing about the nature and obligation of law, declares: "It is certain that the power of making laws is given to men, but this power of nature belongs to no one except to the community, and it is transferred by the community to one or several rulers

by whom it may be governed."

Bellarmino: "In an earthly kingdom all are created equal, and, as a consequence, the political power resides immediately in the people, until they transfer it to some ruler."

Suarez: "The civil power, whenever it is found in one man or a prince has emanated according to usual and legitimate law from the people and the community either directly or indirectly."

Marians: "As it was by the people's consent that the first kings in every country were placed at the head of affairs, all legitimate power of the king is derived from the people. I would, therefore, advise the people to limit this power by laws and ordinances, lest, becoming too great and growing too strong, to the injury of the people, it should degenerate into tyranny."

WHEN PRINCES BECOME TYRANTS

Moreover, Marians, with inexorable logic, declares further: "If the prince becomes a tyrant, and if there is left no hope of his reforming, the State can in the first place deprive him of his power, and since war will necessarily follow, it can devise means of defending itself, and if it can in no other way defend itself it can by the same law of self-defense put the prince to death as an avowed enemy of the State."

Says Tapparelli: "The principles of natural right cannot be erased from the human heart, they remain forever. The supreme power should never, in any whim, for an ambition, offend them. Acting against those principles is acting in the interest of wrong. The circumstances of government often seem to demand much license, but the principles of natural right are things of eternal sacredness. The history of tyranny is nothing but a history of outrage in these principles, and the history of happy states is nothing but a history of their observance. The whole use of government is the public good, and no other."

These extracts might be vastly increased; for they are typical of a compact, logical body of social doctrine based upon Christian law, but these few, haphazard gleanings may suffice, I hope, to indicate the wealth of positive doctrine to be found in the writers of that Church which is to-day a living, vigorous exemplar of democracy—a vast body of men and women ruled by laws derived from unchanging law; ruled in the interests of the greatest good of all; ruled by men drawn from all classes and not one class, or a few classes, and changing its exterior system in accommodation to the needs, but not the mere whims of the times as they, too, change and develop."

I have not touched upon the great body of work done by contemporary Catholic authorities in social philosophy and practical sociology—the work of such men as Rev. Joseph Husleir, Rev. Dr. John Augustine Ryan, Rev. Paul A. Blakely, Rev. Richard B. Tierney, Dr. James A. Walsh and many others in the United States, and of a host of writers in other countries—for space is lacking; but I may say, without fear of a too hasty generalization, that the public especially, I believe in the United States, should take a wider and deeper interest in the teachings of Catholic sociology, because it consistently sets forth a solid, firm yet flexible body of doctrine of the first importance to all those who would promote the true interests of democracy. Mr. Max Weber, and all those who like him, pray and work for, "greater justice, peace and harmony, for better understanding among classes, races and nations," are earnestly recommended to study this doctrine; the outgrowth of twenty centuries of practical social service work, based upon laws claiming the express sanction, nay, their very creation, by the ultimate Power in the universe, Almighty God.—N. Y. Mail.

THE NEW YEAR

As the old lies dying, bathed in blood, and the new trembles anxiously to its birth amid wars and rumors of wars, the familiar greeting of a Happy New Year comes haltingly to the lips. Grim forebodings of untold sufferings, privations of every kind, torture of body and agony of soul, seem all too likely to be our portion during the next twelve months. The joys of care-free existence, which thanks to the most democratic of governments, has been our portion for so many decades, has departed from our land, and our beloved country, drawn unwilling and in spite of unquestioned long suffering forbearance, into the maelstrom of war, now stands on the brink of heavy sacrifices."

It is a time for service, not happiness. There can be no joy or contentment during the next twelve months except in the realization of duty fully and nobly done. Only little souls can be satisfied to seek their accustomed pleasures and their life of ease when the whole world is in the throes of bitter pain. All cannot go to the front in defense of our liberties, but all without exception have their places to take in the march towards victory. All must share in the common duty, in sincere devotion, in the sense of responsibility, in obedience to lawful authority, in sadness, anxiety and hope. In thought and act we must spend ourselves for our native land, giving generously and deliberately, continuously of our time, our convenience, our goods, and should the demand be made, of our lives, our own and those

dear to us. The flag is calling to each one of us to rise to the heights of heroism and self-oblation. The year that is now beginning, is rich in opportunity to make our lives sublime; but it will be heavy with lifelong shame and regret, if, at its close, it has brought us mere selfish indulgence, little or no privation, only a black record of barren emotional aspiration. We must set our faces sternly, this year, not towards the pleasant places of joy, but towards the grim altar of sacrifice.—America.

PREACHING

It has already been frequently asserted that the kind of religion men now seek has little in common with that type of spirituality which, for want of a better name, we may call the exclusively intellectual brand. Lessons in higher criticism are sadly wasted upon the fighters in the trenches. The Church which has nothing to offer but a sermon-appeal finds the soldiers strangely unresponsive. That is one reason why the sectarian associations which provide material comforts report an influence which the churches to which they nominally belong fail to exert. Men are naturally inclined to be sympathetic to religious attraction. The soul craves for some palpable evidence that heavenly life is actually helpful. Not having the visible proof, or what one might term, the sacramental evidence, in the circles where only the spoken word constitutes the burden of what is offered, they turn instinctively to the religious hunger that haunts them to organizations that combine some little spiritual provender with a large share of purely human solace."

The Catholic Church, divinely adapted to the universal needs of mankind, is always at home wherever the sons of Adam are gathered. Having the eternal welfare of immortal souls before her eyes she ever equipped to convey the appeal which wins these souls to God. For passing needs she employs at times instruments that may be accidental aids to grace. She establishes societies, she favors innocent amusements to offset harmful lures and she may follow the armies to the trenches with secondary helps in order, that tagging at the cords of human affection, these children may be bound inseparably to their mother. But she never loses sight of the fact that such indirect methods of influence are not the substance of the call. They are the staff to support the limping spirit perhaps but the healing balm is the divine energy placed under her custodianship by the Master. Not the spoken word alone, but the sacramental aids which the Lord adapted to every station, these need of humanity, reveal the secret power exerted by this heavenly foundation over the hearts of men. So she is not obliged to deal extensively in modification and adjustment. She may conform in irrelevant things to the requirements of an age. But the strange and miraculous control she wields without the adoption of what others believe to be essential means of gaining and holding subjects only another testimony to the divinity of her character."

