

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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WITHIN THE LAW

Who does not realise that, besides the predatory people who break the law and who when found out are punished, there are many who in their transactions keep within the bounds of the law, but yet cannot be called honest, though it might be libellous to say they are positively dishonest? What about the money lenders and the gambling experts who operate just within the law and transfer money from the pockets of other people to their own pockets in amounts that are utterly unjustified by any service they have rendered? Are there not professional men who, the bystanders know well, will pluck well-nigh every feather from any client who falls into their hands, and do it all within the bounds of the law? Are there not tricks in many trades which ensure unjust profits that a scrupulous man would not seek. The sharp-dealing that gets all it can at other people's expense and is content to say that it is their fault if they do not look after themselves, occupies the borderland between honesty and dishonesty, and gives no thought to that ideal honesty which is founded on strict justice. It shirks a close test of its own practices, and is satisfied to do as others do and to rest content with business customs, even if they verge on what is "shady."

If we let our thoughts travel from the material aspects of this negative honesty, sheltering within the law, and consider the similar spirit in the region of opinion, do we not find many people who are too accommodating or too astute, as they think, to be really honest? They will convince themselves that it is unwise to speak plainly what they think, or even to think very definitely lest their thought should offend some one else. So they become opportunists, facing both ways, or many ways, hypocritical, and would be deceitful were it not that they are too weak to leave a strong impression on any body. These are the kind of folk who are feebly honest for the coldly calculated reason that "honesty is the best policy." But how different is their tepid character from that of the honest man who, as Pope, writing with the pithiness and assurance of his age, asserted was "the noblest work of God!"

Let us turn to that man from the valueless dishonest, and from the colourless semi-honest time-server and admire his contrasted qualities. First, in his treatment of others in business dealings he would not take a mean advantage of weakness, or of ignorance, or of well-fitted rivalry. His strength is in his integrity, fairness, sincerity, not in "slimness" or subtlety; and the confidence he inspires is a valuable "good-will" for his business. The man who creates the impression of a positive and unfaltering honesty, which enters into all his doings, stands among men like the oak among the less sturdy trees. It is the same with the nation that spreads throughout the world the most general feeling that it is sound, upright, and sincere in its dealings. Cunning is but a misty wraith that vanishes before the sun of honesty.

In the realm of mind it is the honest man, frank, open, unafraid, following truth, daring to appear exactly what he is, who alone can play a positive part and help the world along into new and better ways, while holding fast by what is tried and good. He only is the man of courage who goes where his most genuine thought leads him, fearless of change when it is needed, and unmoved by the temporary sensations and clamours that excite the thoughtless. Even when he is wrong in judgment the completely honest man is respected, for the foundation of his character is felt to be sound, though the superstructure of his opinion may be less substantial.

Such honesty springs from a strong desire to be real, to make no false appearances, neither to create nor to take advantage of any misunderstandings, but to play the man, not brusquely, but modestly yet firmly, unfalteringly, truthfully, sincerely.

Wherever such manhood is found the onlookers sooner or later realise that it is a pearl of great price and may not inaptly be called "the noblest work of God." Without it reputation will suffer constant erosion, for there can be no permanent trust in a character that is not centred on honesty. It is the granitic element in man's moral constitution. Shakespeare said that a good name is the most immediate jewel of man's soul, but the real jewel is not mere repute, but the honesty that wins it.

TO BE REMEMBERED

Think what the world has to forgive Germany for! She has lowered the standard of international morality below anything that had been thought possible. She has asserted that right has no place in the ordering of the world's affairs if might can be effectively brought to bear against it. She has defiled in her heart the grossest ambition and aggression. She has planned the carrying out of her schemes with deliberate cruelty as one of her chief weapons. The use of terror, through the slaying of the innocent—peaceable citizens, unconvicted travelers, women and children—has been adopted by her as a deliberate national policy, and as far as the world can judge, this awful return to the most relentless savagery has had the approval not only of her military advisers but of her Kaiser and political rulers, her men of mind, and her people as a whole, for no word of protest has been heard against it from any quarter.

In social life, when we know a villain to remain steeped deep in his villainy, we cannot know him personally without a conscious surrender of our self-respect; and just in the same way Germany as a national entity is an outcast among the nations, and must remain so until she sees the enormity of her guilt. All humanity has to vindicate itself against her. Her people as individuals are as blood-guilty as the nation in its organised form until they renounce the wrong and accept the moral code of the rest of the world. In no form of religion known to mankind is forgiveness promised without repentance, for such forgiveness would amount to complicity in the offence.

There can of course be no hope of the warped mind of Germany returning to a state of moral sanity except through the material punishment of the nation. The moral salvation of the country depends upon her defeat. Spontaneously she will never see the wrong she has done the world. It must be proved to her first by showing conclusively that international crime does not answer. Failure would make her question herself. Success would be taken by her as Heaven's approval of her hideous methods, and she would seek to establish firmly among mankind the theory of unrestrained and uncontrolled brute force which all that is best in modern humanity has been seeking for generations to combat and discredit.

But no amount of German military success would ever justify the free nations of the world in accepting the demoralised German race as moral equals. It will have to regenerate its character before it can be regarded with a modified toleration by peoples who have not lost their sense of honor, of humanity and of chivalry. And that will be a long process. Many a year will pass before a German ceases to be looked at askance. That is a just Nemesis inferiority will be the badge of all that tribe in the minds of men of other nations. Their "kultur" will be countered by scorn and loathing. How long that feeling will last will depend upon the length of time it takes the German race to realise that they cannot outrage the conscience of the world and be forgiven until they have repented bitterly and brought forth fruits of humanity meet for repentance.

THE CHURCH THE HEART OF THE WORLD

Without any human strength, without riches, without science, without arms, the early Church triumphed over every human power. Peter, her chief, triumphed over Nero; Paul, her philosopher, triumphed over

Seneca. She assisted at the fall of the Roman empire, and found herself at the origin of new nations. It is the Church who formed these. To barbarians and agriculture; she preserved and guarded for later days the literary treasures and the artistic architecture of antiquity. She changed the heart of rulers and the heart of subjects. She taught love of the child, respect for women, and compassion for the unhappy. She abolished slavery. She inspired monarchy, feudalism, and the collection of Christian states which we term Christianity. For every need she supplies relief. Truly, indeed, is the Catholic Church the heart of the world.—Abbe Rouzic.

BE SLOW TO CRITICIZE

REPUBLIC MUST STAND ON TRUTH AND JUSTICE, SAYS CARDINAL GIBBONS

"Our hope for the future welfare of the country must rest on downright honesty in our dealings with other nations," declared Cardinal Gibbons in the course of a sermon preached at the Baltimore Cathedral recently.

"Be slow to criticize," he said. "Remember that you view the situation from one angle; your rulers contemplate it from various angles. They have lights and sources of information that are closed to you. Your judgment of the administration and your criticism of their official acts should always be subordinate to a generous and whole-souled submission to their rulings. It is theirs to command; it is ours to obey." And in manifesting your loyalty to your country, you will be pursuing a sacred and honorable course and you will be following the invariable traditions of your fathers from the foundation of the republic.

"I thank God that we live in a country where liberty is granted without license and authority is exercised without despotism; where the government looks down upon us the aegis of its protection without interfering with the God-given rights of conscience.

"The United States has succeeded in solving the difficult problem of reconciling legitimate authority with individual freedom. We have no union between Church and State, but this does not imply any antagonism between the two powers. Church and State amicably move in parallel lines helping one another in their respective fields of labor.

"The question is often asked: Will the republic endure? I have a firm and an abiding faith in the perpetuity of the nation. She has successfully weathered many a tumultuous tempest in the past, and with God's help, she will triumphantly ride over the storms that now assail her.

"But if our country with her glorious institutions is to survive, her survival must rest on a stronger basis than on the genius of our statesmen, the wisdom of our laws, and the patriotism of our people. If she is to endure, she must stand on the eternal principles of truth and justice and righteousness. She has rest on a devout recognition of an over-ruling Providence who has created all things by His power. Whose guiding hand directs the affairs of nations and of men without Whom not even a bird can fall to the ground."—Buffalo Echo.

NEW RUSSIAN GOVERNMENT

OPENS STATE'S DOORS TO FREE PRACTICE OF FAITH

Rome, October 23, 1917.—M. Lisakovsky, the Russian minister to the Holy See, has communicated to the Papal Secretary of State the text of the new Russian law regarding the Catholic Church to which he recently referred on presenting his credentials to Pope Benedict XV. In referring to ecclesiastical jurisdiction and such affairs as the erection and division of dioceses, appointments of bishops, of chapters, rectors, professors in seminaries and other clerical officials, and the building of churches the Church authorities enjoy full liberty, the only obligation resting upon them being that of informing the government representatives of such transactions. The Holy See is to appoint archbishops and bishops by agreement with the government. The Church enjoys the right to establish its own schools, to ensure the teaching of the Catechism and to appoint teachers in the civil schools. Full freedom is granted to religious associations and monastic orders, including the Jesuits.

The last two paragraphs of the law explicitly state that liberty of conscience having been established by a special law, no obstacle now exists to conversions to the Roman Catholic Church, and that all restrictive measures enforced by the late government, such as the prevention of free communication with Rome, the censuring of the "Acta Apostolicae Sedis," and the difficulties placed in the way of recruiting the clergy, are now definitely abolished.

The Pope has appointed Cardinal De Lai, Cardinal Pompili, Cardinal

Bisleti, Cardinal Van Rossum, Cardinal Giustini, Cardinal Lega and Cardinal Gasparri members of the commission for the interpretation of the canon law.

CARDINAL ANDRIEU'S LETTER

In France as elsewhere the enemies of the Papacy have tried to make capital out of the Pope's peace note. With a view to discrediting the Holy Father, they have characterized his action in addressing the belligerents as an unwarranted assumption of authority and as a claim to a right not possessed by him. The Archbishop of Bordeaux, Cardinal Andrieu, has answered this charge in a letter recently communicated to his diocese, in which he shows that the Pope never assumed the role of judge or arbitrator, but acted solely from the desire of so far conciliating the belligerents as to pave the way for peace discussions, without however contemplating an immediate cessation of hostilities. He points out that the Holy Father was well within his rights in lifting his voice on a moral problem, the solution of which must depend on the eternal law of which he is the interpreter and the guardian. Not only was the Pope justified in pleading for peace, he maintains, but he was under an obligation, as the father of all Christians, to remind the world that further appeal to armed force, with its disastrous consequences to the human race, is illicit, if the restoration of violated rights can be compassed by other means. As for his silence with regard to the crimes committed by certain of the belligerents, the Cardinal points out that the Pope is the father of the entire Christian family, and, as such, might well have paternal motives for reticence. The Cardinal ends his pastoral by enlarging on the duties of his Catholic subjects:

"The Sovereign Pontiff places his efforts, which have for their single source of inspiration the dictates of the Divine Redeemer, the Prince of Peace, and he again recommends to us prayer and penance." It is this counsel of the Pope which it is most important to bear in mind. Nor should we be content to have recourse to prayer and reparation on our own account alone. Judith delivered the city of Bethulia after the people and its leaders had implored the Divine mercy by prayer and penance. Esther suggested the same means to her people and obtained the revocation of the sentence of death to which they had been condemned at Susa and throughout the Empire. Let us endeavor to obtain by our supplications and our prayer that France, instead of declaring herself opposed to religion, may fall on her knees and strike her breast and say with Saul on the road to Damascus: 'Lord, what wouldst Thou have me to do?'

The Cardinal closes his exhortation with the hope that the Sacred Heart of Jesus which from the beginning of the War has miraculously saved France, may be waiting only for this act of repentance and love to make her triumph over her own heresy and infidelity and then to send her to the extremities of the earth to preach, "not the man-made god of rationalism, but the God-made man of Christianity."—America.

ALLEGED INTERVIEW WITH POPE EXPOSED

(C. P. A. Service)

Rome.—It becomes necessary once again to remind Catholics to beware of taking as literally true all the interviews and conversations reported from Rome. The occasion for the re-issuing of the warning—with all apologies to those to whom the warning is unnecessary—is an amazing so-called interview with the Holy Father published in the London Daily News of the 7th inst.

No one here is able to guess who the multicolored individual is who claims to be a diplomat, but his master he put forward as issuing from the lips of the Holy Father is so unlike anything His Holiness could have said that there was hardly need for the *Osservatore Romano's* "The Daily News publishes a several evening papers in Italy claimed to have been had with the Holy Father by an Allied diplomat long resident in Rome, who says that he has known His Holiness for many years and has seen him frequently, both before and after his election to the throne." We are authorized to say in the most formal and absolute manner that the pretended interview never took place and that it is nothing but a tissue of lies. Really it is surprising that the journalists should not have seen that by just reading it."

That is a very formal denials necessary by the political sentiments attributed to His Holiness. Personal attacks, however vulgar, he does not trouble about, but when considerations about international politics are attributed to him in a way to do harm, if not contradicted, to his great

work in these important and difficult times, then an absolute contradiction becomes necessary. Wiegand, Latapie and now this unknown "diplomat"—there is one satisfactory point about it—these are not Roman correspondents. Indeed, if the files of these latter's cables were looked up some very fine "truth-telling" work would be found to their credit. After the publication of the Papal note, for instance, and for only just one instance to have disappeared in an interview granted by Cardinal Gasparri and, of course, faithfully transmitted, much of the doubt that had arisen and was expressed in certain papers, about the origin of the note and His Holiness' intentions in issuing it.

Catholics hardly need reminding that the Holy Father speaks in encyclicals, verbal pronouncements as in Consistory and to the Sacred College, letters, epistles, and other official way which are all officially reproduced in the *Acta Apostolicae Sedis*. Beyond this nothing is absolutely official. But also the Cardinal Secretary of State will often issue a statement, the *Osservatore Romano* will publish a notice, which the world knows is authoritative and as reliable as if official. But beyond that, nothing. Accounts given of private conversations with His Holiness can never be taken as authoritative representing the views of the Holy See.

