

The Catholic Record.

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

VOLUME XXXX.

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2067

THE BALM OF THE SACRED HEART

When souls full of exquisite feeling
By every chance mood are controlled,
(Like wind harps when zephyrs are stealing
Athwart them, now balmy, now cold)
They thrill to each passing emotion,
Yield under the stress, it prolonged;
Respond with sweet strains to devotion,
But perish when wounded or wronged.
Ah! these are the hearts that must suffer
As the days of their pilgrimage roll,
No road could be darker or rougher
Than the way of the sensitive soul.
The sport of unscrupulous schemers,
The prey of the brutal and rude,
Earth's poets and mystics and dreamers
Are often maligned, misconstrued.
Who, then, can misquote them or aid them?
Who fathom their feelings oppress?
When fortune and friends have betrayed them,
Who, solace can give them, or rest?
One Heart, and One only, can lighten
Their burden, if fancied, or real,
One Heart can alone bless and brighten
Their gloom with a flawless ideal.
The Heart of the merciful Master,
Who Victim of sorrows became;
He wrestled with death and disaster,
He conquered want, anguish and shame.
Come with Him, sad souls, to the Garden;
Toil with Him up Calvary's Mount,
Would yours be the peace and the pardon
Of which His dear Heart is the fount.
Pressing on through the thorns that surround it,
Athirst with His ardent desires,
Close-clasping the Cross that hath crowned it,
Aglow with His love-kindled fires—
Flee unto your rest, past its portals,
Where sympathy's fulness is stored,
The home of all sensitive mortals
Is the suffering Heart of His Lord!
—ELEANOR C. DONNELLY

THE SOUTHERN SLAVS SITUATION STRIKINGLY SIMILAR TO THAT OF IRELAND

The recent congress in Rome which did so much to further a good understanding between the Allies, particularly Italy and the Southern Slav interests, has been quickly followed by a movement within the Dual Monarchy itself. The position in Austria is known to be grave throughout, and it is becoming graver than ever among the Slav nationalities within its borders. As our readers know, these nationalities are large, considerably scattered, and in many respects different one from the other.
Notwithstanding their great political importance English people know comparatively little of them, but there is one rather less remote than the rest which travelers in the Southern Dolomites know something of. It forms a Slav wedge between the Italian Trentino and the German Tirol, extending eastwards towards Hungary. Ecclesiastically, it is Latin with Laibach as its centre, the seat of a Prince-Bishop to whom reference is made in our "Personal Notes." The people of this district are ardently nationalist, though less suppressed under Austrian rule than the other Slav races under Magyar. During the last few months among the Slovenians alone 100,000 signatures have been obtained to a declaration in favor of the formation of a Yougo-Slav State and the clergy with the Prince-Bishop at their head favor the movement.
Of late demonstrations have been taking place which have been accompanied by some disturbance, and it has also been stated that the Prince-Bishop is to be prosecuted, some say for high treason, others say on lesser charges. It has also been stated that Rome has been asked by the Austrian Government to intervene, and has instructed the Nuncio at Vienna to begin proceedings. The latest news is that this is entirely denied in Rome and that the policy of the Vatican is to leave liberty in such matters to the Bishops, who, whatever else they may or may not do, will always try and keep such movements free from disorder. The situation is strikingly similar to that in Ireland. Indeed, according to the Corriere d'Italia, the attitude of the Vatican is the same in both cases.
"As private citizens," says the Corriere, "in their own countries, ecclesiastics have always been free to act in accordance with what they conceive to be their duty. During the War it has been possible to see bishops and cardinals taking part in demonstrations of the most varied character without the neutrality of the Holy See being involved."
In Bohemia, too, there are similar movements, and, according to a Vienna telegram to the Lokalan-

zeiger, the Bishop of Koniggratz, Mgr. Doubrava, has issued a statement advocating Czech autonomy. Meanwhile, the amelioration of Italian and Yougo-Slav misunderstanding which the Roman conference achieved has reflected itself at the Front. The Czech-Slovak army, which has been formed in various centres in Italy, is now in the line, and is gaining recruits by desertions from the Austrian forces.
Mr. Ward Price, in one of his dispatches states that:
"One night recently some of the Czechs now in the Italian Army were in the front line at a place where the Austrian battalion holding the trenches opposite consisted largely of their countrymen. After some preliminary conversation by megaphone one of the Allied Czechs crawled out to the other lines and urged his compatriots to come over to our side, where they would be treated not as prisoners or deserters, but as friends. The Austrian Czechs replied that they would willingly do so, but that the line behind their own was held by Hungarians, who would almost certainly see them moving out of the trench and open fire on them with machine guns. The Allied Czech brought this message in to his friends, whereupon the Italian guns were asked to put down a barrage between the Austrian front trenches and their support line, driving the Hungarians to cover and isolating them from the Czechs, of whom some were thus able to cross over in safety to our side."
Naturally the German press is very angry. The Kreuz Zeitung professes to make light of the Congress "assembled under the protection of Savoyard Italy, the worthy protector of such a pack of gallowbirds." As our readers know, the conference was secular and political, dealing with the Italian Government, and had no direct connection with the Vatican or with Catholic affairs. But its lessons are not the less significant for that.—The Universe, May 3rd, London, England.

RELIGIOUS EDUCATION IMPERATIVE SOCIALISTS HOSTILE BECAUSE CHURCH IS THE BULWARK OF ORDER

To overcome what he termed the "alarming growth of Socialism in this country," Justice V. J. Dowling of the New York Supreme Court urged the teachers of Catholic schools at Cathedral College, to reinforce their movement for the religious instruction of children through their week-day catechism classes. The occasion was a public meeting of Chapter Theta Pi Alpha, presided over by Mgr. M. J. Lavelle, V. G., rector of St. Patrick's Cathedral, who explained that the teachers of this chapter are doing a great work for the poor children of the city.
"These radical Socialists," said Justice Dowling, "who call themselves by many names, are holding meetings to teach the ignorant that a second French revolution is coming in the United States. They say that this War has proved that Christianity is a failure, but some of their spokesmen are saying that the first great barrier to their revolution is the Catholic Church, which must be removed."
Some of these enemies of the Church have been suppressed by the Government. One of them who was closed out was Thomas E. Watson of Georgia, who scattered more falsehoods about the Knights of Columbus than any of them. Such persons are not only enemies of the Church, but they are a menace to the country. Their attacks against the Catholic Church are probably due to the fact that despite their vile assertion that the Knights of Columbus is a secret army of the Pope waiting to be called into action against the country, the Church, or the Knights of Columbus is recognized today by the Federal authorities as one of the strongest supports the country has in time of war. It has furnished one in three of the army, two in five of the navy, and one-half the Marine Corps. Go on with your good work of teaching the children—education will be needed more after this War than ever before in the world's history.

SUSPEND BATTLE TO PASS PRIEST ORDERLY, KIND AND INDUSTRIOUS, CHINESE NEED STABLE GOVERNMENT

Millions of dollars worth of railroad, mining and other industries in which Americans are interested are being held up while the rival factions in China battle, according to the Rev. James A. Walsh, head of the Catholic Foreign Missionary Society. Father Walsh has just come back from a tour lasting six months in China.
"What China needs is government," said Father Walsh, who is head of the Ossining Seminary. "There is no hope of progress until they get orderly government. The people, as a whole, are orderly, kind and industrious."

When the father approached Yeong-Kong, in Kwang Tung Province, he found the northern forces of the province battling with the forces from the south. A prominent resident, who was a friend to Gen. Leong, commanding the northern faction, told Father Walsh that both sides would fight to permit him to go ahead, and that no foreigner would be intentionally hurt. And the two sides did respect the presence of the visitor and suspend hostilities. Then the battle went on with all its fury.
A rebel army took Kiang Po and sacked the bank of \$10,000. The populace took up a collection and paid the invaders \$50 each to drop their arms and let business proceed as usual. Wholesale kidnappings are being perpetrated by the outlaws, and in one case they took one-third of the population of a village. The outlaws treated their captives kindly and feed them well, he said, and if the prospect for getting money did not materialize, the captives were liberated. The priest said that warfare among the Chinese is badly handicapped by lack of ammunition.
Fifteen thousand soldiers and civilians attended the Pontifical Field Mass at Camp Dix, Wrightstown, N. J., May 13. The Mass was celebrated by the Rt. Rev. Patrick J. Hayes, Bishop Ordinary for the Army and Navy, on an altar built on the parade grounds by the boys in khaki. The Bishop's throne had been erected on the platform on which the altar stood. Another platform was provided for the choir of eighty voices from St. Mary's Cathedral, Trenton, which furnished the music for the Mass.
Major General Scott, his staff and various organization commanders attended the solemn ceremony. The Mass was followed by Benediction of the Most Blessed Sacrament, after which the entire soldier congregation sang "Holy God, We Praise Thy Name."
At the consecration of the Mass, the usual salute was fired and a guard of honor of sixteen infantrymen presented arms. Instead of the ringing of the bell at the Holy Sacrifice, twelve buglers sounded a flourish.
The Rev. Joseph A. Mulry, in his sermon said:
"You men have gathered here within the confines of the camp because you have been called into service by the voice of the Almighty God. In the light of this, I have no patience with the unholiness which, snake-like, slimes its secret way into the hearts of some of our people and which would weaken, if it could, their superb morale. I have no patience with the pacifists and conscience objectors who too often throw over their selfish cowardice the cloak of religious principles. We all hate war and we all love peace, but we cannot and we must not enjoy a peace with dishonor. Our splendid American manhood demands war rather than peace at such a price."
"Neither have I patience with the petulant and snarling critics of our Government. The President is today in the presence of issues so stupendous and far-reaching that it takes a super-human courage to face them and a super-human mind to solve them. To the thinking man, though mistakes may have been made, they are trifling compared with the magnificent results attained. Gifted with instincts that rise above sordid passion and mere material gain, President Wilson sees in this God-tolerated War the ultimate triumph of right, justice and humanity."
"We must not enjoy a dishonorable peace," said Dr. Mulry. "Go forth, Christian men, to aid the boys who are in the trenches. They are holding them for you. Victory will come. God wills it."

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How remote, how horrible now seem the cynical lubricities of Voltaire's "Pucelle" so admired in the eighteenth century; and Anatole France must wonder at the mood in which he wrote his life of her. How far is France from those divisions and hatreds of a few years back! The Catholic Church of France, by the devotion of its hierarchy and its priests to France, has won the admiration, it is not too much to say the love, even of the almost ferocious secularists and skeptics. Faded are the intolerances carried to such a "logical" length, say, in the prime of Mr. Combes. Hundreds of priests and clerics have fallen for France. Some Irish or English "padre"—we have forgotten which—has received an act which symbolizes the sacrifice of these French priests. After a battle, amid heaps of slain or desperately wounded men, there is a call for a priest. A priest lifts himself up a little from the ground, "with his mutilated hand" absolves and blesses that dying company, and then dies.
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DAY OF UNITED PRAYER (G. P. A. Service)

Rome, May 13.—Pope Benedict has issued a most important "Motu Proprio" asking the Catholics of the whole world to unite in praying to God on the feast of St. Peter and Paul, June 29th, that He may "restore justice" to mankind. He orders that on that day all priests shall celebrate the Mass "pro populo" and requests all Catholics to unite their intention with his "to do violence to the Divine Heart" to obtain from Almighty God the restoration of peace by the fulfilment of the Psalmist's words: "Justitia et pax oscule sunt."
"The end of the fourth year since Europe has been in conflagration is approaching," he says. "During that time the violence has never diminished but increased, so that we have never had moments of relief from ever-increasing ills and afflictions."
His Holiness goes on to say that, owing to the ministry entrusted to him by Providence, and animated by the charity of Jesus Christ, nothing has been left unattempted to remedy these afflictions. He recalls the words of King Jehoshaphat, praying: "Lord God of our fathers, thou art God in Heaven and rulerst over all kingdoms and nations. In Thy hand is strength and power; and no one can resist Thee. We will cry to Thee in our afflictions and Thou wilt hear and save us. O our God! as we know not what to do, we can only turn our eyes to Thee!"
The Pope urges the world to trust in God, Who is the Arbiter of the will of men and human events and to trust His mercyfulness to put a speedy end to so many storms, hastening peace and restoring among men a reign of justice and charity. Above everything, God, who is wrathful at such persistent sins, must be placated. Humble entreaties and persevering prayers are the best means to do this.
This purely religious appeal from our common father to the priests and Catholic people of the world is welcomed here as an opportune refutation of rumors current in certain quarters about the Pope's inten-

ANOTHER CHURCH STRUCK NEPHEW OF FRENCH BISHOP IS AMONG VICTIMS OF GERMAN LONG RANGE GUN

Another church was struck by a shell from the long range gun in Paris recently and blood was shed, although the victims were of course not so numerous as on Good Friday. Amongst the victims of the latter horror was a young nephew of the Bishop of Troy, who makes the twenty-ninth member of the Bishop's family to perish in the War.
During the present serious days which Paris and all France is experiencing the religious fetes of the Ostensions have commenced. These fetes, which occur every seven years, consists in the exposition for fifty days of all the relics of the Saints, during which period special prayers and devotions are made for the intercession of the patrons of the country.
One diocese after another takes up the Ostensions, and the people throng to the churches to pray to the Saints of the various parts of the country,

and appeal to them for a renewal of that protection which they have vouchsafed in the past. Naturally at the present time the Ostensions take on a new significance.—St. Paul Bulletin.