All of which has been suggested by the complaints read recently, lodged by official secretaries at the front, against the blundering chaplains which the other churches have sent out to administer to the spiritual needs of the army and navy. The structures, be it noted, were not the wild imaginings of any hostile brain; they were spoken in the house of a friend. They bear very weightily on the unpreparedness and inability for the work on the part of the preacher whose activity, from a religious angle, are confined to the talk given at times of religious assembly. Divines who know nothing of arms talk ignorantly of military accoutrements. They conduct revivals, which after the Mexican experience, are not very dearly loved by officers or men. Sometimes they speak as if the boys had all been bred in the almshouse. On the question of morality, paradoxical as it may read, these critical secretaries touch at all. That matter, they insist, should be left to physicians and experts, among whom, no doubt, would be included the secretary of the navy who has spoken right out in school and disagrees so with the critics as to advise clergymen as well as doctors to be keenly alert to stamp out temptation. What is permitted to the preacher after all these eliminations it would be difficult to determine. Possibly the chaplains might have a word to say in turn on the need of reformation in some of the methods of approach used by the scolding secretaries. But our point is that usurping the duties of ordained ministers the religious organizations have left so little a field to clerical cultivation that the destitute men of God must be very hard pushed to kill the weary hours. Some measure of sympathy should be cheerfully conceded to earnest workers who are doing the best they can with tools never intended by God to mould spiritually, at least in fullest development, the immortal souls of men. By way of antithesis we Catholics have renewed proof of the debt we owe to Almighty God when even war's terrors find the Church and her priests ready to meet and, mitigate, when they cannot be entirely escaped, the awful tortures of this hour of carnage.—The Guardian.

RUSSIANS TURNING TO ROME

An interesting item is given in Annals of the Propagation of the Faith, for December. It is to the effect that Russia, hitherto the land of persecution, at whose doors the Catholic missionary knocked in vain, is turning towards the Church: "The Church is about to reap another rich harvest of souls, this time in Russia, hitherto closed to the Catholic apostle."

"Rev. George Calavassy, who has been sent to the United States by the Propaganda to further the cause of the Greek schismatics, is authority for the statement that three large districts in Russia, comprising about 10,000,000 souls have acknowledged the supremacy of the Pope. The Most Rev. Count Szeptycki, Archbishop of Lemberg, Galicia, now in the full enjoyment of his liberty, has lost no time in exercising it for the benefit of the Church. Having recovered from his severe illness, caused by his imprisonment by the Russians, he has consecrated Agr. Theodoroff as Bishop of the Catholic Ukraine. If the new Government endures, the next few years may see remarkable happenings in Russia."

Father Calavassy is a man of wide and reliable information on the status of the Greek Church. Having worked for years in the Balkans he has had ample opportunity to learn conditions and tendencies, and he would not lightly commit himself to so cheering a prediction, if he had not good grounds for his opinion.—America.

THE POETS' NEW YEAR WISHES

Sacred Heart Review

They are worth remembering, not only for their rhyme, but for the sentiments they convey: kindly, reverent, hopeful. It must be a recompense to poets that they can say so well the things we who are not poets feel so much, but express so blunderingly. An anonymous "Wish for Your New Year" leaves but one regret—that it is anonymous. So reverent and generous will-wisher should be remembered by name. Here is his wish:

May thy light Be the sunlight of God's love; His night, His sheltering wings above; His storms Reveal the wonders of His grace; His calms Reflect the beauty of His face; His winds Breathe whispers of His care; His showers Bring blessings rich and rare; May His cares Bind closer to His heart; His joys Be of heavenly joys a part! "S. M. S." in The Catholic World, voices doubts and questionings that come with each new year: Some years lie rose-crowned in their joy; Some rue-entwined with shame; Some cypress-bound in sadness, Some laurel-wreathed with fame.

How shall it stand, loved Saviour, The year begun today? Shall blooms of trust or thorns of doubt, Strew the untrodden way? What will it matter, Father, Throughout the eternity, If happiness or sadness But draw our hearts to Thee!

In similar strain yet another poet reviews the past and looks forward to the future:

With feet the threshold of the New Year pressing, I turn to look upon the path o'er-trod. So filled with sadness, sweetness, fear and blessing; I joy to trace in all the hand of God. His hand I see in friendships' precious keeping, In trials braved, in tearful eyes made bright, In life prolonged, in smiles of heaven-ly greeting, In sins outlived, in conquests thro' His might. What shall this year, before mine eyes now holden, Bring unto me as swift its moments fly? What shall I bear from all its treasures golden Unto that life unseen beyond the sky?

This little wish from The Ave Maria says in four lines all that lips and heart can say in prayer for the welfare of another: The bells ring out the passing year, The bells ring in the new; My wish is what it ever is— God's blessings be on you!

PATIENT ENDURANCE

All of us who walk before God in persevering faith and trustfulness, and patient endurance are certain to win out in the long run, as surely as the dawn follows night, for the promises of God fail not. The victory may not be immediately apparent, but it will be none the less real when it comes, the very thing that seems to make for our defeat is in reality our best means of success. The moment of seeming defeat may be really the moment of victory.—Rev. J. E. Graham.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

GIVING

A look at the map of the Dominion of Canada will convince you of the necessity of being interested in our Home Missions. Catholic Missions are to be found throughout the West and Northwest for the benefit of settlers from the old provinces and for the spiritual welfare of newcomers to the country. The missions without exception, are poor and depend upon the charity of the Catholic people in well organized dioceses in the settled sections of Canada.

In former years, before the War, supplies in money and goods came from mission societies in France and Belgium. The Propagation of the Faith in Lyons and Paris and the Society of the Holy Infancy were interested to a great degree in our Northern Missions. Now, all is changed. Supplies have been entirely cut off and to us with eager eyes and outstretched hands the missionaries call for aid in their hard task of propagating the Faith and saving the sheep from the ravaging wolves of heresy.

The world says, "Money Talks." When a man backs his word with his money we believe him. When a man endorses his profession of religion with his charitable donations in favour of the propagation of that religion, we know he is sincere.

We, who hold that we love our religion and all it means to us, must understand that if we love rightly, self-denial and sacrifice must walk hand in hand with our love. "God so loved the world that HE GAVE HIS ONLY Begotten Son." We too must give.

HOW SHALL WE GIVE? "Freely ye have received, freely give." Freely in this case means, "without looking for any return."