PRaises POPE'S APPEAL

SWISS PRESIDENT PAYS EULOGY TO HOLY FATHER IN PEACE EFFORT

Monsieur Motta, a former President of the Swiss Republic, in the course of a very eloquent address delivered to a society of Catholic students in Switzerland recently, referred to the Holy Father's peace note as follows: "I have just quoted the words addressed by Benedict XV in his letter of August 1st to the heads of the belligerent nations. It does not belong to me to give an appreciation of the immediate result of this act. The problem of peace is the most grave and delicate question of the present day, and I know too well the possible repeating of my words to depart from the reserve that my official position imposes upon me. But that cannot, nevertheless, prevent me stating that the Papacy affirms itself once again by this note as the highest moral force in the world. It has no particular political aim; it accomplishes the international law of charity and its mission of peacemaker. It proclaims the idea of disarmament and that of obligatory arbitration. It declares that the fate of the States must be ruled by keeping in mind the aspirations of the people, by this it fixes for humanity its general orientation and traces out plans for the future. As regards myself, I am persuaded that when the War will be over and the eyes of men no longer blinded by the smoke of battle, the Papal note of August 1, 1917, will become one of the grandest facts of history. The Swiss have, moreover, one reason the more to be grateful to Benedict XV, because His Holiness has been, with the Federal Council, the founder of one of the most beneficial works which flourish with us—the internment and the exchange of prisoners of war."

REVIVAL OF RELIGION

WITNESSED BY THE LATE MAJOR REDMOND

The solace and comfort which the Irish soldier gathers from his religion is one of the phases of frontier life frequently touched upon by the late Major William Redmond in his letters home, some of which Mrs. Redmond has collected into a memorial volume. In one of these, given to the Associated Press, the popular Irish leader wrote shortly before his death:

"The fortitude the men seem to draw from their faith is great and marked. The man who has been with his chaplain, and who has prepared himself by the sacraments, is ready for any fate, and shows it in his very demeanor. Often the writer has heard officers declare their pleasure at the devotion of the men to their religion, and frequently these officers have been of other religions themselves."

In another letter Major Redmond writes of the work of the French priests:

"With all the evil that has followed in its train, it is good to find at least, the beneficial re-ut from the War. It has led to the revival of religion in a most remarkable way."

"As to this, practically every one is agreed and it is apparent in a hundred directions. Perhaps this revival is most marked of all in France and there it is attributable to no little degree to the splendid record of the French priests in the army."

"To many people it seemed a wrong thing that the ministers of the Prince of Peace should be called upon to take up arms and play a part in the terrible work of bloodshed and

slaughter, which has converted so large a portion of Europe into a veritable shambles. What seemed wrong and what from some points of view was wrong, no doubt, has in the result turned out a blessing.

"The spectacle of thousands of priests marching and fighting for the country and the flag has touched deeply the heart of France, and many a man who was, perhaps, ready enough to proclaim himself an anticleric will never so describe himself any more. The bravery of the French priests in battle—2,000 of them have been killed—has been only equaled by their devotion to their holy office.

"An accident or design—one must decide according to the measure of one's charity—the Germans have destroyed many churches and shrines and convents in the War. They present a sad spectacle, but it would seem that, in proportion to the ruin thus caused, the faith has taken refuge more and more in the hearts of the people, with the result that, in the opinion of most men, religion has been, perhaps, the one thing in all the world, so far, strengthened and built up afresh amid the horrible ravages of war. That there has been a similar result all over the world, and away from the actual scene of war, is the testimony of unbiased observers.

"The fact is that the ruin and carnage have been so stupendous, the sacrifices have been so great, the horrors have been so widespread and have so penetrated into almost every family circle, that almost every human being in the world has been affected and has turned to look for hope and comfort beyond the grave."

KNIGHTS OF COLUMBUS

La Croix announces that the Knights of Columbus have established headquarters in Paris, and that within a short time a series of clubrooms with facilities for reading, writing, recreation and religious services for the use of Catholic soldiers and sailors will be organized throughout the American camps in France. Both the material and moral well-being of their comrades are to be provided for. The magnitude of the work may be estimated from the fact that Catholics, according to La Croix, form forty per cent. of the American armies and sixty per cent. of the navy. Bureaus of information and hotels are to be provided, arrangements are to be made for the welcome of Catholics into Catholic families, and convalescent homes are to be maintained in the vicinity of Lourdes and elsewhere. La Croix calls attention to the fact that over half the chaplains, commissioned by the Government at Washington, the Knights intend to maintain at their own expense other chaplains who will provide the soldiers with the opportunity to hear religious instruction, and attend the Holy Sacrifice. The article pays a high tribute to the zeal of the Knights and recommends to the French Government that it has an object lesson of prudence and broadmindedness in the official sanction given to their labors by the American Government.—America.

INSPIRED BY A CHILD

A SIMPLE ACT WHICH IMPELLED A MAN TO EMBRACE THE FAITH

It was the hope and intention of a certain man to become a clergyman in the Church of England, but God willed otherwise, says the *Missionary Gazette*. The man's father died and certain family matters so happened that he was prevented from going to college, and he abandoned the idea of becoming a clergyman.

Some little time afterwards the claims of the Catholic Church came before this man, and he made up his mind to study the subject. After much prayer and thought, all the mist seemed to clear away. He realized what this step of becoming a Catholic would mean to his worldly prospects.

He acknowledged the Church's teaching, he could face the sacrifice which this change would make in his position, yet he hesitated something was wanting, some vital spark, some definite sign to force him to make his submission to the Church.

One day, having a little time to spare on his way from business, he passed a Catholic Church, and, as was his custom, went in. As he knelt there, thinking and praying the door was pushed open and a tiny child entered. She went straight to a life-sized crucifix which hung near the door, and she tried to kiss the feet, but could not reach. Going across the church, she dragged a chair to the crucifix, clambered up and kissed the feet of Christ.

As the man watched her the last doubt faded from his soul. No religion, he thought, but the Catholic religion, could train a child to act like that. The man at once put himself under instruction and was received into the Church.

Cunning is a short blanket—if you pull it over your face, you expose your feet.

CATHOLIC NOTES

In the English Catholic Who's Who for 1917 are recorded 108 Catholic officers who have given their lives for their country during this War.

The Knights of the Blessed Sacrament are spreading in England and Ireland and at present number about 20,000 members in the two countries.

Rev. Robert McNamara, one of the most eminent and most widely known missionaries of the Passionist Order, died in St. Michael's monastery in West Hoboken, N. J., Sunday evening, October 7, after a brief illness.

Bagdad, in Mesopotamia, where the great scriptural rivers the Tigris and the Euphrates course almost together, and where the Garden of Paradise is supposed to have been, is now quite a commercial city of about 140,000 souls, with railroads, etc.

Right Rev. D. M. Lowney, D. D., V. G., was consecrated as Auxiliary to the Bishop of Providence in the Cathedral, Providence, Oct. 23. The consecrating prelate was Right Rev. Matthew Harkins, D. D., Bishop of Providence. The sermon was given by Rev. John E. Finan, D. D.

The University of Bologna was founded by Theodorus II. in 433. Today it comprises the faculties of Philosophy, Letters, Mathematics, Science, Law, Medicine, and Pharmacy, Agriculture and Engineering, with 190 professors and about 1,800 students. It is a Catholic university.

As a sign of the times and of changing conditions in St. Louis, says the Catholic Sun, a few days ago a Methodist minister was the principal speaker at a meeting of workers for the K. G. War fund. He gave \$50 and paid a beautiful tribute to the noble, patriotic work the order is doing for the army.

The Pope has conferred the Cross Pro Ecclesia et Pontifice, on Dr. W. H. Grattan Flood, K. S. G., organist and choir director of the Cathedral, Ennis, County, Ireland. This is in recognition of his service to Catholic literature, history and music, and especially of his "History of the Diocese of Ferns," a special copy of which was recently presented to His Holiness.

Suffern, N. Y., Oct. 18.—Mrs. Thomas Fortune Ryan, whose death at her country home near here was announced early today, was perhaps one of the most generous benefactors of Catholic charities in America. It is estimated by close friends that she had given \$20,000.00 to various objects connected with the Catholic Church. Because of her benefactions Mrs. Ryan was made a Papal Countess in 1907 by Pope Pius X.

The Ancient Order of Hibernians are standing sponsor for a plan by which it is proposed to replace the modest weather-beaten little frame Church of St. Mary in Mobile, Ala., with a \$100,000 stone structure. This will be a memorial to the late Father Abram Ryan, "Poet-Priest" of Civil War days, with whose name St. Mary's is inseparably connected.

A biography of Very Rev. Canon P. A. Sheehan, D. D., of Doneraile, Ire., the famous author of "My New Curate," "Luke Delmege" and other charming Catholic novels, has been written by Rev. Herman J. Hueser, D. D., editor of the American Ecclesiastical Review and an intimate friend of the brilliant Irish writer. It was in that magazine, under the editorship of Father Hueser, that "My New Curate" was first given to the public.

News has been received from Madrid that a determined attempt was made recently to assassinate the Bishop of Vich at the moment the prelate left the Church of Hypolyte in that city. A man whose name is unknown sprang upon the Bishop and attempted to murder him with a dagger. The Bishop's attendants succeeded in turning aside the attempt, and the murderer was promptly arrested, with others from the crowd who are suspected of complicity.

Among those presented recently to the King of England was Rev. David Ahern, C. SS. R., of St. Benet's, Monkwearmouth, who was awarded the D. S. O. for bravery on the battlefield amid great danger. Father Ahern, along with other Fathers of the Redemptorist Congregation, joined the forces as chaplain at an early stage of the War. He was mentioned in dispatches by General French, and was promoted from captain to major by General Haig, and was also raised to the grade of senior chaplain. He is well known on the mission field in England, Ireland and Scotland.

An important conversion in "Evangelical" or "Low Church" circles is reported. It is that of the Rev. Ronald Knox, youngest son of the Protestant Bishop of Manchester. This latter worthy is one of the most inveterate foes of the Catholic Church, so that his son's reception into the Catholic Church is even a greater wonder than that of Mgr. Benson, son of the late Protestant Archbishop of Canterbury. Mr. Knox who is twenty-nine years of age, and unmarried, was serving as chaplain to Trinity College, Cambridge. He will probably study for the priesthood.

JEM O' THE LOGGING CAMP

The great bell of the Morgantic Mills was clanging over the poor little settlement...

"I don't like doing it!" he muttered. "I don't want to do it."

Now, Sylvester Peters rarely did anything that as Jem Brace would have said, "went agin him" or "agin the grain."

This pressure, as of mill stones, had been brought to bear on the head of the house...

Sooth to say, Squire Peters was temporarily embarrassed. Some notes were falling due which he would be forced to meet...

"I hated to do it. They will suffer. Men always do, thrown out so," murmured he.

Meanwhile, Jem Brace went his way philosophically, whistling to keep his courage up.

"Utter silliness, the whole of it!" she declared without a ghost of compromise—and her indignation was at bottom half jealousy of her sober spouse.

earth with trailing plumes; but, being plain New Englanders and working-men at that...

No wonder Jem Brace was proud of his only daughter—willing to risk the future of his boys even, if hers, thereby, could be made more certain.

So Mrs. Peters had this one bitter element in her cup of bliss—soon to overflow with the Montreal visit—there would be no one to keep Lawrence in order during her absence.

"Something's gone wrong with the Squire," he muttered. "He wouldn't come down on us unless he had to."

Scott Bennett, the bookkeeper at the Mills, was a cunning man, who often urged the Squire to scale down wages and dismiss extra hands.

Still Bennett saw that the notion was slowly entering the Squire's brain, as a wedge starts a cleavage.

"It'll be hard on him." "I don't know," replied the other, in a carefully assumed tone of indifference.

With Squire Peters it was a struggle indeed. To do as he would be done by, to follow out his kinder impulses, to protect a faithful employee by differentiating him from the idle and vicious and to do this though the heavens fall—such would have been his natural course.

Yet he was curious to know its effect on Elspeth and, meeting her one day, he expressed a feigned regret at the occurrence.

pointed fire stung motionless reflections into a black pool, whose glassy surface hardly knew a ripple.

"I like deep water best," she said to herself. "It is still as if it stopped to think. Then, it comes out clearly, without any muddle, without mistakes or excitement. I wish I could."

Beyond, through a gap in the fir she saw a sunlit clearing, where the stream rushed on again, with added power and volume.

"Father left in January for the logging camp," said Elspeth gravely. "He must do something, you know."

Jem had no cause to blush for his daughter's education. Thanks to the Public Schools, she had a fair amount of common knowledge, supplemented by a good course of English reading.

Thus February wore away; the March winds began to howl round their camp and it became a question of what should come next.

Whereat the young man began to look downright unhappy, a rare occurrence with him.

"Yes," he rejoined slowly. "I have disappointed father once already. It was his darling scheme to build up the Megantic and enlarge it that I might go into the business and be his successor.

He would discuss these questions by their camp fire at night with old Sol Quentin, the trapper; growing daily more irritated, his anger against Squire Peters slowly deepened into hatred.

grow in their proper plane; even the underbrush gets every bit of its share.

"Why don't ye say ground pine, and moss, en' that thar runnin' evergreen? I tell ye the very smallest ain't slighted! An' they all got on, quietly."

"The peace of God that passeth understanding." There's more of it here, Sol, in the lone woods than anywhere else.

The thought of Elspeth, too, haunted Jem continually. Was she not fair enough to be a lady? And sweet enough? Had she not due dignity of carriage?

"Tell us, Sol, what makes a lady?" "Look-ee here, mate," responded the wise man, "what makes a posy? Softness, an' sweetness, an' no airs! That's my idee."

Jem was tempted. It hurt his pride to go home and idle about, a discharged employee in company with McCutcheon, Pretzel, O'Brien and the rest, all men of the baser sort.

He had caught sight of a man on horseback sitting awkwardly, coming down to the other shore of the stream.

"Why? Why do men hurt deer?" Jem pondered. "For no fault of theirs, sure! For their skins and antlers. Yes, and more still, from the love of prey! It is the savage instinct." Sol nodded, leaving the other to work it out.