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RELIGION AND LOYALTY PATRIOTIC SERMON BY MGR. LAVELLE AT ST. PATRICK'S

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THE MAID OF ORLEANS TYPIFIES THE REAL SPIRIT OF FRANCE

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GERALD DE LACEY'S DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

BY ANNA T. SADLER BOOK II CHAPTER IX A REUNION

Despite her bewilderment, which made her fancy that she was dreaming...

The three men of the party and Jumbo, who had followed them thither, took turns during the watches of the night to guard against a surprise...

And thence back to Manhattan. The fugitives had to pass across the borders of Pennsylvania, which was outside Lord Belmont's jurisdiction...

once in the price of the kettles, and oh, dear, I'm afraid my place is gone! She told me not to come to work until Saturday...

horrors would she find beyond? Her suitcase was near the window. She looked back at the lid and made a bundle of her extra dress...

"He is safe, and you will see him soon." "And the Indians?" "We are the Indians, your father, Pieter Schuyler and myself...

St. Jerome's College Founded 1864 KITCHENER, ONT. Excellent Business College Department Excellent High School or Academic Department Excellent College and Philosophical Department

Reilly, Lunney & Lannan BARRISTERS, SOLICITORS, NOTARIES CALGARY, ALBERTA

Hotel Schaefer SPEND a few days, a week or a week-end at this popular Resort Hotel, noted for Service, Cuisine and appointments.

Funeral Directors John Ferguson & Sons 180 KING ST.

E. G. Killingsworth FUNERAL DIRECTOR

QUEEN'S UNIVERSITY KINGSTON ONTARIO

The Safest Matches in the World ALSO THE CHEAPEST, ARE

Eddy's Silent 500's SAFEST, because they are impregnated with a chemical solution...

STAMMERING or stuttering overcome positively. Our natural method permanently restores natural speech.

At a short distance from the town they were met by a figure, holding a horse provided with a lady's saddle. To Evelyn's delight she recognized the familiar smiling face of Jumbo...

The news of Mistress Evelyn de Lacey's arrest had reached the city through Vrow de Vries, whose brother, Goodman Cooke, had written her a detailed letter...

TO BE CONTINUED A ROMANCE IN A FLAT By Alice G. Hayde "Would the noises never stop? Was there no such thing as quiet in this city made up of horrid sounds and unfriendly people?"

Nora was in the tinware of all places the last in which to look for peace. She marveled hourly at the composure of the other two girls...

"I'll get my breakfast, and then I'll write to Aunt Carrie, though I'll not tell her about yesterday. She'd say 'Come home, but I won't, not until spring anyhow.'"

"The young fireman looked admirably at the shy sweet face beneath the black velvet brim and laughed as he remarked, 'It certainly would be a shame to lose that hat.'"

Now that letter had been read not only by Vrow de Vries, but by her husband. The fat woman, sitting in her chair, had glowed with delight and triumph...

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"We don't dare call her back, because she has scraps of money," said Ethel Ward, the older of the girls. "But you've got to tell the manager what you did, Nora. It would be found out anyway, and perhaps he'll be a little easier on you if you own up." Goodness, how'd you ever do such a crazy thing? Anybody ought to know the price of aluminum!

"Well for the love of goodness, Ethel, what's the use of sending the poor girl? She'll have to make good out of this week's pay, even if nothing worse happens. Here he comes now. Go on, better get it over," said Lucy North, giving Nora a friendly push in the direction of the cold-eyed individual who was making his way down the crowded aisle in response to the insistent call of a clerk at the adjoining counter.

"The young fireman looked admirably at the shy sweet face beneath the black velvet brim and laughed as he remarked, 'It certainly would be a shame to lose that hat.'"

"Stand on your tip-toes. That's how. Now up you go." Nora gave a faint gasp, drew in a long breath and then grasping the edge of the hole

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Through the friendliness of Evelyn with the tribes, it had been easy to procure from them the necessary disguises and the assistance of half a dozen braves. Indeed, had her three gallant rescuers so willed it, they could easily have prevailed upon the Indians to strike a blow in her defence. But to that, of course, they would not consent.

"There are tidings which mayhap will have an interest for you." He bowed and waited, for her manner conveyed that it was something of unusual moment.

"I will be a dear memory," answered Evelyn simply. "With a dearer hope," added Captain Ferrers. "Let me hear you plight your troth once more and say you will be mine."

"I can't," cried Nora. "Don't be silly. I don't fall off anything. I could go up first and pull you up, but it's such a height, I'd be apt to jerk the arms fairly out of you. This way, you can touch the sides of the hole with your hand, and almost pull yourself up." He illustrated by catching at the hole and swinging from the ladder. "Oh, I can do that. I've done it in the barn and swung myself up to the loft lots of times," exclaimed Nora.

"Of course you can, come on," and he stepped to the farther side of the ladder's broad top. "Give me that bundle. I'll throw it out first." Nora handed it up, and an instant later heard it drop upon the roof. Then she stood beside him on the step.

Her plans having been thus far successful, they had all met at last in these strange surroundings. With a new sense of rest and security, since her incarceration, Evelyn lay down to sleep. And sound, indeed, was her slumber until the first pale light of day crept through the shutters and she was awakened by Elsa. The horses were ready without. Evelyn mounted and, while awaiting the signal for departure, turned to cast a last glance at that ruined edifice where she had experienced some hours of real happiness. In the company of her father, her lover and her friend, with the minor sense of well-being engendered by the presence there of those humble friends who had played their part in the great drama of her life, she felt that she was leaving behind her a luminous spot in her lately troublous career.

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with her very finger tips, gave a little jump up, at the same time "muscling up" as her cousin Dick had long ago taught her.

At the same moment a pair of iron hands seemed to have been clasped about her ankles and she was pushed through the hole. It was done in a second, and she was sitting in a heap on the snow-covered roof, aimlessly reaching for the bundle with her other dress in it, when the head and shoulders of the fireman appeared.

"Are you afraid to walk over to the other side, there's a fire-escape there. The wind is strong up here, but you can't blow off, at least not while I'm around," he laughed. Nora laughed too, the sun was shining on the thin layer of snow, the throb of the engine came over so faintly to them now, and it was difficult to realize that she had been in even the faintest shadow of danger.

"You said you used to swing in a barn loft," said the fireman. "I knew you were from the country, when you first looked at me, when you were praying back there in the room. Look out for that ridge near the chimney, it's an ugly place. I met it when I was coming after you."

"Did you come down from the roof to that window?" asked the girl shuddering. "Of course, nothing else to do. But where is that window, I was missing your window when I climbed down. You see I had counted wrong. I thought I was at your room, when I called to you. I was some surprised when you looked out of the one further on, but there was nothing for it then but to step across."

"Suppose you had fallen," cried the girl. "I was sure you would, that is why I began to pray, and I promised the Blessed Virgin that if she kept you safe, I would go home to Uncle and Aunt to-morrow."

"When," said the young fireman, "nobody ever said a prayer for me before, except my mother! Here's the fire-escape, now let me go first and take your time."

He swung himself over the side of the roof and went down four steps, before he called to Nora to follow. "I'm going to look right at the wall, if I look down, I'll surely fall," she cried as she started down.

"Look where you like, I'm here," he reassured her, and then the long descent was begun. Nora counted forty steps, and then lost track, but both pairs of feet went steadily down until at last, she felt the end of the railing in her cold hand. "This is all, now jump. There's plenty of snow, so you can't get hurt," called the fireman. So Nora jumped into a drift of snow, but was pulled out of it by his strong hands, before she had more than skimmed its surface.

"Some day, they'll take those things within ten feet of the ground, that's a good jump," said the fireman. "Have you any friends in the city, that you could stay with until you know whether you can go back here?" he asked with a most grandfatherly air. "No," said Nora, "but I could go down to the store, where I used to work."

"If you can't go, wouldn't you look nice wandering around all day. Here go over to this number, it's only on the next street. It's my boarding-house. My mother came up here Monday, she wants me to go back to the farm with her. I've only been here a month. My name's Jack Dawson, and I'm from Iowa. You tell her you said a prayer for me and that you're from the country, and she'll be glad to fuss over you. He handed Nora a torn envelope with the house number scrawled across it and was gone in answer to a signal from the man near the pulling engine.

"What a small world it is," mused Nora as she turned away from the imperious building. "How Aunt Marie would laugh! To think that I left her and Uncle Henry, after all the years in which they cared for me, just because he said it was time I was married and that he had picked out a farmer in the next county for me. I wonder just what it was that brought his farmer Jack Dawson to Chicago in time to risk his life for me!"

THE MONTH OF THE SACRED HEART

During the month of June, dedicated to the Sacred Heart, the urgent and touching appeal of Our Lord will no doubt often come to the mind of the Faithful: "Come to Me all you that labor and are burdened and I will refresh you. Take up My yoke upon you and learn of Me because I am meek and humble of heart; and you shall find rest to your souls. For My yoke is sweet and My burden light." For us who know Christ and have experienced His unbounded love, the recalling of these words fills us with a renewed devotion to our Dear Redeemer. But those words have been unheard by the greatest majority of mankind. Away in the pagan lands they labor and suffer also, and they are not refreshed. They also dream of peace and rest, but their dreams remain unrefreshed. The sweet yoke of Christ they know not, and the burden they carry is heavy.

With arms outstretched toward that multitude of men on whom He has compassion, Our Lord bids them to come to Him. His bidding, how-

ever, has to be extended to them by mortal mortals, by missionary priests. The help afforded these apostles by our prayers and our aims increases their efficiency in the fulfilment of their mission. The interest we display in aiding the evangelization of the pagan world is a practical act of love to the Sacred Heart. We wish Him to be known and loved. Since it has not been our vocation to go to the missionary field it is not our duty to work effectively in our sphere for the evangelization of the world? The means of action left at our disposal are prayer and aims. During this month of the Sacred Heart, as a proof of a genuine love of Our Divine Lord it is becoming to use these means that will make for the salvation of many and for numberless graces that will accrue to us because of our spirit of charity.—Intermountain Catholic.

GOD'S WAY IN THE WAR

EDWARD F. GARESCHE, S. J.

There comes time in the history of both individuals and of nations when some disastrous calamity or some inexplicable sorrow tempts men to doubt the goodness of God. It is a temptation which should be easy to overcome, because, if these occasional calamities are dark and inexplicable to us, they are only incidents in the great course of the world which everywhere else speaks of God's love, compassion, tenderness, and merciful providing. But in the darkness of the hour of trial we are likely to forget the immense and overruling Goodness who is our God and to wonder and repine that He has seen fit in this moment to straiten and chastise us. Thus at the present time, when the entire world is rushing deeper and deeper into the gulf of physical agony and mental sorrow which the great War has brought upon the world, an increasing number of men and women find it hard to reconcile with the infinite goodness of God the awful calamities that are striking mankind. They find it difficult to comprehend the ways of the all-wise and all-merciful God who could so easily withdraw His scourges from the world, but yet quietly allows the course of events to shape themselves without making any external manifestation of His will that the war should cease.

To begin with, it is not only difficult for us, it is absolutely impossible, to understand the ways of God. Where we able to fathom the depths of His judgment and to comprehend the workings of His Providence we should be like Him, omniscient. Only the infinite can comprehend the infinite. To understand God and His ways we should have to be God Himself. Consider how difficult and almost impossible it is at times for us of little intellect and defective education to understand the thoughts and ways of other men who are thoroughly educated and trained in decision and the management of affairs. How hard it is for the savage to understand the mental processes of the civilized man, because the latter is so far above him in intellect and it may be in earnestness and moral rectitude. If an Australian bushman could be shown our method of educating children, what an unconscionable piece of cruelty he might consider it. While he lets his boys and girls run wild and do their own sweet will all the time, he would see that the white man shuts his children up in close rooms, pens them in little wooden shells and makes them sit there day after day spinning black water on white paper, wearying their eyes and their fingers, when they might be out of doors enjoying themselves. The methods of civilized parents would be quite incomprehensible to the wild man, and yet he is removed only a little from ourselves in point of intellect. He is, as it were, an inch away in distance, yet so far off in comprehension! How utterly impossible then must it be for us to understand God, Who is removed from us by infinity! We must, in some times of perplexity and trial, fall on our knees before the All-wise and Almighty, beating our breasts and saying, "Thou art just, O Lord, Thy judgment is right."

