

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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HOPE OF THE FUTURE

In one of Matthew Arnold's most suggestive addresses in America, a generation ago, he discoursed about The Remnant—Isaiah's returning patriot band, when the Babylonian woe was past. His thesis was sound and true for all time. Not the mass, but the minority who learn wisdom through suffering, are the hope of the age to come. What ambition can compare with the purpose to form a link in the golden chain that will bind mankind in a new compact, reopening the hidden sources of spiritual strength and shutting out hateful passions that have wrought desolation and misery untold. Knowledge releases from prejudice and study expands the mind. Yes, but while most will allow so much, how few act and think from day to day as those who feel that life is all too short for the attainment of high and broad cultivation! We regard Leonardo da Vinci as a prodigy: musician, poet, mathematician, painter—how did he find time and energy for such pursuits? Michael Angelo, versatile genius, sculptor and architect, Dante's comrade, sonneteer and friend of scholars—whence came such industry and capacity? Well, he lived all the time. We, alas! only live in spurts. Half our powers lie dormant. The world leaves us little that is our own. We idle through hours that might be made fruitful. The arts appeal to us in vain. Parnassus and Zion only draw an upward look at set times. Then when some crisis taxes our strength to the utmost we fail. We have no margin of trained faculty to fall back upon. Haste and worry will not serve. Only the happy warrior, called to face a supreme trial, is equal to the need—whom neither shape of danger can dismay, nor thought of tender, happiness betray—

"Who not content that former worth stand fast,
Looks forward, persevering, to the last,
From well to better, daily self-surpass,
Finds comfort in himself and in his cause;
Plays in the many games of life, that one
Where what he most doth value must be won."

SCARCITY

The world is bound to suffer from scarcity. That certainly threatens every nation, whether it is at war or living insecurely in peace. It is impossible that millions of men should be withdrawn from the most essential forms of labour to practice the waste of war and that the foods and commodities which mankind needs should be produced as usual. Yet most of these forms of labour remain necessary. In these circumstances there must be scarcity, now and for some years to come. No thoughtful person can view this prospect without disquietude or fail to wish that it had been otherwise, and yet there are some compensations worth noting. The scarcity that is sure to be felt is not wholly bad if we will read its lessons wisely and seize intelligently the advantages that come in its train.

ITS LESSONS

We suggest that for most of us scarcity and its effects may be salutary in a variety of ways. In a myriad of instances it is causing the love of spending for spending's sake to be checked. One commonly hears that in certain districts where war-workers are taking high wages their foolish indulgence in getting rid of money has been stimulated and saving is at a discount; but such rumors are always exaggerated, and on the whole indiscriminate spending is being curtailed by high prices, depleted stocks and restriction of incomes. Instead of spending lavishly we give what we can spare to show those who have fought and bled for us that we hold their sacrifices in grateful remembrance. Who can deny that such a change as this, however brought about, is good? Economy has become a necessity which the most thoughtless could not shirk, and among skilled housewives there has been a serious campaign of

research and experiment that has resulted in notable victories for cheapness, variety and wholesome sustenance. The experience gained and the habits formed by the food-providers of the household will be a financial asset long after the War is ended, and simplified tastes will approve of the change, for the natural appetite of the hungry human seeks a plain meal by preference.

TEACHES ECONOMY

Again, scarcity and the failure to secure a free choice of the foods and commodities we would like, with a restriction of their amounts, have had a most beneficial effect on management, domestic and general. Our ideas of essentials have been reduced to far more modest dimensions. We understand better than ever before what we can do without. Inflated methods of living that we did not always realize were inflated have been pricked, and we are left all the better for the collapse. In the matter of clothes the scarcity has been an influence in favor of simplicity and dress designed for use instead of show. The man who tries to draw attention to himself by dandy dress deserves to feel the cold wind of public disapproval. Though future generations reading the history of present day society may think the women of this period were so far oblivious of the responsibilities of the Great War that they did not allow their servitude to fashion to be affected, the truth is that the feminine dress obsession has only extended to one or two types—the women who live to dress and never think, and women who through the War happen to have more money to spend than they have ever had before.

In short, on the negative side, the economical conditions brought by the War have subjected men and women to the discipline of giving up the unnecessary—a form of training of very high value which vast numbers of us were missing. By stern experience we are being taught to distinguish between what is essential and what is comparatively unimportant, and the net effect should be salutary in a high degree both to pocket and to character. On the positive side one effect has been to cause every thoughtful man and woman to ask what he or she is doing personally to deserve life during a period of national and world-wide stress. The honor of each of us is at stake. The alternatives are to be a help or an incubus. Such a searching inquiry never came home to millions in the easy days of peace. The interdependence of the whole community has been proved and illustrated till it cannot escape the notice of the dull-est. It has been acknowledged with magnificent loyalty and devotion by the nation's virile manhood in the War, and scarcity gives us this final advantage—that it forces the idea of national unity upon us all and compels us to organize our lives upon that basis—a consummation that will never again be forgotten.

TEACHES THRIFT

While it is natural for many of us who have suffered grievous personal loss to feel that no compensation short of the inauguration of a world-wide pact of safe-guarded peace, with freedom, will balance the bitter cost of the War, and while for all there must be grave material loss, and for the poorest anxious privation, we cannot glance over the broad effects of the calamity with a temperate mind without seeing that it is bringing some conditions to us individually, and to the country collectively, that may well be of permanent value. We are set face to face with life's plainest realities. Thrift regains its place as one of the prime virtues.

MODIFIED EDUCATION BILL

ENGLISH CATHOLICS DO NOT FAVOR IT EVEN IN AMENDED FORM
(G. P. A. Service)

London, (Eng.)—Catholics in England are busy examining the new Education Bill just introduced into the Commons, which, according to its author, Dr. Fisher, is designed to meet all objections. He says that he has met the fears of certain religious bodies who thought the new measure would interfere with the voluntary religious schools and with religious instruction therein. He proposes to

set Catholic anxieties at rest by a clause which decrees that, should any child be sent to school for special instruction during the hours when religious instruction is being given in that child's own school, facilities shall be given for such instruction on another occasion and, further, that no local authority shall have power to make any child attend a special or any other school on any day set aside entirely for religious observance by the church to which the child belongs. This, of course, meets the case of holidays of obligation for Catholics. But so far we have heard no mention of an amendment to that part of the bill which vitally affects us. This consisted in certain provisions whereby the secondary schools and their training colleges for teachers lost their denominational character. If you have not a Catholic teacher how can you have a well trained Catholic child? That is where the trouble is, and we must protect our Catholic colleges and training schools.

DR. MANNING PRAISES K. OF C. WORK

The Rev. Dr. William T. Manning, rector of Trinity Episcopal Church, New York, and chaplain of the 302nd Engineers at Camp Upton, spoke as follows at the Hippodrome meeting of the K. of C.:

It gives me special pleasure to be at this meeting presided over by His Eminence Cardinal Farley, for whom in common with all good citizens of New York, I feel a profound respect and regard, and to have some small part in this campaign which you are carrying on to help win the War.

I am glad to have this opportunity to pay my tribute of honor and admiration to your great communion for its splendid contribution to the spirit of loyalty and patriotism in our land; for its stand in this tremendous struggle for right, for America, and for God; for the great number of men it is sending into the armies of our country, and last, though by no means least, for the way in which you are following up your men and giving them the blessed supports and comforts of religion in the camps, in the trenches, or wherever they may be.

You are setting an example which we may all be proud to follow in the care and devotion with which your priests are carrying the help of Christ and His Church to your boys. And your men in the ranks are showing in a wonderful way the power which religion has over them and its practical effects in their lives. You are showing to America, and to the world, that the Catholic religion makes not only good Christians but also brave soldiers and true Americans.

I confess that I look with deep pride at the great service flag with more than 500 stars on it which hangs in the churchyard of Old Trinity down near Wall street. But I want to say here that I look with no less satisfaction at that magnificent service flag which hangs over the door of St. Patrick's in New York. I believe, and I hope with all my heart, that this experience of war is going greatly to lesson that narrow religious prejudice and bitterness of which we have had too much in the past. It is going to bring all of us, Jew and Christian, Protestant and Catholic, nearer to reality and to God; and as we stand nearer to Him we shall be drawn nearer to each other.

We are still going to have our different convictions. We are not going to surrender our religious principles. We are not going to join in that thoughtless cry which declares that creeds are unimportant, as though religion could continue without any clear and definite belief. We are going to be clear and loyal each in his own faith, but we are not going to hate and suspect and malign one another because we differ in some of our convictions. We are going to respect and believe in one another all the more for the honesty and consistency with which each one holds and practices his faith.

Of all the newspapers, secular or religious, in this whole land, the one that is most appropriately named is that which bears the sinister title of the Menace. If such an organ could be taken seriously it would be a menace indeed. But thank God, few people do take such a paper as this seriously.

From my heart I wish you the fullest possible success in this campaign for the noble work of the Knights of Columbus. I hope the fund which you are seeking to raise will be subscribed and largely over-subscribed, and I hope all patriotic people, with respect to creed, will give their support to it.

This winter at Camp Upton I had opportunity to see what this work of the Knights of Columbus is accomplishing and I say it deserves the support of every intelligent and patriotic American.

It is sometimes suggested with the best of intentions that the Y. M. C. A., the Knights of Columbus, and the Jewish Welfare Board, ought all to be combined in one organization. I want to say that this would be the greatest possible mistake. You

might as well say that the army would be strengthened by combining the infantry, the artillery and the engineers. We need them all, and each one has its own work to do. To combine them would be a loss of power, and it would not work. Two terrier dogs will play around the same yard with perfect friendliness and good feeling, but tie their tails tight together and you will soon see what will happen. There will be a fight that will rouse the whole neighborhood.

Under the present arrangement these agencies work in the friendliest spirit of cooperation. I found myself a short time ago sending a letter written on Y. M. C. A. paper, in a Knights of Columbus envelope, to a woman of my own church about some things needed by a Jewish boy in my regiment. No agencies are doing more to help win the war than the Knights of Columbus, the Y. M. C. A. and the Jewish Welfare Board—and they are all needed.

We are going to give to this struggle the whole life and strength of this great nation. Because we want peace, true and lasting; because we believe in righteousness and freedom we will listen to no suggestion of peace with an undefeated and unrepentant Germany. Our battle-cry as we go into this conflict is "Once and for all, never again; the task shall now be fully done."

For the sake of the world and of humanity we will stop at no sacrifice until peace is secured by full victory for the right. And there is no way in which you and I can help better to bring that victory soon than by giving our help to such work as is being done for all our boys by the Knights of Columbus.—N. Y. Catholic News.

POPE LAUDS CARDINAL

HOLY FATHER ORDERS WAR POLICY ARTICLE BY BALTIMORE PARLACE WIDELY DISTRIBUTED

Rome, March 30.—Monsignor Ceretti, Assistant Papal Secretary of State, has submitted to Pope Benedict an article written by Cardinal Gibbons on "The War Policy of the Pope."

After reading it the Pope expressed his approval of the article and his appreciation of the clear and exhaustive manner in which Cardinal Gibbons had explained the attitude of the Holy See during the War and pointed out the ways in which the Pope had striven to alleviate the sufferings and sorrows of the struggle and his efforts in the cause of order, civilization and peace.

The Pope ordered that the article be translated and widely published, considering it the most able exposition that has been given of the circumstances of his difficult position. "There will be no Consistory until the War is over," Pope Benedict said today upon hearing a report that he had intended to call a Consistory shortly.

The last Consistory occurred after the beginning of the War, but it was before Italy's participation in the conflict and at a time when the creation of a German Cardinal was possible. Now, however, despite the most loyal efforts of the Italian Government to carry out the spirit, as well as the letter of the law guaranteeing the Papal status, it is considered that the holding of a Consistory might prove an embarrassment, especially as the Pontiff feels that he must announce in the next Consistory the creation of two Cardinals, one of whom is a German and the other an Austrian.

A NEW ANTI-CATHOLIC FORGERY

Timely attention is called by the Knights of Columbus' Commission on Religious Prejudices to the latest Lincoln forgery which recently appeared in the New Age Magazine, the official publication of the thirty-third degree Scottish Rite Masonry. The martyred President is credited with saying:

"I have the proof that Archbishop Hughes, whom I had sent to Rome that he might urge the Pope to induce the Roman Catholics of the North, at least to be true to their oaths of allegiance, and whom I thanked publicly, when under the impression he had acted honestly according to the promise he had given me, is the very man who advised the Pope to recognize the legitimacy of the Southern Confederacy and put the weight of his tiara in the balance against us in favor of our enemies. Such is the peridy of Jesuits."

The only authority cited for this imposition is a book of the Menace type, professedly written to besmirch and discredit the Church. In reply the Knights of Columbus' Committee states the following facts:

"It is a matter of common familiarity to all who know anything at all about the subject, first, that Lincoln did not send Archbishop Hughes to Rome, but to France; second, that his mission had no reference to the Catholics in this country, but was to help to prevent France and England from forming an alliance to recog-

nize and aid the South, as was being discussed in foreign diplomatic circles at the time; third, that the Pope did not recognize the Southern Confederacy, but on the contrary refused to accord it recognition, and on the whole acted toward our Government in a manner probably more satisfactory than any of the great European powers; fourth, that Archbishop Hughes was not a Jesuit, as none would know better than Lincoln and Secretary Seward, one of his most intimate friends."

The Knights of Columbus are to be congratulated on the excellent work they are carrying on in defense of the Church. The latest calumny recalls the forged Lincoln utterance about the dark cloud he saw on the horizon, signifying the presence of the Jesuits in these ill-fated United States. The utterance was discredited by Robert Lincoln after a careful examination of his father's writings and papers.—America.