HOW SHALL WE GIVE? "Every man according as he purposeth in his heart, so let him give not grudgingly, not of necessity; for the Lord loveth a cheerful giver." Greek scholars tell us that the word "cheerful" should be translated "hilarious" and should read "the Lord loveth an hilarious giver."

HOW MUCH SHALL I GIVE? Give adequately, in proportion to the need. "Let your gift be according to your prosperity, lest the Lord be displeased and make our prosperity according to our gifts." Our greatest charity in the West to-day is the Ruthenian Church. The Bishop wants priests, churches, teachers, schools, and a strong, virile Catholic press. There are 250,000 Ruthenians scattered over Canada and for their religious direction there are only twenty-six priests.

Here is a Charity that appeals to us. If we really love we will deny ourselves and sacrifice a little of our goods for God and the good of our needy brethren in Christ Jesus.

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..... \$97 00 Christmas Alms, Prescott..... 4 00 G. A. Noonan, Perth..... 2 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. Pergrina F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. I bless you most cordially and all your labor, 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..... \$12,220 06 Edw. D. Devine, Carleton Place..... 2 00 Two Friends, Fernhurst..... 2 00 A Friend, Whitby..... 5 00 Austin O'Donnell, Duluth For the Souls in Purgatory..... 2 00 In Honor of the Sacred Heart..... 1 00 Dr. Wm. Whelan, Searston Mrs. Wm. Whelan, Searston..... 1 00 Flossie Whelan, Searston..... 80 Jim Whelan, Searston Neil McIsaac, Rear Little Judique..... 50 Subscriber, Toronto..... 1 00 G. A. Noonan, Perth..... 1 00 R. A. Kennedy, Liverpool, N. S..... 1 00 John J. McTory, Quebec..... 25 A Friend, Arkona..... 2 00

Let us abandon everything with entire confidence to the merciful Providence of God.—B. Albert the Great.

FIVE MINUTE SERMON

Rev. F. P. HICKER, O. S. B. THE FIRST SUNDAY AFTER THE EPIPHANY

AIDS TOWARDS A GOOD LIFE; THE PRESENCE OF GOD IN THE SOUL

"And the Lord was with him."—(Gen. xxxix. 2)

The remembrance of the presence of God in our soul is a help to us in our endeavours to lead a good life and a stay in temptation.

"The fool hath said in his heart, There is no God." (Ps. xlii. 1), and every time we fall in our duty and commit a sin, we have in reality said the same.

There is an example of this, illustrating it and proving it, in the Book of Genesis. In one short chapter four times over is repeated the text, "And the Lord was with him."

Joseph was a slave in a foreign land. What condition could be more open to temptation than the soul of this Hebrew youth?

One after another trials came on, and Joseph's soul, buoyant with the presence of God, surmounted wave after wave of trials and temptations.

Just in that darkest hour the Scripture says: "But the Lord was with Joseph, and having mercy upon him, gave him favor in the sight of the chief keeper of the prison, who delivered into his hand all the prisoners, and whatsoever was done under him."

How difficult it must have been for Joseph to have had such faith in God in his trials! And yet he kept it and preserved it. We find him even in his triumph and when honored by Pharaoh the same: for the King's greatest praise was, "Can we find such another man that is full of the spirit of God?"

First, we have his wonderful example to instruct and encourage us; and we have not to suffer the hard struggles of that poor, persecuted young brother.

enough to be afraid that the Lord is not with us. How much more easy to realize that Jesus is with us than that Jehovah, the God of Israel, was mindful of His servant Joseph!

How Heaven must look down proud of one, who cherishes this grand thought of God's presence within him, and whose life is an endeavor to keep itself unswayed!

THE CHURCH OF ENGLAND

STATEMENTS OF THE REV. A. CORBETT CORRECTED

Some good soul, Catholic or Protestant, I don't know which, has sent me a typewritten tract which undertakes to prove that the present Protestant established Church of England is the ancient apostolic Church of eighteen hundred years ago.

He heads the tract with a quotation from Bishop Garrett, of the Protestant Episcopal Church of America to wit: "The clear enunciation of the Church's historic continuity is essential to her rapid growth in this country."

I wonder if the Rev. A. Corbett has yet arrived at an age when poor mortal man has to clean his face with a razor, or if the silky down on his upper lip still betrays the greenness of his youth.

It is a fact that one is never too old to learn, and it may surprise Rev. Mr. Corbett to know that some very eminent Englishmen labor under the idea that England's national church got its start when Henry VIII. quarreled with the Pope.

Lord Macaulay was another prominent Englishman honored as a brilliant statesman, historian and essayist. Macaulay writes: "Here zeal was the tool of worldliness. A king whose character may be best described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile parliament—such were the instruments by which England was delivered from the yoke of Rome."

the Anglican Church, and the author of a "History of the Church of England." Bishop Short says: "The existence of the Church of England as a distinct body, and her final separation from Rome may be dated from the period of the divorce."

I could quote many others, but these three ought to impress Rev. Mr. Corbett that many who may believe that the Church of England, as it is to-day, began its existence in the reign of Henry VIII., are not necessarily ignorant or bigoted.

I freely admit that the Church of England like the Church of Spain, the Church of France, the Church of Ireland, was in existence before the time of Henry VIII., but it was in communion with the Church of Rome and it recognized the Bishop of Rome to be the center of the Catholic unity as the successor of Peter to whom were given the keys, and who was to confirm the brethren in their faith.

The Church of England previous to its undoing by Henry VIII. and his illegitimate offspring, Elizabeth, stood high in the esteem of Rome, and the Archbishops of Canterbury took precedence at councils over all other Archbishops.

Even anti-clericalism, with all its rabid hatred of the religious orders, is forced to pay homage to the heroism and patriotism of those whom it drove out of France.

"Jesuits in France! What are we coming to? Yes, the Jesuits are in France, fighting Jesuits, not for the purpose of prayer, or teaching or preaching for they have been forbidden such things by the country of Caillaux, though their schools have produced such men as Castelnau, Foch and Guynamer.

Another proof of the Pope's ecclesiastical authority in England were the courts in which ecclesiastical litigation took place. Of these, the Protestant Englishman, Professor Maitland writes: "But the Pope was far more than president of a court of appeal. Very frequently the courts

FAMILY DOCTOR'S GOOD ADVICE

To Go On Taking "Fruit-a-lives" Because They Did Her Good

ROCHON, P. Q., JAN. 14th, 1915. "I suffered for many years with terrible indigestion and constipation. I had frequent dizzy spells and became greatly run down. A neighbor advised me to try 'Fruit-a-lives'. I did so and to the surprise of my doctor, I began to improve, and he advised me to go on with 'Fruit-a-lives'."