We can not even faintly understand the ways of God in dealing with His children. The human parent has a faint and partial understanding, a limited prudence, a feeble power to calculate, which still enables him to give good things to his children in ways that the children neither appreciate nor understand. How much more must it be true of God, that being infinitely wise and with complete and adequate power, in ways that are strange and incomprehensible to us, He provides good things in the end for all that love Him. God has hidden us to become as little children if we would enter the kingdom of Heaven. We delude ourselves into thinking after we have lived some years in this world and gathered a little experience that we are grown up and there is nothing of the child in us. We are children to the end. Our greatest wisdom and our keenest comprehension leaves us before God mere simple children, who must be taken care of and watched tenderly as a mother watches over her little babe. The tiny child, if it could reflect, would find many things strange that its Mother does for it. While the child would be playing it must be asleep, when it would have pretty sharp-pointed things they are refused it. The little girl who said that it was such a pity that all the

things she liked were bad for her, explained in a halting way the childish attitude toward things. For its own good many painful things must be borne and many pleasant things forborne, even in childhood. Now we must be children to the end in the hands of God. We know little of what is best for us. Seeking the pleasant things, fearing pain, with little control over events and no knowledge of the future how can we see as God sees and plan as God plans? We are babes in the arms of our all-loving and all-powerful Father, who with inconceivable vigilance watches over His world. If He allows things which seem strange to our children's comprehension, we can only shrink closer into the shelter of His arms. Knowing that our Father is all-wise and all-powerful and all-loving we shall be at peace, because whatever happens is under the absolute dominion of infinite will, wisdom and love.

Again, we must always remember in times of calamity and sorrow that God has set Himself to rule the world not as a despot, but as a father. Having given men free will, with infinite consistency, He leaves them free. "My son," He says to everyone who comes into the world, "give Me your heart." It is a free and voluntary service of the human heart that God wishes from His world, and to secure this service He left it free and He has arranged the whole tremendous scheme of the universe so that this will accord with our freedom. It is this magnificent attribute of the infinite God that He is powerful enough and wise enough to bring His glory out of such a world as this. He can leave all men free, the wicked as well as the good, and can allow the wicked to work out their devilish machinations, and yet bring therefrom His own glory and the welfare of the world to the end. On the result of the age-long struggle between God's goodness and man's wickedness, if God wished He could indeed blot out with one terrible catastrophe all evil-doers and force all men by might to own His way. But He has decreed otherwise. He will give men all necessary graces, and help them in their need, and then let them work out their salvation. Hence the events of history and the course of the world are profoundly modified by human will. If all men fulfilled the will of God and obeyed His commandments, the earth would be a terrestrial paradise. It was the wickedness of

human wills that ruined our race, and changed the world from a place of pure joy and holy innocence to a valley of tears and a place of death. It is the same free will that continues to torment the world and that is the cause of evil. The one only evil in the world is sin, and with sin God wages a constant battle, so as to effect the repentance and salvation of the sinner. He will lead men free to the end. On the great judgment day we shall see how God is always infinitely holy, just, merciful, and compassionate, and that all sorrow and pain on earth are man's doing by reason of his sins.

Apply this reflection to the catastrophe of the great War. This worldwide conflagration was lit by the free will of men. To place the blame and divide the punishment does not belong to us, and we must not usurp the judgment seat of God. But this we know that whatever true evil there is in the War is not of God. It comes from the abuse of the free human will which God has given man and which He respects most sacredly. If God did not leave man free, there would be no merit in the world, because constraint and necessary service have no merit for him who is permitted to do as he pleases. Will to merit. He gave them also the necessity of the power to abuse that will by doing evil. If we require God in our silly judgment to prevent all evil in the world, we also ask Him at the same time to take away our free will, because, where there is free will, there will be certainly some evil in the misuse of it. Hence in permitting man to sin God is today allowing the use of that great faculty which He has given them for their merit. To ask God at the same time to leave us free to merit and to make it impossible for us to commit sin is to ask Him a foolish thing.

The only true evil in the horror of this War is the sins that are being committed by mankind; all other evils are only seeming evils. The great physical suffering, the tremendous loss of property and life, the ravaging of great districts, the agonies of mothers, widows and orphans bereaved of those they love, famine and pestilence, all these things are not unmitigated evils, because in the providence of God they bring us nearer to God. How much heroism, unselfishness, patience and goodness have not been occasioned by this dreadful War! How many prayers most earnest and sincere have not gone up to Heaven in consequence of these afflictions! Sins have been atoned for, merit has been gained, and the noble and lofty side of human nature comes out in bright relief against this background of desolation and suffering. Men and women have found in themselves possibilities of nobleness and self-sacrifice that were hitherto dormant all their lives in piping and convenient times of peace. The one sole evil in this War is sin. The origin of all evil is sin. And with sin God has no part. But yet so mighty is the Lord, and so wise is our Father in Heaven that He can bring even out of sin our goodness and His glory. It was sin that crucified our Lord and from that cruci-

fixion comes our redemption. And so while the world is writhing on the cross in its agony, we can trust with absolute assurance that after this sorrow there will be a resurrection and that God in many wonderful ways of which we do not dream and which we can not possibly comprehend is arranging all things for the good of those that love Him.—Messenger of the Sacred Heart.

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE REIGN OF THE HEART OF JESUS IN FAMILIES AND IN SOCIETY

During the present month, which is consecrated to the Heart of Jesus, all lovers of that Divine Heart should make a special effort to respond to the invitation of the Holy Father who, in this, his latest Intention, asks that Catholic families and Catholic society in general be more and more permeated with the spirit of the Sacred Heart. In his recent discourse, delivered in connection with the canonization of Blessed Margaret Mary, Benedict XV. expressed his pleasure at what had already been done throughout the world for the accomplishment of her wonderful mission, but he did not hide the fact that devotion to the Sacred Heart was still a hazy quantity in the minds of millions of Catholics. He left his hearers persuaded that much ground had still to be travelled over, and much work had to be done before the spirit of the Sacred Heart could renew all things in Christ, which was practically the aim of his venerable predecessor.

There is no time more favorable than the present for a new start in a renewal of the Christian spirit, that is the spirit of the Sacred Heart, in families and in society. Judging from conditions in Europe, God is preparing the world for this renewal. It is evidently taking a hand in its spiritual resurrection. His own resurrection was preceded by much sorrow and by the shedding of His blood, but it was succeeded by the social and moral resurrection of the world, a noble result, and one worthy of the sacrifice that brought it about. As a result of the carnage and witnessing in the present War and of the tribulations we are sharing in, we have reasons to surmise that millions will experience a change of heart. During the past three years political and economical conditions have been giving the world food for thought; the vanity of human wishes was never so manifest as it is now; the brevity and cheapness of human life, and of all that men care for, are becoming more and more evident—all factors which should surely turn men's ambitions to higher things. This evolution should find us Catholics ready to seize our opportunities. Let us see to it that the Christian spirit—which is the source of the Sacred Heart—shall permeate more and more the hearts of our fellow men. Home and society, the two pivots on which the human race rests, will feel the lasting influence.

The home at Nazareth is the ideal of the Christian home, the ideal of simplicity and greatness, of sweetness and strength, of holy joy and chastity, of kindness, meekness, charity, patience, humility, and all other virtues which the Sacred Heart so eloquently teaches. We must cultivate a strong Christian spirit in our homes if we wish to give a Christian tone to society. How shall we acquire this Christian spirit unless we cultivate a devotion to the Heart which is the source of all the Christian virtues? The Heart of Jesus wishes to reign over the hearts of men; let us put no obstacles to the free exercise of this glorious sovereignty.

E. J. DEVINE, S. J.

THE FIGHTING IRISH

You know they will fight by the build and the breed of them; You know by the deeds they have done, That whenever the country they love has the need of them, They'll rush to the colors and stick to the last.

Brave men from Wexford and bold Tipperary men March under the flag past the cheering colleen, Sligo and Galway and Wicklow and Kerry men, Are wearing the khaki as well as the green.

Grady's and Gallaghers, Gibbons and Gilligans, Dougherty's, Dolans and Duffys and Doyle's, McCarthys, McCloskeys, Mulcaheys and Milligans, Barrys and Bradys and Buckleys and Boyle's; Flynns and Fitzgeralds and Foley's and Qualeys and Quigleys and Quinlans and Quinns;

Larskins and Logans and Lynchos and Langan's, Morrissey's, Murphys, McGuirks and McGinnis.

True to the cause of the innermost soul of them, Look at the service flags when they go by, The shining red stars representing the roll of them, Are thick as the stars in a clear winter sky, The call has rung out and they answer it loyally, Springing to arms to the last mother's son, Serving their country and serving it loyally, And thus will they serve till the War shall be won!

—JAMES J. MONTAGUE.

How can we doubt that the day of the Passion of Our Lord was not also the day of His joy and of His gladness? Do you not see in the flowers which are budding and bursting into blossom around His Cross a certain promise of the fruit which that Tree of Life will bear? I mean the merits of His death which will produce the sweet fruits of salvation for those who trust in His merits.—St. Francis of Sales.

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THE WHIRLIGIG OF TIME

So completely has War education eradicated what before the War seemed to be, as reflected by literature current and permanent as well as by pulp and platform, the deepest conviction of the Protestant world, that it requires some such dramatic gesture as the hurling from its pedestal into the gutter of the status of Frederick of Prussia, to make us realize how great and how complete is the revolution of feeling. And, though the press gave but passing notice to the fact and none at all to its deep significance, that is what happened to the statue of "The Protestant Hero" the other day in Washington.

Many of our readers have a living and vivid remembrance of the fact that in 1870 the sympathy and moral support of the English-speaking world were unreservedly and outspokenly on the side of Protestant Prussia as against Catholic France.

People with much shorter memories—it is marvellous how short memories can be sometimes—can if they will recall that in loyal Ulster with volunteers trained by German drill-sergeants and armed with German guns, Members of Parliament, Church papers and leading clergymen openly threatened that in the event of Home Rule they would join "the greatest Protestant Empire in the world," and boasted of the aid which the Kaiser would extend to them in that dire extremity.

Picking up the other day a favorite book of long ago, "Tom Brown's School-days," we came across the same note—a foot-note this time—where the great admirer of the great Dr. Arnold praises the Prussian school system and with unmixed satisfaction at the political outlook remarks as a matter of course, that alliance with Prussia is the most natural and desirable for Protestant England. And so we might go on.

But the development of modern Prussian militarism owes to Protestant England much more than sentimental and moral support. Only the other day a reader inquired about the rise of Prussia to its present dominating and menacing position in the world.

Our answer to this particular reader may satisfy intelligent interest in other readers of the CATHOLIC RECORD.

Perhaps the most impartial and (to England) decidedly the most friendly witness we could summon is the Oxford historian, Professor John Richard Greene, who published his "Short History of the English People" a few years after the Franco-Prussian War; that war which left "the gaping wound in the side of France" but which would never have been inflicted had Protestant England uttered a syllable of protest against the Prussian annexation of Alsace-Lorraine. This was only one of a long series of annexations which England had not only condoned but in some important instances aided and abetted. Writer after writer since this war began has pointed out that the present lust of power and rapacious appetite for neighbors' territory are the outstanding characteristics of Prussian policy. And it is true beyond dispute. More than a century and a half ago nearly all Europe banded together to curb this audacious and shameless policy of robbery on the part of Prussia. Let Professor Greene tell the story:

"The two powers of the House of Bourbon were still united by the Family Compact, and as early as 1752 the Queen of Hungary, by a startling change of policy, had secretly drawn to their alliance.

Neither Maria Theresa nor Saxony, in fact, had ever really abandoned the design for the recovery of Silesia and for a partition of Prussia. The jealousy which Russia entertained of the growth of a strong power in North Germany brought the Czarina Elizabeth to promise aid to their scheme; and in 1755 the league of these three powers with France and Spain was silently completed. So secret were these negotiations that they had utterly escaped the notice of the Duke of Newcastle, the brother of Henry Pelham, and his successor in the direction of English affairs; but they were detected from the first by the keen eye of Frederick of Prussia, who found himself face to face with a line of foes which stretched from Paris to St. Petersburg."

To a degree that is shocking today we miss the note of alarm, distrust and hatred of Prussianism, and observe the complacency, the pride with which the English historian praises the English statesman who came to Frederick's aid and averted—or delayed for a century and a half—Prussia's merited retribution.

The reason let the Oxford Professor tell in all the simplicity of pre-War candor:

"When England was threatened by a Catholic Pretender, it was no time for weakening the chief Protestant power in Germany."

Of course the "Pope-and-Kaiser" stuff now ladled out is not intended for students of history past or present though it goes down with the average Protestant who knows no more of history than history knows of him.

Professor Greene continues:

"His (Pitt's) foreign policy was directed to the preservation of Prussia, and Prussia has at last vindicated his foresight by the creation of Germany."

"He recognized the genius of Frederick the Great, and resolved to give him a firm and energetic support. The Convention of Closter-Seven had almost reduced Frederick to despair. But the moment of Pitt's accession to power was marked on the King's part by the most brilliant display of military genius which the modern world has as yet seen. Two months after his repulse at Kolin he flung himself on a French army which advanced into the heart of Germany, and annihilated it in the victory of Rossbach. Before another month had passed he hurried from the Saale to the Oder, and by yet more signal victory at Leuthen cleared Silesia of the Austrians. But these prodigious efforts would have been useless but for the aid of Pitt. The English Minister poured subsidy upon subsidy into Frederick's exhausted treasury, while he refused to ratify the Convention of Closter-Seven, and followed the King's advice by setting the Prince of Brunswick at the head of the army on the Elbe. The victory of Rossbach was destined to change the fortunes of the world by bringing about the unity of Germany."