"Like yelling deer skin, eh, mate?" —Wall, ye ought to see one I lit on this season. I swar it's a beauty!" —But Jem stuck to his point. "It is naive selfishness and savagery of men—which the Gospel came to slay."

temptation. "It's the Devil who bids a man go by on the other side when help's needed! He's got that scamp by the ear and gone off with him!"

By heroic effort he succeeded in bringing the injured man to shore, where, luckily, he caught sight of Sol, who, after some worry over his prolonged stay, had started in search of him.

"There!" he said, when he had done. "That jint's in agin, somehow." He had really reduced a had dislocation of the shoulder and bound up the arm with much skill.

"Who was it with ye, Squire?" asked Jem, when his patient could speak. "Scott Bennett."

"Can't you fix a sick man any better than that?" she asked pointedly, taking in the situation. "Well, I can!"

Some weeks elapsed, however, before the Squire could be moved to Fairville, where Mrs. Sophronia was to join him. He sternly refused to have her come up into the wilds.

"And, Jem, I like the lass. I do, indeed!" The smile broadened and deepened on Jem's expressive face. His cup of joy swelled to the brim; what more, in sooth, could he ask?

"The Squire went home from his spoiled hunting trip in high wrath over Scott Bennett. He is a coward and if I had died, as I should for all of him, he would have plundered the mill!"

Mrs. Sophronia's conversion to the new idea was a matter of time; but she reflected. If her husband had died, she would have been only Queen Dowager; now, she was still reigning sovereign. In that event, Lawrence would have had his own way and she—well, she had had a narrow escape! It might be policy, after all, to accept the present situation and control it, if she could.

business; Jem is foreman of the enlarged Megantic, whose outlook is exceptionally prosperous; and Sol Quentin says, "If this 'ere labor fuss ever does git fixed at all, they'll 'settle up' about as Jem Brace did with the Squire."

NEVER BACKWARD IN CALL TO DUTY

"The Catholic Church has never been backward nor slow in answering the call of the duly constituted authority," is the declaration of Rev. Joseph A. Mulry, S. J., President of Fordham University, New York.

"The names of the Church's sons are written in gold upon the country's roll of honor. The blood of her sons has sprinkled every battlefield and the dominant character and underlying loyalty of her sons have led many a force to victory."

"In the day of peace she teaches true citizenship which consists in the highest moral development of the man and the strongest virtue of obedience. In the day of war she teaches a patriotism and a loyalty founded on God, in the Constitution and in the flag, in which there is none higher, stronger, or more enduring."

"The Church teaches the highest moral development of the man. This is a wonderful age and ours is a wonderful nation. It is the age of efficiency, of phenomena, material success. Never before did man lay such a strong hold of nature—we have mastered the lightning of the air, and have chained it to our pleasures. We have taught the ray of sun to paint our pictures, we have trained souls to sleep within the confines of a desk, until at our word it awakes and speaks or sings with living voice. What is a dream today is a fact to-morrow. Science has dug deep into the bosom of the earth and delved deep beneath the waves of the sea and reached far up into the heights of the sky and wrenched therefrom the wealth and power and life and energy hidden for ages. But there is a fear lest in the wild untrammelled pursuit of matter she has lost sight of the spiritual and little by little emancipated its imagination from emancipation and made plain only for that which is obvious to serve."

"Ours is a wonderful nation—earnest, deliberate, progressive. The most daring elements of other lands have come hither to form a new people, new in energy, new in spirit, new in action. Intellectual ambition, maddened by wondrous success in many fields, has put on daring pinions and challenged all imitations of knowledge. Let all things be new," is the watchword of humanity today and to make all things new is humanity's strong resolve. But man has become proud and arrogant in his success and failed to give credit to the divine within and without him."

"It is a man's age—a reversion of the pagan ideal. It acknowledges no other lord or master of the universe except man. If you give honor and respect, your honor and respect is directed to man. His own pleasure is man's principal pursuit—his first principle of conduct, the only aim of existence, the only measure of good, the only test of truth, the only standard of excellence. I am open enough to say that when this principle has eaten cancer-like into the public life of our nation, in that day she will begin her fall as fell the empires of old."

"The power that can apply the remedy to this evil and keep the nation pure and hardy in its manhood and womanhood as well as religious is a power to which the State will owe an eternal debt of gratitude. To-day I declare that the influence of the Catholic Church stands between the State and its fall, because into human life it injects the spiritual. The Church realizes that the problem of any age is the problem of the manhood of that age. The age as the manhood of it, the nation as the man that constitute it; the manhood of a nation as that which essentially differentiates man from the brute creature about him, as the spiritual within him. The Church proclaims in no uncertain tones that if you make man less than a God-created thing you have undermined his self respect and have killed his virtue, civic as well as personal—that if you take man's fashioning out of God's hands and make him the result of blind forces or the outcome of inexorable evolution, you have given him nothing higher than mere material forces for his origin and nothing nobler than mere mechanical energy for the inspiration of his virtue. But if you regard him as a child of God and by grace made a sharer in His Kingdom, with ideals and aims far outreaching the empty passing pleasures of time, then you have flashed upon the world an ideal that stoops down to human sufferings and ills and picks up bleeding humanity and sets it upon a throne of divinity."

"This is an influence the Catholic man welds on the community. He stands for the highest in manhood. He demands self-sacrifice, self-restraint, the warring down of the brute in the citizen and the development of the spirit. He protests against the principle that the State has no higher aim than markets or camps or courts or pleasure. His is not the false patriotism that looks for profit. But his is a patriotism that is not a

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virtue for merely war time. His is not the kind of love that is kept stored away for the day of danger but it is kept in activity every day of his life. His is not the patriotism that through indifference or fear or any other reason takes no part in the government of our country. Not the patriot that mourns and wrings one's hands over bad laws and lets them stay in the statute book. Not the patriot that is afraid of making a stir and not interfering if that is necessary to improve existing conditions. But the patriot that having the welfare of the country at heart calls on the use of the ballot to remedy that which is wrong and to oust from office those who have become renegade to the sacred trust given to them by their fellows. He preaches the gospel of true citizenship. That the highest type of citizen is the man of spiritual ideals. Not one whose patriotism gravitates towards his purse or lifts him no higher than his own personal interests or who shapes his policy for his own private needs. The nation that forgets God and the spiritual shall not live.

The Catholic Church encourages and develops a strong love and reverence for the rights constituted authority—no man can fulfil his duties as a citizen without reverence and respect for authority. No man can love or respect the laws of the land, if he holds in contempt or even in slight regard the authority which frames and executes these laws. No man can hearken aright to the voice that calls him in the day of the nation's need unless he reverences the authority uttering that voice. No man can make willingly, gladly, the effort, the sacrifice demanded of him for his country's good unless he reverences deeply the authority which makes such demands. What is the Church's teaching in regard to civil authority?

"We can best understand her position here by throwing it into contrast with those other theories of civil authority which have obtained outside Catholic thought, theories, mark you, that range up and down our literature; that have openly and covertly crept into some of our textbooks that underlie many of the commentaries on constitution; theories that are oftentimes swallowed blindly without any appreciation of their utter worthlessness or positive danger or disastrous results.

"Outside Catholic teaching there are really but two theories advanced to explain the origin and binding force of civil authority. I am well aware that these two are variously shaded and colored and modified to mend their defects or to escape the objections urged against them; but at bottom there are but two. One is the theory of "Social Compact" advanced by Rousseau, the other the theory of "Might Making Right" propounded by Hobbs and his followers. Take either one of these two and you will find beyond hope of resurrection all that love and reverence for civil authority which is essential in true citizenship.

"Make that authority the offspring of social compact, the birth of human choice, the agreement of the individual, free persons; make it a mere agreement entered freely or performed by our barbarous or semi-barbarous ancestors—and what binding force can it have for me? Who dare make this contract binding without voice or consent of mine? By what title could any man or body of men make a compact that limits, destroys even in part my rights, my liberty—without choice of mine? What just power under heaven compels me to stand by that void and unjust law? And further if civil authority be but the burst of social compact of individual free consent—why that same force existing today can destroy it utterly and there is no law, no duty, no power under heaven to prevent me or any man from working for its destruction.

"Take again the theory of Hobbs—that civil authority has its origin in craven fear of the weak and the might of the strong—and the man who submits to it is still a coward and a slave; the might that I can bring to overthrow it is just as lawful as the might that made it first and still enforces it on me.

"Make any one of these two shabby systems and you sanction logically, inevitably sanction all the wildest dreams of all the wildest "isms" with which the age is accursed—Anarchism, Nihilism, Socialism, Absolutism. These thrones held the seed of that bloddiest up heaval of social order that darkened the fair name of France and deluged her history with crime. They are pregnant still with the same awful orgies wherever and whenever the hot passions of the human breast can develop them to the logical issue.

"Now set beside these the noble teachings of the Catholic faith—and what a contrast is here. There is her voice that the civil authority to which I owe and pay love and allegiance is a divine thing; it is God's authority invested in His creatures; that is, it comes down from heaven with the beauty and strength and glory of heaven round about it—not risen up like a hideous spirit from the craven fears of the feeble compact of men. This is her voice that when I bow down in sweet submission to the civil authority under which I live, I am no slave of any man; I am no craven coward; I am a free-born child of God doing His divine will lovingly, gladly. And so from the very beginning she caught up the inspired cry of the great apostle of the Gentiles and made it a

part and parcel of her revealed doctrine. "Be obedient to them that are your temporal lords, not serving to the eyes as if by pleasing to men, but doing the will of God from the heart." And again, "Let every man be subject to a higher power, for there is no power but from God and those that are, are ordained of God."

"Such, my friends, are the chief points of the Catholic teaching on this most important question of civil authority. The nations of Europe have, for the present, discarded these principles—they are seldom heard in their own halls of legislation; and I believe before God that the War that now devastates Europe and hangs like a pall over its life, will force us back to the recognition of the same sublime teaching. This is the Catholic teaching and practice—and how noble, how uplifting, how divine. There is the authority—a man can reverence and love: There is the authority whose laws are holy and true: There is the voice that in the days of the nation's need may call to hardship or sacrifice or death and shall be answered, "I come, because it is the voice of God."

"Hence, my friends, when the Catholic obeys the voice of his rightly constituted ruler, he is obeying the command of his God, and when he yields obedience to the law, he yields obedience to God. He looks upon the constitution as a divine thing, and would die rather than make one move to undermine or destroy them, for they are of God. What a power for union amongst us, a power of permanence! Are we Catholics a menace to the State? Are Catholics disloyal to the constitution? We yield in loyalty to no man or race or creed. Our Catholic Church and principles bind us more strongly to our laws and constitution than any other body of men in the Union, eighteen millions swearing to reverence the constitution and the law because they are of God.

"And this is principle. In practice have we been loyal? Oh, look upon the flag of our country that floats so proudly in the breezes in these days of our triumph. It is red with blood, yes and with Catholic blood laid down in defence of the land that bore them. Beneath its stars and stripes they have marched o'er many a field and beneath its stars and stripes they have been laid away in many a patriot's grave. The blood that flows in my veins has reddened that flag. The blood that flows in yours is there.

"That same love burns as fiercely to-day with love and loyalty as in the days of battle, and in these days of dread war, when the cry for men issues forth from the capital, and calls us from our friends and from our altars, every Catholic will hearken to that cry and with a glad voice and thrilling heart, hasten to the defense of the flag and, if need be, gladly lay down his life for the land he loves next to his God.

"Down the centuries we have come—the Catholic, the patriot standing for the principles of liberty and equality, holding aloft the crucifix of his faith and wrapped about it the folds of the flag of his native land. Oh, you Catholic men, love and reverence that flag in life and death. And when the summons comes, your eyes dimming with death, look for the last time upon the stars and stripes and above them the face of Him that died for us, smiling and beckoning to the land of liberty beyond."—Providence Visitor.

A NUN'S DREAM REALIZED

FAMOUS MAYO HOSPITAL PROJECTED BY FRANCISCAN SISTER

The recent gift of Dr. William and Dr. Charles Mayo of Rochester, Minn., to the University of Minnesota, recalls the story of the beginning of the world-renowned hospital at Rochester. The dramatic incident which led to the founding of the famous medical institution was told by the "Old Doctor," father of the "Mayo Boys," to a group of convalescents who gathered one day at the Kahler Hotel, Rochester.

The most noted surgical institution in America was founded on a nun's dream—a vision she called it.

More than thirty years ago the little town of Rochester, Minnesota, was swept by a tornado. Scores of the inhabitants were killed or injured.

At the edge of the town in a white house set in the midst of a blooming orchard lived Dr. William Mayo, not the famous Dr. William Mayo of today, but his father. The country doctor possessed exceptional skill as a surgeon. He used to cut off limbs mangled by reapers and mowers and he performed other difficult operations when they were required. He never took his cases to better known surgeons in the larger cities. He felt competent to handle them himself. But there was small need for surgery in that country doctor's practice and he had not half a dozen major operations a year.

Then came the tornado. For close on forty years Doctor Mayo had driven from house to house in the neighborhood of Rochester caring for the sick. He had presided at the birth of nearly half the population. The men and women mutilated by the storm were his friends.

His own house was outside the path of the storm. No member of his family was injured. A messenger came on the run—"Most everybody's killed, doctor," he cried, "and there isn't a house standing."

The statement was exaggerated, but the truth was had enough.

All that night Dr. Mayo performed miracles of surgery on the long oak table in the old town hall. All night long he piled his little-used surgical instruments, and through the long hours of that night of half a hundred operations four women helped Dr. Mayo. They were women he had never known before. They wore the habit of the Order of St. Francis. The four hastened to the shambles from their small convent school in Rochester. They never had done any nursing, but their vows of poverty and service made it imperative that they offer themselves to care for the injured. The mother superior was one of the first to offer herself as a nurse. Doctor Mayo accepted her services and the help of the others as well.

When the worst was over, the dead buried, the injured recovering, the mother superior of the little convent sent for Doctor Mayo. She told him she had a vision of the future. It had come to her in a kind of waking dream, but so vividly and with such force that she had to reveal it.