Christian which did justice in England were courts which were acting under his supervision and carrying out his written instructions. A very large part and by far the most pertinent was the ecclesiastical litigation that went on in this country came before English prelates, not as judges ordinary, but as mere delegates of the Pope commissioned to hear and determine this or that particular case.

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Lord! Who Thy thousand years dost wait To work the thousand part Of Thy vast plan, for us create With zeal a patient heart.

JESUIT DISTINCTIONS

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think prisoners, and 48 wounded. Think of it! Fifteen per cent. of their total number fallen! There are still 528 of them in active service; and among these are to be found 10 chaplains, 15 lieutenants, 21 sub lieutenants, 8 adjutants, 2 midshipmen, 20 sergeants, 59 corporals, 3 doctors and 6 marine officers. So much for their efficiency.

"As for their bravery, it suffices to mention the well-earned distinctions of this Company of Jesus which is serving in the Army of the Republic. Of the 528 Jesuits still in active service, 27 have merited the Legion of Honor, 16 have won the Military Medal, 200 have won the War Cross, 239 the Summons to the Order of the Day, 2 the Medal for Bravery during an Epidemic, 3 the English D. M. C. Medal, 1 the Belgian Cross of War, 1 the Serbian Eagle Medal, and 1 the Medal of the Order of Isabella of Spain; in all, 490 decorations and distinctions for 528 men enlisted, which means ninety-three per cent. of the whole. We do not even as yet hereafter that the 'spiritual exercises' of St. Ignatius, such much libeled book does not import a characteristic Jesuit training and an education truly typical and thorough!

Very different all this from the words of approbrium buried by the anti-clericals against the Jesuits these many years. Much the same, doubtless, could be said of the other orders, were the details of their practical love of country put on record. Will the enemies of the Society of Jesus remember its service after the War? Have we heard the last of the malicious lie, that loyalty to the Church and the Holy Father is incompatible with unquestioned love of country? Past history forbids us to be over-optimistic. Nevertheless the facts are on record. It would be well if they were treasured against the day of need—America.

THE EFFECTIVE MEANS OF SPREADING TRUTH

One of the most important and efficacious means of spreading abroad Catholic truth is Catholic literature; and Catholic literature that is within reach of the people; that is written by authoritative and capable hands, and yet phrased in language to be understood by the people, says The Southern Messenger.

When one surveys, even for a moment, the conditions of and the problems that confront the Catholic people of our land, there is no more trying need than this. To know and be guided by right principles in the increasingly acute social difficulties that confront us; to know our Faith and its definite teachings amidst the storms of doubt and criticisms, of questioning that every one of us must in some measure weather; to have the inspiration in our daily life that comes from a personal knowledge of our inheritance as Catholics,

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THE MATCHES WITH "NO AFTERGLOW"

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is a necessity that has been put before us with emphasis by the Holy Father, the Bishops, the priests, throughout the land; not to mention the lesson of our own personal experience.

Life brings us no sublimer chance than that of saying an inspiring word to one who is almost discouraged

CROWN BRAND CORN SYRUP. The most delicious of Table Syrups. On bread, griddle cakes and biscuits. Fine for Candy-making. In 2, 5, 10 and 20 pound tins—and "Perfect Seal" Quart Jars. Write for free Cook Book. THE CANADA STARCH CO. LIMITED, MONTREAL.

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Brain Power! "Burns the Midnight Oil" is a dangerous occupation unless the body and brain are suitably tuned up for the occasion. Over-work frequently results in breakdown, breakdown means loss to business, lost time—disastrous! Those who put extra burdens upon the brain through the necessity of continuous concentration of the mind need a food that has a large percentage of Carbo-Hydrates, Proteins and Fat. COCOA—when mixed with milk, contains these essential ingredients in abundance. It is the ideal food drink for such occasions and for the best and surest results use only.

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CHATS WITH YOUNG MEN

A FRIEND'S GREETING
I'd like to be the sort of friend that you have been to me, I'd like to be the help that you've been always glad to be.

A "THUMBNAIL" ESSAY ON MANNERS

In one of Ralph Waldo Emerson's comprehensive essays on behavior, we read:
There is always a best way of doing everything, if it be to boil an egg.

chivalry began to practice knightly courtesy together with the exercise of arms. This was the first triumph of manners over brute force and brute instincts.

Politeness is application of the Golden Rule to the small affairs of life, and is the ethical code of the "beau monde." There is a certain intimate connection between the Ten Commandments and the rules of etiquette.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK
JANUARY 7.—ST. LUCIAN, MARTYR
St. Lucian was born at Samosata in Syria. Having lost his parents in his youth, he distributed all his worldly goods, of which he inherited an abundant share, to the poor, and withdrew to Edessa, to live near a holy man named Macarius, who was protected for twelve whole days.

JANUARY 9.—SS. JULIAN AND BASILISSA, MARTYRS

St. Julian and St. Basilissa, though married, lived, by mutual consent, in perpetual chastity; they sanctified themselves by the most perfect exercises of an ascetic life, and employed their revenues in relieving the poor and sick. For this purpose they converted their house into a kind of hospital, in which they sometimes entertained a thousand poor people.

JANUARY 10.—ST. WILLIAM, ARCHBISHOP

William Berrayer, of the illustrious family of the ancient Counts of Nevers, was educated by Peter the Hermit, Archbishop of Soissons, his uncle by the mother's side. From his infancy William learned to despise the folly and emptiness of the world, to abhor its pleasures, and to tremble at its dangers.

malady, and refused to pray to be cured, calling it a salutary penance for his former successes. He died at the age of a hundred and six.

JANUARY 12.—ST. AELRED, ABBOT

"One thing thou lackest." In these words God, called Aelred from the court of a royal saint, David of Scotland, to the silence of the cloister. He left the king, the companions of his youth, and a friend most dear, to obey the call. The conviction that in the world his soul was in danger alone enabled him to break such ties.

shapes of more benign powers. I can't see what all the hue and cry is about, all the revivings. We couldn't match the record. We have disfigured Mexico, wherever we have set our seal. Frankly, I'm for the friars.