"England had never played so great a part in the history of mankind as now. The year 1759 was a year of triumphs in every quarter of the world."

"But it was not so much in the number as in the importance of its triumphs that the war stood and remains still without a rival. It is no exaggeration to say that three of its many victories determined for ages to come the destiny of the world. With that of Rossbach began the recreation of Germany, its intellectual supremacy over Europe, its political union under the leadership of Prussia and its kings."

And, as the world now knows to its sorrow, the aggrandisement of that robber power which made the present world-war inevitable.

Just as a sample of ten thousand such articles we append an extract from a recent editorial of the New York Times, (May 17th) "Professors, Idealists, Angels."

Frederick the Great is the Prussian typical practical idealist. In the year he came to the throne he published his "Anti-Machiavel," wherein peace is praised, wherein he "would tell the Kings that their true political interests consist in outshining their subjects in virtue." That same year he invaded and grabbed Silesia, "in order to defend that country against attacks from a third Power." This was a genuine Prussian, a genuine modern German, the hero and the god of the Hohenzollerns; and he had his professors too. As he wrote in "The Seven Years' War":

If sovereigns wish to make war, they are not restrained by arguments suitable for a public proclamation. They determine the course upon which they wish to embark, make war, and leave to some industrious jurist the trouble of justifying their action.

On the larger scale of today practically the whole corps of professors is set at work justifying. That is part of their work as servants of the State. They get decorations besides, and are well seen at Court. They are better paid than Frederick's favorite jurist and justifier, Professor von Ludewig, who got, say, \$2.25 (three thalers) a day for his assemblage of Prussia's right or claim to swallow Silesia. Forty years the good man labored for the author of "Anti-Machiavel," most Machavellian of the

Kings of his day, and was glad and proud, to be paid with the honorific "von." Frederick's Minister, Podewils, said contemptuously of this typical Prussian professor's ennobling particle: "A little wind that costs nothing."

Thus the whirligig of time brings in his revenges.

THE NEW MINISTER OF EDUCATION

A new departure in selecting the Minister of Education for Ontario is in itself nothing to alarm those interested in the welfare of our schools; on the contrary most people well-informed in educational matters will be likely, on general principles, to welcome any such departure as a probable change for the better. It was time to get out of deep-worn ruts. The appointment of a Protestant clergyman, however, is a somewhat startling innovation. But Protestant clergymen have been taking so active not to say meddling, and withal so irresponsible, a part in politics of recent years that perhaps it is wise that one of them assume the responsibility of office.

As for Archdeacon Cody, the new Minister of Education, so far as we know he has never been identified with those political parsons whose activities were conducive to the good of neither citizenship or religion. On the contrary we believe him to be a scholarly, high-minded and public-spirited Christian gentleman. We may be permitted to hope that his appointment as Minister of Education is an earnest of the Government's desire to lift that Department out of the atmosphere of petty politics and to infuse into its management that spirit of broad scholarship which will give new life and vigor to the educational system of Ontario.

During the last quarter of a century or more there has been but one really progressive step taken in the school system of this province; that was the extension of the facilities for secondary education to the rural districts in the establishment and development of Continuation Schools. Before this was done farmers, with the exception of those in the immediate vicinity of High Schools, labored under a serious disadvantage, and suffered the injustice of being compelled to support a system of secondary schools which was almost exclusively urban.

But secondary education considered in itself—and the elementary schools as well—has been characterized by a long and disheartening period of stagnation. Few there are who take an intelligent interest in schools who did not think it high time for a change. The new departure in seeking a head of the Department of Education outside the ranks of the politicians will inspire many who had almost despaired of betterment with new hope and keen expectation of better things.

One rather radical change in the administration of educational affairs was initiated a decade or more ago when the office of Superintendent was created. In opposition the party responsible for the change was obliged to offer some constructive criticism of the administration of the Department of Education, and this new office was proposed. Theoretically it seemed a progressive step. To find amongst party politicians a man qualified for the position of Minister of Education was always difficult, often impossible. To select from amongst educationists themselves a technical head and from amongst the party men a political head seemed to be a solution of the problem. But the practical experiment has utterly discredited the theory. It would be difficult to find any one really interested in the development of our school system who is convinced that the surrender of the principle of responsible government so far as education is concerned brought compensating benefits at all adequate to the price paid. The responsible minister will naturally seek the advice and assistance of those actively engaged in educational work; but he should assume the responsibility for the policy and administration of his department. An irresponsible Superintendent with wide statutory powers relieves the Minister of Education in large measure of his nominal responsibility; and what is perhaps worse, deprives him of that freedom of action which is essential to progress.

We venture to hope that the selection of a man of educational outlook and vision as head of this all-important department means the return to the principle of responsible govern-

ment; and that the new minister will be accorded the widest scope and freedom of action consistent with that principle which compels him to exercise his authority in the bracing air of free criticism. Then will the new departure in choosing a Minister of Education give at least the opportunity of realizing the hopes it has created.

SINN FEIN AND GERMANY

What appears to be the supreme effort of the "last-ditchers" to discredit Ireland's claim to the right of self-government and self-determination is the attempt to fasten upon the whole population the odium of an alleged pro-German plot which in the words of the vice-regal proclamation itself is limited to a very few Irishmen. Of all the slanders and shirkers this War has produced the slacker statesmen of England who shamelessly shirk their plain duty to Ireland are the slackest and shiftiest.

Robert Donald a short time ago wrote:

"What is the position today in England and Ireland? A majority of Englishmen, if asked, would say, 'Let Ireland have Home Rule and be done with it.' The more thoughtful would add: 'We could not hold up our heads at the peace conference with Ireland on our backs. How can we preach the gospel of self-determination for all countries and fail to apply it to Ireland?'"

And that is the solid ground for hope amid the morasses of what an honest Canadian, Sir Herbert Holt, in shocked surprise called the "rotten politics" of England. England and the English people are better than their politics. And the press of England which knows its politics is much more honest and alert than our papers would lead us to believe. It is too early at this writing to gauge the effect of the latest poison gas bomb; but this from the Parliamentary correspondent of the Westminster Gazette who openly discredits the Government pledges with regard to Home Rule is from the latest number to reach us through the mails:

"And we have Sir Edward Carson on the war path again. The 'Long and the Short' of it, as one member said, will probably destroy any hope of a generous measure of self-government for Ireland."

Walter Long, uncompromising Unionist, is chairman of the committee which is charged with drafting the Home Rule Bill.

The correspondent continues:

"And in that event it is presumed that conscription will not be applied to Ireland, which will, in its turn, cause much beating of tom-toms in the Unionist camp. Altogether the Government is in a very unenviable position. It would not be surprising if the ground had to be cleared of all these complications, and a new start had to be made by another Government before the Irish question can be settled."

"This, at all events, is the view that is held by many members who regret that the Government should ever have attempted to run Home Rule and conscription together. One thing is certain. The House is in no mood to stand the addition of a 'No-Popery' campaign to the Irish trouble. As a Liberal member put it in the Lobby yesterday, with what force had to be made by the attitude of resistance to the Home Rule Act, and did nothing to discourage Irish Protestant clergymen from preaching the right of rebellion, now denounce the Roman Catholic Hierarchy in Ireland for advising passive resistance to an Act of Parliament if it is put into force? I do not think this plea justifies the Irish Bishops any more than the attitude of certain Unionists to Home Rule justifies Sinn Fein. But it cannot be denied that it hardly lies in the mouth of those who encouraged active resistance to the law to talk now about the 'disloyalty of Roman prelates' in denying the right of this country to apply conscription to Ireland."

The tone and spirit of the foregoing will serve a useful purpose in reminding us that British sanity and sense of justice are much better represented in the House and country than amongst the Carsonite supporters of a shifty and unstable Government.

MR. MURPHY'S SPEECH

We call attention of readers to the advertisement in another column relative to the distribution of Mr. Murphy's great speech. Despite the pitiable conspiracy of silence on the part of the press the mastery refutation by the Ex-Secretary of State of the charge against the French religious resident in Canada has placed the Hon. Newton Wesley Rowell in an unenviable position. A Protestant fellow-member on Wednesday last publicly challenged Mr. Rowell to reply or retract. Evidently the cowardly charge and the still more

cowardly silence of the late Liberal Leader in Ontario has got under the skin of self-respecting Protestants.

We regret very much that we were unable to secure a copy of Wednesday's Hansard before this week's form-closed. For the credit of Canadian manhood and decency in Canadian public life we shall be very glad next week to reproduce Mr. MacMaster's protest against further silence on the part of Mr. Rowell.

Have you noticed the loud silence of the secular press with regard to Mr. MacMaster's challenge?

THE ENTENTE CORDIALE AND MAPLE SYRUP

We hasten to remark that the association of ideas, indicated by the above title, was not suggested to us by the fact that entente cordiale sounds sweet and that maple syrup tastes sweet. Neither has it any reference to the remark, made recently by a French Member of Parliament, that Quebec did not wish Ontario to be making love to her. No, it was the outcome of a little transaction that we had with our grocer.

Each Spring we indulge in the luxury of some Quebec maple syrup, not that we are particularly fond of sweets, but because the taste of the genuine article revives old memories, carries our mind back to days when with wooden spiles we drew sap from the maples on the sunny side of the wood lot. When the can arrived we proceeded to sample it. It looked good; in fact it looked too good. Every one knows that pure maple syrup has a rather murky appearance, but this was almost crystal. It did not taste nearly as good as it looked; and the proof of the pudding is in the eating. It did not smack true. There was an orange flavor about it; and a something rédolet of a Cuban sugar factory. "Did that syrup that you sent up to the house come from Quebec?" we enquired over the phone. "Oh, no," was the reply, "we got that from a farmer out at Ballyclare. We expect the consignment from Mr. Ladouceur tomorrow." After expressing our appreciation of that farmer's regard for the pure food law, we ordered some of the real thing.

The first taste of it set the wheels of memory in motion. As in a vision we saw the old familiar maples and the faces of the kindly neighbors of our boyhood. We saw also the narrow strips of farms running down to the banks of the St. Lawrence, the white washed cottages, and the wooded highlands in the distance. The concluding stanza of "Le Canada," that beautiful little poem by Cremazie, our country's national poet, occurred to us.

"Heureux qui le connaît, plus heureux qui l'habite,
Et ne quitte jamais pour chercher d'autres lieux
Les rives du grand fleuve ou le bonheur l'invite,
Sait vivre et sait mourir où dorment ses aïeux."

Meditating upon this experience, and upon others that we have had, we put to ourselves these conundrums: "When is maple syrup not maple syrup?" "Where is the entente cordiale not an entente cordiale?" Our answer to the first is "When it is made in Ontario," and to the second, "On this side of the Ottawa River." That syrup from Ballyclare was to our mind symbolical of the spirit of a large section of Ontario in regard to the Mother Country and in regard to Quebec. Its loyalty and its sentiments of religious toleration are almost crystal in their simplicity, their disinterestedness and their whole-souled devotedness, when given expression to in the presence of the intelligent representatives of Quebec on the floor of Parliament. But when the tasting time, or rather the testing time, came it was found to be adulterated. It is very significant that the first outbreak against conscription in Ireland should have occurred in the Orange city of Belfast; and that the first delegation to Ottawa asking for exemption from military service for farmers' sons, should have hailed from those townships that gave that traducer of the French clergy, Hon. Newton Wesley Rowell, an almost unanimous vote, when they were assured that their own boys would not be conscripted. Did they tell the Premier that they were opposed to conscription on principle; that their sons did not want to go to the front? Oh no! As a preamble to their request, they reiterated their sentiments of loyalty. They assured the Government that the young men of the district were keenly anxious to meet

the Hun; and that it was only because of their settled conviction that they could aid the Allies more at home that they were asking for their exemption. Like that syrup from Ballyclare, that looks good, but it is so transparent that any one can see through it. Oh, the maple leaf forever!

Whatever faults Quebec may have, there is about its people a sense of honesty in the expression of their views, and in their business transactions, that stands out in bold relief in the midst of the lying deception and dishonesty that is bringing disgrace upon Canada. They may be mistaken in their attitude, but they give honest expression to their opinions. Those who have commercial dealings with them can bear witness to their integrity. Leaders of thought and business men are beginning to appreciate this, and it is doing more to further the entente cordiale than all the gratuitous advice of the Toronto Globe.

As was very well expressed by the French member above referred to, what Quebec wants from Ontario is not flattery but justice. We have had public men in this province who were actuated by a sense of justice. The late Sir James Whitney and Hon. Mackenzie Bowell were types of a class of honest politicians, whose number is to-day unfortunately very small. The latter gentleman, referring to a banquet tendered to him in 1895, said among other things: "This is not a religious matter, gentlemen. It is a question of the rights guaranteed to those people by the constitution; and I shall champion those rights even though that should cause the overthrow of my government." That Orange premier may not have been as suave and as gracious in his manner as some of the "nest of traitors;" but he had the courage of his convictions, even though those convictions favored a minority that was looked upon as a minority by the society of which he was a prominent member.