FRESH MURDERS

AMONG BELGIAN NUNS

Nothing more shocking has happened during the occupation of Belgium than the murder in Antwerp, of two sisters of the Hospital of Ste. Elizabeth, together with the chaplain of the institution. Men fight men, and that is bad enough. But what can be said for the brutes who fight defenseless and charitable women?

In the very center of the old City of Antwerp, near the Botanical Gardens and the Park, not far from the Cathedral, the Theater Royal, the Conservatory of Music and the Academy of Science and the Law Courts, stands the magnificent Hospital of Ste. Elizabeth, the largest and best hospital in the city, run by the Sisters of the Beguine of Ste. Elizabeth, that noble order of Belgian women of all ranks, devoted since its foundation in the twelfth century to the religious life, works of charity and self-maintenance—an institution which has passed almost scathless through the storms of centuries—which Joseph II. spared when he destroyed other religious houses, and which remained unharmed, also during the French Revolution.

No organization stands higher in the eyes of the Belgian people than the Beguine of Ste. Elizabeth. The uniform of the sisters is a blue robe with a curious white headdress with large floating wings. It is a uniform known wherever there is sickness or want. Hundreds of Belgian artists have put it into their national pictures. Nothing could possibly be more picturesque than that soft delicious blue and snowy white, especially when the sisters gather for vespers and one sees them kneeling in the evening light, in a chapel illumined by only a few scattered lamps.

It is from among these women, so long respected and revered, that the Germans have chosen their latest victims. For some cause unknown to which we may be sure have no evil in it, the Sisters of Ste. Elizabeth being noted for their unblemished character, the military authorities of vanquished Antwerp had two nuns and the chaplain of the hospital taken from their work of mercy, among those whom German domination had crushed and sickened, conveyed in the direction of the River Scheldt to the barracks, a part of that great arsenal once looked upon as one of the strongest fortresses in Europe, and the chief defense of Belgium against the violation of her neutrality, and there, in the courtyard of the building, which, but for treachery, would have been their safeguard, these innocent people were executed.

We are not told by what means they were killed. We know that they suffered for things they counted dearer than their lives—gazed their last look on heaven in that pale square of Belgian sky, wondered a moment, and—died.—London Free Press.

AN APOSTLE OF THE ITALIANS

James J. Walsh, M. D., Ph. D., in April, Catholic World.

Many people, even Catholics, feel that very little has been done, especially by Catholics, for the solution of this vast problem, although it mainly concerns our Italian Catholic brethren. Such a thought, however, betrays ignorance of an immense work that has been developing around us during the last twenty years. The recent death of Mother Francis Xavier Cabrini at the Columbus Hospital, Chicago (Dec. 1917), has emphatically called attention to the fine results secured in this important matter by her congregation of the Missionary Sisters of the Sacred Heart. Not quite seventy when she died, she had established over seventy houses of her religious. Her institute, less than forty years old, numbers its members by thousands.

Scarcely more than a generation has passed, Mother Cabrini has thousands of co-workers and many hundreds of thousands of beneficiaries. What will the fruit of her labors mean three generations from now, if anything like the original initiative

be maintained? Only the future can reveal the full significance of her story. One thing is certain, that after reading the brief sketches of her life that have thus far appeared, we may not doubt that God still provides the necessary agents for great works. When needs are most crying, someone is raised up who is equal to them. When conditions are at their worst, someone comes to find a way out of the difficulties. After the pioneer work is done, its difficulties are lost sight of by those who enjoy its results. But the pioneer stands only by the personal immolation of self and the ability to lead others to the same heights of sacrifice.

SOLDIERS' HOME TO BE ERECTED

ENGLISH CATHOLICS PREPARE TO CARE FOR INJURED

London, England.—A new Catholic project of note—a direct outcome of the War—is about to be launched. Cardinal Bourne has issued an appeal for it through the press, and in taking the chair this week at Mr. Hilaire Belloc's lecture on Lourdes he also took the opportunity to impress the Catholic public with the urgent need for it—St. David's Home. It is proposed to found a home under the charge of a religious order of women who will be trained nurses and will be assisted by lay nurses, for Catholic men rendered utterly helpless by the War. There are, unhappily, a large number of such—limbless men and paralyzed men who can never stir from their beds and have to be dependent on others for the smallest movement.

The Cardinal points out that in most cases these cannot be properly provided for in their homes, and at non-Catholic hospitals, even were there accommodation, they will lack the spiritual consolations of which they stand in so much need. Once established, the home will be no burden on the Catholic public, for the capitation grant of the Ministry of Pensions will cover the expense of upkeep. What Catholics have to do now to render this refuge possible is to provide a suitable house. Such property has been found, and the site has been approved by the Ministry of Pensions. But the house, grounds and the cost of the necessary alterations and additions will involve an expenditure of about \$50,000. It is for donations towards this sum from those who have not suffered in the War because of the sacrifice of these men, that the Cardinal appeals. It is proposed to have a chapel, a resident chaplain, and Catholic charity and spirituality will do all that is possible to lift the heavy burden which lies upon the patients.

THE DRIVE ON THE POPE

English Catholics are much concerned at the moment by the drive on the Pope. Various sources of bigotry have set upon a campaign of misrepresentation and vilification against the Holy Father. This had reached such proportions that the Catholics felt the necessity of responding to it in a pamphlet that is being given wide distribution. The motive back of the drive upon the Pope is plain. For the first time many Englishmen have secured information on the Papacy from other than Protestant sources, and necessarily one after another of the cloaks of infamy beneath which the Reformation sought to hide the Holy Father, have fallen away. The Pope in his role as the prayerful agent for a just and lasting peace, as the mediator in behalf of the prisoners of war and the minister to the wounded, the widowed and orphaned, was becoming familiar to the mass of the British. With such conceptions, the anti-papal policy of the Established Church must become ridiculous in the eyes of its very adherents. For daily it is more true that Anglicanism can survive only as long as the Pope remains a bug-a-boo in British eyes. It is almost hopeless, though, to seek to check this propaganda. Its sources are so deeply dyed in their prejudice and their interests so selfishly interwoven in it, that the drive will go on. Yet the effort will be without effect, except possibly for a score or two to be heard in Parliament. It must be borne in mind that the British Tommy, who returns from France, has been given a wholly new conception of religion and particularly of the Catholic Church. The very internal reforms that Anglicanism has sought to accomplish, the reservation of the Sacrament, prayers for the dead and the erection of altars, are the testimony. Again many indeed by this time are the wounded and the war prisoners, the widows and the orphans who have received aid of some sort through the Vatican bureau. And in the English heart there is gratitude. The drive on the Pope may be serviceable, though, in one way. Its very failure may bring home to the authorities the weakness of the Established Church in England and its absolute failure to carry with it the masses of the empire.—New World.

CATHOLIC NOTES

Press despatches last Friday brought news of the appointment of Right Reverend Charles J. O'Reilly, of Baker City, Ore., to the Diocese of Lincoln, made vacant by the transfer of Bishop Thibon to Denver, Colo., and of the appointment of Rev. Edmond Heelan, D. D., as Auxiliary Bishop of the Diocese of Sioux City.

Most Rev. Joseph Weber, D.D., C.R., Titular Archbishop of Darna, general of the order of the Resurrectionist Fathers of the United States and Canada, died Sunday, March 24, at the Resurrectionist Monastery, Cragin, Ill. His Grace the Most Rev. George W. Mundelein, D. D., Archbishop of Chicago, pontificated at the Mass of Requiem for the soul of the deceased prelate.

Richard Barry O'Brien, of London, distinguished Irish author and lawyer, is dead. Mr. Barry was born in Kilrush, Clare County, Ireland, 1847. He studied in the Catholic University, Dublin, and was called to the Irish Bar in 1874 and in the following year to the English Bar. He was one of the founders of the Irish Literary Society of London and served it as president.

Fifteen hundred policemen, all members of the Holy Name Society, attended Mass at St. Patrick's Cathedral, New York, Sunday March 24, and received Holy Communion. Mgr. M. J. Lavelle said the event was the greatest happening in the history of the Cathedral. Mayor Hylan, Police Commissioner Enright and a large number of priests attended the services, which are observed annually by policemen in the Holy Name Society.

London, March 7.—Cardinal Bourne was present, together with the Protestant Bishop of London, and the Rev. R. J. Campbell by special invitation last week at the first display of a new moving picture film of the life of Our Blessed Lord which is being produced under the title "Christus." This may be considered the latest development of the old Catholic miracle play, although a very modern adaptation thereof. The film has taken four years to produce and is 10,000 feet long.

Under the direction of the Archbishop of Chicago a great ecclesiastical university is to be erected near Libertyville, on the shores of Lake Michigan Area, says the Sacred Heart Review. Property comprising three hundred acres have been purchased, and a campaign will soon be started to raise funds to pay for the buildings. It is expected that their construction will not be begun for some time, possibly not until after the war. The Archbishop is having courses of study for the priests who will form the faculty, mapped out, and these they will take in different seats of learning near Chicago until the seminary buildings are erected.

The great novena for the conversion of England is in progress at Tyburn convent, and it is always followed by a number of individual conversions. Moreover, practical efforts to convert the English people are increasing. Last week the Bishop of Cambrypolis opened a new branch of the Catholic Reading Guild, a public library in the heart of London tastefully decorated and equipped, with a hall for meetings attached and the nucleus of a study circle. Numbers of non-Catholics come in daily to scan the Catholic papers and periodicals and to borrow books on Catholic doctrine. There is a good selection of the latter which are always out.

London, March 7.—From the commencement of the war a few pious souls formed the project of building at Jerusalem a basilica in honor of the Sacred Heart. This project was taken up by the Archconfraternity of Gethsemane at Toulouse, France, and resulted in the solemn formulation of the "vow" at the Chapel of the Visitation there on the feast of the Sacred Heart last year. The project is now being promoted enthusiastically by a larger public, since the conquest of the Holy City opens the way to its realization. It is hoped that the nations whose representatives participated in the entry into Jerusalem will combine to make this basilica an international work of thanksgiving for the liberation of the sacred places from the hands of the Turks.

A story that is significant came to us the other day, says Valerian in Boston Pilot. A non-Catholic family in a suburb of Brooklyn had a son who joined the Sixty-ninth Regiment. Not long ago a letter was received from Chaplain Duffy announcing the sad news of his death on the field of honor; "he had died quite happily," wrote the Chaplain, "because a few weeks before the end I had the happiness of baptizing him in the Catholic faith and he received Holy Communion before his last battle." When this fact became impressed upon this Long Island family, they took counsel and together the entire family visited the Catholic priest of the neighborhood and all at present are under instructions. Soon they will all be of the same faith as their dead son. War, indeed, is bringing its peculiar blessings.

A horrified gasp in the darkness, "Monsieur le Cure!" the boy cried, "No—no—"

But the Cure had already disappeared, and a moment later Jean heard the house door close softly. He threw himself back on the grass in a paroxysm of despair, unable quite to sense the new horror that was gripping him.

He drew himself slowly to his feet and clung unsteadily to the tree. Every bone, and muscle, and nerve in his body cried out for the rest they so sorely needed, and the tears, until now denied him, dropped one by one down his stained and haggard cheeks.

"But one life to give!" The words struck at Little Jean's troubled mind with a new significance. "But one life to give!" But what a high, full, brave vigorous life it had been—a life that bade fair to carry him over into a lusty, fine and wonderful old age, such as the old men saw here in the field, straight and strong at seventy. Life was sweet to him, the handsome captain—and yet he was gone—at twenty-five. He had given all without one quail or one backward glance. And he—Little Jean, the weakling of the village, with no health or strength that he could ever boast of—but a broken and miserable bit of life left in his broken and miserable body—had denied that bit to his country! Ah, how he had deserved the scorn of his comrades, the contempt of the world, the searing pity of the Cure who was obliged to go and take his place!

When the Cure came out he was seated on the grass, his head on his hands. "Here are a good pair of shoes," the Cure said softly. "In the morning Jules will take care of your other wants." Bread, too, he handed him, and a cup of wine, from one of the two baskets he had filled to take with him. They were filled mostly with jars of the newly made cherry conserve designed to hearten the soldiers. Other food, too, he secured from the church where he had found time for a comforting visit; for who could say whether the chaplain could reach all his boys?

"I have left a note for Jules," he explained to Jean as he slipped the saddle on his sturdy Leon; "she would be hurt else. I may not be gone long. Where did you leave them—the boys?" "Casually." "Jean's voice was hoarse." "At Chateau Thierry." "H—m—seven—eight miles. The battle is still on. Well," still speaking softly, "facewell, my son—"

THE SOLDIERS AT ATTENTION

From Camp Johnston, in Jacksonville, Florida, comes a letter which doubtless is but one of the many that could be written in a similar vein. It tells of the wonderful success of a mission just given to our soldier boys by four Dominican Fathers. So great were the throngs in attendance that it was necessary to hold four services each day. At the earliest Mass two of the priests were daily occupied for more than half an hour in giving Communion to the men. Yet to attend this Mass the Catholic soldiers were obliged to rise an hour before reveille. On the closing day of the mission two priests continued for over an hour and a half to distribute the Holy Eucharist to the rows of eager soldiers that succeeded each other without intermission at the Holy Table. Some 2,000 listened in the open air to Father Cahill's closing peal of eloquence, impassioned with patriotic fire.