JANUARY 18.—ST. VERONICA OF MILAN

Veronica's parents were peasants of a village near Milan. From her childhood she toiled hard in the house and the field, and accomplished cheerfully every menial task. Gradually the desire for perfection grew within her; she became deaf to the jokes and songs of her companions, and sometimes, when reaping and hoeing, would hide her face and weep.

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'A SOUND MIND IN A SOUND BODY'
Is the best condition a man can be in when making his Will, but no condition of mind or body can excuse a man for delay in making a proper provision for those dependent on him.

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R. P. Gough, Toronto
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Moreover, it was our unjustifiable interference in the affairs of Mexico that made possible the unspeakable abominations of Villa and Carranza. Without question, "We have disfigured Mexico wherever we have set our seal."

BEAUTY'S CROWN

Do you wish to be great? asks St. Augustine. Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility.

The darkness we ascribe to remote ages is often the darkness of our own minds, and the ignorance we complain of in others may be only the reflection of our own.—Brownson.

STAMMERING

Dr. McTaggart's Vegetable Remedies for these habits are safe, inexpensive home treatments. No hypodermic injections, no loss of time from business, and positive cures.

Use a Wash for Skin Diseases



Skin sufferers should use great care in the choice of a remedy. They should know the facts to guard against those preparations that are without merit—some, indeed, positively injurious.

D.D.D. Prescription Gives Instant Relief

D.D.D. Prescription sinks through the pores the moment it is applied. The first touch soothes skin wash soothes all biting pain as if by magic. Just a touch of this marvelous remedy will give you relief.

Read What Grateful People Say

QUICK CURE OF WOMAN—A MASS OF SORES
In the fall of 1917 I had a sore on my neck. In a short time it disappeared, but it returned in a worse form, and kept coming and going until February. I went to see a doctor who said it was eczema.

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If you want to try D.D.D. fill in and send the coupon below. The D.D.D. Laboratory will send you a large trial bottle absolutely free. Don't suffer another day. Just the first few drops from this trial bottle will give you instant relief.

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That Absorbine, Jr., would relieve varicose veins was discovered by an old gentleman who had suffered with swollen veins for nearly fifty years. He had made many unsuccessful efforts to get relief and finally tried Absorbine, Jr., knowing its value in reducing swellings, aches, pains and soreness.

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SOLDIERS CONFIRMED

K. OF C. WAR ACTIVITIES

Washington, D. C., Dec. 29.—The religious element of the work which the Knights of Columbus, representing the Catholics of this country, are doing in the various encampments and cantonments of the United States Army, is of great importance, and it is in this phase of the work that fathers and mothers are most vitally interested.

That the men appreciate it too, and that they are not only willing but anxious, to avail themselves of the consolations of their religion during these days of turmoil, is demonstrated by the many splendid religious functions which have been held in the camps, and in which the men have co-operated with the clergy in the most gratifying manner.

The Knights of Columbus Committee on War Activities has just received a splendid report of such a function held at Camp McClellan, Anniston, Alabama, where the Rt. Rev. Edward P. Allen, D. D., Bishop of Mobile, conferred the Sacrament of Confirmation on a class of fifty-five soldiers, and presided at solemn High Mass, celebrated coram episcopis.

The soldiers at this camp come from New Jersey, Maryland, Delaware, Virginia and the District of Columbia. Never before had that section of the country witnessed a more inspiring sight than the ancient and beautiful ceremonies which surrounded the Mass and the Sacrament of Confirmation. It had been planned to hold the service in the open, but the condition of the grounds, owing to heavy rains, prevented this. Accordingly it was held in a post exchange, the largest auditorium available. Even this proved inadequate to accommodate the throng, as nearly 3,000 soldiers attended.

The Rt. Rev. Bishop, in an eloquent sermon, pointed out the great importance of the Sacrament about to be received by the young men. He traced the growth of the Church from the institution of this Sacrament down to the present day. He urged the soldiers to go forth, fortified in the Faith, to fight and overcome the temptations of the world.

He urged them to be Christian soldiers, the followers of Christ, who had this day strengthened them, the confirmation of fifty-five men represents weeks of hard work and sacrifice on their part. They cheerfully gave up their leisure time to undergo the necessary course of instruction under the direction of the Knights of Columbus post chaplains. In addition to the fifty-five confirmed there were three others who were prevented from receiving the Sacrament by reason of illness, and the whose duties made it impossible for them to complete the course of instruction at this time.

The nine French officers who are detailed as instructors to the twenty-ninth division, attended the Mass, and later were the guests of Fathers Corr and Gallagher, at a luncheon provided for the Bishop, visiting legionaries and their families.

The Knights of Columbus building, located in the center of the camp, is a veritable mecca for all the soldiers, irrespective of creed. They are all made to feel at home and realize that they are welcome to use all the recreational and entertainment facilities with which it is possible to provide them.

The Catholic men serve an edifying example by their faithful and religious duties. At the early Mass on Sunday morning, it is no infrequent occurrence for the entire congregation to receive Holy Communion. More than 250 Communions were distributed at this early Mass recently. Three other Masses are said later in the day, the last one usually being celebrated in the open when weather conditions otherwise it is impossible to accommodate the large crowd which attends.

There is an urgent need for additional chaplains at this camp, as there are over 14,000 Catholics among the 30,000 soldiers stationed there. There are no commissioned Catholic chaplains with any of the regiments of the Twenty-ninth division, the episcopate wants the Catholic soldiers being supplied by the Knights of Columbus post chaplains. There are fourteen non-Catholic chaplains ministering to approximately 1,000 men each.

FOREIGN MISSIONS

INTERESTING BITS OF NEWS FROM THE MISSIONS

Father P. Leronge, Vicar Apostolic of French Guinea, writes from Monrovia, Africa, to the Directress General of the Sodality of St. Peter Claver: "To fill up the gaps caused by mobilization, I am continually on the road. Here I am almost 622 miles in the interior, visiting two missions, beneficiaries of your generosity. God seems to have blessed our efforts in this Kisieland; Bourquodou, founded in 1903, has now 1,000 baptized Catholics and 2,140 catechumens; the Mongo Mission, founded only five or six years ago, has 260 baptized Catholics and 1,204 catechumens."