Her vision was of a great hospital in Rochester—the little country town with its one doctor. To that hospital she had been told in her vision would come patients from all parts of the world. And she had seen, in her fancy, the name of Mayo respected the world over for surgical achievement.

"But I am nearly sixty years old," said Doctor Mayo. "How can I achieve such fame? How can we build such a hospital? How would the world know it if we did?"

"You have sons," answered the mother superior. "They will be great surgeons, wonderful surgeons. The world will find a path to your door."

At that time the Mayo boys, William and Charles, were little chaps in short trousers, and with no thought of becoming surgeons.

Doctor Mayo is several years past ninety, but he recalls the beginning of the great Mayo Hospital with a thrill of pride. He gave the order twenty acres of land for a hospital, for it had been part of the vision that the Sisterhood erect the building and care for the sick.

A small brick building was erected, the money scraped together somehow and the work accomplished through the influence of sheer will. It was the will of a wonderful woman and it built St. Mary's Hospital, in which thousands of patients have been cared for—patients from the ends of the earth. None but surgical cases have been received there.

Dr. Mayo was not a Catholic. When the mother superior broached the subject to him he was skeptical of many things about it. First, the idea seemed visionary, preposterous. Second, how could he, a Protestant, countenance the practices of a Catholic institution? Why, they would be hanging pictures of saints upon the walls! All this he told the good mother.

But her spiritual vision had been clear. She was sure the work had been divinely planned, supernaturally inspired.

Somehow she imparted her enthusiasm and conviction to Doctor Mayo. Today the hospital stands a monument to her vision. The nurses are of her order. And yet the name of the wonderful nun is hardly known in the hospital. Another executive Sister succeeded her in a few years as its head, and the nun who created the institution was transferred to a smaller one in another part of the diocese. But the work created by the good mother goes on, and the old surgeon who watches the fulfillment of her prophecy honors her name.—J. G. Gable, in the Echo.

DIVORCE IS DENIED

That the Church because of her uncompromising attitude on the question of divorce incurred the reforming fury of Henry VIII. and suffered the loss of England from her fold is a matter of common knowledge. But that a similar unyielding attitude on the same question frustrated a projected reconciliation of the Orthodox Russian Church will come as a new and most interesting fact to most people.

To St. Simon, a noted French nobleman, we owe the interesting account of this little known fact. In his "Complete and Authentic Memoirs published in Paris in 1842, in 40 vols., he tells us, what we also find confirmed in the Secret Memoirs of the reign of Louis XIV. and Louis XV. by Ducloux, published in Paris in 1791 in two volumes, that Peter I. of Russia wished to undertake seriously not only a personal reconciliation with the Roman Church but contemplated an attempt to force his subjects to follow him in such a course. His motives for such a project were as the author tells us "on the one hand his vaulting ambition burned with eagerness to establish family connections with the first ruling houses of the world, such as the houses of Hapsburg and Bourbon, and to secure for his own dynasty, till then scarcely known in civilized Europe, a position of equality with them. In this he was hindered by the fact that no other ruling house belonged to the Greek orthodox religion. Besides this Peter I. hoped to find the Apostolic See more compliant than the Russian clergy who stubbornly refused to legally and finally divorce him from his first wife Eudoxia Lapuchin, from whom he passionately desired to be separated. This they refused because there was not even the semblance of a reason for doing so."

To encompass this his design the czar sent his most astute and accomplished diplomat, Count Kurakin, to Rome to conduct negotiations towards realizing his scheme. It is this same Count Kurakin whom Saint Simon gives as his personal source of information in the matter. Our author continues his interesting revelation by telling us that: "Still the negotiations conducted in greatest secrecy for over three years yielded no result, for the reason that in the first place, the Pope without a shadow of a doubt absolutely refused to lend himself to divorcing the sole lord of all Russians from poor Eudoxia, and then especially because Kurakin's report convinced him (Peter) that from his own and the conversion of his people there would arise such an obstacle to the establishment of that absolutism which he so desired that even the most brilliant family alliance would be too great a price to pay. Peter therefore gave up the project and allowed the Greek Church to remain in Russia."

Thus we have here again a most telling example of the unyielding attitude of the Church on so fundamental a principle as divorce, a matter of such vital social importance in our day of neo-pagan laxity. So too, we have here again, out of the mouth of what we here in America have come to regard as one of the classical examples of Absolutism, a strong confirmation of the Church's championship of the rights of nations and peoples. The fact that at all times she has stood against absolutism of every form should be strongly impressed on our minds to-day, when there is such a bewildering array of opinions on different forms of government.—C. B. of C. V.

PRAYER AND THE YOUNG

Perhaps never before in the history of the Church or, for that matter, of the civilized world, has the welfare of the child played so prominent a role in progress and development. The last three Popes, together with the present Holy Father, have shown in many ways the solicitude which they cherish for the spiritual well-being of the young, who are ever the hope of future success and happiness in Church and in State. Pope Benedict, in assigning the intention for October to the League of the Sacred Heart, asked that the members pray that the daily recitation of the Rosary, the Apostleship of Prayer may be spread among the young. The Holy Father's appeal has a peculiar force at this time for many reasons.

In the first place, the children of Europe for the past three years have been going through experiences and sufferings that have never, perhaps on so large a scale, been the unfortunate lot of the children of any other generation. Sufferings of body, anguish of soul, afflictions of mind have been the portion, the daily portion of the little ones of Europe. The piety of good parents and of zealous teachers in Catholic countries has been instilled from infancy into their souls. But the times which stir men's souls must certainly leave a deep impress upon the tender minds of the little ones. Prayer has surrounded them from infancy; prayer must continue to be not only their weapon against a world of troubles, but also the guiding wand of those who would protect them.

Experience teaches us that the prayers of little children are most efficacious in moving the heart of the infinite God to exercise compassion and mercy. Christ in His mortal life made the child the model of the future inhabitants of heaven, "for theirs is the kingdom of heaven."

Again, the dangers which threaten the spiritual welfare of the growing child even in our own country are many and insidious. Books, pictures, immoral performances, irreligion and atheism abroad, indifference and neglect at home, all tend towards enervating the strong Christian fibre of the child's moral and spiritual being. Faithful attention to prayer, which usually promotes fidelity to the sacraments, is absolutely needed if the child is to pass unscathed through the fires of materialism that surround him.

It is the sacred duty as well as the privilege of Catholic parents to promote in their children a love and a practice of prayer. Strict adherence to the daily practice of morning and evening prayer, seriously performed, will do much towards keeping the child on the straight path which leads to religious manhood and womanhood.—Catholic Bulletin.

SAYS CHURCH OF ENGLAND IS NOT PROTESTANT SECT

London, September, 20.—A British general on the western front finds his men so imbued by the Catholic tradition which is all around them that those in charge of the cemetery have been carrying "R. I. P." (Requiescat in Pace) on all the wooden crosses of the military cemeteries in the vicinity, regardless of the religion of the soldier who rests beneath.

The general, thinking this might shock the feelings of Protestant relatives, has issued an order that R. I. P. is only to be put on the crosses of Catholic soldiers. The Anglican Church Times is so angry over this order that it gives itself away unwittingly. First it launches out against the deprivation of an appeal for eternal rest suffered by Anglican dead, and then it rages that Angli-

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cans and Nonconformists should be grouped in the same category. Abandoning all pretense, it says "The Church of England refuses to be Protestant!" If this is the case the sooner she makes her submission to the Holy See the better.

THE SISTER

The religious inventions of man are of the earth, earthy; the religion of God is of heaven, heavenly. Man's ingenuity or ambition or even natural rectitude has given rise to various forms of belief that is intended to connect Time with Eternity. Hence, each so-called religion of man possesses a distinct claim on the credulity of its adherents. Some of the ancients exalted the hero while others grieved in the mire of materialism; each one made his religion answer to his own individual impulse. Some, as the Romans, recognized the exalted nature of single-eyed devotion to the religious ideal; hence the Vestal virgins. In each form of belief, however, it is to be noted that error and truth are mixed and commingled promiscuously, presenting an incoherent and illogical mass of doctrines.

In the home of the Father there are many mansions; in the vineyard of the Lord is found every variety of luscious fruit; in the garden of the Church exotic blooms mingle their rare and delicate perfumes with the fragrance of the heavenly courts. The luxuriant vegetation of this glorious garden recalls the zephyr-swept reaches, the lowly dells, the idyllic beauty of that first fair domain, the paradise of Eden, whose planter and builder was God.

The hierarchy, under the heaven-guided hand of Peter's successor, directs the destinies of the children of God. The priests, those valiant and indomitable warriors, ever in the trenches, ever on the fire-scorched battle front, hold the forces of the enemy at bay, charge and rout them, lest they harm the God-fearing faithful at home.

Quietly and unobtrusively gliding in and out among the hosts of God's children is seen the gentle Sister. Here not to preach; here not to sacrifice the Immaculate Lamb; here not to appoint the dying. Her duty is to reach into the recesses of the heart, to touch the chords of the soul, to evoke the tender strains that indicate an awakening of the spirit to the beauty and the glory of God. To the little child, her presence is a benediction and a pledge of protection. To the poor, her words and her deeds are a reflection of that blessed land towards which they ever yearn. To the sick, the outcast, the dying, the wayward, the erring, the suffering, her sweetness and her helpful ministrations are the balm of Gilead, the oil of mercy, the soothing assurance of faith in human nature untainted and unalloyed.

Moving among the rough ranks of the world the Sister is everywhere honored and revered. Her early years may have glided by amidst the pomp and wealth of luxury. Her beauty may have inspired artists with envy; her talents and accomplishments have been the pride and the delight of the connoisseur; or it may have been just the reverse of all this. But now, now, she is the Sister beloved of the Master, the living and speaking likeness of those who follow the Lamb whithersoever He goeth. She loathes not suffering, she approaches the repulsive, she loves the ignorant as fit objects of her tender guidance. She is the Catholic Sister, the one flower which no other but the garden of the living God has ever been able to produce.

Is this Sister, think you, a proper person to whom you can safely intrust your child? She will surround that child with all the loving affection inspired in her heart by the God she serves, for that little being is not a mere object to her: it is a soul, and for a soul she willingly would pour out the last drop of her virgin blood. She is the Catholic Sister.—Catholic Bulletin.

WORLD'S GREATEST BATTLE-GROUND

The days of chivalry are past. The adventures of knight errantry are nowhere to be found except in the pages of romance. But the principles for which the brave knight, without stain and without fear, hazarded his life need now to be defended as valiantly as in the days of old. They are the championing of truth and justice, the safe guarding of the purity of womanhood and of the sanctity of the home, the protection of the rights of all. Divine religion has upon the loyalty of man.

We rise in glory, as we sink in pride. Where boasting ends, there dignity begins.—Young.

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LONDON, SATURDAY, NOV. 10, 1917

AUDI ALTERAM PARTEM

British fair play is proverbial; nor have we any desire to question that it is deservedly so. But neither the British people as a people nor British fair play has much to do with the government of Ireland.

There is an axiom of fair play which was old when Caesar conquered Britain, an elementary sense of justice inherent in human nature, pagan or Christian, civilized or savage; it has come down to us through the ages in the language of the first great law-giving and civilizing empire of Europe: audi alteram partem—before judging, hear the other side.

Some ten days ago Mr. Redmond moved a resolution in Parliament deploring "the policy which is being pursued by the Irish executive and the Irish military authorities at a time when the highest interests of Ireland demand the creation of an atmosphere favorable to the success of the Irish Convention."

The cable announced the fact and gave a summary of the speech of Mr. Duke, the Irish Secretary; not a sentence, not a syllable of the speech of Mr. Redmond. Next day, via Reuters the Ottawa Agency, the press was given the full text of Mr. Duke's "important speech in the House of Commons yesterday afternoon in reply to motion moved by John Redmond, M. P."

Still not one word of what Mr. Redmond said in support of the motion which evoked from the Irish Secretary a speech so "important" that it was considered worth cabling in full. At this writing the transatlantic papers containing (presumably) Mr. Redmond's side of the important debate have not reached here. We are, nevertheless, able to give our readers an insight into conditions which Mr. Redmond must have described.

In the September number of The English Review is an article by the editor, Austin Harrison, on Ireland. In this article Mr. Harrison does not regale us with a priori arguments on preconceived notions of Irish perversity. He had gone over to Ireland to see and hear the riotous extravagance of a Sinn Fein election. And his first impression he records thus: "We could have wished for no more peaceful spot in Europe than the little town of Kilkenny."

And now we should like very much to give all that this honest and fearless Englishman has to say of what he saw with his own eyes and heard with his own ears. British fair play, British truthfulness, British straightforwardness, shine in every sentence; the British statecraft which considers all these things out of place in Ireland, which as a matter of settled policy suppresses the true and suggests, when it does not emphatically assert, the false; that type of British statecraft which is represented by Irish bureaucracy fills him with shame.

Without yielding to the temptation to infringe on the copyright and reproduce the whole article we shall give such copious extracts as to allow this Englishman to speak for himself.

"While I was so cogitating there shuff past us a picturesque figure with a conceit. A man in rags yet with the altitude of a poet, his head finely poised, his eyes ardent and mystic, and as he began to play that truly awful instrument with a softness not generally associated with it, we called out to him to give us some Irish airs. He played 'The Soldier's Song' and, at the request

of an Irishman who had not visited Ireland for thirty years and was feeling sentimental. The Wearing of the Green and other melodies, whistled amidst a couple of policemen appeared before us and ordered him to desist. We protested. We had asked him to play. But authority would hear no excuse. The man knows he is not allowed to play these tunes 'we were told. For a second there was a tension. One or two men standing near groaned; the musician threw up his arms and slunk away; we returned to our coffee disturbed, not understanding, ashamed.

"I say ashamed deliberately. Was this Ireland? Was this the civilization for which we declare we are fighting in the name of liberty and nationality? A cripple bard not allowed to play Irish airs on a concertina! This, in the British Empire! We sit in silence. We speak of Parnell. I think somehow of Yeats in a velvet jacket in London drawing rooms. Ah, how little do we Englishmen know the truth of Ireland! We go there to hunt; to shoot; to 'do' Killarney, the 'King's tour'; to amuse ourselves. We do not go there to observe: to think; to realize.