"A great deal of apostolic work is done by the men, writes the Knights of Columbus chaplain, apropos of the Massachusetts soldiers gathered in this camp. They bring in delinquents, and those out of the fold who seek for instruction. Their religion is as open as a book. They do not parade it; they simply live it with great simplicity. Thus a number of them, on the way from the North, did not hesitate to recite their beads in public. How many Catholics here?" asked one of them

as he looked about in the car. Twenty or more gave the sign. "Come on up to the front and say the beads." There they gathered, knelt down, and said their rosary aloud. I tell them, adds the chaplain with enthusiasm, they put the "Mass" in Massachusetts.

In this spirit of religious devotion our country possesses the most unfailing assurance of success that can be given her. These men will be loyal to their flag as to their faith. They will be an honor to their nation as to their Church. They will preserve their hearts pure and their thoughts chaste, so that the strength of each will be as the strength of ten. They will not flinch before the foe as they do not flinch before those who might fail to respect the sacredness of their religious devotion. They will, in fine, respect the dignity of womanhood, whether at home or abroad, as they honor in the sight of men the Virgin Motherhood of her who brought to us the world's salvation, Christ her Son, the Model of every militant Catholic.

CATHOLIC GROWTH IN BRITISH EMPIRE

TOTAL NOW EXCEEDS THIRTEEN MILLION

By R. J. Walker, M. A., Convert to the Church, a graduate of Oxford, and one-time editor of the British Review

A primary misapprehension prevails, especially in Spanish-speaking countries, with regard to the position of the British Empire, viewed in its religious aspect. The Spaniard of Spain and his South American brother, for example, are too apt to picture to themselves the confederation of dominions presided over by King George as an avowedly and almost exclusively Protestant organization. Taking a somewhat summary view of past history, and failing to grasp the full facts as they stand at present, men and women of Latin, and especially of Spanish speech are inclined even to consider the British Empire, as such, as an institution directly hostile to their own Church and to that traditional form of European civilization of which the Catholic Church is at once the parent and the guardian.

The real truth is that the British Empire, although a Protestant power of the first magnitude, is, at the present day, in the additional position of being a Catholic power of the most substantial importance. Taking population alone, we find that, whereas, on the census of 1910, Spain was found to possess 19,383,688 inhabitants, of whom, allowing for the unfortunate spread of atheism in certain centres of population in that country, it would perhaps be proper to class about 18,000,000 as Catholic, the British Empire, according to the latest available statistics and estimates, contains no less than 13,225,234 members of the Catholic Church. These figures, considered by themselves, would only prove that inside the British Empire there exists a Catholic population numerically inferior by a few millions at most to the Catholic population of Spain. They would not prove that the British Empire can claim in any proper sense of the term the title of a Catholic power. It might indeed be the case that the 13,000,000 odd Catholics living beneath the British sceptre constituted nothing better than a persecuted sect, and possessed no means of making their voices heard in the deliberations of the Empire. But this is by no means the fact. Wherever the British flag flies the Catholic Church enjoys at least that minor degree of legal establishment which consists in complete recognition by the State, the right to hold property, the right to unhampered liberty of worship, and the right to proselytise without let or hindrance; nor does any Catholic subject of the British Crown labor under even the slightest civil disability except only that such a one is ineligible for the Lord Chancellorship of Great Britain. But the matter does not rest at this. Over a large portion of Canada and in Malta the Catholic Church possesses not this minor degree of legal establishment, but a major, or even, one may say, a maximum degree of such establishment. In the parts just mentioned of the British Empire the Catholic Church is recognized as the Catholic Church as in Spain or Austria, the official Church of the State.

The British Empire has, therefore, the clear right to rank as *inter alia* a Catholic power. But it is not sufficient to state this formal right. It might be the case that, in spite of the existence of over thirteen million Catholics in the British Empire, in spite of the full freedom in all departments of life accorded to those Catholics, in spite even of the official recognition of the Catholic Church as the State Church of certain portions of the Empire, nevertheless the Catholic communities constituted so small a proportion of the total population, or were composed of individuals so lacking in rank or influence, that their very existence could be almost ignored as a factor in the body politic. But this is not so. It is true, indeed, that in the United Kingdom, that is to say, in England, Wales, Ireland and Scotland, the number of Catholics is reckoned at the figure of only 5,652,645 (a respectable total, but still a quite small minority), and it is also true that the thirteen millions odd of Catholics in the Empire are balanced by over four hundred millions of non-Catholics, but, as far as the United Kingdom is concerned, the Catholics exercise an influence out of all proportion to their mere

numbers, and, if one looks at the Empire at large, the four hundred millions and more of non-Catholic subjects is so largely made up of Hindus, Mahomedans, pagan negroes, and, in short, of races remote from European civilization, that the Catholics in the British Empire outside the United Kingdom constitute, although a minority, yet a highly important minority of the dominant population.

The actual position occupied by the Catholics in the British Empire may be gauged by the distinguished positions held by Catholics in the United Kingdom itself. At the time of the outbreak of the War, 83 Catholics held peerages entitling them to seats in the House of Lords; one Catholic, holding an Irish peerage, sat in the House of Lords as an elected representative of the Peers of Ireland; six other Catholics held Irish peerages which, though not carrying with them seats, yet confer upon the holders the right to vote in the election of Peers representative of Ireland, and one Catholic held a Scotch peerage which, though not carrying with it a seat, yet confers upon the holder the right to vote in the election of Peers representative of Scotland; also three Catholic ladies were Peers in their own right. A statement such as this is amply sufficient to negative any idea that British Catholics are branded with a stigma of inferiority. But, nevertheless, it is only an imperfect statement of the facts. For the list of Catholic Peers is not only long, but contains names of the very highest distinction. The late Henry Fitzalan Howard, who headed it, was 15th Duke of Norfolk, Earl of Arundel, Earl of Surrey, Earl of Norfolk, Baron Maltravers, Baron Fitzalan, Baron Clun, Baron Oldwastre, Premier Duke of England, Premier Earl of England, Hereditary Earl Marshal of England, Knight of the Garter, a Member of His Majesty's Most Honourable Privy Council, and Lord Lieutenant of the County of Sussex.

The second name on the list is that of Percy, Sholto Douglas, ninth Marquis of Queensberry. Wherever British boxing is known, the name of Queensberry is known also.

Third of the Catholic peers in precedence comes the 4th Marquis of Bute. One would think that merchant and shippers all the world over, and especially in South America must be acquainted with the fact that to all intents and purposes Lord Bute is the port of Cardiff; they must know this fact and all that it implies. *Literateurs* and antiquaries know equally well that the present Marquis's father (the original of Lothair in Disraeli's novel of that name) was the most generous Meccenas of his day.

After the Marquis of Bute follow in succession the 9th Earl of Denbigh, the 7th Earl of Abingdon, the 10th Earl of Newburg, the 11th Earl of Westmeath, the 11th Earl of Fingall, the 8th Earl of Greystock, and the 5th Earl of Kenmare, all of them bearing names writ large on the scroll of British history. The next Earl is only the 4th of his title, the Peerage being of comparatively recent creation (1895). But the Peer in question is Thomas Horatio Nelson, Earl of Nelson, and the name of his residence, *Trafalgar*, Salisbury, renders it unnecessary to specify his ancestry. One could continue them through almost the whole list of the Catholic Peers of the United Kingdom, pointing out how illustrious are the houses which it includes and what services they have lavished on the State. But, not to become tedious, I will only remark that it embraces some of the very oldest titles in the land, such as that of the 24th Baron Mowbray, the founder of whose line was ennobled in the year 1283.

I will turn from the House of Lords to the House of Commons. In this case also, in order that it may be seen that I am dealing with no abnormal conditions, I will go back to the beginning of the War. In the latter part of the year 1914 there were 86 Catholic members of the British Parliament. By far the greater part of these sat, of course, for Irish seats; everyone knows that Ireland is predominantly Catholic. But 11 represented English constituencies, and among them such well-known men as Major Archer-Shee, D. S. O., Lord Ninian Crichton Stuart (since fallen gloriously on the field of honor), Colonel Sir Ivor Herbert, C. B., C. M. G., Mr. James Fitzalan Hope, Sir Mark Sykes, Baronet, and Lord Edmund Talbot, M. V. O., D. S. O.

But I do not wish to dwell principally on the distinction and influence, undoubted though they are, of most of the English Catholic members and of various of the Irish Catholic members. I have two main points. One is that Latin nations would do well to bestow more than a passing glance on the spectacle, once impossible, of 86 Catholics actually sitting in the British House of Commons; the other is that 11 Catholics are found sitting for English constituencies, a phenomenon no less surprising on a current but false view of the English character, than if 11 Calvinists were to be found sitting for Spanish constituencies in the Cortes of Madrid.

If we go outside the walls of Parliament, by far the most august civil body in the British Empire is His Majesty's Privy Council. This Council as a whole has ceased for a long period to exercise any functions. In name it meets very frequently, and, indeed, it is only at a meeting of the Privy Council that the King is entitled to perform most of the acts necessary for the administration of

his dominions. But at these meetings a bare quorum of three or four Privy Councillors is usually summoned to attend, and the members at large are never convoked, though they transact some of the most important business of the Empire. This explanation is necessary to prevent a misconception of the present position of the Privy Council. But, although the Privy Council, as a whole, no longer meets, yet the dignity of Privy Councillor, carrying with it, the title of Right Honourable, is one of the most highly esteemed in the British Empire, and the distinction is conferred with the most jealous regard to the merits of the recipient. This dignity is now enjoyed by 7 Catholics.

It may be added that 56 Catholics are baronets. A baronet it must be explained, is the holder of a hereditary title, transmissible by primogeniture only, and peculiar to the British Empire. A baronetcy ranks next to a peerage and is esteemed a signal honor.

Before we pass from this branch of the subject, it may be well to mention that in England, of late years, Catholics have figured in large numbers on the County Councils and Municipal Corporations which play so important a part in the life of the country. A few years ago a Catholic was Lord Mayor of Manchester. Even more important is the fact that, for the years 1916-1917, a Catholic was Lord Mayor of London.

It would be hard to maintain that in the twentieth century the United Kingdom, with its 34 Catholic Members of the House of Lords; with its 86 Catholic Members of the House of Commons with its Catholic Earl Marshal; with its Catholic Lord Mayor of London—and, I venture to add, with its Catholic Queen Consort of Spain—exhibits any of the characteristics to be expected in the case of a country bigotedly Protestant.

The change of the British attitude is confirmed by the facts as to religious establishment. A hundred years ago, in all portions of the British Empire (save only in Scotland, in part of Canada, and in Malta) the Church of England was the official Church of the State. Then, as now, Presbyterianism was the State religion in Scotland, and Catholicism in part of Canada and in Malta.

But to-day, the Church of England is the State Church in England itself only (together with its appurtenances the Channel Islands and the Isle of Man). One by one the older colonies and dependencies have severed their official connection with this Church; the newer colonies and dependencies have never been in official connection with it. More than forty-five years ago the Irish branch of the Church of England, styled "the Church of Ireland," ceased to be the Church of the State in Ireland; at the present moment the Church of England has just ceased to be the Church of the State in Wales. In Ireland this result was due to Catholic action; in Wales, to the action of Protestant sects outside the Church of England. In the colonies and dependencies the same result has been brought about by mixed causes; but in the continent of Australia, at any rate, it is safe to say that the existence of a large and influential Catholic population is, by itself, a sufficient bar against a recognition of any Protestant denomination as the State Church of the Australian Commonwealth.

It is true that no Catholic can view with complete satisfaction the non-existence at present of any State Church whatever throughout the major part of the British Empire. But it must be emphasized (1) that this state of affairs has in no single case been brought about by the assaults of atheism, and (2) that, throughout the Empire (both where there is a State Church and where there is not), except in Presbyterian Scotland, two religious bodies, and two only, enjoy a universal prestige which attaches to no other Commonwealth, however numerically important. Those two bodies are the Church of England and the Catholic Church. That, within the short space of a hundred years, the Catholic Church has won for herself such a status in the British Empire is a phenomenon which the Latin nations would do well to ponder.

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PRIEST CARRIED IN STRETCHER TO BOY

An edifying incident concerning a Catholic chaplain's solicitude for the spiritual welfare of the soldiers committed to his charge, is reported from Camp Sevier, Greenville, S. C. One of the boys at the camp had become seriously ill. After every remedy known to the medical profession had been tried in vain, the camp authorities notified the parents of their boy's condition. They wired back immediately to secure the services of a priest, and, when the difficulty of obtaining one was made known, the mother's anxiety became extreme.

At the time there was but one priest appointed for the camp, Rev. Thomas Hayden, the Knights of Columbus chaplain, but he was confined to bed because of an operation. By accident he heard of the boy's plight, and, despite the remonstrances of the nurse, he was wrapped in blankets and carried by soldiers to the boy's bedside, where, unmindful of his own weak condition, he administered the Last Sacraments. The zeal of the priest the mother's

faith and of the sentiments the dying soldier boy have left a deep impression.—Buffalo Echo.

A POOR EXCUSE

Not infrequently we hear Protestant and infidel saying: "Oh! I'd be a Catholic, only there are so many bad Catholics." Now it is easy to understand how those who do not know the teachings of Christ should be scandalized and kept away from the Church because of the fact that so many Catholics do not follow the teachings of their Church, says The Southern Messenger. But those who believe in the Bible have no such excuse. If such are really in earnest, the parable of the good and the bad ought to be sufficient to convince them that the fact that there are some wicked people who call themselves Catholics in no way militates against the truth of the Church or against the thousand others whose lives are almost blameless because they follow the teachings of the Church.