Camouflage, a much used word exactly describes the present day religious, political and commercial life of many who occupy prominent positions in this province. That is why there can be no entente cordiale between it and Quebec—at least so long as that syrup from Ballyclare typifies the spirit by which it is dominated.

THE GLEANER

NOTES AND COMMENTS

THE INAUGURATION of the first regular Aero Mail Service in America passed with less comment in the daily papers than would ordinarily be devoted to the unveiling of a monument or the opening game of a league baseball season. Yet it was an event as momentous and as far-reaching in its possibilities as the launching of the first steamboat, or the initial message over the Atlantic Cable. And so rapidly do we move in these epoch-making days that men have ceased to marvel at any new development in the conquest of the elements, and in presence of the great conflict look with indifferent eyes upon the arts of peace. Who would undertake to forecast the future of air navigation!

REFERRING to the Atlantic Cable we are reminded that its original concept and first public proposal as a practical enterprise came from a Catholic bishop. It has been conclusively proved that to Rt. Rev. J. T. Mullock, fourth Bishop of St. John's, Newfoundland, the inception of the idea is due. The suggestion first took form in a letter to the Morning Courier of St. John's, during the course of a discussion as to the comparative merits of that city and Halifax as an outlying telegraphic station for the American continent. Discussing the feasibility of connecting Newfoundland with the mainland by cable, and the pending connection of England and Ireland in the same way, Bishop Mullock brought his letter to a close with these words: "I hope the day is not far distant when St. John's will be the first link in the electric chain which will unite the Old World with the New."

THE VALIANT PART played by Australian troops in the War has, despite other and, for the time being, more absorbing interests, drawn attention anew to the great Commonwealth of the Antipodes, and to the almost limitless possibilities which lie before it. Very few people on this continent have any idea of either the concrete wealth or the vast resources of Australia. The Canadian Trade Commissioner at Melbourne has recently communicated to his Department at Ottawa some figures illustrative of this subject which furnishes food for thought for dwellers in other parts of the British Dominions, or, for that matter, for all the Allied nations.

ACCORDING to the official Commonwealth statistician, an estimate based on probate returns made in 1911, the private wealth of the country exceeded £1,000,000,000. Careful revision of these figures proved that the estimate was below rather than above the actual. A later estimate, 1915, based on similar returns for that year produced the figures £1,643,000,000, and another gave by the inventory method £1,620,000,000, so that one set of figures proved the substantial accuracy of the other. This gives something like \$1,750 per head of the population. The material resources of the country are, of course, beyond all reasonable estimate. The above figures have, however, an index value in that direction.

THE SPIRIT of the soldiers at the front, Canadians as well as others, is illustrated by an incident related of a gunner in a battery not named. "We had been firing for about an hour," writes the narrator, "and in the east a rosy dawn was tinting the clouds, when I noticed a delay at one of the guns. 'What's the matter with No 2 gun?' I shouted out, struggling towards it through the mud. 'The bombardier's got his hand jammed, sir, and can't get it out,' was the answer. A couple of fingers, it was apparent, were badly crushed, and it was impossible to withdraw them until the gun was fired again. So the gun was fired again, the bombardier coolly putting on the range with his left hand, and withdrawing the injured hand as the gun-piece came back. 'Don't trouble about me, sir; I can carry on all right,' was the answer I received when I asked him if he wished to get away."

IT HAS EVER been the boast of Socialism that it stands for the mass of the people and for the cause of free government. If Socialists really believe this, they have, as the New York Journal of Commerce points out, made and are making a deplorable mistake in allowing themselves to fall into unconditional pacifism at this time. It puts their influence, whatever that may amount to, on the side of the most autocratic government on earth, and in that way identifies their cause with the slavery of civilians and those other nameless horrors which have characterized German rule in Belgium and elsewhere from the beginning of the War. Socialists themselves may disclaim such intent, and it must be said, they are by no means a unit in fostering pro-Germanism. But, as Catholic socialists have been unceasing in declaring, the doctrines of Socialism as formulated by its founders and recognized by its accredited propagandists make in the long run for the limitation of human freedom by discarding the moral safeguards of Christian dogma and making the human mind the final arbiter in determining the relations of man to his Creator.

A MOTHER'S DAY MESSAGE FROM CARDINAL GIBBONS

TO THE MARYLAND BRANCH OF THE NATIONAL CONGRESS OF MOTHERS

Will you please convey to the committee having Mother's Day in charge my hearty indorsement of this splendid enterprise?

Every day news comes to us of our boys, both at home and abroad, freely giving themselves to the cause of liberty and justice, determined to endure all things—yes, if need be, to

die in defence of what they deem holy and right.

But what of the mothers of these boys? It will not be disputed that their self-sacrifice is the harder, their offering the more noble.

May God bless these mothers and give strength and courage to their tired hearts.

Faithfully yours, JAMES CARDINAL GIBBONS.

ON THE BATTLE LINE

THOUGH STILL formidable, the German submarine can no longer be regarded as a war winner. Mr. Lloyd George, speaking at Edinburgh, told his hearers that the Allies are now building ships faster than the enemy can sink them.

THE ZEPPELIN, from which the enemy hoped for great things in the early months of the war, has been a terribly costly failure.

A RUSSIAN wireless despatch to the State Department at Washington tells of a mutiny among German soldiers ordered from the front at Dvinsk to the West.

COMPARATIVE CALM still prevails along the front. Berlin bulletins tell of artillery activity on the Lys and Scarpe and in the region south of Moreuil, on the Somme front.

POWER THAT GUARDS THE POPE

With noble fearlessness the recent pastors of the English Bishops have defended the rights and honor of the Holy Father. The Bishop of Nottingham looks back to the time, upwards of half a century ago, when the Temporal Power of the Pope, consecrated by the sanctions of 1,000 years, was assailed by the anti-Christian revolution.

"Napoleon I. with the sagacity of a great statesman, used to say that in dealing with the Pope you should treat him as though he were master of 200,000 men, which meant, a century ago, that he should be treated as one of the great powers of the world."

the footsteps of every persecutor of the successors of the Fisherman. It is not too much to say that his insolent treatment of Pope Pius VII. evidently cost him his imperial crown.

The world, Bishop Lacy concludes, is approaching a great crisis, and nothing will save it from disaster save the Wisdom that sitteth on the Throne.

CARDINAL O'CONNELL SPEAKS TO K. OF C.

POINTS OUT THE TRUE COURSE CATHOLIC MEN SHOULD FOLLOW

The twenty-fifth annual State convention of the Knights of Columbus of Massachusetts, held recently, was in many ways the most notable that has been held in this State for many years.

I see before me, gentlemen, not only a notable assembly of serious men, but owing to events now culminating for the benefit of the country and of humanity at large, I feel that I am in the presence of men who stand for a sublime purpose.

It may be that you do not at this moment realize the sublimity of that purpose, doubtless because many of you fail to realize its full scope.

It is too much to expect therefore, that any large body of men should in an instant realize thoroughly the reason for a convention or council of an organization.

MISLEADING LEADERS The great body of Catholics throughout the world know God's will and are willing to obey it, but history and the experience of mankind prove to us that many who would pose as their leaders lead them astray when they should guide them aright.

As delegates of the Knights of Columbus are chosen to lead in the great and beneficent work of the order, not merely in what occupies you today, but in the general work which the society was founded to perform, and by which it must stand or fall; you are responsible agents of the men who have chosen you for the positions you occupy.

I know full well, and you know too, that the great mass of the Catholic people of this district, this State and this diocese are eager to follow in the lead of the Church. They are single-minded and unselfish. If then they are in danger, the danger is not of their making; they would prefer to die rather than defect from the path their fathers' feet have sanctified.

Whoever, therefore, presumes to take a stand before such a body of people and to enact the leader undertake a responsibility for which his man may tremble. You are the leaders of the Knights of Columbus in this part of the country. The simple, honest-hearted, confiding men who elected you, have trusted you to lead them aright. This is what your election to office means—and it means nothing else.

It makes little difference whether you sought office or the office sought you, you have been placed in position with the understanding that you will lead those whom you represent rightly, according to the laws of God and under the direction of the Catholic Church.

That is the purpose of those who have chosen you, whatever your own ideas may be. As delegates you are responsible, not to your own ideals, but to that great body of the Knights of Columbus who are safe and sane men and true Catholics.

you represent and in coming here I am but performing that duty. Two courses are open to me; one is the course of popularity, something I have never cared to obtain and which has never entered into my conception of anything I may do.

PURPOSE OF THE ORDER The Knights of Columbus were organized for just one purpose; to maintain and extend the progress and prosperity of the Catholic faith in this land.

The fulfillment of this basic purpose, this original ideal, means much. It means your own sanctification. It means the welfare of your neighbor, not only your brethren of the Faith, but of Protestants and others not of the fold.

Everybody realizes today, the President perhaps the most keenly of all the public men of his time, that this is the end of an epoch.

I need not speak of what our priests have done for these boys, sharing their burdens, partaking of their sufferings and exemplifying true religion and true patriotism.

Every organization passes through different stages as it grows older. The Knights of Columbus are an illustration of this. In the beginning the highest intentions and motives were paramount and they were lived up to as is generally the case with small societies.

The great body of Catholics throughout the world know God's will and are willing to obey it, but history and the experience of mankind prove to us that many who would pose as their leaders lead them astray when they should guide them aright.

President Wilson has a special faculty for keen analysis and very clear expression of thought, but in this Proclamation he has surpassed himself, and the reason is that he is going down to the foundation of truth and on that foundation he has built his hopes to attain the Will of God.

This nation should be inspired to reflect that in these days when materialism is so trite and so powerful, when men are seeking only the great purpose for which the War was begun, in their own selfishness, the President of the United States points out in such conspicuousness and isolation that all the world may see, that there is one great leader whose words have that sublimity which comes from solemn reliance on Almighty God, one whose hopes are grounded on eternity.

That Proclamation stands out among the public utterances of leaders at this time in splendid isolation. There is another that stands above it, but near it, the message of our Holy Father, the Pope. I am proud and happy as a Catholic to be able to join these two influences together.

Another stage of the organization is when it reaches the point where individuals or a group say: "We must be independent; we cannot submit to dictation on the part of the Church." They forget the very purpose for which their society was founded, they ignore its constitution, they talk Protestantism. The plain fact is that the moment a society seriously decides to throw off Church direction, to ignore the direction of the Bishops it is no longer a Catholic society.

But this is seldom the case; what is far more common is that those of our Catholic laymen become so impressed with their own importance that they want to manage everything in their own fashion; they scout counsel or advice. There have been times when the performance of such individuals became so intolerable that many leading and influential Catholics said: "We will have nothing to do with the Knights of Columbus."

It is explaining how she succeeded in doing things that seemed hopeless to others, she was in the habit of saying: "What do you wish? You men who look at these problems have too much to do, and then you want to do too much all at once."

Wit is the god of moments, but genius is the god of ages. As the heart is, so is to love the heart.—Longfellow.

HOLY FATHER LAUDS] RED CROSS WORK

CARDINAL GIBBONS PUBLISHES MESSAGE RECEIVED FROM MSGR. FAY AT ROME

Cardinal Gibbons has made public a cablegram he received from Right Rev. Msgr. Sigourney Fay, an official representative of the Red Cross at Rome, in which Msgr. Fay says the work of the Red Cross has made the name of America a synonym for generosity and helpfulness.

The cablegram came to Cardinal Gibbons through the Secretary of State, at Washington, to whom it had been communicated by Henry P. Davison, chairman of the Red Cross War Council, who is now in Rome, with the request that it be transmitted to the Cardinal.

The Cardinal gladly acceded to numerous requests to make the message public, hoping that it will stimulate generous interest in obtaining funds for the Red Cross.

The Holy Father speaks of the Christian charity displayed by the American Red Cross not only to the soldiers but to the civilian populations affected by the war.

Mr. Davison greatly pleased and would like Your Eminence to make the cable as widely known as you think proper. Signed, SIGOURNEY FAY.

TELLS OF LOSSES OF FRANCE

NATION MOURNS LOSS OF THREE MILLION MEN KILLED OR CAPTURED BY ENEMY

Since the beginning of the War, 3,500,000 French soldiers have been killed or taken prisoner, and as many more wounded, the Rev. H. Sauvage, D. D., of Holy Cross College, declared at a meeting held in Washington recently under the auspices of the Catholic Woman's War Relief Society of the National Capital.

The theme of Father Sauvage's address was the spirit of sacrifice of France. In addition to the losses sustained by the army, he said, France lost at the beginning of the War 3,000,000 of her inhabitants and her richest province in the north.

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A NUN WHO DID THINGS

Many good people desirous of being of service to others fall in achievement. Such would do well to study the plan of a little nun which Dr. James J. Walsh tells of in The Catholic World. He says:

Wit is the god of moments, but genius is the god of ages. As the heart is, so is to love the heart.—Longfellow.

MOTHERS' DAY

Mother with the smile of grace; Mother sad and wan; Mother with the lips that burn to pray.

Mother at the washing-tub; Mother with a song; Mother at the sweat-shop or the play.

Mother in the factory; Mother in the field; Mother labor-blinded in the May; Mother with the heart all free; Mother sorrow-steeled.