"My friend cannot understand. 'Are we in Russia?' he questions. The whole difference of race looms up before us. This is oppression, stupid oppression.

"An old man in the street we talk to tells us of the former glory of the city. (once 40,000; now 11,000, Ed.) It is gone. The young men are gone. All round the present town the ruins of Kilkenny's former greatness testify to the blood cry of Ireland. All that evening and far into the night we talk of the man with the concertina driven away like a hound for playing an Irish tune. It offends us. As I lie in bed that night I cannot help asking myself why it is that Mr. Lloyd George, the Welshman, does not himself go to Ireland and see on the spot this police Government, these Cossack conditions, the pity of it. He would be the first man to cry out against this shame. Why does he not go there and talk to the people, see what it all means, and think—think?"

A small incident this, but for that very reason all the more significant. If this "stupid oppression" extends even to such little things, then it is universal, embittering as it is intended to do, every relation of the Irish people with their alien Government.

Mr. Harrison continues: "The next day I learn more. I visit the offices of the paper, The Kilkenny People, and see the plant removed and, some of it, even destroyed by the military. This incident started the election. Soldiers lined the streets; it was a military operation. The plant was put out of action, thereby preventing the company from fulfilling its jobbing contracts and placing thirty men out of work. A military act, that is the point, performed by English soldiers. I talk to the proprietor, Mr. Keane, who, not uncharacteristically, found himself the hero of the hour. I speak to his lawyer, who complains that his offer of guarantees is not responded to, and what strikes me profoundly is the foolishness of this work of oppression, so that in a rage at our English stupidity I wire Mr. Lloyd George, urging him to consider the matter.

"For this I can see is making Sinn Fein. It gave Cosgrave the election." The English editor naturally studies the Sinn Fein movement. Noticing the complete absence of drunkenness, a police sergeant informs him "Its due to Sinn Fein." And noting that "discipline is the essence of the movement" he adds: "Not a man in the whole place the worse of liquor—could we say as much of any constituency in our elections?"

"All the young women are for Sinn Fein. In the procession which marches around the city on the eve of the poll the girls march with the work we breast, with a true military swiftness. There is no trace of disorder. Hilarity is the note. The Sinn Feiners have their own police, their own pickets. The watchword is: 'No disorder.' Not a policeman has anything to do. It is a ridiculous quiet election for the home of the fighting 'cats.' I find the English officers, posted for eventualities, do not relish the police job. Every man in the regiment has his good friend in town, they inform us; they are men who have been to the Front. 'Why?' they ask me, as if my fault, 'do we not give them their Government?' and I echo with them—'why?'

Mr. Harrison goes up to Dublin where he finds a crowd awaiting the arrival of Mr. Cosgrave, the Member-elect for Kilkenny. The police are in force.

"Mr. Cosgrave does not appear. The crowd, composed mostly of young girls and youths, sing songs and gradually dwindle, then later there is a baton charge. For no special reason. A young man lies on the pavement, senseless, surrounded by a knot of chattering people. A few paces off the police stand lined up. There the lad lies—knocked out. An hour later an ambulance arrives and takes him to hospital. Method! The Cossack method. Again I wonder if our emotional Welsh Prime Minister knows of our police Government in

Ireland. I have seen Cossacks do that in Petrograd. I am puzzled. There was no riot. There was no reason for any violence nor any excuse for it. If any particular individual was unruly, why not arrest him? But to knock a man out and leave him like a dog in the street seems a queer way in the Empire of Liberty. I never saw the Berlin police do that. I go to bed that night ashamed. I talk to a soldier in the hotel. He laughs. 'Fine chaps, the Dublin police,' he says; 'expect they were annoyed being kept up so late.'

That last sentence is eloquent. That soldier would boast of having served under Maxwell; and must remember many extenuating circumstances in the case of Bowen-Colthurst.

We have cited so largely from the description of the incidents and conditions which came under the observation of the editor of The English Review that we shall have to reserve for another time reference to his reflections and conclusions.

Enough has probably been given to throw some light on the tenor of John Redmond's speech on which the cable is silent though it gives the complete text of Mr. Duke's extraordinarily important reply. It may be that some will think Mr. Redmond's charges must have been equally important. Others may think that if Mr. Duke's answer was really effective, it would be doubly so if the other side had been heard. And again there may be those who will think that the complete suppression of one side of a Parliamentary debate while giving the other side unprecedented consideration is the most impressive sort of tribute to the force and effectiveness of the side suppressed. And, what is of greater moment, a guilty acknowledgment of the truth of the facts and conditions therein alleged in support of the resolution.

This is an extract from the "important speech" which has been cabled to us in extenso: "It is a thankless office, after having set my hand to this task and devoted all the efforts of being devoted to it, to be accused of being covetous of a man who was the instrument of its destruction. I cannot think that Mr. Redmond or any man who knows my attitude towards the convention could entertain that. I only say I don't forgive the man who, with the knowledge of the efforts I have made in this matter, can suppose that this was one piece of elaborate imposture, and that I was betraying Ireland and betraying what I believe to be the great interests of the Empire."

Mr. Redmond, interposing, said: "Mr. Duke, you must not accuse me of having said anything said." Mr. Duke, continuing said: "Every one knows it has been said how could these machinations be going on unless I were a born idiot, without my knowledge."

Surely those charged with the ruthless suppression of Redmond's side of the debate must have overlooked this. The Irish leader's quiet and uncontroverted remark not only emphasizes the childish petulance of the Irish Secretary, but makes clear that this part at least of his "important" answer is as irrelevant as it is petulant.

We don't know what Mr. Redmond said about the invidious discrimination in the seizure of weapons; but Mr. Harrison puts it this way: "We have now prohibited the carrying of weapons—burlesques for instance—but we have not seized the guns known to be secreted in Ulster, known to be kept by Uster M. P.s."

Mr. Duke solemnly asseverates that Swedish exercises have not been forbidden, denounces the hurley as "a dangerous weapon," but he says nothing about the provocative discrimination. Perhaps we should explain that the Canadian counterpart of this dangerous weapon is the hockey stick.

John Redmond can not at this date be branded as a rebel, nor dismissed as a hair-brained zealot, nor, even in Canada, be damned by the epithet Sinn Fein. The cable has in the past made John Redmond known to the world. It has now aroused a very widespread curiosity as to what John Redmond said in support of John Redmond's motion; and that curiosity is deepened not so much by the very great prominence given to the reply of Mr. Duke as by the very eloquent silence as to what he was endeavoring to answer. We can not award even the honors of debate to Mr. Duke if we are not allowed to hear the other side.

We would not have our readers rail at British fair play; rather we would repeat our favorite admonition to distinguish clearly between the English people and the English Government, especially the English Government in Ireland. British fair play is something real, thank God. And the ignorance which has long

prevented its application to Ireland is fast disappearing. An interesting case in point is the writer from whom we have quoted above. Austin Harrison is the son of the famous author Frederic Harrison, who has written some of the most savagely anti-Irish articles we have seen since the War began.

The difference between father and son is that in Irish affairs the son knows whereof he writes. The father belongs to another generation, he is eighty-six years old. The present generation of Englishmen are learning their Ireland. Some of them know it. The great majority have progressed so far as to find that there are two sides to the Irish question as to all others. And British fair play impels, may compels, them to hear the other side. And in this general desire to hear the other side rests the hope of a peaceful and honorable solution of the Irish problem.

MORE LIGHT ON FORD AFFAIR

Mr. S. Ducharme, M. L. A., in a public letter, has roundly condemned the faction leaders in the Ford affair. He attended some of the meetings and was reported in the famous press campaign as having spoken against his Bishop.

Mr. Ducharme thus explains: "I had in mind and said that His Lordship proceeded hastily in forming his opinion and coming to his conclusions, and making his declarations regarding the bilingual schools in this province, so soon after he took charge of the diocese, and that, in a large measure, in my humble opinion, has engendered disagreement and trouble from which the present situation can be traced. But while I say that His Lordship appeared to me to be hasty in his discussion of the bilingual schools, I cannot honestly deny the privilege of any citizen of the province to discuss educational matters in the province."

To this we may be permitted to offer a word of explanation which Mr. Ducharme or any one else desiring to understand the situation might have had any time during the last seven years for the asking. Indeed without going to that trouble, for it has been a matter of public knowledge. However the camouflage of the "powder" manufacturers may have prevented Mr. Ducharme and others from taking it into account.

Bishop Fallon was born a half-century ago in the province of Ontario; he was educated in its schools primary, secondary and university; his whole life has been dominated by educational interests and very largely given exclusively to their promotion. So that when Bishop Fallon "so soon after he took charge of the diocese" discussed bilingual schools there is not the slightest ground in the world for thinking that he formed his opinions or came to conclusions hastily; but there is every reason to believe that he did so with a competence all too rare, and with a knowledge of the situation full and adequate. Bishop Fallon need not have had that exceptional experience which gave him special qualifications in order to form an opinion and come to a conclusion on a fact like this: Of 2,000 pupils in the bilingual schools—so-called—of his diocese only eleven passed the Entrance examination. Nor does it take long for the Bishop, a teacher of unusual experience and rare qualifications, to judge from the examination of the children in Catechism on a Confirmation tour the condition of the schools when they come. He has put on public record over his own name the facts and the findings from that source. Then bilingual schools were a burning question long before Bishop Fallon came to London. And again, between the time that Monsignor Fallon was named Bishop of London and the date of his consecration an attempt was made to reduce the Separate schools of Windsor to the status of bilingual schools. This would lower the standard of qualification for the teachers and lessen the efficiency of the schools. This Mr. Ducharme may hold is a matter of opinion. So be it. But the cold fact stands out that the question of the efficiency or inefficiency of bilingual schools was thus thrust upon the Bishop even before he took possession of his See. We shall not discuss the impropriety, the discourtesy or the gross usurpation of episcopal rights in this proceeding. Let the fact, however, be remembered. It is important for those who would avoid forming opinions and coming to conclusions with undue haste.

Perhaps even then Bishop Fallon should have remembered what Sir John Macdonald, generous in his appreciation of their good qualities, considered as "the chief of the

defects" of the French Canadian character—"a predisposition to fall a prey to demagogues, and an extreme sensitiveness on matters affecting their race."

Mr. Ducharme bears abundant testimony confirming the late Prime Minister's reputation as a shrewd judge of human nature.

Mr. Ducharme says: "At the meetings above referred to I listened very attentively to the speakers. I made an honest effort to appreciate, know, understand and disclose the aim sought by such a campaign, and after having carefully analyzed the 'powder' used to explode it, I came to the conclusion that 'some of the people can be deceived all the time, and all the people may be deceived some of the time, but all the people cannot be deceived all the time.'

"Hence my disapproval of the manner in which this campaign was conducted." Charged with deserting or even opposing his compatriots he writes: "My answer is, I am not against you, I am for you. Qui bene amat, bene castigat, (qui aime bien châtie bien.) I am trying to divert you from the disgraceful path in which you are being led. Some say I am going back on my compatriots. I am not going back on them, but I am trying to get them to advance and not to retrograde."

Threatened with political consequences Mr. Ducharme clearly indicates that he is politician enough to see through a sordid political game: "Since the announcement of my disapproval of this campaign, several persons told me that the stand I am taking places my chance of re-election in jeopardy. Why should such action weaken my chance of re-election? What has that matter to do with politics? Does someone smell the 'powder'? Has some one set the political pot to boil? Is the Church being made a scapegoat for a political stroke? Surely it is not used for such a sordid purpose. Are some nationalist demagogues at the gate? Is some one attempting, through the great charitable Roman Catholic Church to lead us into the chaotic, tortuous path of a narrow nationalism? I hope not. Beware of demagogues. They flatter our sentiments. They appeal to our passions, but not to reason."

He then reveals the demagogues in their true colors: "I was in sympathy with the parishioners of Ford City, and I am yet, because I believed they sincerely thought they had some cause or justification in trying to retain possession of the church, but my heart pains when I feel impelled by duty and honor, for the sake of peace, and for justice to all parties, to say that while the leaders in this campaign preach at the assembly meetings that Bishop Fallon conspired against the guards around the church and that that provoked a riot, the same leaders admit that they (the leaders) knew that the posting of guards at the church was a wrongful or illegal act, but that it was a maneuver, knowing the high temper of the bishop, to provoke him to use force against them, they would cry persecution and use his weapon to stampee the people of other parishes against him and create a loud impression at Rome."

"Who are these leaders? Qui vivra verra!" "Does not that mean that the leaders deliberately plotted to surreptitiously draw an opponent into a trap and then called on help to 'fail' him, abuse him, and portray him as a cruel master, while they posed as martyrs?"

Mr. Ducharme's mother tongue is not English, but he makes his meaning quite clear. "And create a loud impression at Rome."

Well, Well. Can it be that amongst the "leaders" there are those who would play a game of ecclesiastical politics more sordid than that of the demagogues whose ambitions are confined to the civil order?

"Who are these leaders? Qui vivra, verra!" The member for Essex has seen and heard enough of the campaign to know what to expect: "I may be severely criticized for what I have said. An attempt may be made to distort the tenor, the meaning, and the facts of this letter, but my credit, at least, can be placed to my credit, it is that I have the courage of my convictions. I am bold enough to be honest, and honest enough to be bold."

"Even at the peril of my political life, I will stand for the dignity of my church. Even at the peril of my political life I will try to save my compatriots from being drawn into public disrepute."

No one on either side whose good opinion is worth having, though he may not see eye to eye with him on this question, will deny that Mr. Ducharme is fully justified in this ringing declaration by his manly, straightforward and fearless performance of his duty as he sees that duty from the viewpoint of a Catholic loyal to his Church and as a public man loyal to his people.

THE SPIRIT OF THE WEST

The materialistic spirit of enterprise, so characteristic of our day, seems to dominate life in Western Canada. One sees it in the project of underground piping of crude oil from Wyoming to the large refineries at Regina, in the vast network of railroads that covers the country, in the ambitious plans of the prairie cities, and in the extensive irrigation system of Southern Alberta.