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Military Service Act. Important Announcement to All EXEMPTED MEN and to the Public Generally. IN dealing with the very large number of claims for exemption brought forward for consideration in connection with Class 1 under the Military Service Act, it has occurred, as was inevitable, that as a result of false statements and difficulties put in the way of investigation, some individuals have secured exemption whose proper place is in the Army. It is not the intention of the Government to allow these men to evade permanently their obligation to bear their part in the military defence of the Country and of the ideals for which we are fighting. To do so would defeat the purpose of the Act, and cause grave injustice to men in the second class necessarily called out to fill their places. Exemptions Granted on False Grounds. It is, therefore, proposed to scrutinize carefully all exemptions granted to date in order to separate those which have been granted on false or insufficient grounds from those that are well founded. With this object in view the various Registrars under the Military Service Act have been instructed to issue a series of questionnaires to exempted men. These questionnaires must be filled up correctly and returned promptly under penalty of forfeiture of exemption for failure to do so. Exempted Men Who Have Changed Address. It is therefore important in their own interest that all exempted men who have changed their address since their exemption was granted and who have not already notified the Registrar of such change should notify him at once. Under the Regulations it is the duty of exempted men to keep the Registrar advised of any change of address, and failure to receive the questionnaire by reason of neglect of this duty must be treated as equivalent to failure to return the questionnaire after receipt. Citizens Urged to Assist. In many instances information has been furnished by members of the public which has led to the cancellation of exemptions obtained by false or misleading statements. Further co-operation of this character is invited. The Government regard it as the Duty of all loyal citizens, not only to the Country, but to the men at the front, to assist in this way in securing reinforcements on a just and legal basis. Correspondence of this character will be treated as strictly confidential and will receive the fullest investigation. CHARLES J. DOHERTY, Minister of Justice. Correspondence should be directed to Registrars Under the Military Service Act

The Catholic Record

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LONDON, SATURDAY, APRIL 13, 1918

THE CHRISTIAN SCIENCE MONITOR'S "REPLY"

The Ottawa Citizen of March 27th places in parallel columns "Mr. Murphy's Attack" and "The Monitor's Reply." So far as The Christian Science Monitor was concerned the attack consisted in Mr. Murphy's statement that in the Monitor appeared "anti-Catholic, anti-French and anti-Laurier articles which later were reproduced by the Ottawa Citizen, the Toronto dailies and other newspapers."

Whatever the pre-election articles were like—and the Monitor does not deny the accuracy of Mr. Murphy's characterization—the Reply is more recklessly and mendaciously anti-Catholic than anything that could be fished out of the troubled waters of the election campaign. This is not the only reply of the Christian Science Monitor; it has replied and replied and will doubtless go on replying. The number of fools is infinite and the credulity of the Monitor's constituency is yet unexhausted.

The Christian Science Monitor: "One example of criticism by The Christian Science Monitor and other papers Mr. Murphy was sufficiently unwise to give. He referred to the statement that the official influence of the Roman Catholic Church had been thrown on the side of the Central Powers. It might be asked if he is still ignorant of the failure of the Vatican to protest against the violation of Belgium, and of the amazing defense of its silence by Cardinal Gasparri, the Pontifical Secretary of State, to the effect that the Pope was not bound to deliver judgment in a case which had not been submitted to him."

The Christian Science Monitor: "The Christian Science Monitor being a universal paper has its correspondents all over the world." Yet this universal paper with its correspondents all over the world "in every capital in the world" has apparently not yet heard of the Belgian Government's reply to the Pope's Peace Note transmitted to the Holy Father by King Albert under date December 27th, 1917, and cabled from Havre Jan. 23rd, 1918, under which date it appeared in all the papers of this continent.

Extracts from such criticisms have been published everywhere. The Monitor: "More than one German Chancellor has expressed admiration for them (the Pope's proposed peace terms)." The Pope proposed no peace terms; he proposed certain concrete bases on which negotiations might be initiated. No German chancellor nor any one else authorized to speak for Germany ever accepted these bases. It is the constant complaint, official and unofficial, that Germany has never given assent to the Pope's clear and unequivocal condition: "On the part of Germany the com-

"Honest people of all countries will rejoice with the Belgian Government that the injustice of which Belgium was the victim and the necessity for reparation have been proclaimed and that the highest moral authority of Christendom remains watchful amidst the passions of men."

The Christian Science Monitor does not rejoice, but persists in a slander that has been shamed out of existence in the reputable press of the world.

Again it must be remembered that in the framing of modern international law the nations slammed the door of the Hague Conference in the face of Leo XIII. By this exclusion the nations of the world emphatically told the Pope that in international matters he had no place which they would recognize. With this in mind a learned and fearless English pleader stigmatized the traducers of the Holy See, who, like the Christian Science Monitor, whined of "the failure of the Vatican to protest against the violation of Belgium," in these ringing words:

"Suppose that the Holy See had been silent with regard to the violation of Belgian neutrality. What would have been the general situation? The violation of Belgian neutrality was a violation of international law, and it was the duty of those nations that had made that violation. But what happened? Did a single neutral nation raise its voice in protest? The Scandinavian countries, Norway, Sweden, Denmark, Spain was silent; all the Republics of South America were silent. And the United States was silent. Even I say this: to single out the Holy See from that silent crowd—whereas the Holy See had had nothing to do with the International Law that had been violated—and to assail the Pope alone for his silence was a piece of mean and dastardly bullying."

"But what makes this attack on the Holy See more atrocious still is the fact that amongst all the neutral powers of the world the Holy See was the only one that did raise a public protest against the invasion of Belgium. For that the Holy Father was thanked by King Albert and the Belgian Government, and a party of French journalists sent an address to the Holy Father, through the Cardinal Secretary of State, thanking him for having alone, among the Powers, publicly condemned the violation of Belgian neutrality."

The Christian Science Monitor: "It might also be asked whether he (Mr. Murphy) has not yet discovered that the Pope's proposed peace was summed up in what to an Ally appears a most terrible obliquity of vision, the proposal of 'general condemnation.'"

The C. S. Monitor thus mendaciously sums up an important document. President Wilson summed up the Pope's peace proposals fairly and honestly and found no fault whatever with a single one of them; "We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure."

In the passages already quoted and more pointedly in the paragraph which follows, the Belgian Government again gives the lie to the Monitor's dastardly insinuations: "At the outset of his message the Holy Father took pains to declare that he had forced himself to maintain perfect impartiality toward all the belligerents, which renders more significant the judgment of His Holiness when he concluded in favor of the total evacuation of Belgium and the reestablishment of its full independence, and also recognized the right of Belgium to reparation for damages and the cost of the War."

The Christian Science Monitor: "One defender of the Pope, Cardinal Bourne, was rash enough to declare that the Pope's proposed peace terms had been criticized as unfavorably by the Central Powers as by the Allies, in extraordinary oblivion of the fact that more than one German chancellor had expressed an admiration for them, whilst the Emperor of Austria had described them as 'noble-minded intervention.'"

And though it escaped the eagle eyes of the universal Monitor's correspondents in every capital in the world it is notoriously true that the pan German press was as bitter as the Monitor against the Pope in the matter of the Papal Peace Note.

Extracts from such criticisms have been published everywhere. The Monitor: "More than one German Chancellor has expressed admiration for them (the Pope's proposed peace terms)." The Pope proposed no peace terms; he proposed certain concrete bases on which negotiations might be initiated. No German chancellor nor any one else authorized to speak for Germany ever accepted these bases. It is the constant complaint, official and unofficial, that Germany has never given assent to the Pope's clear and unequivocal condition: "On the part of Germany the com-

plete evacuation of Belgium with the guarantee of her full political, military and economic independence."

Everyone knows that neither the Austrian nor German reply to the Pope's Peace Note went beyond platitudinous generalities. Both carefully avoided acceptance or rejection of the bases proposed for negotiation.

The Belgian Government's reply on this point evidently escaped the notice of the Monitor's all-over-the-world correspondents as well as of those in all the world's capitals. Here it is:

"Since the royal Government a year ago formulated its conditions it permits itself to recall that the Reichstag voted resolutions called peace resolutions. Chancellors and Ministers of Foreign Affairs have followed each other in the German Empire, and more recently in the central empires, and have published notes replying to the message of His Holiness, but never a word has been pronounced and never a line written clearly recognizing the indisputable rights of Belgium that His Holiness has not ceased to recognize and proclaim."

The C. S. Monitor: "The Emperor of Austria had described them (sic) as 'noble-minded intervention.' 'Them' that is the Pope's proposed peace terms, the Emperor of Austria described 'them' as 'noble-minded intervention! We can not refrain from admiring what we have already called the sublimely impudent faith of the Monitor in the ignorance, prejudice and credulity of its readers. The Emperor of Austria did not, it is needless to say, describe 'them' as 'noble-minded intervention,' any more than the President of the United States described 'them' in the opening paragraph of his reply to the Pope where he uses similar language:

"Every heart that has not been blinded and hardened by this terrible War must be touched by this moving appeal of His Holiness the Pope, must feel the dignity and force of the humane and generous motives which prompted it and must fervently wish that we might take the path of peace he so persuasively points out."

Whether by the War or in spite of it the Monitor's heart is blinded and hardened to a pitiable degree. Just one more quotation from its hodgepodge of stale and malodorous calumnies:

"Finally, there is that sleeping dog, which Mr. Murphy so unwisely stirs with his foot, and which may be named 'Italian Debacle.' Now we will not ask Mr. Murphy to accept the word of this paper, which has given proof of its statements often enough before, but to accept that of Mr. Bagot, amongst his other qualifications, has this advantage over Mr. Murphy that he happens to have resided in Italy during the war, and to have been making a collection of anti-Italian literature, during that period, with the result that he insists that the whole tone of the clerical press of Italy as may be seen from his scrapbook, has been persistently pro-German and anti-Ally. The Papal peace note, he contends, was exploited by the clerical and pro-German agencies in Italy, and extracts from it distributed to soldiers on leave and in hospitals. This literature, Mr. Bagot explains, has been distributed wholesale through the remotest districts and smallest villages."

A universal paper of course knows what goes on in "the remotest districts and smallest villages" of Italy. But even The Christian Science Monitor with its universal sources of information and its credulous constituency could hardly hope to convince its readers that it knows its Italy better than Italy's Prime Minister, so it is prudently silent on this pronouncement of the Italian Prime Minister in the Italian Chamber of Deputies.

"I deplore the accusations of a general character made by the Hon. Signor Pirolini against high ecclesiastical personages—accusations that tend to hurt the supreme spiritual authority—against priests and against the Catholic party. Such accusations are unjust and offensive, because as the public are aware, the Italian clergy, both high and low, have given noble and beautiful proofs of Italian sentiments and great mass of the Catholics have known how to reconcile the dictates of faith with their duties towards their country."

When it is borne in mind that this deliberate rebuke and tribute, this final and authoritative pronouncement of Italy's Prime Minister, is found in the Hansard report of Mr. Murphy's speech one may gauge the candor, the honesty, the regard for truth and decency in the Christian Science Monitor's discussion of the responsibility for the Italian debacle. Prussian diplomats might envy the editor and Russian moujiks pity the readers of the Christian Science Monitor.

If this Win-the-War journal is not getting its share of the German gold we hear so much about it is allowing itself to be defrauded of wages no Prussian jury would refuse to award it.

GENERAL FOCH

The appointment of General Foch to the supreme and absolute command of the Allied Armies of the Western front crowns the final victory over the unscrupulous anticlerical movement in France, a movement as contemptible as it was dangerous, and it imperilled France and Western civilization.

Nine years before the outbreak of the Great War the petty anticlerical schemes which not only disgraced and degraded French political life but sapped the defences of the nation, were exposed in the Chamber of Deputies. J. E. C. Bodley, M. A., of Balliol College, Oxford, Corresponding Member of the Institute of France, and author of several works on modern French history, thus refers to that event in his article in the Encyclopaedia Britannica; a collection of unquestionably authentic documents had been brought before the Chamber:

"These papers," writes Professor Bodley, "showed that an elaborate system of espionage and delation had been organized by the freemasons throughout France for the purpose of obtaining information as to the political opinions and religious practices of the officers of the army, and that this system was worked with the connivance of certain officials of the ministry of war. Its aim appeared to be to ascertain if officers went to Mass or sent their children to convent schools or in any way were in sympathy with the Roman Catholic religion, the names of officers so secretly denounced being placed on a black-list at the War Office, whereby they were disqualified for promotion. There was no doubt about the authenticity of the documents or of the facts which they revealed. Radical ex-ministers joined with moderate Republicans and reactionaries in denouncing the system."

General André, minister of war, was so clearly implicated, with evident approval of the prime minister (Combes) that a revulsion of feeling against the policy of the anticlerical cabinet began to operate in the Chamber.

After this exposure and reaction M. Clemenceau, the present Premier, who was Prime Minister of France from 1906 to 1909, was able to some extent to consider merit in the appointment to important Army posts. Yet even today the famous War Correspondent, Charles H. Grasty, in his cabled sketch to the N. Y. Times of the new Commander in Chief writes:

"General Foch was an authority on strategy before the War. He was Director of the War School. Clemenceau put him there while Prime Minister. It was considered a pretty sporty thing for Clemenceau to do, seeing that Foch was a devoted Catholic."

When Clemenceau offered to appoint him to the Ecole de Guerre, Foch intimated to the Premier that such an appointment was a political impossibility. "Not only my wife and family practice their religion, but I myself am a practising Catholic and two brothers are Jesuit priests."