Mgr. Delalle, O. M. I., Vicar Apostolic of Durban, Natal, writes: "Up to this time, thanks be to God, we have been able to continue our work, in spite of the fact that our missionaries are now so few in number. Those who have remained here have to work still harder. Although the German Fathers are subject to some restrictions, they are allowed the

exercise of their holy ministry here, as well as in the Prefecture of Cymbasia."

Rev. F. Biehler, S. J., from Empanade, Rhodiada, writes to the Society of St. Peter Claver: "My missions continue to prosper, notwithstanding the difficulties caused by the War. But how hard it is to procure the bare necessities of life, and what we do get is so dear. We do the best we can, trusting in the mercy of God."

Our Corpus Christi procession was as edifying and solemn this year as any other year. The Christians from my four mission stations assembled at the central Mission house for the solemnity. All the roads leading to this mission were ornamented with banners and triumphal arches. The repository at the Sisters' was beautiful. My 40 soloists and the choir of 1,000 voices were accompanied by my negro band of 40 instruments. Everybody was pleased and happy—and we all prayed hard for our benefactors.

Address cancelled stamps of rare denominations only tinfoil, old jewelry and other donations to American Headquarters of the Sodality of St. Peter Claver for the African Missions, Fullerton Bldg., 7th & Pine Streets St. Louis, Mo.

CATHOLIC PAPERS IN READING ROOMS

The Executive has appointed our advocate, George Rooney, Librarian, and he plans to make the reading-room the centre of the Club. If the members signify their desire, the executive is willing to add to the journals now taken all the other Ontario Catholic papers, and any other papers really desired. We suspect, however, that the members do not read the papers we now have. Why do they not? Catholic papers are our papers; they treat of what is of interest to us, and tell of what our own people want, think, say and do. Imagine a Grit or Tory omitting to read what is of interest to his party, or a ball fan to read the sporting page. Yet there are in Toronto alone probably ten Catholics who never see a Catholic paper for one who does, who daily read columns of print about men and happenings of no benefit to them, yet never one of their own paper. If every Catholic not only look, but read a Catholic paper, he would not be so surprised at what he hears on the rare occasions he goes to High Mass and listens to a sermon; he would not have to plead sudden deafness when the children ask questions; he would not have to stand dumb when he hears men saying things that he knows are not; he would realize that our own people want, think, say and do. Imagine a Grit or Tory omitting to read what is of interest to his party, or a ball fan to read the sporting page. Yet there are in Toronto alone probably ten Catholics who never see a Catholic paper for one who does, who daily read columns of print about men and happenings of no benefit to them, yet never one of their own paper.

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LETTER TO SOLDIER IN 1862

From "Trench and Camp," official newspaper of Camp Meade

The following letter was written in 1862 by Judge E. Rockwood Hoar, an eminent jurist of Massachusetts, to his son, who had enlisted in the United States army. This letter is now being sent out by the United States Government to the national army in the hope that its message may guide and inspire them in the struggle against Germany. It is hoped that every man in Camp Meade will read it over and think it through.

My Dear Boy: I did not have the opportunity I had hoped to talk with you last evening—and, therefore, take this opportunity, when we are sending you your mittens and the envelopes which you forgot, to give you a few last words of affectionate counsel from home.

One of your first duties as a soldier will be to take all the care you can of your health. The former this is, the latter you will be able to do any service, or undergo any fatigue, required of you. To preserve your health, you must try to lead as regular and temperate a life as is possible. I hope you will not try to avoid your full share of labor, danger or exposure, where there is necessary or called for. Take every proper occasion for bathing your whole body—and scrupulously regard your personal cleanliness, no matter how much trouble it may give you. Have nothing to do with spirituous liquors of any kind. Take your food as regularly as you can get it, and neither eat immoderately nor go a long time without food, if you can avoid it. Especially be careful not to eat to excess after long fasting. I hope you will never disgrace yourself by any profaneness or obscenity, and will avoid all conversa-

tion and companions where they are practiced or allowed.

Try to preserve a cheerful and contented spirit and encourage it in others. Bear hardships without grumbling and always try to do more, rather than less, than your duty. You will have occasion to be patient much oftener than to be brave.

The duty of a soldier is unquestioning obedience—but, beyond this, I hope you will cultivate a kind, respectful and considerate temper toward your officers.

I hope you are going with a love for your country and your cause, and with a determination to be faithful to every duty you have undertaken. My boy, you bear the name of one who, to the end of his honored life, never shrunk from a duty, however painful, nor from a danger to which duty called him. Be sure that you do no discredit to it! Neither by cowardice, by falsehood, by impurity, by levity, nor by selfishness. Remember always your home and your friends—those who will welcome your return with pride and joy if you shall come back in virtue and honor; who will cherish your memory if, faithful and true, you have given up your life; but to whom your disgrace would cause a pang sharper than death. Remember your obligations to duty and to God. And may these thoughts come back to you, and encourage and strengthen you in danger or sickness.

And now, my dear boy, I commend you to God and to power of His grace. May God bless and keep you. Think of your Heavenly Father in health and in sickness, in joy and in sorrow. Go to Him for strength and guidance. You are very dear to our hearts, and your absence leaves a great place vacant in our home. If it be accorded to His will, may you come back to us in safety and honor, but whatever is before us may His mercy and love be ever with you and His grace be sufficient for you. With deep affection. Your father, E. R. HOAR.

Samuel Hoar, Corporal, 48th Reg., Mass. Volunteers.

CARDINAL GIBBONS' VIEWS ON PEACE OFFER

BELIEVES UNITED STATES OFFICIALS SHOULD PUT THEMSELVES IN RECEPTIVE MOOD

Cardinal Gibbons responding to an inquiry as to what he believed the most essential thing to be done to win the War, issued a statement as follows: "I believe that the best way to end the War early in the coming year is for the Central Powers to make a definite proposition and one that will embrace all their aims and demands."

"On the part of the United States, I believe that the best governmental action would be for the officials to put themselves in a receptive mood for generous consideration and of any peace offer that might come from the Central Powers."

"I think that all Americans should put themselves in a position to sympathetically receive and consider any offer embodying fundamental concessions that would commend themselves to the Allies and to ponder over these propositions in a dispassionate and broadminded way."—Catholic Transcript.