Mother waiting in the dark For the sun of sons; Mother hearing "Never!" far away; Mother singing with the lark, Sobbing with the nuns— Every rainy day is Mothers' Day!

Mother looking o'er the sea, Where the hell-fire darts; Mother with the fear of shattered clay— Mother millionfold you be: So, million hearts! Every martyr day is Mothers' Day! —JOHN O'KEEFE.

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ACTION

There appeared recently in the daily press an article showing the activity of our non-Catholic brethren. Recognizing the opportunities to be found in the Mission fields for the propagation of their beliefs a plan was conceived to obtain \$100,000,000, for mission propaganda.

The Extension Society is the plan approved of for the support of our Canadian missions. The plan—and we come to the conclusion from the words of praise and commendation received from men fit to judge—is ideal.

Is it not a magnificent thing to be a Catholic? Faith is such a glorious gift. Think how it makes over to us, (as it were), and they truly are, our own hereditary possessions, all the grandeur of the universal Church, the famous Church, the martyr Church, the Church that is never old, but ever has a perpetual freshness like the Holy Trinity, ever teaching like the apostles and doctors, ever witnessing like the confessors, and sending up a perpetual song of victory even out of the fires of persecution.—Father Faber.

My experience of life makes me sure of one truth which I do not try to explain—that the sweetest happiness we ever know, the very wine of human life, comes not from love but from sacrifice, from the effort to forget ourselves so as to make others happy.—John Boyle O'Reilly.

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FRENCH INSTITUTE HONORS CARDINAL MERCIER

C. P. A. Service

London, April 25.—The Institute of France, led by several members of the Academy of Moral and Political Sciences, proposes the election of Cardinal Mercier to a seat as "foreign associate."

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FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916.

Dear Readers of CATHOLIC RECORD That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrina F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep 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."

Previously acknowledged... \$505 00 A Friend, Prescott..... 1 00 In honor of St. Joseph, Parreboro..... 1 00 A Friend, Almonte..... 2 00 In honor of Infant Jesus and His Blessed Mother..... 1 00 J. C. Belleville..... 1 00

CATHOLIC BISHOPS MAY SIT IN THE HOUSE OF LORDS

(C. P. A. Service)

London, April 25.—A new vista is opened to Catholics by the majority report on the reform of the house of lords issued last night, which does away with the hereditary privilege. That portion which concerns us is the recommendation that bishops of the Catholic Church and leaders of the Protestant sects should have the right to be elected to the "upper

Previously acknowledged... 12,842 00 A Friend, Glen Walter..... 2 00 In memory of deceased parents, J. B. B..... 2 00 J. C. Belleville..... 2 00

FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI

THE LOVE OF OUR LORD IN THE BLESSED SACRAMENT

"I have loved you with an everlasting love," (Jer. xxxi. 3.)

Celebrating this great festival of Corpus Christi, our minds naturally turn to the love of Christ, in giving us Himself in the Holy Eucharist. By His prophet He says: "I have loved you with an everlasting love."

The love of Christ in giving us Himself! All other thoughts are dwarfed by this one—the love of Christ. Even that Divine love could no further go. To awaken gratitude and piety in our hearts, let us study and examine the love that prompted this gift, rather than the gift itself.

Love, if it could, would annihilate time and space, and always be the one beloved. Even the pagans knew that "the property of friendship is to live with our friend." (Aristotle.) So true is this, that God Himself, when He would prove that He loved us, could do no other thing than this. "The Word was made Flesh and dwelt among us." (John I, 14.)

Under all the world's outward display, in the midst of its pomp and its wealth, how little there is likely to be of real supernatural merit; a measure of grain out of a mountain of chaff, a speck of gold in a desert of sand!

Not so the strong and faithful love of Jesus Christ. He had this intention and desire of leaving us Himself in the Blessed Sacrament, ever present in His Mind, and no ingratitude could change His loving purpose. His love was strong and faithful, though the Pharisees said He had a devil, and was ambitious to be King; though repeatedly the Jews sought to stone and kill Him; though the rulers resolved to put Him to death, because He did many miracles; though He was not believed in by His own brethren; though, when He declared Himself the living Bread from heaven, many left Him, and His disciples murmured against Him;

Secondly, love is unselfish and disinterested, for real love is "wishing and doing good to another, not for our own, but for his sake." (Aristotle.) This definition needs no application. Why is our Blessed Saviour here present? For us and for our salvation. Who can doubt the disinterestedness of Jesus Christ, who beholds Him, day after day, the prisoner of love in the tabernacle? In solitude and in silence, He is waiting to listen to the complaints of the sorrowful, the petitions of the needy, to welcome back the penitent and the prodigal, or to be borne to the death-bed of the sinner, who may have disowned Him, perhaps for years.

And if on His festivals, if at Corpus Christi, He is honored with ceremonial and sacred rites, adored by earnest crowds, what is that? What is the best that the whole world can do, to the great Almighty God? Are there not legions of angels in heaven who worship Him unceasingly? Yet, such is His love, He chooses to be worshipped by us, that He may reward us for it. His greatest delight is to give us Himself in this Sacrament, yet how unselfish, for why is He delighted? Because it is our salvation.

The most winning aspect of love, however, is its modesty, and self-effacement. True love knows not repeated assurances: it cannot protest. The seat of love is the heart, and not the tongue.

Now, our Blessed Lord in the Gospel scarcely ever refers to His love in leaving us Himself. We find Him saying that love brought Him on earth, for He came "to seek and to save that which was lost." (Luke xix. 10.) He says He loved us to the end, and when about to die He said: "Greater love than this no man hath that a man lay down his life for his friends." (John xv. 13.) And yet to leave us Himself, says St. Thomas, was a mark of still greater love, but He never boasts of this. Moreover, He tells us how His Father loves us, and often when the Holy Ghost would do when He came, but no word about that mysterious attraction, which holy souls feel for His sacred Presence here. The only injunction that He left us was, "Do this for a commemoration of Me." (Luke xxii. 19.)

THE SPOUSE OF MARY

In our age of intense outward activity and boundless display, the spiritual nature of man is apt to be overlooked and the purely material or intellectual side of our earthly existence to be unduly exalted. Yet it is the inner life of the soul that is of the highest importance.

Giants in the public eye, famous statesmen, inventors, and captains of industry, may be found dwarfed by the angel's rod. Only the man of prayer, the hidden though he be from the eyes of the world, shows forth a giant stature, a seraph in the sight of God. Not riches, nor knowledge, but grace and love are the true measure of our greatness.

Under all the world's outward display, in the midst of its pomp and its wealth, how little there is likely to be of real supernatural merit; a measure of grain out of a mountain of chaff, a speck of gold in a desert of sand!

What better example of the worth of that inner life which the world despises or ignores than the great and saintly Spouse of Mary, who with such intensity and constancy of devotion, yet with such perfect simplicity and quietude of soul, cultivated the things of the spirit? Rightly, therefore, was he chosen for the Patron of the Inner Life, the guide and intercessor of all who would persevere with Him in the company of Mary and of Jesus.

United with God in all our actions, as Joseph was, we shall never be torn away from our central mooring by any outward temptation. Our anchor is sunk deep in the Heart of Christ, in the infinite Love of God.

St. Joseph was never exalted in the sight of men. He was not, like the favorite of Pharaoh, lifted on high in a royal chariot, arrayed in cloth of silk, with a chain of gold about his neck and the king's own ring upon his finger, that all might bow their knee before him. He was never the counsellor of earthly monarchs or the distributor of garnered harvests to the suppliant nations.

To all outward seeming, he was but the least of the descendants of David, a lowly craftsman of Nazareth, earning his bread in the sweat of his brow.

How uneventful to the eyes of men that life with Mary and with Jesus in their humble home! How apparently dull and monotonous that daily round of labor and of poverty! Yet how glorious the reality, which men did not perceive; how sublime the position held by him in the sight of Heaven! Who indeed could be compared with that Spouse of the Mother Immaculate, that Foster Father of the Word Incarnate, to whom Mary and Jesus were obedient on earth as now they fulfill his slightest wish in Heaven?

St. Joseph's greatness was not in outward semblance, but in reality and truth; not in the garish glory of the world, but in fidelity to the whisperings of the Holy Spirit; not in public prominence and honor, but in the constant union of his soul with God.

Though the least of men and the humblest, yet was he mightier than all the Herods and the Caesars. His power lay in the simplicity of his obedience, the purity of his intention, the might of his love and the strength of his prayer. True! the world did not comprehend his virtues, nor can it understand them now. If it still continues to hasten after idle dreams and clutch at empty shadows, may we at least, as the children of Joseph and of Mary, not lose the gold to grasp the tinsel. Our greatness and our wealth must lie in the inner life of our soul with God.—Rev. Jos. Husslein in Our Sunday Visitor.

THE FOUR FUNNY GEORGES

From London comes the report that quite recently four of that city's masters of mirth, leading comedians—George Robey, George Grossmith, George Formby and George Mozart, the four funny Georges—have come into the Catholic Church, a fact which should go some way in dis-

abusing the mind of the popular belief that a man who "professes" a religion must necessarily be "a dull dog."—Buffalo Union and Times.

SATISFACTION FOR SIN

Sacramental satisfaction means reparation to God for sin. It is not enough for us to be our own accusers by confession; we must also be ready to execute justice on ourselves by making satisfaction. The catechism tells us that satisfaction is the doing of the penance given us by the priest. It means the punishment or penalty of some sort, which the priest, in his capacity as judge, gives to us, for the satisfaction of the justice of Almighty God, which is offended by sin.

It is absolutely necessary, in order to receive pardon, that the penitent should be ready to expiate, and the will to perform, a penance. The disposition to make amends goes naturally with sorrow for sin. Satisfaction usually consists of some prayers, some good works, fasting, or humiliation, and should be performed as soon as possible, or at the stated time. The penitent himself is not at liberty to change the penance he has received, even by substituting a greater penance than the one imposed. No matter how great be the penance given to us, it bears but a small proportion to the malice of our sins. It is advisable that the penitent should not speak of the penance imposed upon him in the confessional.

It is very well for us to dwell frequently upon the solemn warnings that are contained in holy scripture, that we many not lose sight of our responsibilities. "The wages of sin is death." "Behold I come quickly, and my reward is with me to render to every man according to his works." (Apoc. xxii, 12.) By sin, we contract a debt to Almighty God. "One was brought to him that owed him 10,000 talents." (St. Math. xviii, 24.) A certain man had two debtors, and one owed him 500 pence, and the other 50." (St. Luke vii, 41.) In the Lord's prayer we say, "Forgive us our trespasses—that is, forgive us our debts, as we also forgive our debtors."

If men would look upon their sins as a debt, which they certainly have to pay some day, they would not be so careless in contracting them. Almighty God regards sin as a debt due to His justice, and only a pure motive can give the highest value to what they do. Without supernatural charity all our endeavors are sounding brass and tinkling cymbals.

The Great Mystery of our Redemption should put plainly before us the necessity of satisfying the justice of God. We cannot therefore wonder that in all His dealings with His creatures, God should insist upon due satisfaction made in one way or another.

God has moreover given us the power to make payment for ourselves, by giving to our actions the value derived from the sacred merits of our Redeemer. All that men could do with their unassisted power would be insufficient to make any satisfaction. But God has given His supernatural efficacy to what we do in Him, and with Him, so that we are able by His grace to make a real and true satisfaction for sins by which His justice has been outraged. He has borne His cross, and He also expects us to take up our cross and follow Him. Hence we read in St. Matt. xv, 24, that "if any man will come after Me, let him deny himself, and take up his cross and follow Me." When sin has been remitted, the debt of punishment may still remain, which we ourselves have still to pay. The Council of Trent declares that "It is wholly false and foreign from the words of God that the guilt of sin will never be remitted, but that out of the whole punishment being also pardoned."

Through the whole Jewish religion will we find that whenever sin was remitted, some sacrifice was always required as "an offering for sin." St. Paul therefore says that "without the shedding of blood there is no remission." (Heb. xii, 22.) We have many instances in the Old Law that Almighty God was pleased to receive the prayers and offerings of His faithful servants as satisfaction for sinners. When the children of Israel had grievously offended God, He sent fire to destroy them, and Aaron, putting incense in his censer, ran out in the midst of the multitudes which the burning fire was destroying, offered the incense, and standing between the dead and living, he prayed for the people, and the flames ceased." (Num. xvi, 41-48).—Catholic Universe.

OUR SPIRITUAL NOURISHMENT

FREQUENT COMMUNION MAKES FOR MORAL GROWTH AND PERFECTION

Holy Communion effects the most intimate union of our souls with Jesus, whose deified humanity becomes our spiritual nourishment and the cause of our moral growth and perfection, says Very Rev. J. R. Newell, O. P. Hence the wonderful fruits of frequent Communion displayed in the spiritual beauty and power of the Church. In an age of religious darkness and desolation the Catholic Church, by reason of the Holy Eucharist, shines before the

INDIGESTION AND CONSTIPATION

Quickly Relieved By "Fruit-a-tives"

Rochester, P. Q. "I suffered for many years with terrible Indigestion and Constipation. A neighbor advised me to try 'Fruit-a-tives'. I did so and to the surprise of my doctor, I began to improve and he advised me to go on with 'Fruit-a-tives'."