The civilized world owes a debt, perhaps its salvation, to the moral courage, good sense and patriotism of Clemenceau for making the appointment notwithstanding. In the War School Foch trained the higher officers of the French Army, so that now he knows intimately the personal and military qualifications of those who will share with him the chief responsibility of the gigantic task which Christian civilization, with unflinching faith, looks to him to accomplish.

Stephane Lauzanne, Editor in Chief of Le Matin, Paris, before the War, asked General Foch what he thought of the theories of the two schools then prominent—the theory of offensive fighting to the limit and the theory of defense to the last ditch:

The General answered in incisive tones: "There are not two theories nor two schools. There is only one. There can be only one—theory and the school of good sense. In certain cases good sense requires attack at all costs; in others, good sense demands defense to the last minute."

"So terrific was the pressure that Foch's right and left weakened. He then sent to the General Staff Headquarters, to General Joffre, this despatch destined to eternal renown: 'My right has been driven in, my left has been driven in—consequently with all that I have left in my centre, I will now attack.'"

"He suited the action to the word. He drew together all his exhausted divisions, all his reserves and at the very moment when the enemy thought he had routed he smashed against the Prussian guns at Fore-Champenoise and St. Gond in a violent, desperate effort. He broke into its lines and crushed it. The assailants, assailed, were, in their turn obliged to give way and retreat. The retreat became a rout. That the battle of the Marne, conceived and commanded by Joffre, was won, was because he had in that battle a genius to execute his plans, whose name was Foch."

Richard Barry in the N. Y. Times has this to say of the First Strategist in Europe:

As he has said himself in his textbook, "The Conduct of War," one of the chief modern authorities, "war is not an exact science, but is a terrific and passionate drama where man with moral and physical faculties is cast for the principal part."

Wherefore one may now look for man, the principal actor, to emerge again to the centre of the world's stage and play his titanic role, while machines, electricity, foodstuffs, poisons, explosives, transportation, distribution, and politics (both national and international) step aside and become tools or puppets in that hands of their master—man.

Foch is the sort of General that the French loved of old. He not only acts like a general; he looks like one. He not only achieves victory, but he does it with an esprit that intoxicates the popular imagination.

This may be the reason, or a chief among the reasons, why he has not previously been intrusted with supreme command. All of this may be most incidental, may be declared at so solemn a moment of no moment at all. But who, in a republic, can ever forget politics?

Charles H. Grasty, in the article previously referred to, says: "What is the secret of General Foch's success in this War. I have asked many people in his entourage and have boiled down the information into the following heads:

First, he submits everything to cold reason.

Second, yet his decisions are lightning-like and bold.

Third, his zeal and energy are great.

Fourth, he has an even temper.

Fifth, he inspires men and commands them.

And he concludes his cabled article from Paris with these words:

General Foch is an ardent churchman, and goes to Mass regularly. He has no politics, but is patriot to his heart's core.

In this mixture of religious devotion with audacity and a stern sense of duty Foch reminds us of Stonewall Jackson. Nothing is too difficult for him to undertake. When there is an impossible job to be done they send for Foch. With all his determination there is nothing of the Bourbon about him. Although well over 60, his mind is open on every subject. In four years he has learned the science of war all over again.

The unanimous testimony of his beloved France, purified by suffering, is that General Foch fulfils, in a pre-eminent degree, a condition he himself lays down as essential: "A commander, then, should be, first and foremost, a man of character."

DEFENDING THE INDEFENSIBLE

"In regard to the attack upon Mr. Rowell for his statement that members of French religious orders who had been driven out of France had poisoned the minds of the French-Canadians against France, we might say that Mr. Rowell's statement has called down upon him the bitter wrath of the hierarchy, and our Roman Catholic journals have insisted that their Church should see to it that such a man should be made either to retract his statement or resign his office as a member of the Cabinet. The trouble is that Mr. Rowell said plainly and publicly what everybody else knew to be true, and the hierarchy is determined that he shall not escape punishment for daring to voice his honest conviction."

The Methodist religious weekly associates itself with and defends Mr. Rowell's baseless slander of gallant and heroic men who are fighting and dying on the battlefields of France for a cause which both

Mr. Rowell and The Guardian profess to hold dearer than religious prejudice. Even its favorite tall-man, "the hierarchy," will scarcely charm away the nausea of honest Methodist stomachs.

"The trouble is," says our Christian contemporary, "that Mr. Rowell said plainly and publicly what everybody else knew to be true."

What everybody else knew to be true! Mr. Rowell would be forever grateful if somebody of the everybody else would give him a single fact that would substantiate or even give a color of truth to what everybody else knew and what, relying on that general knowledge, he rashly said plainly and publicly. Unfortunately that knowledge which "everybody else" possessed is precisely of that kind that has rendered "Uncle Essek's" saying immortal:

"It isn't so much the ignorance of mankind that makes them ridiculous as knowing so many things that ain't so."

And Mr. Rowell is face to face with the alternative of an honest and honorable man's course, or, relying on his special following obstinately knowing so many things that ain't so, of shamelessly brazening it out.

We can assure the Christian Guardian that Catholics don't care a tuppenny darn which course he finally decides to take. His belated disavowal and retraction or contumacious persistence in bearing false witness is now of no interest to others than himself and his friends.

THE PASSING OF "THE MASTER"

There are just a few of them left, those venerable old men to whom three generations had reverently referred as "the master." They were not mere school teachers; they were guides, counsellors and friends to their present and former pupils, the source of information on all manner of subjects for the people of the neighborhood, and the last court of appeal in the settling of every argument; for "the master said so," decided the case. Their authority was recognized by child and parent alike, not only by reason of their commanding personality but because the principle of parental and vice-parental authority was still maintained. They did more than merely instruct their pupils. They moulded their characters. From their hands have gone forth the men and women who constitute the best and most saving element in our Canadian national life.

Their passing marks the close of a period when order and self-sacrifice and the rod of discipline developed sterling characters, schooled for the emergencies of life—and we fear their passing marks the advent of a time when a brain-cramming, molly-coddling and strapping regime is producing intellectual anaemia and weakening the moral stamina of our boys and girls.

The place of this venerable pedagogy is now held in most instances by a mere slip of a girl. For some of these young ladies teaching is merely an avocation, a stepping stone to something else, a point of vantage from which their semine artillery may effect a desirable conquest. And who can blame them? Many a bright young girl has thus become the mistress of a happy home, who might have ended her days as an old maid, not through choice but through circumstances, if she had remained among the unappreciative companions of her childhood. Among these lady teachers are many who are deserving of the greatest praise for self-sacrificing devotion to the interests of their pupils. They succeed admirably with the younger children; but, while they may instruct the older boys and girls, they are incapable of moulding their characters because nature has not fitted them for that task.

Too frequent changes of teachers is another element that militates against the effectiveness of our present-day schools. A teacher who is familiar with the locality, who knows the family history in the case of each child, and who is cognizant of the little currents and countercurrents that influence life in the section, is more likely to avoid difficulties than is a stranger, and is in a position to assist in the developing of each child according to the measure of its capacity.

Speaking of lady teachers suggests a word of encomium for those "mulieres fortes," those strong feminine characters that have devoted their whole lives to the work of Catholic education in our Parochial Schools.

They deserve to be bracketed with the venerable religious who have consecrated their lives to the same task; for, deprived of many of the spiritual consolations of the latter, they have accomplished almost equal results in the face of the hardships of pioneer days. It was our privilege to meet two of those, one in the town of Orillia and the other in the town of Galt. Both pastors and people mentioned their names with grateful affection. They were the trusted confidants of many a young man and woman, an example of genuine piety to all, and the never-failing assistant of the parish priest in the work of drilling the children in a knowledge of their religion and preparing them for the reception of the sacraments. If those who instruct others unto justice shall shine as stars for all eternity, great indeed will be the reward that these shall receive from the Great Teacher.

The foregoing references to the past bring us face to face with a problem that is to day engaging the attention of many of the Bishops of Canada, namely, the obtaining of competent English-speaking teachers for our Catholic High Schools for boys and as principals of our larger Parochial Schools. There is little hope that the secular ranks will supply them; for the number of young men in our Normal Schools and Schools of Pedagogy is becoming smaller every year. The only hope seems to be in the Christian Brothers who are already doing excellent work in the few places where they are stationed. Their organization places them at an advantage over the individual lay teacher, while their religious calling gives them added authority which makes for good discipline. It should be impressed upon our good Catholic boys that next to a vocation to the holy Priesthood there is no calling that opens up an avenue of more fruitful endeavor than that of the consecration of one's life under the rule of a community for the purpose of furthering Catholic higher education.

NOTES AND COMMENTS

IRELAND is finding some compensation for her deferred hope in the addition of two new names to her already long roll of saints and confessors. In addition to Venerable Oliver Plunkett, the last martyr to the "Elizabethan settlement," Ven. Peter Talbot, Archbishop of Dublin in the seventeenth century, takes his place by decree of His Holiness Benedict XV. among the "Blessed." The cause of his beatification was introduced in 1914. The Archbishop died a prisoner for the Faith in the dungeon of Dublin Castle in 1680. As in the case of Blessed Oliver Plunkett, the arduous newspaper correspondent attributes Blessed Talbot's incarceration to "treason and sedition." That charge was made to cover all resistance to the innovations of the sixteenth and seventeenth centuries.

WHAT PROVED to be a remarkable corroborator of a local tradition was the outcome of recent excavations in the ruined church of Ballynowlart, King's County, Ireland. Tradition had it that while the people of the district were hearing Mass there sometime in the seventeenth century, the church was surrounded and set on fire by the English soldiery. The elevation was over; the priest with the Blessed Sacrament in his hands endeavored to escape, but was thrown back into the flames, and perished with his people in a frightful holocaust. Such has been the immemorial local tradition, and with a view of testing its truth, Rev. Edward O'Leary, the learned historian of Queen's County, sought and obtained permission to make archaeological investigations on the scene of the reputed tragedy. In October last, consequently, accompanied by a body of priests and laymen, Father O'Leary proceeded with the work entrusted to him.

THE RESULT surpassed the most sanguine hopes of the explorers. Within only a tenth or twelfth part of the inner area of the ruins, they found ten skeletons, lying irregularly, chiefly on the face, about 18 inches below the surface. A number of the bones were charred and blackened. On the floor also, and among the remains, was found a quantity of charcoal. Some of the bones were the ribs of very small children, uncharred, and in a good state of preservation, which suggested that the infants were unborn and perished with their mothers in a common catastrophe.

THE GLEANER

SELDOM indeed has a tradition been verified in so striking a manner. It was evident from the position and state of the remains that some of the poor people had been killed by the falling beams, as the excavators found traces of the burnt material on top of the fallen mortar.

THE ADVENT of the camel in Australia is, in the estimation of a shrewd observer, one of the noted romances in acclimatization. The animals were imported to cover routes frequently found impossible (because of the drought) to bullock teams.

AMONG the sayings of the late Professor James Denny of Glasgow, a divine of high reputation among Presbyterians, were these: "There can be no Christianity at all . . . unless Christ is established in the place which the faith of the Church has always given Him."

THESE SAYINGS are quoted with much unctious by the Rev. Prof. Kilpatrick, of Knox College, in the current issue of the Presbyterian and Westminster, in the course of a review of a posthumous book by Dr. Denny.

ON THE BATTLE LINE Associated Press Cable WITH THE French army in France, Thursday, April 4.—To the Associated Press and other war correspondents tonight, Gen. Foch said: "All is going well. Look at the small advances made by the Boesche, to call them by their real name, during the 27th, 29th, and 30th. It is now April 4 and it is clearly evident that the great tidal wave of the German army has been broken on the shore, evidently because it met an obstacle. Now they are against an embankment and completely stopped."

THE GERMAN make progress toward Amiens, but at a cost that must begin to unnerve their leaders. The progress made is slow, and the losses are heavy. Berlin reported last night the capture of Hamel, South of the Somme, from the British, and of Castel and Mailly from the French, in the region south of the Aves. There was also some progress in the wooded districts northeast and southeast of Villers-Bretonneux, the only considerable place on the St. Quentin road that now stands between the enemy and Amiens.

THE ATTACKS of the enemy in the central sector—the east of Amiens—have made possible an advance of only a mile and a half during the week, although crack infantry formations have been used here, including the famous Brandenburg Corps. Lack of sufficient heavy artillery and of the necessary projectiles to keep the guns going has been a handicap to the enemy in these operations.

THE MOST powerful thrust of the enemy in Thursday's battle was unquestionably that directed against the French positions south of the Aves. It is reckoned that the Germans sent over a hundred thousand infantry against the French there.

THE CAPTURE of Ekaterinoslav, an important commercial and industrial centre in Southern Russia, 250 miles northeast of Odessa, is announced by the Germans. In the Ukraine also the Germans are still busy. From enemy bands 28 railway cars loaded with French rifles and ammunition and more than a million artillery shells were captured.

ON AMERICA'S DUTY IN WORLD WAR His Eminence John Cardinal Farley, in the following interview with Arthur Benington of the New York World, discusses comprehensively and most interestingly America's duty in the War and the work of the Knights of Columbus in providing for the spiritual, moral and recreational welfare of our soldiers and sailors.