FAMOUS PAULIST CHORISTERS

COMING TO LONDON

The coming to London of the famous Paulist Choristers of Chicago, under the direction of the Musical Art Society, is an event of more than ordinary interest to Catholic folk in this part of Ontario. There are very few music-loving people and clergy-men who do not know of this choir by reputation, even if they have not had the pleasure of hearing it. The choir is composed of a hundred men and boys and is reputed to be probably the finest church choir in America. The services of St. Mary's Church, (Paulist Fathers) South Wabash avenue, Chicago, are a mecca for devotees of ecclesiastical music, while the annual concerts of the choir take the largest auditoriums of their home city to their capacity, so great is the popularity of their performances. In 1912 the choir visited Paris at the time of the International Musical Congress at which was gathered the most noted choirs of Europe and America, and at which presentations of the world's greatest choral music was given. Such was the excellence of their performances of the Paulist Choristers on this occasion that they were awarded the much coveted First Prize Diploma. From Paris they journeyed to Rome where they were most cordially welcomed at the Vatican by His Holiness the Pope, receiving his special Benediction. This celebrated choir has been chosen by the French Restoration Commission to undertake a nationwide tour lasting six months and embracing the larger cities of Canada and United States with the object of raising \$100,000 to aid in the rehabilitation of razed French and Belgian towns and cities. The United States Government appointed as American directors of this Commission former president William Howard Taft, Cardinal Gibbons and Charles W. Eliot, President Emeritus of Harvard University. The campaign which is also designed to spiritualize and stimulate the martial spirit of the country, has not only the approval of President Wil-

son and the Catholic hierarchy, but has been launched with the special blessing of Pope Benedict.

His Lordship Bishop Fallon in a letter to Mr. Albert B. Jordan, musical director of the Musical Art Society, expresses his delight that the Paulist Choristers are being brought to London and adds that "the visit of this distinguished musical organization deserves our cordial support."

The choir will be heard at the Princess Winter Garden next Thursday evening, the 17th inst. Prices of tickets are from 50 cents to \$1.50, and the plan will open at Heintzman's Piano warehouses next Monday morning the 14th inst., at 9 a. m. Mail orders may be addressed to John Pringle, Bank of Toronto, London.

FOURTH PRIEST IN FAMILY

REV. W. D. MUCKLE ASSISTED BY FOUR BROTHERS

Rochester Democrat and Chronicle, Jan. 2, 1918 Stanley, Jan. 1.—A most impressive ceremony took place in St. Teresa's Church, Stanley, last Sunday, when Rev. William D. Muckle, the fourth son of Mr. and Mrs. Thomas Muckle to be ordained to the priesthood, celebrated his first solemn Mass. Rev. John E. Maseth, pastor of St. Teresa's Church, was master of ceremonies and Right Rev. Monsignor Joseph W. Hendrick, pastor of St. Francis de Sales Church, Geneva, preached the sermon.

Father Muckle was assisted by his four brothers, Rev. John E. Muckle, P. B., assistant pastor of St. Francis de Sales Church and principal of St. Francis de Sales High School, Geneva; Rev. Charles E. Muckle, S. T. B., superintendent of the Rochester Catholic High School; Rev. Joseph T. Muckle, C. S. B., M. A., a professor of classics in the University of Toronto, Canada; and Andrew G. Muckle, a student of theology in St. Michael's College, Toronto.

In the congregation were the parents of the four priests, Mr. and Mrs. Thomas Muckle of Stanley; Sister Mary Charles, of Elmira, and Sister Catherine Charlotte, of Wayland, sister and cousin respectively of the priests.

Father Muckle was ordained in St. Michael's Cathedral, Toronto, Canada, on December 27th, by the Most Rev. Neil McNeil, Archbishop of Toronto. After a short vacation he will return to Toronto to take up parish work.

OBITUARY

JOHN B. MCRAE

Mr. John B. McRae, aged one hundred and one years and seven months, one of Toronto's best known and most highly respected residents, passed peacefully away fortified by the last rites of Holy Church on Wednesday, December 26th, 1917. Mr. McRae was born in Kintail, Scotland, and with his late wife, who predeceased him five years ago, came to Canada in 1848, settling in the Township of Thorah where he has since lived. While patiently enduring all the hardships of pioneer days, Mr. McRae was characterized by his straightforward and upright dealing and his kindly interest and warm hand clasp will be missed by all who had the honour of knowing him.

The funeral was held to St. Joseph's Church, Beaverton, on Friday, December 28th, the Requiem Mass being celebrated by Reverend Father Raymond, Reverend C. J. McRae, a nephew of the deceased, was present in the Sanctuary, and Reverend Father Hayes of Brechin, who preached the funeral sermon, eloquently referred to Mr. McRae's boyhood days spent as a shepherd amongst the hills of Scotland, and said that it seemed fitting that the end of such a saintly life should come at this season when we are celebrating the announcement by the Shepherds of the birth of Christ.

There is left to mourn the great loss of a loving father, one son, Mr. Philip McRae, of Brock, and seven daughters, Mrs. McDonald of Harrison's Corners, Glengarry, Miss Bella of Goderich, Katherine and Mary of Toronto, and Jennie, Flora and Christina at home. R. I. P.

DIED

QUILTY.—At Crabbs Station, Nfld., April 7th, 1916, John A. Quilty, oldest son of Mr. and Mrs. Wm. Quilty, aged twenty-two years. R. I. P.

QUILTY.—At Crabbs Station, Nfld., June 24, 1917, Mr. William J. Quilty, Sr., aged forty-nine years. R. I. P.

QUILTY.—At Agnathuna, Port au Port, Nfld., from injuries Nov. 6th, 1917, William P. Quilty, Jr., second oldest son of the late Mr. Wm. Quilty, aged twenty-one years. R. I. P.

GOODMANSON.—At 241 River street, Toronto, December 25, 1917, Mr. Oliver Goodmanson, aged sixty-eight years. May his soul rest in peace.

KEARNEY.—In Lindsay, on Dec. 19, 1917, Mrs. Joe Kearney, wife of Jas. Kearney, aged seventy-one years and ten months. May her soul rest in peace.

CORKERY.—At the family residence, Harwood, on Saturday, Dec. 15, 1917, Johannah Sullivan, widow of the late John Corkery, in her seventy-sixth year. May her soul rest in peace.

Happy is he who, receiving a rebuke, takes it kindly, respectfully obeys him who has pronounced it, acknowledges his fault humbly and is eager to atone for it.—St. Francis.