Again, beyond the Great Divide, this spirit manifests itself in the tunneling of mountains, the bridging of yawning chasms, and in the chiseling of a ledge for the steel from the rocky sides of the almost perpendicular cliffs that overlook the angry, yellow waters of the Fraser River. In Vancouver the close proximity of ten-story buildings to three-story stumps suggests that same spirit, which reveals the climax of its achievements, across the line at Seattle, where they actually remove mountains.

Closely akin to this spirit of enterprise is the spirit of optimism. One finds plenty of that in the material sphere; nor is it lacking among the laborers in the harvest. We heard an Oblate missionary thus speak of one of his conferees, whom we shall call Father Thomas. "That is the most enthusiastic man I ever see. When there is nothing to eat, he says: Ah, we will have a better appetite tomorrow! When the church she's cold he says: Wait till I light the candles on the altar; that will make her warm. When you say to him: That Indign he's no good. You waste your time with him: Never mind, he says, he'll get sense when he gets older. And when he lies down to sleep in his little room at the back of the church, he says as he listens to the calves bawling to the cows, and the cows bawling to the calves (as they do when they are separated in the fall) and the howling of the coyotes in the distance, he says: Is not that a grand and glorious lullaby! Ah, every man and child in the Cariboo love that man. He is an optimist, that Father Thomas."

"Do you not find life very monotonous?" we said to a dweller on the prairie. "Oh no!" he replied, "nature reveals herself to us in a variety of aspects, and my occupation affords me a multitude of interests. The life of a business man in any of your eastern towns is much more monotonous and less independent; for he is, as a rule, wholly absorbed in his ledgers and his merchandise, and lets the newspapers do his thinking for him; while we Westerners do our own thinking." That last remark especially appealed to us; for a man who would let the daily press of to-day do his thinking for him would soon become queer. This spirit of independence is due, no doubt, to the fact that in that new country so much depends upon personal courage and initiative. In the East we are more or less slaves to conventionalities and social rules. On the prairie, these are cast to the winds. There "a man's a man for a' that." He is not asked who his great grandfather was; but he is asked to make good. To the one who attains to it, honorable success is an open sesame to the highest civil and social preferment.

As regards Catholics, another element in this composite spirit is a lively and childlike faith. It is said of sailors that their daily associations of God's omnipotence engenders in them a spirit of piety. The same is true of the dwellers on the prairie. Of course, all sailors are not pious; nor are all Westerners richly endowed with that quality. But to one who has the faith, the circumstances of life on the open plains are calculated to foster and deepen that conviction. "The boundless horizon speaks to him of God's 'eternal years,' the snow-capped mountains in the distance of His omnipotence. The vast oceans of grain suggest the divine munificence of Him, Who provides daily bread for the multitude; while the fact that so much depends upon wind and weather deepens the consciousness of his dependence upon God's providence."

Such is the complex spirit that energizes western life. Those who have passed the meridian are not easily imbued with it. But, in the hot blood of youth, it is destined to accomplish much for the upbuilding of a greater Canada, and, let us hope, for the extension of God's Kingdom in this favored land.

THE GLEANER

The making of money is often the unmaking of man.

NOTES AND COMMENTS

SIR HENRY MORRIS, the eminent London surgeon, is quoted as urging aerial reprisals to "paralyze the enemy's war spirit." Nothing is more likely to break Germany's morale, he says, than "scaring this race of bullies by means of air raids." Reprisals aside, the impression is spreading that the issue of the War is to be decided in the air.

ONE OF the boy heroes of the War is James Frederick Sharpe, a youth of Old London, who, during an air raid, first warned his mother of the danger and helped her to a place of safety, and then, regardless of his own peril, crossed the street to rescue his crippled grandfather and was killed in the act. He was but fifteen years old. Possibly some poet of the future may immortalize this youth by placing him in a niche beside the "Boy Hero of Haarlem."

DURING THE nine months ending Sept. 30th of this year, 191 persons were killed and 749 wounded in air raids in the Metropolitan Police District of London. During the same period 487 persons were killed, and 14,104 injured in traffic accidents in the same district. Which goes to show that peace has its perils as well as war, and that the great populace habitually shut their eyes to the price paid for "modern improvements." London's experience is, in that respect, but the experience of all large cities.

SPEAKING OF German air raids over England, and, (notwithstanding the shocking death-toll), their utter failure from a military point of view, it is instructive at this stage to read the lurid stories of their "success" being told to the German people. For example, according to Reuters, the Rheinische Westfälische Zeitung, Krupp's Essen newspaper, prints this on the authority of a "neutral," who relates "what really happened" in some of the raids over London. (1) On July 16th bombs were dropped on the Tower—one of the towers was seriously damaged. (2) The Houses of Parliament were badly damaged. (3) On August 13th bombs were successfully directed against Hyde Park and Piccadilly—the panic was indescribable: 29 dead and 100 wounded were counted in the twinkling of an eye. (4) On September 8th, Westminster Bridge was seriously damaged—"dead and wounded lay all around." (5) The Bank of England was successfully bombed—all five watchmen lay dead upon the pavement. The Wellington monument, fifty yards away, was shattered. It is sufficient comment that no raid of any sort took place on any of the dates named.

THE SCARCITY of leather and the increasing price of boots and shoes has given an impetus to the manufacture of substitutes in Europe and is already in evidence on this continent. Wooden heels are already familiar. In England substances known as "Economite," "Weltum," "Metrite,"—composed of rubber and cotton waste, vulcanized, are being extensively used; also the more familiar "Balata." There is also a flexible wooden sole, called "Uto."

While it is not claimed for these products that they are equal to the best oak tanned sole leather, they are much cheaper, and little if any less durable. It is quite probable that before the War ends they, or others along the same line, may be accepted permanently as substitutes.

"THE CONVERSION of China" is the intention designated by the Holy Father, Pope Benedict XV., to the Apostleship of Prayer for the month of November. It is one which should appeal very strongly to the whole Catholic world, and which should have a very special interest for readers of the CATHOLIC RECORD, who have become familiar with the special phase of missionary work in China represented by Father John Frazer.

The continued interest in Father Frazer's work, as evidenced by the steady contributions to the Fund is, indeed, a pledge that, so far as Canada is concerned, the Holy Father's appeal will not fall upon deaf ears. That, on the contrary, it will give a great impetus to the missionary spirit will be the prayer of every earnest associate of the League of the Sacred Heart.

THE HISTORY of Catholic missionary effort in China has, we are reminded by the Director of the League in the United States, been one of generous sacrifice. A long list of

martyrs marks the steps of zealous priests, brothers and nuns, who, indifferent to worldly comfort, or to life itself, have labored for the conversion of that great country.

ON THE BATTLE LINE

ITALY'S DISASTER

Berlin and Rome announce an Italian defeat of magnitude, the full effects of which are not yet calculable. The former claims the capture of 100,000 prisoners and 700 guns.

WASHINGTON VIEW

Italy's greatest industrial centres are in the north, and the ability of the German invaders to spread their tentacles over any wide stretch of that region would be a blow from which it would be difficult, if not impossible, for the country to recover.

THE WEST FRONT

Berlin hastens to announce a voluntary withdrawal on the Aisne Front in these words: "Unnoticed and undisturbed by the enemy, we systematically withdrew our lines from the hilly front of the Chemin des Dames last night (Thursday)."

ARMY CHAPLAINS' FUND

STATEMENT OF ACCOUNTS

Enclosed is copy of account of Chaplains' Service Fund in detail from its inception to Oct. 1st, 1917. I propose to send a report home in this way from time to time.

Looking at the account in a general way, the great help the Fund has assured us, is quite obvious. Mass and Sacraments have been provided in many instances to scattered Units through the offices of civilian or officiating clergymen.

We, too, have instituted the system of putting a tag on all dangerously wounded who have been administered by the Chaplains in the Line, so that Chaplains in Clearing Stations and Hospitals know what has been done, and can devote time to those not tagged, etc. (See item.)

Of course the item about which we are most pleased "Chapel Tents for the Front" will not appear till next month. I am sure you will let the Knights and the Catholic public know what a "God send" their help has been to our men.

LT. COL. (REV.) W. T. WORKMAN, M.C., Office of Director Chaplain Services, Overseas Military Forces of Canada, Oxford Circus House, 245 Oxford St., London, W.1.

Table listing donations to the Army Chaplains' Fund, including Cable Co., Rev. J. Szymior, Rev. P. Curtin, and others.

Table listing donations to the Army Chaplains' Fund, including Rev. Fr. French, H. J. Ryman, and others.

Table listing donations to the Army Chaplains' Fund, including Rev. J. Connolly, Rev. J. P. Fallon, and others.

Table listing donations to the Army Chaplains' Fund, including Rev. J. O'Farrell, Rev. J. Szymior, and others.

Table listing donations to the Army Chaplains' Fund, including Rev. J. Szymior, Rev. J. P. Fallon, and others.

tions that the State provides." The Catholic Church Extension Society is aiding Rt. Rev. Bishop Budka to keep his flock within the Fold.

We are giving substantial financial help for his School Home in Winnipeg, where young Ruthenians, the hope of the Church, are guarded from the enemy while attending the Jesuit College. Many of these youths will be Priests.

We have enabled the Bishop to buy seven lots in Saskatoon, on which will be erected with our help, A CHURCH, PRIMARY SCHOOL and SCHOOL HOME.

Another School Home is required at Canora. This will be commenced with God's help, next year.

This is the work of the Extension Society for which we ask your help. Without the generous contributions of the Catholic people of Canada we cannot do the impossible.

Send your contributions therefore for this holy work and be assured you are investing your money in a noble cause—the salvation of souls and here and hereafter your reward from God is assured.

REV. T. O'DONNELL, PRESIDENT, Catholic Church Extension, 67 Bond St., Toronto.

Let us look up and smile. If we can do this, we have reached with a bound the heart of Christian philosophy. I honor the soul that can and does smile through suffering; it seems to me that this is about the most sublime sight imaginable, for it takes a spirit refined and strengthened to struggle up to this grand such: Perhaps they are not about me, but our circles are circumscribed, and we do not know of the nobleness and sacrifice which is daily taking place.

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. Peregrina 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

Table listing donations to the Catholic Church Extension Society, including Subscriber, Fishburn, A. L., Ontario, and others.

Merchants Bank of Canada advertisement, established 1864, with details on capital and assets.

"Shall Your Brethren Go to War and Shall Ye Sit Here?"

Numbers 32, 6.

So spake Moses to the children of Gad and of Reuben, when they pleaded to remain with their cattle, instead of going with the children of Israel, across the Jordan, to fight the battles of the Lord.

Moses was too much of a patriot and too astute a general to let their selfish interests interfere with the plans of the Lord, in taking the promised land for all the twelve tribes.

Moses knew what we realize to-day, that when the nation is at war all the people are at war; and all must do their share, fighting, or otherwise helping the nation to win.

What the people of Israel did to win the promised land—we in Canada must do to preserve Freedom, for the War has resolved itself into a life or death struggle between autocracy and the Freedom-Loving peoples of the earth.

The duty of every citizen at this moment, therefore, is to buy Canada's Victory Bonds, so that sufficient money to feed, clothe and equip and protect our fighting forces will be available.

By the efforts of each of us in buying Canada's Victory Bonds we steel their arms and nerve their hearts.

And when you buy Canada's Victory Bonds to the full extent of your ability and your self-denial—and not till then—will you have each discharged in this regard your full duty to yourself and to your country.

Be One of the First to Buy Canada's Victory Bonds when Offered in November

Issued by Canada's Victory Loan Committee in co-operation with the Minister of Finance of the Dominion of Canada

FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B.

TWENTY-FOURTH SUNDAY AFTER PENTECOST

PERSEVERANCE

"He that shall persevere unto the end, he shall be saved." (Matt. x. 22.)

Everything depends, my dear brethren, on perseverance. No amount of piety and good deeds will avail us, unless there is perseverance. We know it is difficult to persevere...

It is only human nature for us to be changeable and unstable; to waver of a thing; to lose heart and give up the endeavour. If this is natural, then, perseverance is supernatural—a grace from God, that we must learn how to acquire and cling to.

There are three chief means to help us to persevere—fidelity, fervour and daily prayer.

Fidelity is a daily practice of carefulness and exactitude, mostly in small matters, from a sense of duty. Most people can be roused up to make one great effort; how few are found, who are conscientious enough and have command over themselves sufficiently, to be careful and strict in details day after day?

A church can be crowded at a mission; how few at the end of twelve months have been faithful to their good resolutions! Laxity in small things creeps in; the firmness of the will is fretted and worn away. How natural! Why the very rocks are worn away by the waves, and even by the salt sea breezes!

Then pleasure and attractions claim too much of our time and our thoughts; our soul becomes entangled in the web, and very soon we are helpless if tempted; we are only waiting for a fall. We see others, not half as careful; why should we be so strict, and always on duty and on guard? Oh, the weariness of well-doing! It is the little things that chafe and gall us, poor footsore pilgrims on the way to heaven!

No one makes a journey shorter by continually thinking how long it is, and how much more is to come. It is a mistake to do this. You are not strong enough now to persevere and be faithful for years; your duty is to persevere to-day! Do not crowd a life's work into anxious hours of one day. "Sufficient for the day is the evil thereof." (Matt. vi. 34.) Do not forecast twenty or thirty or fifty years more of work. The Master may call you this night. "Watch ye, therefore, because you know not what hour your Lord will come." (Matt. xxiv. 42.)

The great secret of fidelity is fresh beginnings. Let every day find us fresh and cheerful on the road, with a good will to please God that day.

And the second means will help us greatly in this daily endeavour. Fervour is a constant earnestness of the will. This fervour is sustained by a personal love of Jesus Christ our Lord. His coming on earth, to make Himself known to us and loved has made the way to heaven so much easier. He is the way, the truth, and the life. There is no fear in our hearts of wandering and being lost; no doubt, no hesitation, for we have the truth; no languor, no weariness unto death, for the life is in us. The remembrance of our Blessed Saviour's love and care of us should arouse us to constancy and self-sacrifice.