IMPORTANCE OF RELIGION TO CATHOLIC SOLDIER "These young men cannot give up the practice of their religion as they give up the ordinary affairs of life. It is the most important concern in peace times, and in the dangerous crisis of a serious and bitter War such as that in which we are engaged it is even more important, if such a thing be possible. The Sacraments of the Church, instituted by her Divine Founder, and entrusted to her ministry, must be kept within the reach of all her sons, for they are the ordinary means of sanctification. The Church has a solemn duty to provide facilities for the reception of these Sacraments, which require the presence of a priest and suitable places for Divine worship. No matter what the expense, despite all the difficulties in the way, the Church must measure up to the situation. This is the challenge; the Church must not be found wanting. We have always been greatly handicapped in not having a sufficient number of priests, but we shall have no trouble in obtaining a sufficient number of volunteer chaplains; our difficulty will be to keep many who desire to serve with their Catholic boys from leaving the work which must be done at home."

RELIGIOUS DUTIES AND CIVIL OBLIGATIONS "The religious duties and obligations of a Catholic, the Cardinal said, have many points of contact with his civil obligations, for the laws of a Christian State have their origin in the natural and Divine law. Obedience to duly constituted authority is an article of our faith. We Catholics profess our belief in the revealed truths of which the Church is the divinely appointed custodian and teacher. We submit to the authority of the Church in the discipline which she enforces as the logical result of her faith and teaching. Therefore, a Catholic owes obedience to the Government from a double motive—respect for God and respect for civil authority. The divine sanction is, however, the stronger, and consequently his religion makes him a better and more conscientious citizen—as, in fact, the religion of every true Christian does, or should do. In civil matters—provided his lawgivers do not contravene the laws of God—the Catholic must be a loyal and devoted supporter of the Government under which he lives. He is taught the necessity of authority in the social order; he has learned from childhood to be respectful and obedient to all legitimately constituted authority. Therefore the Church is merely doing its sacred duty in lending all the power of its authority and organization to the Government in this supreme moment of our history."

"You may remember that we were accused not so long ago of housing in some of our churches or institutions hidden arsenals in preparation for the overthrow of this Government, and our schools were called un-American."

CRITICISM OF THE GOVERNMENT DISLOYAL "Incidents such as this," said the Cardinal, "of which many have been related, illustrate the deep craving our boys have to receive the Sacraments before going into grave peril. The man who has contritely confessed his sins, received absolution and partaken of the Body and Blood of Our Lord, faces danger and suffering and death without fear, eye, with a happy smile on his face. Such soldiers are invaluable. That is why I lay such stress on the part of the Church to neglect no means of satisfying this longing on the part of our boys over there. For we cannot contribute more effectually to bring about the victory of our country's arms than by strengthening the moral courage of its soldiers. Besides, however, there are the duties imposed upon us as upon all other citizens—the duties of faithful service, of enduring cheerfully every sacrifice we may be called upon to make, especially of abstaining from all criticism of the Government. Catholics are rendering this loyal service. They are filling up the ranks of our armies and manning our ships of war in numbers that far exceed their proportion in population. In every supporting agency back of these men in the army and navy, Catholics are doing their share, and doing it cheerfully. The fathers and mothers of these Catholic boys in the service are giving them up without a murmur. Nay, more than that: despite the sadness that oppresses them as they say goodby to a realization of the dangers into which their children are going, they are proud of their sons, as every noble minded citizen must be."

"I know," he went on, "that this represented the thought of a very small percentage of the great fair-minded and just American public. I trust our attitude in the present War has satisfied even these difficult critics."

THE PEACE THAT WILL ENDURE "Do you see any possibility of a peace that shall endure, except through the victory of the United States and its Allies?" I asked. "Possibility?" said the Cardinal. "Let me substitute the word 'probability,' and say that there will probably be no enduring peace except through the victory of the United States and the Allies. President Wilson's declaration of our war aims gives a very fair promise of enduring peace. Restoration of conquered territory and justice to smaller nations will go a long way to eradicate national animosities which have so long kept the world in a state of trembling balance of armed neutrality. I cannot see how peace can come except through the defeat of German arms in the field, or the rejection of the Prussian autocracy and the Prussian military policy by the people of Germany themselves. I find it difficult, therefore, to see any possibility of peace except through the victory of the Allies. Writers and statesmen who have been in close touch with conditions in Germany assure us that the people are becoming war-weary. The six week's offensive campaign so auspiciously begun in 1914 promises to result in a six years' defensive war, with German power, despite the apparent success on the eastern fronts, constantly weakening under the slow and steady process of attrition going on in the west. To accomplish her purpose the German Empire must win decisively on every side, or relinquish her war aims."

we were going 'over the top' and were to engage the Hun for a week we wanted an opportunity of going to our church and performing our duties. Brigade headquarters were communicated with, and we were told to parade to this little village where a priest would be in attendance. The Catholics in these battalions went. There were so many of us that it took three priests from 1 o'clock until 5 o'clock to hear our confessions and administer Holy Communion. These thousand men realized that in a few hours they would be going 'over the top,' facing bullets and shells, gas and boiling oil; and over they did go for five successive mornings, with a smile on their faces and a happy heart, realizing that they had done their duty to their God and Church, and were doing their duty toward liberty and humanity. Some of them made the supreme sacrifice, but the majority of us advanced our line about two miles, taking three towns and surrounding Lens."

"Can you tell me what proportion of our soldiers and sailors are Catholics?" I asked. "It is impossible to answer with mathematical certainty, but it is the general impression and our belief that 40% of the navy and 35% of the army are Catholics. This estimate of our proportion in the army seems to be borne out by a statement that Secretary of War Baker issued on Sept. 22, 1917, in which he said, 'The Knights of Columbus represent the Catholic denomination, which will constitute perhaps 35% of the new army.' A newspaper recently stated that at Camp McClellan, Tex., there were 13,500 Catholics in a total enrollment of 30,000, which makes the camp about 45% Catholic, and more recently the Atlanta Constitution, Georgia's leading daily, stated that there were 14,150 Catholics in camp there, or 41.9% of the total enrollment."

"By no means is this money to be used exclusively for Catholic soldiers and sailors. On the contrary, the slogan of our hostesses houses, our club-houses, the eighty odd Knights of Columbus buildings already erected in this country and the huts that are being operated in France is 'Everybody welcome' and 'For all the soldiers all the time.' We do not forget that our primary purpose is to safeguard the faith and morals, and to make better Americans of the Catholic boys who are suddenly withdrawn from the safeguards of home, but our buildings and every feature of their social, educational and recreational work are for all the boys, regardless of religious belief, and the 'open sesame' to any of our buildings here or abroad to all men in our country's uniform. There is no event in the day's program in any of the buildings which Catholics have erected to which every boy in the cantonments is not a welcome guest."

ATTITUDE OF THE POPE ON THE WAR "Would you care to say anything about the attitude of Pope Benedict XV. toward the rival belligerents, or about the way in which his peace notes have been misrepresented and distorted?" I asked, a bit hesitatingly, for I knew I was on delicate ground. His Eminence considered a moment and smiled as he replied: "It is a very delicate matter for me to discuss the actions of the Holy Father, but it is well that every one should realize that His Holiness occupies a unique position in the world. He is the head of the Church, with a membership of over two hundred millions, children of every nation under the sun, who, while loyal to the Governments under which they live, acknowledge his spiritual authority. Since the very beginning of his pontificate he, the Vicar of Christ on earth, has been forced to see his children of rival nationalities arrayed in battle, each seeking to destroy the other. The German and the Austrian Catholic soldiers are as much his children as the English, the French or the American Catholic boys who are opposing them. Now, no sane person will deny that war is a barbarous way of settling national differences. It is a sad commentary on our civilization that we cannot reach an agreement except through the death and sufferings of millions of men, women and children. We have substituted our own selfish aims for the teaching of Christ. The Holy Father wants to benefit suffering humanity by bringing the War to an end through arbitration. He is and has been anxious to make the rulers of the various belligerent nations understand that no avenue leading to a just and honorable peace should be left unexplored."

"POPE AND PRESIDENT AGREE ON" PEACE "In his note of last August the Pope outlined his views in suggesting a basis for the discussion of peace terms. They were ridiculed,

in the English press particularly, and today we find the President of the United States proposing practically the same suggestions. "The difficulty in the Holy Father's case arises from the fact that England and France and Belgium want him to be pro-Ally, while the Central Powers seek the influence of his position on their side of the quarrel. It is also a notorious fact that the Italian Government, in support of the justice of 1870, is jealous of any growing prestige the Holy Father may acquire in political affairs. "There was a time when the Holy See was the court of arbitration for international disputes, and grievously suffered in consequence of its attempts to enforce justice among nations. Since the beginning of this war the Vatican has been subject to all kind of intrigue, each side trying to draw the Holy See from its position of neutrality. The attempt has not been successful. We rejoice that it has not. As Catholics we are proud of the calm dignity and strength the Holy Father has shown in the face of this opposition, and we resent any attempt to place him in a false light. We ask that the Holy See be judged by its acts, and not by interpretations placed upon them by those who are its avowed enemies. "It will take long for the peoples of Europe to forget the bitter hatred to which such awful strife inevitably gives birth," he said, "but fortunately we Americans can fight without hating. We do not and we must not hate even the enemies of our country. Thank God! our boys can go into battle without hatred in their hearts. "Personally, both by my character as a priest and by inclination, I am a man of peace. I would like to see the issues involved decided by arbitration and diplomacy. From the very beginning of the War, I have been oppressed by the horrors of this inhuman struggle. It has seemed to me that the losses sustained have made the world in some measure indifferent to the value of human life. Older and more serious men of course realize the dangers of such an impression, but the younger generation seems to be too callous. "Nevertheless, despite the possible hardening effect of war upon the coming generation, there is the higher principle of international justice to be considered. We cannot permit entire nations to be sacrificed to or live in constant fear of a giant Colossus dreaming of world domination. We must oppose such ambition. Even the Gospel counsels it. 'When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armor wherein he trusted and will distribute his spoils.' (St. Luke, XI, 21, 22.) "The one cry now must be: Help America win the War!"

CATHOLICS IN THE ARMY AND NAVY "Can you tell me what proportion of our soldiers and sailors are Catholics?" I asked. "It is impossible to answer with mathematical certainty, but it is the general impression and our belief that 40% of the navy and 35% of the army are Catholics. This estimate of our proportion in the army seems to be borne out by a statement that Secretary of War Baker issued on Sept. 22, 1917, in which he said, 'The Knights of Columbus represent the Catholic denomination, which will constitute perhaps 35% of the new army.' A newspaper recently stated that at Camp McClellan, Tex., there were 13,500 Catholics in a total enrollment of 30,000, which makes the camp about 45% Catholic, and more recently the Atlanta Constitution, Georgia's leading daily, stated that there were 14,150 Catholics in camp there, or 41.9% of the total enrollment."

"Are the millions of dollars that are to be raised by the campaign for the building of Catholic soldiers and sailors, or will the activities of those who have the spending of the money embrace all men in the service, independently of religious belief or affiliation?" "By no means is this money to be used exclusively for Catholic soldiers and sailors. On the contrary, the slogan of our hostesses houses, our club-houses, the eighty odd Knights of Columbus buildings already erected in this country and the huts that are being operated in France is 'Everybody welcome' and 'For all the soldiers all the time.' We do not forget that our primary purpose is to safeguard the faith and morals, and to make better Americans of the Catholic boys who are suddenly withdrawn from the safeguards of home, but our buildings and every feature of their social, educational and recreational work are for all the boys, regardless of religious belief, and the 'open sesame' to any of our buildings here or abroad to all men in our country's uniform. There is no event in the day's program in any of the buildings which Catholics have erected to which every boy in the cantonments is not a welcome guest."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA GENERAL REVIEW The Catholic Church Extension Society was instituted to aid in the development of Catholicity in the sparsely settled districts of Western and Northern Canada. The need of such a society was recognized and today the effective work of the organization has justified its existence and is a living monument to the men who did so much to bring it to its present form of efficiency. The society has been the instrument of Catholic charity and co-operation. If it did no more than make known the condition of the Church in our Dominion and point out the obstacles to be surmounted it would by this alone have performed a great and good work. But the Society has shown love for the Church in more ways than by mere words. Thousands of dollars have been collected and expended in the work of the propagation of the Faith. Thousands upon thousands of dollars will yet be sent forth on their journey of mercy, to the poor places in Canada. This is not all. The fact that a certain number of our people have been taught the true meaning of "Communion of Saints," "Thy Kingdom Come" is to our mind the greatest and most meritorious work of the Society since its inception. The Catholic horizon has been extended. Nationalism, provincialism, parochialism and indifference, enemies all to the vast interests of Catholicity at large, have received staggering blows. Through the instrumentality of the Extension Society, during the year, Catholics in all sections of Canada have contributed to poor missions and dioceses. Nearly \$75,000 were sent to the Extension Office for mission purposes. Sixty-two thousand dollars were distributed by cheque among the Archbishops and Bishops of Northern and Western Canada. The letters of thanks received by us and communicated from time to time

to our readers, show how much this small amount, (in comparison to Protestant mission donations) has done for the Catholic Church, truly militant fighting for an existence in British Columbia and other places. The entire cost of carrying on the Extension work was in the neighborhood of \$6,000 a year. The remaining \$10,000 represents invested funds, burses, etc. It is a matter of congratulation that Catholics during the past year have doubled the amount of their donations. This indicates that interest has been aroused and that the future of the Society is assured so long as it lives up to the purpose of its organization. A more detailed statement now in course of preparation, by a chartered accountant will be sent to every parish priest. In due time, also, through our regular channel of communication, the Catholic laity will be informed of the use to which we directed their generous offerings. The Extension Society has no secrets. Therefore anytime as an interested Catholic, you seek information about the Society and its work, you will find the latch string hanging out and our books open for your inspection. REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS Previously acknowledged... \$340 00 David Turcotte, Young... 1 00 In honor of Infant Jesus and Blessed Mother... 1 00 Friend of the Souls in Purgatory, Stratford... 5 00 Mrs. J. M. Douro... 1 00 MASS INTENTIONS A. M., Bayfield, N. B. 1 00

Two Strange Plants In Jamaica there is a plant called the life plant, for the reason that it is almost impossible to injure it so that it will not show signs of being alive. If you cut off a leaf and hang it up, it at once sends out little thread-like roots and begins to grow, getting moisture from the air and putting out new leaves. In South America there is another strange plant whose flowers can be seen only when the wind is blowing. It is a sort of cactus. When the air is still, the stalk is smooth; but when the breeze starts up, beautiful flowers at once protrude from it, disappearing again as soon as the wind goes down.—Standard and Times.