I consider that I owe my life to 'Fruit-a-tives' and I want to say to those who suffer from Indigestion, Constipation or Headaches—try 'Fruit-a-tives' and you will get well!"

CORINE GAUDREAU. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

world as the inspiring example of every high virtue of religious piety and social benevolence. She realizes in the lives of her children who communicate frequently the divine ideals of absolute faith and trust in God; of supernatural mastery of the passion; of courage and patience under every trial; of unshakable charity and an unshakable reliance on the divine pledge of a future glorious immortality.—Sacred Heart Review.

THE MODERN MOTHER

BY AN URSULINE RELIGIOUS

A clever teacher in one of our public schools once defined the modern American Mother as an institution especially designed to make the way of the transgressor hard, the transgressor very rarely being the Modern American Mother's "angel child," but very frequently the "angel child's" "barred the teacher! If the parent so spoken of does not prove so much a charlatan of the spirit as it is because, in the first place, a blessed majority of Catholic mothers are too busy to chasten anybody but their fortunate and numerous offspring; and, in the second place, because most parents, no matter what their drawbacks may be, have great confidence in nuns and their teachings.

It does not follow from this, however, that we call the "pupils' parents' problem" never obtrudes itself into convent circles or that teaching Sisters do not have almost insuperable difficulties to overcome, arising, if not from parental interference or too great indulgence. That the children coming from a great many Catholic homes are not wholly uncontrollable at Catholic schools is due, not to any discipline they have had at home, but to the fact that they usually like the Sisters and are willing to please them, and besides have enough intelligence to recognize authority when they see it.

The choice of a school usually lies with the daughter after she has reached what seems to her mother the use of reason, but which anyone acquainted with facts would call the age of unreason—namely, 14. The worldly mother often prefers the convent for her daughter while she is still in the grades, because "the nuns are so refined, don't you know," and, attracted by the sisters' kindness, the child usually pleased to do what pleases the mother. When the school finished, then comes conflict. The mother, if worldly and ambitious (and what modern American mother is not?), wishes her daughter to enter the Public High School, because she thinks it offers exceptional advantages for her daughter's social career. As a rule the daughter looks at the matter as her mother does and leaves the convent just when she most needs its restraining influence. If she happens to prefer the convent, at the convent she stays, mother's preference for the High School notwithstanding.

HAVING HER OWN WAY

Sometimes the child herself, passing through the first "boy craze," finds the convent stupid and unexciting, because she does not have there the opportunity for silly flirtations she might elsewhere have. In such cases the mother, not altogether blind to her daughter's good, may prefer that the convent training continue through the high school course, since she considers it "safer on the whole," to use her own expression. As a rule, the mother's preference is not regarded, the fourteen-year-old deciding the matter for herself by going to the high school. Afterwards her constant reiteration of "Oh, I'm just crazy about high! We have the sweetest time! Why don't you girls go? You don't know what you're missing!" sometimes results next semester in the defection to the high school of two or three of her former classmates.

Many mothers lament their inability to control their children and the lament is often made in the children's presence. "Oh, I know Elsie wears her dresses too low," Sister, one mother says in deprecating answer to Sister's lifted eyebrows and sidelong glances at Elsie's display of collarbone, "but she just

orders her dressmaker around as she pleases and I can't do a thing with her. And she just won't study at night, so I tell her father it's no wonder her reports are so bad."

And Elsie smiles sweetly and bids her mother not "to tattle tales out of school."

Sometimes the mother more actively interferes with school discipline. The sister in charge of school entertainments has given out the parts for, let us say, a Christmas play. Some fair dame reports at home that her histrionic talents had not been properly recognized, with the result that she comes to school next day armed with a note from her mother, who wants to know if "sister can't let Gwendolyn Alicia have the part of the angel instead of letting that Margaret Mary Murphy have it, because Gwendolyn Alicia has golden curls and blue eyes. And besides Gwendolyn Alicia has taken expression so long and Miss Billings says she is the most talented girl in her class—and will sister please phone?"

Now, sister can't very well tell the doting mother that her daughter might "take expression" for a hundred years and not be able to "express" as can Margaret Mary Murphy, who has never taken, or that Miss Billings is a deceitful cat who knows what side her bread is buttered, or that angels do not necessarily have "golden curls and blue eyes." Sister would like to say all this and more, but, being a religious and a lady, she suppresses the rising symptoms of an auburn head and a Celtic tongue and soothes the mother as best she may, and after the loss of a valuable half hour leaves the phone wondering if "some mothers will ever learn sense."

But there is a far more serious indictment against the modern mother than her lack of control over her children, bad though that is. By her teaching and example she fatally lowers her children's feeling of responsibility towards the duties of the married state. Her daughters hear her ridiculing or more often pitying the woman who has more than two or three children. They see her raising her hands in holy horror because Mrs. Schmidt, who lives in the alley back of them, has been wicked enough or foolish enough—"the wickedness" or "foolishness" of the act depending upon just how "educated and cultured" the Modern American Mother may be—as she wonders "just how any woman who has more than two children can manage to raise them properly, and how she can reconcile her conscience to such a thing." With such an example before her eyes, we should like to ask our American mothers what they think their daughters are going to be. And we should like also to draw attention to the injustice of those Catholics who wonder why convents succeed in doing so little for girls "who have been with the nuns for years." The Modern American Parent, feminine gender, is sufficient answer to that.

MRS. MALONE AND THE CENSOR

When Mrs. Malone got a letter from Pat, She started to read it aloud in her flat. "Deary Mary," it started; "I can't tell you much, and I'm somewhere in France, and I'm fightin' the Dutch, I'm chokin' wid news that I'd like to relate, But it's little a soldier's permitted t' state. Do ye mind Rod McPhee—well, he fell in dicit, An' busted an arm, but I can't tell ye which."

"An' Paddy O'Hara was caught in a flame An' rescued by—Faith, I can't tell ye his name, Last night I woke up with a terrible pain, I thought for awhile it would drive me insane. Oh, the sufferin'! I had was most-dreadful t' bear! I'm sorry my dear, but I can't tell ye where, The doctor he gave me a pill, but I find It's contrary to rules t' disclose here the kind."

"I've been t' the dentist an' had a tooth out, I'm sorry t' leave you so shrouded in doubt, But the best I can say is that one tooth is gone, The censor won't let me inform ye which one, I met a young fellow who knows ye right well, An' ye know him, too, but his name I can't tell, He's Irish, red-headed, an' there with th' blarney, His folks once knew your folks back home in Killarney."

"By gorry," said Mrs. Malone in her flat, "It's hard to make sense out av writin' like that, But I'll give him as good as he sends, that I will." So she went right to work with her pen, An' she wrote, "I suppose ye're dead eager for news, You know when we left we were buyin' the shoes; Well, the baby has come, an' we're both doin' well, It's a—Oh, but that's somethin' they won't let me tell."

—Edgar R. Guest.

How You Can Get More Money For Your WOOL

When I discovered many years ago the great difference between the amount of money the Farmer usually received from the peddler or small dealer for his wool, and the price at which the peddler or dealer sold the wool to us; I was amazed.

Of course nearly all the wool eventually comes to ourselves and a few large dealers—but the greater number of hands thro' which it has to travel the smaller the price the farmer receives as each one has to have a profit. Consequently it seemed to me good business to deal directly with the farmer and pay him the much higher prices which we used to pay to the peddlers and middlemen—thus eliminating the peddler and middleman to a great degree.

By shipping direct to us the Farmer secures a very much higher price for his wool which in a good many cases means a profit instead of a loss to him.

The satisfaction expressed by the many Farmers who shipped their wool direct to us for many years is so great that I am encouraged to continue the same policy to a greater extent this year.

For over 30 years I have been buying wool and know the market from A to Z. Before selling your wool this season don't fail to write me first for prices, stating the number and breed of sheep you have.

I have published a book on "Sheep-raising" and preparing wool for market—that is very useful to all shepherds. Send me your name and address and I shall be glad to send you a copy free. Write for it today—send address me personally, using Desk number as follows—

The Farmers who ship to me receive their cash in full by return mail—at highest Toronto prices—with no deductions except transportation costs.

John Hallam, Limited. Wool Furs Hides. Desk 91 (in b. f.) Hallam Building, Toronto. "The largest in our line in Canada."

Electrical Organ-Blowing

Is the 20th Century method. It is surer, quieter, steadier, and altogether more satisfactory than any other system. We are Canadian agents for the world-famous

"ORGOBLO"

And have installed them under all kinds of conditions in every part of Canada with uniformly satisfactory results. Every "ORGOBLO" is fully guaranteed. Sizes 1 h. p. to 40 h. p. Over 7,000 in use to-day. 14 London churches use the "ORGOBLO."

QUOTATIONS PROMPTLY GIVEN ON CHURCH ORGAN TUNING AND REPAIR WORK OF EVERY DESCRIPTION

Leonard Downey, Phones 2445 and 1891 LONDON, ONT.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS B. LEONARD QUEBEC P. Q.

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NEPONSET ROOFS

NEPONSET PAROID ROOFING NEPONSET TWIN SHINGLES



"What a Beautiful House!"

THE roof makes or mars the appearance of your home. Aside from the architect's plan, nothing will contribute more beauty to a house than a roof of

RED NEPONSET TWIN SHINGLES GREEN

These shingles are made of identically the same materials as the famous Paroid Roofing. (Paroid roofs laid 19 years ago are still giving most satisfactory service.) The asphalt saturated felt is coated with crushed slate, ensuring permanent colors of Red or Green.

Neponset Twin Shingles are very economical weather proof and fire resisting. They are ideal for all residences. These are the facts, decide for yourself. Sold by lumber and hardware dealers.

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

BEING SORRY

How else can the offender When angry word is said Appear the wrath arise...

How else can the offender

Accept the contrite plea But smile with rare good nature And send the trouble free...

The Sacred Heart of Heaven

E'en bends from throne above When speaks in sweet contrition These magic words of love...

What's left for men but follow

The gentle plan divine— With haste to seek for pardon, And anger to resign...

WHY HE DIDN'T HAVE A PULL

WITH THE BOSS

He stopped growing. He had no initiative. He watched the clock. His temper kept him back...

He believed in living as he went.

His familiarity with inferiority dulled his ideals. He was always grumbling. He was never dependable...

FORMER NEWSBOY IS PRESIDENT

OF FOURTH LARGEST RAILROAD IN U. S.

William M. Kenney, President of the Great Northern's 8,000 miles of lines, has made his way to the top entirely by his own efforts...

Here is part, if not all, of the secret

disclosed by a friend. Sometimes, over the heaps of papers which he takes home with him...

Kenney once was a newsboy.

He has made his own way entirely and has become head of one of the country's largest transportation systems...

All over the Hill lines Kenney

is known as "a horse for work." But aside from his capacity in that direction he is a democrat of democrats...

Kenney replied in effect that the test

of his value to Mr. Campbell was the extent to which he could stand behind him and the detail work of his department...

Kenney replied in effect that the test

of his value to Mr. Campbell was the extent to which he could stand behind him and the detail work of his department...

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

MAY 27.—VENERABLE BEDE

Venerable Bede, the illustrious ornament of the Anglo Saxon Church and the first English historian...

MAY 30.—ST. FELIX I., POPE AND MARTYR

St. Felix was a Roman by birth, and succeeded St. Dionysius in the government of the Church in 269...

MAY 31.—ST. PETRONILLA, VIRGIN

Among the disciples of the apostles in the primitive age of saints this holy virgin shone as a bright star...

RELIGION THE BASIS

Thinking men are everywhere

agreed that a great work of reconstruction must be carried on after the War. Already the evidences of what we may later expect are beginning to manifest themselves...

THE OLD IDEALS AND THE OLD STANDARDS

which the world has followed to its own destruction are to be abandoned before the work of rebuilding society can be successfully taken in hand...

UPON EVERY SHARD OF SOCIAL LIFE

the reawakening of religious impulses is sure to leave its impress. Here in this country some have been divorcing religion from all the important departments of public life...

THE PROCEEDURE, JUSTIFIED ON THE

ground of expediency or convenience has been disastrous and has created conditions to which men will be very loath to return after the War...

REFORMERS WILL AT LENGTH RECOGNIZE THE NECESSITY

of religious principles and their reforms educational, industrial, social and political, will all be established on a religious basis...

IN THIS CONDITION OF AFFAIRS THERE IS

an opportunity, a mission for the Catholic laity. They are in a position to hasten the religious revival by the practical manifestation of the religious principles they profess...

AT SOME OR IN THE TRENCHES THEY CAN

bring the influence of religion and develop in society a conviction of its need. Moreover, there are important national movements in which any

may take an active part.

Works of a social, charitable or industrial nature are appealing for the co-operation of all. These works will have a religious basis and to them the Catholic can bring his religious principles...

WORKS OF A SOCIAL, CHARITABLE OR INDUSTRIAL NATURE

are appealing for the co-operation of all. These works will have a religious basis and to them the Catholic can bring his religious principles...