But there is something more than love that should make us fervent: there is the poignant regret that we have sinned that love so often. Sorrow for our lapses and betrayals, daily sorrow—"My sin is always before me." (Ps. 1. 4.)—growing and ripening into true compunction, is the power that keeps us fervent in the service of the Master. Compunction reconciles us to God, unites our will to the will of Christ our Lord, and in that union it is inflamed and invigorated, so that it is a joy even to press on, persevering day by day.

This sorrow will keep us humble too, and so prevent us falling into tepidity, the enemy, the ruin of holy fervour. "For the sin is not the sin of bad people, but the blight that comes over good people. The bloom on the fruit-trees may promise well, and yet no fruit that year. Why? A blight came, and did its work. Tepidity steals over the soul. Pious practices are languidly performed, then gradually omitted. The good intention to do all for God is forgotten. Tepidity is most dangerous. A blindness comes over our soul, germs of deadly sin are engrafted, and it provokes Almighty God to anger. "I would that thou wert cold or hot, but because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth." (Apoc. iii. 15, 16.) "Be zealous" is the angel's warning given us. So, besides fidelity, fervour is most requisite, if we would persevere.

The third help is the practice of daily prayer. We have seen that fidelity is a daily work, a daily habit and to find strength for it we have to turn to daily prayer. It is presumption to count on final perseverance, as if we had merited it. Regard it thus: daily perseverance the reward of daily prayer.

The enemy lurking here is neglect of prayer. Human nature finds constant prayer more than it can stand, we seem no better than others, who take life easily. Listen not to such temptations. As you love your own souls, be faithful in daily prayer and let your prayer be, "Lord, that I may persevere."

Pray, too, for this very gift of prayer: God loves to be asked. "If you ask the Father anything in My Name, He will give it you." (John xvi. 23, 24.) We do now, dear Lord; we ask for that, which we cannot have without. We cannot be saved without final perseverance. We cannot persevere of our own selves. So we ask Thee for the fidelity, fervour, habit of daily prayer, that will enable us to persevere to the end. Grant us the grace to fulfil Thy command: "Be thou faithful unto death; and I will give thee the crown of life." (Apoc. ii. 10.)

TEMPERANCE

A JUST ARRAIGNMENT

But there is little to be said for the saloon, practically nothing. Whoever one may think of personal liberty, the saloon has never stood for personal liberty. It has in its days robbed more men of personal liberty than all other institutions together. It has debauched them, robbed them of their reason, it has landed them in jails and penitentiaries and it has immersed their wives and children in poverty and misery that are worse than jails and penitentiaries. The saloon has been a despoiler in its day and the men who have stood back of the bars have not been animated by any high ideas of personal liberty. With them it has been profits, even if the price were damnation of souls.—Cedar Rapids Republican.

POPULAR PARADOXES ABOUT ALCOHOL

Monkeys are caught by boring a small hole in an empty cocoanut and placing a lump of sugar inside. The monkey thrusts in his hand, seizes the sugar, and then cannot get his fist out. As long as his fist is clenched he cannot get loose, nor run nor climb. He screams, fights and bites, but holds on to his sugar and is taken alive.

Though alcohol palsies a man's hand, blurs his mind, paralyzes his will, determines his morals, dictates his religion—in short, reduces him to total slavery, yet he will not surrender his "personal liberty."

When a man's personal liberty is preserved in alcohol, it is stone-dead. Alcohol transforms homes into hovels, a wife's happiness into shame, children's play into pain, paints neighborhoods with squalid ugliness, fills jails, poor-houses, hospitals and asylums, and passes all this bitter inheritance on to other generations. All these social evils come in the name of the "social glass!" The social glass is social suicide. These things I have not read out of a book, but seen while the roar of a machine shop was in my ears.—A. Holmes, Dean of Pennsylvania State College.

WHY BEER IS STUPEFYING

Beer derives from hops a bitter-tasting, sticky substance which forms the active element of the Oriental narcotic—hasheesh. This discovery, credited to Professor Reinitzer of the Polytechnic at Graz, is declared by other European scientists to account for the "undoubted stupefying effects of beer."

Judge Lang of Zurich says: "Brandy makes a man sick, but beer makes him stupid;" and Dr. Delbrueck declares that all civilization must send forth the slogan, "War on Beer."

Hasheesh is a narcotic made by the natives of India, Turkey, and other countries from the leaves, flowers, and stocks of the hemp plant. Long ago it was the custom of Eastern despots, when assigning to servants the duty of assassination, to intoxicate them with hasheesh, and from the similar sound we are said to derive our word, assassin. The drug has a peculiar, brutalizing effect. It pulls in the nerves from the finger tips to the inner recesses as a cat draws in its claws. The victim is left unperceptive, unresponsive, and in time is degraded to the level of the grunting hog.

Hops is very closely related to hemp. Says Professor Reinitzer, "In the female blossom of the Indian plant as in the female blossom of the hops we find glands holding a narcotic, bitter-tasting, sticky substance which forms the active element of the hasheesh from Indian hemp. This is used by the various Mohammedan people of South and West Africa, as opium elsewhere for narcotic purposes."

A DYING AVIATOR'S PRAYER

Msr. de Giberbues, Bishop of Valence, has lost his seventh nephew in the War—M. Antheleme de Giberbues, among whose papers was found the following moving letter of farewell addressed to his parents: "I, one day, with wings broken in the blue heavens, I fall to the earth and return to God, may these lines carry to my father and mother the last thoughts, desires, and dreams of the son they loved so tenderly. When the aviator, mortally wounded, is unable to do more, and the accomplishment of my duty is impossible and my task on earth is finished, and I fall over the roar of battle, an infinite peace, long expected, will flood my soul, and it will sing 'Glory to God in the highest.' With me you will bless those few seconds before suffering and death of which the world has such a horror that it would hide them as abominable; they are a favor from God the great Judge. As my body nears the earth, my soul will soar to unknown heights, and the separation will be victory. It

THE CHIEF CHARM OF LOVELY WOMAN

Soft, Clear, Smooth Skin Comes With The Use Of "FRUIT-A-TIVES"



NORAH WATSON, 86 Drayton Ave., Toronto, Nov. 10th, 1915.

A beautiful complexion is a handsome woman's chief glory and the envy of her less fortunate rivals. Yet a soft, clear skin—glowing with health—is only the natural result of pure blood.

"I was troubled for a considerable time with a very unpleasant, disfiguring Rash, which covered my face and for which I used applications and remedies without relief. After using 'Fruit-a-tives' for one week, the rash is completely gone. I am deeply thankful for the relief and in the future, I will not be without 'Fruit-a-tives'."

NORAH WATSON.

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

will be a full-hearted 'Magnificat': adoring prayer to the great God of mercy, prayer of thanksgiving for all He has granted me so bounteously in every way, and prayer of expiation for what I have left undone rather than for what I have done. And lastly it will be a supplicant cry which cannot but be heard for everlasting life, for strength and comfort for those I leave behind, and for mercy and glory for beloved France, the coming of the kingdom of God. This prayer will be all mingled with thoughts of you, my dear parents, for it is from you I have learned to make it in twenty-eight years of word and example. In spite of all appearances, it will be calm, and will breathe confidence and peace."

USE OF DISCIPLINE

It has been said that one thing which the War will accomplish will be a return to the neglected art of discipline, or as one man has put it, "the benefit of discipline, of instant obedience to orders—not requests—given by properly constituted authority. Much of this practical discipline will be accomplished by the life in the training camps. And surely it is a needed lesson. A short time since, Mr. E.P. Ripley, president of the country's great railroads, declared that this is a lawless nation. The cause of this evil he attributes to a lack of discipline in American homes and lax administration of the laws. "Our children as a class," he says, "resent discipline as an infringement upon their rights. They are headstrong and inconsiderate. Not being controlled and guided, they lack self-control."

The charge is all too true. The rod has been spared so long that the art of using it effectively is a lost one. The serious complaint about the school of today is their powerlessness to enforce discipline. The teacher has been deprived of her immemorial privilege to be mistress of her school.

She is there on sufferance, a guide to intelligence, a gentle hinter, but no longer a compeller with the rod or the strap to aid her. She has been deprived of her authority as the governor of her school room and has been demoted to the rank of a mere observer who must pass the correction on to higher authority, because a few teachers abused their pupils then all teachers must be crippled in one of the things most essential to the proper conduct of a class. It was pretty good wisdom in the old declaration that if you spare the rod you spoil the child.

But the lack of discipline in the schools is but the result of the lack in the homes. Teachers were deprived of their rights of authority by the parents. Parents protested against discipline in the schools because they did not use it at home. "I do not punish my children at home," said the fond and foolish mother, "and I will allow no stranger to do it." Perhaps if the punishment had been given at home, there would be no need of it in the school. "I never punish my children," said one mother. "I sign on them," was the laconic Irish reply of the observant neighbor. And the signs are on all too many of the boys and girls of today. They have been spoiled by the want of discipline. Discipline is a tyrannical word. It interfered with the child's development. Indeed! Better if something interfered with some of the development we notice today. The trouble is there has been too much development. There are too many old men and old women among the boys and girls.

They have lost the bloom of childhood if they ever had it. They must be allowed to imitate their elders in the matter of dress even when the styles are vicious, they must have the amusements of their elders, the perpetual going to the theatre, the dances, the other social diversions which so overworked their little lives. Give them all they want, give them all you can afford, is the philosophy of so many parents. With such false kindness there is no discipline. There is sacrifice. There is no training to sacrifice, no training to simplicity, and if children are to be permitted to develop along the line of least resistance, and if they are to be deprived of all stamina, how will they ever face life as true Christians should. Life must be essentially a way of the cross. Unpalatable truth, but truth nevertheless. And if Catholic parents seek to bring up their children in the way that is contradictory of that truth, if they neglect to acquaint them with discipline in their religious constitution from their young days, it need be no sacrifice when both parent and children are forced to face the fact that the perpetually easy way was the way to destruction.—Boston Pilot.

THE INEVITABLE TREND

If the Catholic Church needed vindication from external sources to justify her doctrines and practices, surely contemporary history would supply the necessary evidence. It has always been the practice of her enemies to assert that they did not embrace the faith we profess because inherently in our religion consisted a repulsion to the modern world. War has brought the disillusion, not because it has thrown man back into an abnormal state, but because it has recalled him from an unnatural condition in which the Omnipotent never destined him to live. The ruthless hand of the monster has torn away the tinsel and the trumpery which littered the virgin soil; none too gently, perhaps, the gawdy apparel with which the soul thought to hide herself from the light of the rebuking star set in the heavens by God has been stripped from the shrinking spirit; the mania, the insincerities, the delusions, have been put to flight; man stands face to face with himself, naked of the trivialities that too long have engaged his monopolized attention. In that condition, there is little time for the tolerance of the shams with which hitherto men sought to shield themselves from the accusing finger of truth. Brought back to reality, what wonder that they begin to understand the wisdom of that divine teacher of reality and truth, the Catholic Church, founded by the

Master to call men away from the unreal and the deceptive wiles of the enemy. Beginning to understand, what wonder, too, that now they commence to see the sanity of the provisions with which she shielded her children and no longer are disdainful of the agencies with which she reported her constant triumphs.—The Guardian.

LUX advertisement featuring an illustration of a woman and the text: 'Clean Without Rubbing. Here is the modern soap and the modern way of using it—LUX—tiny flakes of the purest essence of soap, making the creamiest of lathers in which even your very finest things are safely washed because they are not rubbed—just cleansed by gently stirring about. Try LUX and see for yourself.'

HALLAM'S GUARANTEED FUR COATS AND SETS advertisement. Includes text: 'Why it is Cheaper to Buy BY MAIL. Every intelligent man or woman desires to buy at the lowest possible price, considering quality.' Also features illustrations of fur coats and a small portrait of a man.

CALLS FOR CHAPLAINS (C. P. A. Service). Dublin, Oct. 18.—Cardinal Logue has issued a trumpet call to the young priests of Ireland. Our brave men at the front are dying without the Sacraments. Catholic soldiers go to the attack without so much as a general absolution. In the battlefields, the casualty-clearing stations, men are calling in anguish for a priest and calling in vain; hospital ships sail with their helpless freight, and without a chaplain. On the western front there are ninety-three chaplains short of the requirements, and the troops at Salonica are destitute of spiritual comforts, and in Mesopotamia it is the same. Cardinal Logue says he would go himself if age would let him, for there is no more important work than this, and he calls for sixty chaplains immediately.

Now Remember! advertisement for Cowan's Cocoa. Includes text: 'When I ask for cocoa I want the best — and everyone knows that the best is COWAN'S COCOA "Perfection Brand"'. Features an illustration of a woman and a child.

Hotel Lenox advertisement. Includes text: 'NORTH ST., AT DELAWARE AVE., BUFFALO, N.Y.'. Features an illustration of the hotel building.

Preserves getting low? advertisement for Crown Brand Corn Pure Syrup. Includes text: 'Tide over the winter with CROWN BRAND CORN PURE SYRUP'. Features an illustration of a woman's face and a tin of syrup.

CHATS WITH YOUNG MEN

TO-DAY
Only from day to day
The life of a wise man runs
Each matter of seasons far away
Have gloom or have double suns?

OUR BOYS AND GIRLS

THE CHILDREN'S HOUR
Between the dark and the daylight,
When the night is beginning to lower
Comes a pause in the day's occupations,
That is known as the Children's Hour.

over, Marnie had thought that it would take her every single minute until mother was ready for her to decide which she would choose. But now, all of a sudden, here was a strange new idea.



examination of the well-known Latin poem, "Culex." Despite the fact of the equality in the intellectual equipment which they bring to bear upon their labors, they arrive at diametrically opposite conclusions. One decides that the poem is an authentic production of Vergil; the other that it is quite anonymous.

Southern Cross such a demonstration of sorrow, reverence and respect—a public tribute to the memory of a great prelate. For practically a week, Melbourne was in mourning, for the late Archbishop's body lay in state before the high altar of his cathedral from Tuesday night until Saturday morning, and hundreds of thousands of people went to the cathedral during those days of grief.