FATHER FRASER'S CHINESE MISSION Taichowfu, China, Nov. 28, 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 interest which our Catholic people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses. Yours faithfully in Jesus and Mary J. M. FRASER. Previously acknowledged... 12,672 68 In memory of Little Nancy St. John's... 1 00 M. J. Cooney, Toronto... 1 00 David Turcotte Young... 1 00 Thanksgiving, Paris... 2 00 G. McA., South Edmonton... 2 00 A friend of the Souls in Purgatory, Stratford... 5 00 W. J. Carroll, St. John's, Nfld... 1 00 If misery loves company the whole world should be but one community after these sorrow-laden years. Well, at least we have all become acquainted. Friendship and brotherhood may eventuate and make even the most strenuous war worth its results. If we but sought our Father in heaven and followed Christ's Vicar on earth, what a foretaste of heaven this life would be.—Ex. If we make religion our business, God will make it our blessedness.—H. G. J. Adam.

Merchants Bank of Canada ESTABLISHED 1864 Paid Up Capital, \$7,000,000 Total Deposits, \$2,102,072 Reserve Funds, 7,421,292 Total Assets, 121,130,558 GENERAL BANKING BUSINESS 236 Branches and Agencies in Canada Savings Department at All Branches Deposits Received and Interest Allowed at Best Current Rates Bankers to the Grey Nuns, Montreal, St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.

FIVE MINUTE SERMON

REV. F. P. HICKY, O. S. B. SECOND SUNDAY AFTER EASTER

THE TEACHING OF CHRIST AFTER THE RESURRECTION

"Then He opened their understanding..." (Luke xiv. 45)

Let us again to-day, my dear brethren, stand with the apostles...

The next is the Primacy of Peter. Already, our Divine Lord had singled out Peter on several occasions.

KAISER'S WAR AIMS DOOMED

CARDINAL IN STRIKING SERMON SAYS GERMANY'S WAR AIMS CANNOT BE REALIZED

"The Marvelous Diffusion of the Primitive Christian Religion," was the subject of a striking sermon delivered by His Eminence Cardinal Gibbons in the Baltimore Cathedral.

The next point is when our Blessed Lord commissions the Apostles to preach His doctrine throughout the whole world, to make His Church Catholic.

The history of the Church nobly proves how it has obeyed its Master. From the days of the Apostles to the very present, there have always been holy men, zealous to carry the good tidings of the Gospel to the heathen and the savage.

And still another word of Christ and its fulfillment by the faithful disciples. Christ made miracles a test of the true Church. He gave them the power, and they manifested it.

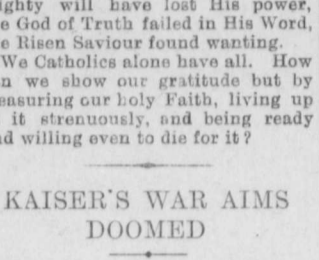
The last word that our Lord spoke to His Apostles promised undying life to His Church. And behold I am with you all days, even to the consummation of the world.

All this, that we have studied, my dear brethren, last Sunday and today, is what was said and done after the Resurrection by the Jesus Christ, Whom all Christians must acknowledge their Lord and their God.

What does this prove? It proves that the pen and the voice are mightier than the sword. It proves that peace hath her victories no less renowned than war, aye, victories more substantial and more enduring.

SPECIALIST SAID HE MUST OPERATE

She Took "FRUIT-A-TIVES" Instead, And Is Now In Perfect Health.



MRS. F. GAREAU

"For three years, I suffered great pain in the lower part of my body, with swelling or bloating. I saw a specialist, who carefully examined me and gave me several tonics to take, which did not help me.

I heard about 'Fruit-a-tives' and the wonderful results it was giving because this medicine is made from fruit juices, so decided to try it.

The first box gave great relief; and I continued the treatment, taking six boxes more. Now, my health is excellent—I am free of pain and swelling—and I give 'Fruit-a-tives' my warmest thanks."

Mrs. F. GAREAU, 60c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent by Fruit-a-tives Limited, Ottawa.

Christian faith not by the pearl of great price...

Who inspired the primitive Christians with their unquenchable zeal and enthusiasm—an enthusiasm in an unpopular and hated cause? Who raised them to that high plane of moral rectitude; who impressed them with that unclouded faith in the immortality of the soul, and in a future destiny?

"Who was it but the Lord of Hosts? It was He who said: 'Go teach all nations, and behold I am with you all days, even to the consummation of the world.'"

"Let us transport ourselves in spirit to the dawn of the Christian era and let us stand in imagination on one of pagan Rome's seven hills. We see at our feet that immense city teeming with a population, according to the estimate of Gibbon, of about 8,000,000 inhabitants.

"No rational or dispassionate mind can review the history of the infant church without discerning the stamp of divinity impressed upon her brow. When we consider the rapid growth of the Christian religion and the feeble instruments that were employed to produce such results, when we consider the hostility the apostles encountered in the whole course of their ministry, when we contemplate the opposition they met with from the learned and from the populace, for every author of note whose writings have come down to us, such as Tacitus, Suetonius and Pliny, all of whom speak with contempt and derision of the Christian religion; when we consider the hostility of the priests of the pagan superstition and from the established Government itself, for the Roman emperors during eight hundred years were the high priests of the existing heathen worship; they were as closely identified with the pagan worship as the Czar of Russia was allied with the Greek Church of today.

"Above all, when we reflect on the sublime and austere moral code which they proclaimed to a people whose religion tolerated and even sanctioned the most dissolute morals, we are forced to admit that Christianity is divine and miraculous in its origin.

"Well did St. Paul sound this keynote when he exclaimed: 'The foolish things of the world hath God chosen that He might confound the wise, and the weak things of the world hath God chosen that He might confound the strong, and the things that are not that He might bring to naught the things that are that no flesh should glory in His sight.'"

"And, in deed, the wisdom of the God is specially manifested in the adoption of means utterly disproportionate to the end to be attained, so that the world might be convinced that Christianity is the work, not of man, but of God and that all the glory should redound to Him.

"For if Christ had appeared in all the pomp and splendor of a temporal sovereign; if He had associated with Him the power of Caesar; if He had impressed into His service the armies of imperial Rome, the world would justly exclaim: 'There is no miracle here, for Christianity was propagated not by the finger of God, but by the arms of the flesh. Or if our Lord had employed in the service of His religion the poets and orators, the historians and literary men of His age; if He had inspired a Virgil and an Ovid, a Cicero and a Tacitus, to wield their pen and raise their voice in attestation of the new religion, then the world would cry out: 'There is no miracle here, for the Christian religion was propagated not by the folly of the cross, but by the persuasive words of human wisdom.'"

"Or if our Saviour had appeared as the possessor and distributor of immense wealth; if He had lavished bribes and bounties to induce men to embrace His doctrines, then the world would say: 'There is no miracle here, for men were drawn to the

Christian faith not by the pearl of great price...

peoples. She carried them in her lap and nursed them at her breast to a higher life. Nations have come and gone. The Church stood at their cradles and at their graves. New generations of men appeared, new epochs of history came. All passed away while the Church remained. Often her enemies thought to bury her, but she survived them all! The one big theme of world history has been the conflict of unbelief against Christianity, but the Church, as the corporate teacher of Christianity, has demonstrated time and time again that she cannot be destroyed, that she is inviolable, and yet visibly, guided by the hand of God.

St. Joseph's lily, or the lily of the annunciation, is said to have been brought to Europe from North Syria, where it is said to have bloomed upon Lebanon, and Mount Hermon. It soon established itself in British gardens, and playing truant occasionally ran wild, rioting in luxuriant bloom in the meadows in the south of England.

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

CELTIC SUPPLIES Bagpipes, "Brian Boru" Pipes, Irish War Pipes, Frisco Pipes, etc. etc. etc. Write for catalogue The Macdonald Music Store, Antigonish, N.S.

HUMILITY A child that's smitten sorely weeps, Flooding with tears the violet deep Of darkened eyes; and then—her hand Into your hand, forgiving, creeps!

A beggar, driven from your door, Refused your surplus winter store— He strokes his forehead with weary hand; "God bless you," saith he, and no more.

A poet singing throughout the land, They turn and bite his gentle hand That thrills to gladness the sorrow-stricken— He saith: "They do not understand!"

A priest with all the tender grace Of Christ upon his tranquil face, Says, "Love, and be beloved, my brothers!" They chase him from the holy place.

A gentle sister, convent-bred, Is censured; meekly bows her head, Her heart is smitten, her will is firm— "Not half the need of my sin," she said.

A leper scorned within the tomb, The muffled bell for "Room 1 more room!" Shuddering, the healthy pass him by, "Welcome, O God, Thy will, my doom!"

A teacher reading from his scroll The Wisdom of the World-soul— "Thou fool," they laughed, who had deemed him wise, "Find joy in the drugged and drunken bowl!"

A bruised and bleeding Figure raised 'Twixt earth and heaven, beneath it, crazed, A mob blaspheming—"Forgive them, Father! Shudder; the stars look out amazed. Low is the gate where His garden lies, None but the meek with downcast eyes May enter, but there beginneth the tropic splendors of Paradise. —CANON SHERIDAN

NEPONSET PAROID ROOFING

NEPONSET TWIN SHINGLES

The evidence in favor of Christianity has convinced countless thousands of the best and most learned men in history, but it has never convinced a man against his will. Only those who, however learned, are humble in spirit can enjoy the beatitude of seeing God.

Neponset Twin Shingles are made, like the famous Paroid Roofing, of tough felt, saturated through and through with Asphalt. A heavy surface of crushed slate is applied and rolled firmly in. The twin shape saves much time and labor in laying. The slate surface assures permanent coloring—Red or Green.

Neponset Twin Shingles is not rot, split, curl up, or dry out and do not require heavy rafters like slate. Unexcelled for appearance, a roof of Neponset Twin Shingles is at once economical, durable and thoroughly satisfactory in every respect. Best for all residences.

Sold by Hardware and Lumber Dealers Neponset Paroid Roofing is recommended for Farms, Factories and Railroad Buildings.

BIRD & SON - Head Office, Hamilton, Ont. Warehouses: Montreal, Toronto, Winnipeg, Calgary, Edmonton, St. John

The Largest Manufacturers of Roofings, Wall Board and Roofing Felts in Canada

FISHNETS TRAPS GUNS Gill, Hoop, Brook, Trammel, Pound and Dip Nets and Seines. Traps for all animals—We carry in stock the largest assortment of animal traps in Canada—Guns and rifles of the popular makes—Tents, Camp Stoves, Canoes, Bicycles, Headlights and Sporting Goods.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS B. LEONARD QUEBEC: P. Q. We Make a Specialty of Catholic Church Windows

CAREFULLY SEALED IN GERM PROOF TUBES PURITY OATS BRINGS TO YOUR TABLE THE DELICIOUS NUT LIKE FLAVOUR OF THE FAMOUS ALBERTA OATS MANUFACTURED BY Western Canada Flour Mills Co. Limited

NEPONSET ROOFS NEPONSET PAROID ROOFING NEPONSET TWIN SHINGLES The Guardian of the Home IN a very strict sense, the roof stands guardian over the home. It must protect the dwelling from rain, snow, hail and wind. When sparks are flying from nearby fires, the roof must save your home. These are reasons why you must be most careful in your choice of roofing material. RED or GREEN Slate Surface NEPONSET TWIN SHINGLES Size—20 inches by 12 1/2 inches Neponset Twin Shingles are made, like the famous Paroid Roofing, of tough felt, saturated through and through with Asphalt. A heavy surface of crushed slate is applied and rolled firmly in. The twin shape saves much time and labor in laying. The slate surface assures permanent coloring—Red or Green. Neponset Twin Shingles is not rot, split, curl up, or dry out and do not require heavy rafters like slate. Unexcelled for appearance, a roof of Neponset Twin Shingles is at once economical, durable and thoroughly satisfactory in every respect. Best for all residences. Sold by Hardware and Lumber Dealers Neponset Paroid Roofing is recommended for Farms, Factories and Railroad Buildings. BIRD & SON - Head Office, Hamilton, Ont. Warehouses: Montreal, Toronto, Winnipeg, Calgary, Edmonton, St. John The Largest Manufacturers of Roofings, Wall Board and Roofing Felts in Canada

CHATS WITH YOUNG MEN

SAY SOMETHING GOOD

Pick out the folks you like the least and watch 'em for a while; They never waste a kindly word, they never waste a smile;

PLENTY OF CHANCE

Charles M. Schwab recently gave some sound advice to young men which is especially valuable for those who have become victims of chronic physical laziness, one of the most prevalent diseases of our time.

LIFE'S BATTLEFIELD

To fix our aim on the highest good and to go forward persistently towards it, insures success. It is said that in battle soldiers are often terrified for fear they should be found shot in the back.