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CATHOLIC ARMY HUTS

Renfrew, Ont., Jan. 3rd, 1918. The Catholic Army Huts Association, through Mr. J. L. Murray, Renfrew, Secretary Treasurer of said organization, beg to acknowledge receipt of contributions as follows: City of Calgary, Alberta (Per Rt. Rev. J. T. McNally) \$1,666 00 K. of C. Alberta..... 1,000 00 K. of C., British Columbia 391 70 Renfrew Patriotic Fund 500 00 Yours truly, J. L. MURRAY.

CATHOLIC CHAPLAINS HUT FUND

STATEMENT OF MONEYS RECEIVED TO DATE

Table with columns for names and amounts. Includes: Miss Rose C. Long, Canada 1.00; Mrs. M. Martin, Veteran, Alta 2.00; J. V. Veitch, Kaminitiquia 5.00; T. Langton, Madawaska 5.00; M. Mooney, Vancouver, Sask 1.00; Miss Winnifred Higgins, Bainsville 1.00; J. J. English, Hastings 1.00; Miss K. Goarley, Keene 2.00; Mrs. E. M. McCarthy, Keene 1.00; Miss J. McCarthy, Keene 1.00; John Doris, Keene 2.00; Mrs. M. J. Hobson, Keene 1.00; Mrs. J. A. Shaw, Masseyford 1.00; Mrs. M. G. O'Keefe, Keene 1.00; Mrs. M. L. LeBlanc, Beausoleil, Man 1.00; Mrs. D. Fawcett 1.00; Mrs. M. J. L. L. L. 1.00; T. P. Lamping, Ridgeway 1.00; Miss Irene Oakes, Rockwood 1.00; Mrs. B. M. Davidson, Esterhazy, Sask 5.00; Frank Evans, Esterhazy, Minn 1.00; T. J. Redmond, Danville 2.00; James Chastell, Chasterville 1.00; Miss Olive Turpin, Keene 1.00; E. G. Croves, Belleville 2.00; M. Cleary, Chatham 1.00; John Carroll, Toronto 1.00; W. J. McInnes, Orwa 1.00; Mich. O'Donnell, Leamington 1.00; John Sinclair, Detroit, Mich 5.00; W. J. Gault, Detroit, Mich 1.00; Miss Ethel MacKenzie, Kirkfield 2.00; Mr. P. Mitchell, Kirkfield 1.00; Mrs. Buchanan, Winton 1.00; Mrs. M. J. Galt, Galtowen 1.00; Miss Shon, Lindsay 1.00; Allison & Adkins, Parishes 128.00; Rev. J. Gilroy, Ayrton 33.25; St. Peter's Church, Ayrton 142.80; Rev. J. Gilroy, St. Jankowski, P.P. Marysville Parish, Rev. M. Meagher, P. P. London, Ont. and Vicinity 1,429.45; St. Peter's Parish 78.10; St. Mary's Parish 91.00; St. Patrick's Parish 30.00; St. Michael's Parish 225.85; Lorton Parish, Rev. W. J. Dooner, P.P. 218.10; Mt. Carmel Parish 19.25; Zurich Parish, Rev. M. Meagher, P.P. 10.00; Dublin Parish 10.00; Simcoe Parish 10.00; Less Expenses retained by remitters 12.42; Net amount 2,644.18

Table with columns for names and amounts. Includes: Ashfield Parish, Rev. M. McCormack 25.00; W. J. Gilroy, Galtowen 142.80; Rev. J. J. Fishaven, Loss Exchange 79.25; Oshawa Parish, Rev. M. Meagher, P.P. 49.10; Dornoch 54.25; Chatham Parish 142.80; Galtowen Parish 142.80; Havelock and Vicinity 1,427.45; Orillia and Vicinity 1,237.45; Brechin Parish 191.00; Uppergrove Parish 85.00; Waukegan Parish 11.00; Penetanguishene Parish 724.29; LaPointe Parish 469.20; Perth Parish 111.75; Perth Parish 150.00; Midland 397.00; Rev. M. J. Harrington, P.P. 199.70; Beaverton Parish, Rev. T. J. Redmond 57.70; Calabogie Parish, Rev. W. J. Dooner, P.P. 1,207.15; Lindsay and Vicinity 195.00; Hamilton and Vicinity, Rev. W. J. Dooner, P.P. 2,000.00; Peterboro and Vicinity on account 4,376.00; Hamilton and Vicinity on account 4,376.00; St. Catharines and Vicinity (Ottawa) 1,949.00; St. Catharines and Vicinity 138.50; Niagara on the Lake 54.50; Pt. Colborne 172.45; Pt. Dalhousie 73.50; St. Catharines 129.50; St. Mary's 52.00; St. Catherine's 1,000.45; Welland 84.75; Less Disbursements 20.15; Balance 1,807.77; Ingersoll 250.00; Port William 1,209.00; Carleton Place 24.85; Hamilton 40.25; Astoria Parish 15.00; South Gloucester, Rev. Fr. Prudhomme 50.00; Nanaimo, Rev. Fr. Corkery, P.P. 702.05; Harris & Vicinity 40.25; Kington & Vicinity 1,141.91; Wolfe Island 58.00; Entersburg 87.25; Portmouth 58.00; Hamilton 158.75; Blewies Mills 30.00; Nanaimo 58.00; Kington Mills 58.00; Ganarook 149.35; Less Expenses 1.88; Balance 1,689.91; Killalee, Rev. J. J. Reynolds 263.90; Whitby Parish 19.00; Renfrew 2,909.00; Belleville & Vicinity 597.00; Cobalt on account 279.70; Sarnia & Vicinity, Rev. W. J. Dooner, P.P. 825.50; Port Arthur & Vicinity 789.25; Hamilton 1,238.00; Windsor & Vicinity 2,144.40; L.L. Keohy, West Monklands 20.00; Bradford 1,482.15; St. Thomas & Vicinity 716.66; St. Patrick's Parish 905.50; Our Lady of Peace Parish 150.00; St. Ann's Parish 6.00; St. Joseph's Parish 68.40; Less Exchange 60.00; Balance 1,139.40; Chatham 374.62; Kitchener & Vicinity 892.50; Chatham & Vicinity 309.25; Galt 63.85; Liverpool, N. S. 9.85; Essexville Parish 578.95; Griffith Parish 71.00; Carry's Parish 175.00; Brudenell & Corne Parish 175.00; Barry's Bay Parish 218.85; Dutch Parish 411.50; Less Bk. Exchange 1,469.10; Balance 390.20

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LIST OF SHORT STORIES

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