ARE APPEALING FOR THE CO-OPERATION

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THE CATHOLIC CAN BRING HIS RELIGIOUS

principles...

CIVIL WAR GENERALS

WHO BECAME CATHOLICS

The Civil War was the occasion of an extraordinary number of conversions to the Church; and no doubt but the present War will bring about similar results...

Major-General William Stark Rosecrans

U. S. A. (1819-1898); graduate of West Point, 1842.

Major-General Thomas West Sherman

U. S. A. (1813-1879); graduate of West Point, 1836.

Major-General Andrew Jackson Smith

U. S. A. (1818-1898); graduate of West Point, 1842.

Major-General Erasmus Darwin Keyes

U. S. A. (1810-1895); graduate of West Point, 1832.

Major-General Joseph Lane, U. S. A.

(1801-1881); member of Congress and U. S. Senator from Oregon; candidate for President of U. S. 1860.

Major-General John Newton, U. S. A.

(1823-1895); graduate of West Point, 1842. General Newton blew Hell Gate and other obstructions in East River, New York.

Bvt. Major-General and Brigadier-General Thomas Kilby Smith, U. S. A.

(1820-1887).

Major-General David Sloan Stanley, U. S. A.

graduate of West Point, 1852.

Major-General Thomas McCurdy Vinson, U. S. A.

graduate of West Point, 1853.

Major-General Daniel Edgar Sickles, U. S. A.

(1823-1914).

Major-General Don Carlos Buell, U. S. A.

(1818-1895); graduate of West Point, 1841.

Major-General James Allen Hardie, Inspector-General, U. S. A.

(1876); graduate of West Point, 1843.

Major-General William Selby Harney, U. S. A.

(1800-1880) the great Indian fighter, brother of Father Harney, Dominican and poet.

Major-General Henry Jackson Hunt, U. S. A.

(1819-1889); Chief Artillery officer, Army of the Potomac; graduate of West Point, 1839.

Major-General Hugh Judson Kilpatrick, U. S. A.

(1806-1881); graduate of West Point, 1831; minister to Chile, 1865-1868.

Brigadier-General Samuel Warren Fountain, U. S. A.

(retired); graduate of West Point, 1817.

Brigadier-General Martin D. Hardin, U. S. A.

(retired); graduate of West Point, 1839.

Brigadier-General Samuel Warren Fountain, U. S. A.

(retired); graduate of West Point, 1817.

Brigadier-General Martin D. Hardin, U. S. A.

(retired); graduate of West Point, 1839.

Bvt. Brigadier-General C. Carroll Tevis, ("Nesim-Bey")

later Brigadier-General in the Provincial Army of France, the Egyptian and Turkish Armies, and an officer in the Pontifical Zouaves of Pius IX.; graduate of West Point, 1840.

Brigadier-General Georges Grogan Field, U. S. M. C.

(1840-1914).

Brigadier-General Amiel Weeks Whipple, U. S. A.

(1818-1863); killed at Chancellorsville; graduate of West Point, 1837.

Brigadier-General Samuel Davis Sturgis, U. S. A.

(1822-1880); graduate of West Point, 1845.

LUNAR CHRISTIANITY

"Lunar Christianity" is a particularly felicitous phrase invented by the British Weekly. It describes the popular form of modern religion which consists in a creedless morality...

Lunar Christianity is the popular religion of modern novels, plays

and works of sociology. Neither is it a stranger to the non-Catholic pulpit, where its votaries even now from sinking into a night of pagan abomination sevenfold worse than any Egyptian darkness of the past...

Protestantism, too, although it may be gaining in membership,

is constantly losing in definiteness of doctrine. Many of its ministers are preaching a mere form of lunar Christianity, an uncertain code of Christian ethics without any certain Christian creed...

In denying the authority of the Church built by Christ upon Peter,

in failing to distinguish between the frailty of members and the infallible doctrine of that Church to which Christ had promised His unending presence, Luther cast the first cloud of darkness over the light of truth...

When in the course of time even the divinity of Christ and the inspiration of the Scriptures were denied by many,

there remained for them nothing but the delusive light of a lunar Christianity over which the shadow of total eclipse is fast and visibly encroaching...

There is but one hope, for those who fulfill me labor and pray; that all lunar Christians may soon be brought to see the beauty and brightness of the one Spouse of Christ, the Catholic Church.—America.

EVERY PRAYER IS ANSWERED

Every one of us often needs special favors, either in the temporal or in the spiritual sphere, says Rev. Louis Boucard. We may obtain them by addressing ourselves directly to God; but it is a fact of experience that God loves to see us have recourse in such circumstances to the various devotions approved by the Church...

Often He accords signal and extraordinary benefits in return for some particular exercise in honor, perhaps, of the Sacred Heart or His own Blessed Mother or of the Angels or the Saints.

And we know by faith that every prayer is answered in some way and that every devotional practice obtains some Heavenly benefit.—Sacred Heart Review.

OUR LADY'S HEART FLOWER

I wonder what flower Our Lady loved best Of all the blossoms that grow? Was it the rose with its red, red heart, Or the lily as white as the snow?

Perhaps 'twas the violet, modest and sweet, That hid in the dewy leaves; Or may be the dear little cornflower blue That grows 'mid the ripening sheaves, And yet, how poor was the greatest joy Their loveliness could impart, Beside the joy her own Flower brought— The One that grew in her heart!

—From the Ave Maria.

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WAR MUST GO ON!

IS MESSAGE THAT CARDINAL BOURNE BINGS BACK FROM TRENCHES

London, April 20, 1918.—"Two facts stand out very clearly in my mind: the one, the intense longing on the part of every one for the end of the war; the other, the most stern determination that the war must go on until the object for which it is being fought has been accomplished."

A few months back the Cardinal Archbishop of Westminster made a tour along the British front in France. One notable thing was the fact of the tremendous enthusiasm the visit evoked, not only among Catholic soldiers, but from all sections of the army.

During this tour the Cardinal was afforded every facility by the military authorities, and was entertained by the commander-in-chief and the army commanders. By his keen interest in the sick and wounded, his earnest exhortations to the soldiers, convincing all who listened of his utter sincerity and his intense desire for their physical and spiritual welfare, he won golden opinions from all sorts and conditions of men.

The visit was of a unique and memorable nature, and will be remembered by all Catholics, prove to be historical as well. And His Eminence brought back a message—a message that should be written in letters of gold in all the Allied countries wherever men most do congregate. The message is in the words that have been placed at the head of this chapter.

His Eminence Cardinal Bourne left London by special train, accompanied by his secretary, Msgr. Canon Jackman, and in France was met by Major the Rev. Bernard Rawlinson, C. M. G., O. S. B., the senior Catholic chaplain to the British forces, with whom he dined, there being also present all the chaplains in the immediate neighborhood.

As a gentle reminder that in leaving London the attentions of the German airmen had not been altogether escaped, in the middle of dinner the lights suddenly went out, and warning was given that enemy aircraft was about. Three times that evening was the warning given—the last at midnight when it was accompanied by heavy firing that lasted quite forty minutes. The visitors were those ill-fated Zeppelins, of which several fell into the hands of the Allies.

The next morning the Cardinal said Mass, and then visited the hospitals, where he was given an opportunity of witnessing the wonderful facial surgical work accomplished by Dr. Valadier. He afterwards proceeded to headquarters and lunched with the adjutant-general. This was followed by a visit to the depot, where both he and Msgr. Jackman were fitted with helmets and gas masks for use during the tour.

The next day was Sunday. The Cardinal said Mass at 8 o'clock, and assisted at High Mass in the principal church. Before saying a few words in French to the inhabitants, who had crowded in to see "le Cardinal anglais," His Eminence addressed the British soldiers, praising them for the faith and courage they had shown in the great ordeal of battle, and also in their sufferings, and urging them to remain steadfast to the end.

Then to Calais, where, after visiting the hospital and lurching with the staff, and inspecting the Catholic soldiers of the many different nationalities gathered there, he visited the chief Catholic churches, and subsequently addressed a mass meeting of Catholic soldiers. Afterwards he paid a visit to the Catholic Women's League hut. On the way back to headquarters he took the opportunity of inspecting the well-known hut organized by Father Carey. That evening again there was an air raid, in spite of which His Eminence motored through the town that was being bombed to keep an appointment with the commander-in-chief.

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these were confirmed and addressed by His Eminence. Then on to Cassel and Poperinghe, where he met a number of chaplains from various camps of the district.

The following day occurred one of the most touching incidents of the tour. After lurching with about forty chaplains at Loere, the Cardinal accompanied by the chaplains, visited the garden of the convent in which he buried the remains of Major William Redmond. After an impressive recital of the "De Profundis" His Eminence prayed for the repose of the soul of the gallant Irish member. On returning to Cassel he met a former student of the Southwark diocesan seminary at Woneshor, now a promising aviator, who provided a flying display. That same evening at Lillers he preached to a large gathering of Canadian, French and English soldiers some of whom he confirmed.

Early the next morning His Eminence journeyed to the Vimy Ridge, whence he looked down on the whole of the battleground of Lens and on the German lines. Then on to Bethune, and another gathering of chaplains. After conversing with these he addressed a large number of soldiers, and also confirmed some.

He was fitted out with a gas mask and helmet—not merely for the sake of an experiment, but because many of the military and other roads along which he drove were "registered" by the German artillery, and some of the places he passed through or stayed at were heavily bombed by aircraft. He made a point of visiting as many of the Irish regiments as were available. Nor was His Eminence unmindful of the noble dead, for he paid special visits to the graves of Major William Redmond and Father Herbert Collins.

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The Ontario Agricultural College Summer School wishes to announce that the fourth session of its Summer School for Rural Leadership will be held from Monday, July 22nd, to Saturday, August 3rd.

The program this year is as strong as ever before. Professor Ernest H. Groves, Professor of Rural Sociology, New Hampshire State College, will deliver a course of ten lectures on Rural Sociology; another course will be on a Program of Community Work. There will be a course of five lectures by Mr. Lee L. Driver of Indiana, the most successful promoter of Consolidation of Rural Schools in the United States. There will also be a series of seminars on various country problems including Library, Social Hygiene, Rural Community Life Movement, the Church and War problems, etc. In the afternoon the program will cover Types and Grades of Farm Structures, Beekeeping, Judging Standing Field Crops, Bacteriology, Soil Chemistry, etc.

CALL FOR ARMY CHAPLAINS

An urgent call has come from the Red Cross to the Federal Council of the Churches of Christ in America for twenty-five chaplains to be recommended at once for service in France. The Rev. Clyde P. Armitage, secretary of the Committee on Army and Navy Chaplains, reports that the Red Cross has asked, also, that the Federal Council recommend twenty-five chaplains every month.

Experienced ministers of ability are desired. They must be loyal American citizens above draft age. If a man has a German name, or if either of his parents or grandparents was born in a country with which we are now at war he need not apply, for the Red Cross will not be able to secure passports for him in this service. Mr. Armitage stated. Further, all applicants must pass a physical examination and be willing to serve for at least one year. As no salaries are paid, allowance being made only for transportation, equipment, and monthly expenses, friends or the denominational war commission of the applicant are expected to furnish salary when the applicant's private income is not sufficient to cover these expenses.

God never forgets any work or labor of love; and whatever we do for Maryknoll, the American Foreign Mission Seminary, has returned to this country. Father Walsh is well satisfied with his which covered Japan, Korea, Manchuria, much of China, the Philippine Islands and Indo-China. The object of this journey was to find a field for American priests and to study various methods of work. Father Walsh had exceptional opportunities to learn of conditions at first hand, as he was the guest of no fewer than twenty-five bishops, all of whom expressed much interest in the purpose of his visit and extended to him every courtesy.

Cardinal Blesse Structure

Cardinal Andrieu officiates at dedication of K. of C. Building in France

At the dedication of a Knights of Columbus building "Somewhere in France" recently His Eminence, Paulinus Cardinal Andrieu, officiated, blessing the building and delivering an address in which he paid glowing tribute to the American people and expressed his gratitude for the splendid work which the Knights of Columbus, representing the Catholics of America, are doing in behalf of America's soldiers.

The new building is one of many which will be erected on foreign soil. The exercises which marked the dedication of the building were in charge of a regimental commander, whose name cannot be given because of censorship regulations, but the interest which he manifested in the event is indicative of the regard in which the Catholic war welfare work is held by those who are in close contact with it.

During the course of his address, Cardinal Andrieu said: "Should I not find here, surrounded by townspeople of the better class; by artists whose talent is as clever as it is generous; by officers of the American army and of the French army as well; by priests, whose attitude has always brought out in bold relief the close alliance of religion and of patriotism—should I not find here a family interesting on any account—young men to whom may be applied the words spoken to one of our Kings when he was still an infant: 'Sir thou art beautiful as hope.'"

"You are soldiers conscious of your duty and willing to do your duty to the very end, that is to say, until the destroyer of international right be rendered incapable of disturbing the future peace of the world. You are Americans, sons of a great republic, which is governed by leaders eminent in the temporal as well as in the spiritual order, and I am delighted to convey to her an enthusiastic greeting on the occasion of this festival, because she is the country of intelligence, the country of thrift, the country of liberty, and, when necessary, the country of heroism."

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