OUR DEAR DEAD

It is a beautiful thought when we bend in sorrow above the form of one whose spirit has departed, and whom in life we loved with the fondest love, that our prayers may avail in the realms of the dead. It is, alas! but too true that the poor sufferers in Purgatory are often forgotten and abandoned in their state of torment by those upon whose sympathy and affection they had most reason to count.

Capital Trust Corporation Limited

Authorized Capital \$2,000,000
'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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AN HOTEL DESIGNED TO APPEAL TO THE CONSERVATIVE
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There is BIG MONEY IN TRAPPING when you ship your RAW FURS to John Hallam Limited. Includes details about trapping guides and supplies.

EXPENSIVE KNOWLEDGE

That a little knowledge is sometimes an expensive thing, is well illustrated in the following incident: A manufacturer of some kind of patent compound, came into a chemist's shop one day, carrying in his hand a bottle containing an unwholesome looking mixture.

CHARACTER IS FOUNDATION OF SUCCESS

"A very serious question," Thus Cardinal Gibbons characterizes, in a letter to me, a query which I have just addressed to certain representative Philadelphians and a few others:

BE AN OPTIMIST

Don't get discouraged because you have made a mistake. There has never been a human being who did not make some mistake. The best way we can do is to try not to make the same mistake again.

MARNIE AND THE FLAG

Erect and alert, like a little soldier in blue gingham, Marnie stood at attention and saluted the flag. Then with blazing eyes she turned upon the two little boys across the aisle, whom the teacher was scolding, and fairly withered them with a scornful glance.

REFORMATION AND ITS SIGNIFICANCE

J. D. Tibbitts in America
Cardinal Newman once remarked that if men would only be sufficiently explicit there would be little cause for discussion. A very direct and convincing illustration of this truth is contained in a statement attributed to Dr. Nicholas Murray Butler, apropos of the celebration in honor of the four hundredth anniversary of the founding of Protestantism.

300,000 ATTEND FUNERAL OF ARCHBISHOP CARR

Australian journals received lately give vivid descriptions of the obsequies of the late Most Rev. Dr. Carr, Archbishop of Melbourne. Not since the death of Cardinal Moran has there been witnessed beneath the

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ROYAL YEAST CAKES
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Bread is the cheapest food known. Home bread baking reduces the high cost of living by lessening the amount of expensive meats required to supply the necessary nourishment to the body.
REFUSE SUBSTITUTES.
E.W. GILLETT COMPANY LIMITED
TORONTO, ONT. MONTREAL, QUE.

THE HOME BANK OF CANADA
ORIGINAL CHARTER 1854
Notice of Quarterly Dividend
Notice is hereby given that a Dividend at the rate of five per cent. (5%) per annum upon the paid-up capital stock of this Bank, has been declared for the three months ending the 30th November, 1917, and that the same will be payable at the Head Office and Branches on and after Saturday, the first day of December, 1917. The Transfer Books will be closed from the 16th day of November to the 30th day of November, 1917, both days inclusive.
By Order of the Board, J. COOPER MASON, Acting General Manager.
Toronto, October 24th, 1917.

ON RECEIPT OF 50 CENTS BY MONEY
order we shall forward to any address in Canada, packed in mailing tube, prepaid, our remarkable picture reproduction from oil painting by the artist, Marlier, St. Veronica's napkin, Holy Face of Jesus Christus, on heavy inches. It is a beautiful conception, and will be appreciated in every Catholic home. Address Catholic Supply Co., Publishers of Religious Pictures, 46 St. Alexander St., Montreal, Que. 2037-2

Toronto Barber 40 Years Says Duplex Cuts Hair Better Than 8 Barbers Out of Every 10
READ WHAT HE SAYS ABOUT IT
Duplex Mfg. Co., Barrie, Ont.: Gentlemen,—I bought one of your Duplex Hair Cutting Machines, and I wish to say that I have been a MASTER BARBER IN TORONTO OVER FORTY YEARS and my experience since I bought it is that it is a perfect tool. It requires no experience to use it. A woman can in a few minutes cut her children's hair BETTER THAN EIGHT OUT OF TEN BARBERS, and men while combing their hair can also cut it, saving time and money. I am pleased that I have retired from business, because this machine will certainly have a great sale on account of its price, and will have an effect on the barber business.
(Signed), JAMES MARREN.
This is only one letter out of dozens we have received from pleased users of the Duplex within the last few weeks. You, too, will be pleased if you get one. Get one for yourself at the wholesale price of \$1.00. The price is going up to \$1.50 immediately. Get a Duplex and send it to your friend, brother or husband in the trenches.

OBITUARY
MRS. CATHERINE DEVEREAUX
On October 8th, 1917, Mrs. Catherine Devereaux, relict of the late Mr. John Devereaux, of Belledune River, N. B., passed away at the residence of her daughter, Mrs. H. M. Buckley, of Gloucester Jct., aged seventy-two years. Deceased who belonged to one of the most highly respected families of the county, had been ill but a short time so that her death came as a great shock to her many friends.
On October 10th, her remains accompanied by relatives and friends, were taken to her former home in Belledune River where on the following morning her funeral took place from the residence of her brother, Mr. Ambrose Killoran, to the Church of St. John the Evangelist where old friends and neighbors had gathered to pay their last tributes of respect to one whom they so highly esteemed.
High Mass of Requiem was celebrated by the pastor Rev. Father Van de Moortel who also delivered a most touching and consoling sermon.
After Mass interment took place in the family lot in the cemetery of St. John the Evangelist beside her husband who predeceased her several years. The pall bearers were Mr. Francis J. Buckley, Mr. Gerald Buckley, Mr. William Killoran, Mr. John McDonnell, Mr. Thomas McDonnell, and Mr. Daniel Curry.
Always a sincere Christian, and as her former pastor said in his sermon "as true a Catholic as ever lived," her life was an inspiration to those who are left behind to mourn her loss.
She leaves two sisters, Mrs. H. M. Buckley, of Gloucester Jct., with whom she had made her home of late years, and Miss Josephine Devereaux of Lynn, Mass., who through illness, was unable to be present, six grandchildren: Rev. Francis J. Buckley, of the teaching staff of St. Thomas College, Chatham, N. B., Miss Mary Buckley, of the Sacred Heart Academy, Bathurst, and Justin, Gerald, Bertrand and Donald Buckley of Gloucester Jct., three sisters, Mrs. Mary Clancy of Gloucester Jct., Mrs. Ann Clancy, and Mrs. E. Doyle of Jacquet River, and one brother, Mr. Ambrose Killoran, of Belledune River.

PREPARE TO MEET THE COST OF WAR
BELLIGERENT NATIONS ARE CAREFULLY HUSBANDING RESOURCES BY EFFECTIVE ORGANIZATION
Ottawa, Oct.—The cost of the War has become so great in recent months that the layman is at pains to understand it. The Allied financial experts, however, are not frightened by the prospect in view of the measures that are being taken to maintain financial stability in Allied countries.
Assuredly one of the most important of these measures is that which provides for the safeguarding of the national prosperity by sending into military service only those who do not happen to be working at essential tasks. The great basic industries, such as agriculture, transportation, etc., are being carefully protected against disintegration in all the larger belligerent countries. As a result, a very quick recovery is expected to follow the end of the War.
Canada is being congratulated upon her wisdom in recognizing the unexpected length of the War by putting into operation a Military Service Act of moderate type yet bound to prove an efficient help to industry.
The New York Senate by a vote 81 to 13 has passed the literacy test bill. The measure, which was introduced by Majority Leader Brown, is designed to amend the Constitution so as to require all persons becoming voters after 1920 to be able to read and write English.

TEACHERS WANTED
TEACHER WANTED AT ONCE HOLDING A 3rd class certificate; able to teach both French and English. Salary \$550 per year. Apply to Joseph Gascon, Sec. Treas., Keswain, Ont. 2038-4

Children for Adoption
The St. Vincent de Paul Society of Hamilton has nine children for adoption—one girl and eight boys. The boys are aged from two to seven years, and the girl's age two years and nine months. Full information may be had from Mr. M. J. Forster, agent of St. Vincent de Paul Society, 205 Walnut St. South, Hamilton, Ont. 2035-4

HOUSEKEEPER WANTED
WANTED HOUSEKEEPER FOR A PRIEST in one of the cities of the Detroit diocese. Must furnish references as to character. Address, The Catholic Pastor, Beldin, Mich. 2019-1f

DOCTOR WANTED
THE CITIZENS OF BARRY'S BAY AND surrounding townships are in urgent need of a medical doctor who will reside in Barry's Bay. Nearest doctor is fifteen miles away. Address communications to S. E. Smith, Tr. Clerk, Barry's Bay, Ont. 2034-5

7 Piece Bureau Set 20c.
An Elegant Bureau Set of 7 Pieces in Ebonized Finishestry, consisting of 6 Drawers and a large 19 inch Tray to match, all on Fine Quality, Round, Thread Natural Bleached Art. Linen, only 20c. Book of latest embroidery designs, containing other bargains free with order.
The Women's Supply Co. Reg. (Dept. "V")
747 St. Catherine St. West MONTREAL, QUE.

ALL STEEL FIRE PROOF VESTRY CABINET, \$25
To hold your Censers, Charcoal, etc.
MISSION SUPPLIES BEST ON THE MARKET
J. J. M. LANDY
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8 DAY OIL
GUARANTEED TO BURN
ORDER NOW
YOUR WINTER'S SUPPLY
W. E. BLAKE & SON, LTD.
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HOME WORK
WOULD YOU LIKE \$1 OR \$2 DAILY AT HOME, knitting war socks on Auto Knitters? Experience unnecessary. Send 3c. stamp, Dept. 215-G, Auto Knitter Company, College St., Toronto 2037-2

MAID WANTED
MAID WANTED FOR CATHOLIC INSTITUTION. Good wages. No kitchen work. Apply Box T, CATHOLIC RECORD. 2037-2

CATHOLIC CHILDREN FOR ADOPTION
FOUR CHILDREN, TWO BOYS, AGE SIX and three years, and two girls, age seven and four years. These children are brothers and sisters, and it would be most desirable to have them placed in pairs if possible. They are extraordinarily fine, healthy, nice looking children, blue eyes and fair complexion. Applications received by Wm. O'Connor, Children's Branch, 149 University ave., Toronto. 2036-4

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WANTED HOUSEKEEPER FOR A PRIEST in one of the cities of the Detroit diocese. Must furnish references as to character. Address, The Catholic Pastor, Beldin, Mich. 2019-1f

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Here are Two Exceptional Gifts for Him
FIRST—Handsome Leather Money Belt. Has SECRET pocket for bills, 4 pockets for documents, and place for identification card or photograph. Sold in best quality tan leather at \$1.50.
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Either article if bought in retail stores would cost \$1.50 or more over above prices. Would advise ordering immediately if intended for Xmas Gift.
In ordering Delta, state approximate waist measure.
Post paid to any address in Canada.

VANCE & CO.
22 Glen Ave. Toronto, Ont.

PATENT PENDING
The Duplex Automatic hair cutter
Price to introduce only \$1.00
If you can comb your hair you can cut it.
The slanting teeth prevent pulling.
Sectional view showing interior of hair cutter.
WORTH \$5.00 COSTS \$1.00
You Can't Go Wrong With a Duplex, the Slanting Teeth Won't Let You all-honed and double tested. You can comb your hair any style you wish and the Duplex will cut it smoothly and evenly. It cuts while you comb. Cuts the front hair long and the back short. It will allow you 50c cash for this ad. Cut it out and send it to us with only \$1.00 and we will send you the Duplex complete attached to the comb ready for instant use. Five minutes after you receive this liberal offer because we know that you will show the Duplex to your friends and we can only afford to make dozens of orders from your district. Agents wanted.
DUPLIX MANUFACTURING CO., DEPT. A2, BARRIE, ONT.

The Gift of Freedom is Bought with Blood, but Money will Help preserve it.
Let this great truth burn itself into your soul—the Gift of Freedom cannot be bought with money, but money will help to preserve it.
From the four corners of the earth those who love Freedom have united to defend it from enslavement by Germany.
Millions of free men have already sacrificed their lives on Freedom's altar. Still other millions stand ready to make the supreme sacrifice.
Noble women have sent loved ones to Freedom's service with an anguish harder to bear than death.
Still other millions have yielded their entire resources in service or in money to the need of their countries.
Canada proudly claims her full share of these noble souls.
And now, for their sakes, asks her citizens (men and women) to support with money Canada's part in the mighty efforts of the free peoples of the earth to save themselves from the ghastly crucible into which the Hun would pour and then remould mankind.
To prevent this, brave men are giving their lives. Will you hesitate to lend your money?
Canada must raise more money in order to continue to play her great part in the prosecution of the war.
This money must come from the people of Canada. Outside financial markets are closed, and it is in the interests of Canada that as much as possible of our war indebtedness should be held within the Dominion and interest upon it paid to our own people.
The money is here. The only question is, will Canadians, now that they know the need, respond magnificently to this appeal? They will!

Get Ready to Buy in November Canada's Victory Bonds
Issued by Canada's Victory Loan Committee in co-operation with the Minister of Finance of the Dominion of Canada.

The Military Service Act, 1917

DON'T DELAY! Do It TODAY

THE MILITARY SERVICE ACT is passed; the Proclamation issued October 13th. It is now the bounden duty of every man in Class One to report for service or claim exemption. This includes all bachelors and widowers without children (not otherwise excepted) who were 20 years old on the 13th October, 1917, and whose 34th birthday did not occur before January 1st, 1917.

What To Do
Go to your Post Office and ask for the form for reporting for service or for claiming exemption. The form contains clear instructions for filling in. Do this not later than NOVEMBER 10th.

Beware of the Last Minute Rush
With so many thousands of reports and claims to be dealt with, the rush of Class One Men will grow heavier day by day. You will waste less of your time and serve your own best interests if you avoid the inevitable rush on the last days.
The law is being enforced with the Government and the People firmly behind it. Obey the law. Do it today.

Issued by
The Military Service Council