MAXIMS FROM WASHINGTON

These are some of the rules of conduct the Father of our Country made: Let your recreations be manful, not sinful.

malice or envy. Detract not from others, neither be excessive in commending.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

APRIL 8.—ST. PERPETUA, BISHOP

St. Perpetua was the eighth Bishop of Tours from St. Gatian, and governed that see above thirty years, from 461 to 491, when he died on the 8th of April.

APRIL 11.—ST. LEO THE GREAT

Leo was born at Rome. He embraced the sacred ministry, was made archdeacon of the Roman Church by St. Celestine and under him and Sixtus III. had a large share in governing the Church.

APRIL 12.—ST. JULIUS, POPE

St. Julius was a Roman, and chosen Pope on the 6th of February in 337. The Arian bishops in the East sent him three deputies to accuse St. Athanasius, the zealous Patriarch of Alexandria.

APRIL 13.—ST. HERMENGILD, MARTYR

Leovigild, King of the Visigoths, had two sons, Hermengild and Recared, who reigned conjointly with him. All three were Arians, but Hermengild married a zealous Catholic, the daughter of Sigebert, King of France, and by her holy example was converted to the faith.

APRIL 14.—ST. BENEZET

St. Benezet kept his mother's sheep in the country, and as a mere child was devoted to practices of piety. As many persons were drowned in crossing the Rhone, Benezet was inspired by God to build a bridge over that rapid river of Avignon.

APRIL 15.—ST. MARY OF EGYPT

At the tender age of twelve, Mary left her father's house that she might sin without restraint, and for seventeen years she lived in shame at Alexandria. Then she accompanied a pilgrim to Jerusalem, and entangled many in grievous sin.

APRIL 16.—ST. MARY OF THE CROSS

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and on his return he found the tin changed to finest silver. St. John died in Cyprus, his native place, about the year 619.

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A PRAYER FOR PRIESTS

Keep them, I pray Thee, dearest Lord, Keep them, for they are Thine— Thy priests whose lives burn out before Thy consecrated Shrine.

THE WORLD—THE FLESH ARE STRONG

And Satan spreads a thousand snares To lead them into wrong.

ENO'S FRUIT SALT

Women fly to Eno's when Headaches threaten

MUSKRAT

skins will bring much higher prices than ever known—get busy and trap all you can.

There is BIG MONEY IN TRAPPING

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BRUCE'S FAMOUS ROOT SEEDS

Bruce's Giant Feeding Beet—In two colors, white and rose, a cross between Sugar Beet and Mangold, splendid croppers and keepers, and unequalled for feeding, easily harvested.

BRUCE'S MAMMOTH WHITE CARROT

A half long variety, heavy cropper, splendid quality, easily harvested, grand keeper.

BRUCE'S GIANT YELLOW MANGEL

An intermediate variety, heavy cropper, good keeper, of splendid feeding quality and easily harvested.

BRUCE'S SELECTED SWEDS TURNIP

A grand purple top variety, splendid for the table and also for feeding cattle. A grand keeper and shipper.

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BRUCE'S GIANT YELLOW MANGEL

An intermediate variety, heavy cropper, good keeper, of splendid feeding quality and easily harvested.

THE POPE AND GREAT BRITAIN

English newspapers, of the last part of February, which have just arrived in this country, contain interesting items of information concerning the discussion of the notorious Article XV of the Secret Treaty in the House of Parliament. Mr. McKean complained of the British Government's treatment of the Vatican on two grounds: the lack of courtesy shown the Holy Father in the matter of the Pope's peace proposals, and the offense given the Vatican in Article XV of the Secret Treaty.

It was open to the Foreign Office to explain that the Government, having given full consideration to the Papal Note, felt unable to accept its suggestions. If it had been done, there could at least have been no question of discourtesy, but to promise that the proposed action of the Holy See should receive "the closest and most serious attention," and then never to say another word, is difficult to justify.

The Tablet contrasts President Wilson's courtesy with the Foreign Office's "atrocious neglect." Nevertheless Lord Cecil's explanation, if not satisfying, contained several passages which Catholics will read with pleasure: "The honorable member appears to think that the Government is committed to some anti-Papal policy. This is an entire mistake. The Government, as everyone in the House is perfectly well aware, is trustee for the good administration of an Empire which contains many tens of thousands, many millions, of Roman Catholic subjects, and quite apart from any personal feeling that one member of the Government or another might have on the subject, it would be falling in its duty if it launched out into action disrespectful or injurious to the Holy See."

The Universe in its issue of February 22, commenting on Lord Cecil's reply, endorses the opinion of Mr. McKean, that there is more than a suspicion that the Government was terrified by the press into trying to gag the Pope, but believes that "the old no-Popery cry of Lord John Russell's day will not be galvanized into life even by the joint efforts of those eminently Victorian organs, the Post and the Spectator."

The Tablet accepts Lord Cecil's explanation of the meaning of Article XV of the Secret Treaty, namely, that the clause was intended to put on record the settled purpose of the belligerents to limit attendance at the Peace Congress to the Powers which had waged the war.

"Could anything be more stupid or needlessly offensive than to single out one Power by name for exclusion, when the clause was to apply to all the Powers of the world except the belligerents? Italy, no doubt, in her dread of the influence of the Vatican, had no time to think of anything else, but surely it might have occurred to the Foreign Secretary of an Empire which includes many millions of Catholics, that such a law of proscription, pointed solely at the Pope, would arouse the deepest feelings of anger and resentment. What a little imagination and regard for the feelings of others were needed to convert the particular exclusion which was effected into the general exclusion which was intended!"

every person in this country. There are other cases to which I could refer, cases in which His Holiness obtained better terms for prisoners, the repatriation of prisoners, where he has rendered services in regard to hospitals, and in regard to the graves of our soldiers in Italy. He has also taken action with regard to matters of civilian relief, and so on, as to which we have had many diplomatic conversations in this country, and as to which we have always treated all his representations with the utmost respect, and we are grateful for the many things he has done to alleviate the condition of our prisoners and others who have suffered through the war.

Like the Tablet, the Universe accepts the explanation of Lord Cecil at its face value, and quotes with approval the statement made by Cardinal Bourne in his sermon at the Lourdes celebration: "I know that those who in an unguarded moment consented to such a clause in that treaty had certainly no thought or intention of showing any disregard or want of respect for the apostolic See. There would seem to be no one among our statesmen to grasp and understand the historic place which the Holy See possesses in all great events."

The Universe characterizes the incident as a "very bad blunder." "It is the same story of that want of insight, imagination, prevision and the sneer fact which has involved our nation now as always, in so many difficulties, so much odium, and also very often in the commission of injustices only remedied after an enormous amount of unnecessary suffering to all concerned."

WAR ACTIVITIES OF THE K. OF C.

Washington, D. C., April 6.—Arrival of Overseas Commissioner Walter N. Kernan with a party of sixteen in France affords a happy Easter note in the work of the Knights of Columbus Committee on War Activities. Messrs. Dillon E. Mapother and C. P. Connolly have also been heard from abroad where they are gathering information about materials and resources to make them available for the corps of K. of C. field secretaries and volunteer chaplains now being assembled to be rushed overseas to the American Expeditionary Forces.

MUCH TO BE DONE ABROAD Secretary of War, Newton D. Baker, now in France, during the past week called Col. P. H. Callahan, Chairman of the Committee: "Magnitude of operations on the American Expeditionary Forces increases constantly the importance of its recreational facilities. More power to you in your war fund campaign in co-operation with Y. M. C. A. and Red Cross."

At once, assurance of every possible effort to meet the situation was called back as follows: "Your message inspires Knights of Columbus to redouble effort in carrying out our program for American soldiers."

Secretarial units and supplies are sailing in each steamer. "Now that the shock of conflict is felt," says Chairman Callahan, "more and more news about their boys will be given their folks at home, and those everywhere whose generosity is making our work possible. The Knights of Columbus have undertaken no great publicity campaign but always, through the secular and religious press, have kept a white light shining upon our War Activities. In so doing, we feel that we have not violated the dignity or natural conservatism of Catholicity."

efforts. It is gratifying to hear the testimony of officers and men to the important part the Knights of Columbus war work has in this national crisis. Our secretaries have certainly won their spurs and one must wonder when they eat or sleep, they are kept so busy all the time."

OBITUARY

JOHN O'NEILL

Eganville Leader, March 22

On Friday morning, March 15th, death removed from Bromley one of its oldest and most respected citizens in the person of Mr. John O'Neill. Scarcely nine days in bed he succumbed to pneumonia which followed a light stroke of paralysis. The fading moments of his illness were brightened by the presence at his bedside of four children who have consecrated themselves to the service of the Lord in holy religion. Conscious right to the last, Mr. O'Neill gave a continuous example of heroic patience and calm resignation.

Long years of solid piety engendered by his unique Christian faith developed an spirit of prayer that was manifested by a continual use of ejaculations. Thus, strengthened by his own devotion and fortified by the sacraments of the Holy Church he breathed forth his soul most peacefully—a fitting close to a most edifying life.

After having spent his youth in Bantam, Mr. O'Neill settled in Bromley on the present homestead. A tireless worker, the forest soon gave way to golden harvests; while he established himself in the esteem and respect of his neighbors by his sterling qualities of justice, patience and generosity. Countless numbers in need ever found his purse open, but the right hand never knew what the left had done.

In 1871 Mr. O'Neill was united in marriage to Ellen Daley, of Osceola. Of thirteen children two passed away young ago; four are members of Religious Orders: Rev. Brother Gregory of De La Salle Collegiate, Toronto; Sister Mary Zita, of St. Ann's Convent, Lachine; and Sisters Theodora and Adile of St. Joseph's, Peterboro; the others are Michael James, of Osceola; John Charles of the District of St. Leslie, of Outlook, Sask.; and Joseph on the homestead. Besides the members of his immediate family, Mr. O'Neill is mourned by his oldest brother, Jeremiah O'Neill, of Wilberforce.

The funeral took place at Douglas on Monday morning at 9.30 o'clock. The church was crowded with friends and relatives. Mass was celebrated by Rev. M. T. O'Neill, P. F. of Richmond, nephew of the deceased, assisted by Rev. I. Rice, of Renfrew and Rev. H. S. Marion. The pastor, Rev. Father Quilty, delivered the funeral oration in which he paid eloquent tribute to the virtue and example of the departed member of his congregation. After the Libera the remains were moved to their last resting place—the five sons and J. J. O'Neill, Jr., acting as pall bearers. Requiescat in pace.

THOMAS CLOHEY

The funeral of the late Thomas Clohey took place on March 29, at 9 o'clock from his late residence, 27 Hilda Ave., Hamilton, to St. Ann's Church. Owing to the death taking place in Holy Week there was no Requiem Mass sung. The obsequies were recited by the deceased son Rev. T. J. Clohey, of Dundalk, assisted by Rev. J. Englert, and Jos. McCowell. Rev. Fathers J. F. Hinchey, and W. P. Dermody were present in the sanctuary.

The ceremonies at the grave were performed by Right Reverend Mons. Mahoney, V. G. The following priests being also present: Rev. T. J. Clohey, Jos. Englert, J. F. Hinchey, A. Savago, J. Bonomi, P. J. Maloney, W. P. Dermody, J. F. McGreavey, Jos. McCowell.

The pall bearers were: Chief Ten Eyck, John C. Waller (Brantford) J. B. Nelligan, D. Galvin, Andrew O'Brien, W. Jos. O'Brien.

Solemn Requiem High Mass will be sung in St. Ann's Church Wednesday morning April 10th, at 8 o'clock.

FRANCIS P. BRAZIL

After a week's illness Francis P. Brazil died on Friday, March 8, at St. Michael's Hospital, Toronto. The immediate cause of death was kidney trouble. He was born at Bond Head, Ont., and came to Toronto thirty-six years ago and spent twenty years in the retail grocery business. About ten years ago he entered the lumbering business. For almost twenty-five years he attended St. Michael's Cathedral, and was well known in church circles. His brother-in-law is Monsignor Kidd of St. Augustine's Seminary. In 1882 he married Annie Kidd, eldest daughter of John Kidd, of Adajala, Ont. Besides his wife there are four children: Ivan, Patrick, Inez and Lieut. Rudolph F. in France. Two sisters—Mrs. Hugh Ferguson and Mrs. Fred Mullins—reside in Toronto.

DECORATIONS FOR AMBULANCE NUNS OF MESOPOTAMIA

An interesting letter has been received from the superiors of the Sisters of the Presentation serving in Mesopotamia. It describes a ceremony which took place three some time ago "when three of the Sisters of the ambulance corps were decorated by the British authorities," the late Gen. Maud officiating, with the

Royal Red Cross, the highest distinction conferred on women. The grand court of the classes was decorated with French and British flags and with palms, the gallery was filled with nine hundred pupils of the Sisters, and the guests included the military staffs of the Allied armies and the matrons from all the hospitals. Gen. Maud who died eight days later, pinned the cross, in gold and garnets, on the breast of the superiors, and then gave the cross of the second class to Sister Madeline, in charge of the Civil Hospital, and to Sister Adolphe, who occupied herself exclusively with the English troops. After a moving speech the general invited the Sisters, the guests, and all the poor orphans to rest, served at the expense of the British army which was highly appreciated.—New World.

DIED

BOOK.—At her late residence, 446 Central Ave., London, on March 25, 1918, Mrs. H. P. Book, aged seventy-two years. May her soul rest in peace.

DADEY.—On March 30th, 1918, Marion Dadey, dearly beloved daughter of Mr. and Mrs. Michael Dadey, 166 Rochester St., Ottawa, aged sixteen years.

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