

The Catholic Record

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

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LONDON, CANADA, SATURDAY, MARCH 31 1917

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WHY

Why is it that so few people make it their business to preach the cheerful doctrine that inherently life is a joyful thing? Long-faced moralists abound who would fain have us believe that our pilgrimage on earth is a doleful journey, that virtue is somehow allied with lugubrious air, that we ought always to be trembling because, for anything we know, we may be on the brink of some calamity. Indeed there are not a few good and pious people who have a sort of superstitious dread lest merriment, gaiety of spirit, and frank happiness should be dangerous frames of mind, tempting a zealous Providence to punish frivolity.

SANELY JOYFUL

They regard laughter as ringing the bell for the coming of disaster. They use their power of looking before and after, scanning the past and forecasting the future, to paralyse the enjoyment of the only time that is surely ours—the present. Against that doleful process the natural instincts of all living things unite in protest. The poets are not free from blame for failing to give the joy of life its rightful place. Though much of their inspiration comes from the beauty of the world, which is predominantly cheerful, a large part of their work is more or less "sicklied o'er with the pale cast of thought." They are far stronger in elegy than in hope. It was not so in the beginning—at any rate, of our own literature. Chaucer is the most buoyant of all the poets. The Elizabethans sustain an impression of life. But most of the late poets begin to feel the burden of life. When Wordsworth wishes to see youth leap "as to Tabor's sound" it is because he needs a foil to his own feelings, which are incapable of more than a solemn joy. Some of the healthier poets, like Scott, keep up a very agreeable, hearty, honest bustle, even in tragedy, but few indeed dare, like William Blake, to break forth into genuine clear laughter. We all know, sadly enough, that there is a time for grief and tears, when laughter is altogether out of place and cheerfulness for the present a mockery. If we do not now dwell on that it is because custom emphasizes it sufficiently. We are liable to forget, in the shadow of our sorrow, that gloom is really an enemy. It is a sign that we are surrendering to the troubles of the past and allowing them to becloud the future unnaturally. Much thoughtless sympathy has been lavished on the English king who "never smiled again" after losing his heir. Was he or any mortal on earth the better for that orgy of gloom? In all probability many were the worse for it. Such damping of men's spirits must undermine energy and initiative and lead to ineffectuality. While the storm of grief must have its way, the healing touch of time comes in an equally natural sequence, and in due course a chastened cheerfulness recurs. Let not that happier time pass condemned and unused.

THE WAY TO GAIETY

We suggest that at all ages it is a device of wisdom to cultivate a spirit that is able to receive joy, that welcomes it, does not doubt it, or deny it harborage, or regard it as an intruder alien to serious thought. No doubt natural delight in life suffers grievously from the fact that much popular mirth takes forms of inane frivolity. There are few sadder sights than the kind of amusement that seems to satisfy the unthinking. Much that is arranged to enliven the public is of so poor a quality that it only tickles the ears of the groundlings. Indeed we shall be subject to constant disappointment if we rely on others for our daily joy. The true secret of happiness is to find it in what we think and know and do ourselves. If we suppose we can be galvanized into a joyous spirit by other people's efforts, we shall be mistaken in the long run. Our own heart is the laboratory where our own joy is

made. To be joyous in youth is intensely natural as long as normal health is preserved; but, later, the matter may well be given some organizing thought. All of us should seek to bring into our lives, and sustain in them, simple sources of unaffected and hearty happiness, unless we are bold enough to face years of dulness, gloom, ennui, and hopelessness. We need some interest that will stir us briskly into self-forgetfulness. It is either the sluggish or the wrong-headed person who sinks into the quagmire of joylessness. Open to all of us is the delight of friendship, which grows as the ministering circles become fewer and smaller with the lapse of time. Then, again, there is the absorbing preoccupation of a hobby, or study, or task, or favorite aim capable of giving great pleasure, but always to be guarded against lest it should become a tyranny and narrow, instead of broadening, life.

Another most legitimate and natural source of joy that may last far on into age is the adapting of the physical powers to a succession of games. Games are the organization of joy for people who will not relinquish youth. And, last of all, there is the joy of looking on and listening, which has been with us all the while through life, if we have the right spirit, and will never leave us while the heart remains unsoftened by harshness and unembittered by regrets.

A TYPE

The worldly Catholic places self in first and God in second place. Not that he abjures his faith, but he has his own ideas which, however they may harmonize with his methods of action, are not in harmony with the Gospel. He does not like Bishops, for example, to trespass upon the domain which is governed by those who are hand in hand with compromise and expediency. He poses as being prudent, which serves to cover a streak of too pronounced a color to be in honour among real men. For example he waxes wrathful on pronouncement against mixed marriages. Too drastic he says—not in consonance with the times. I know many happy mixed marriages, etc. What he does not see is that this spirit of pride is the mark of the world denounced by Christ, and is in direct contradiction to the obedience which Catholics give to their spiritual guides in all that concerns religion and morality.

In regard to facts every observer will admit that the mixed marriage is the fruitful mother of indifference and apostasy. Men and women will persist in gambling upon the chance of happiness in a mixed marriage, but they realize, and sometimes ere the brightness of the honeymoon has faded away, that the Church's admonitions were not without reason.

It is true that in some instances the devotion of a Catholic wife has merited for her non-Catholic husband the grace of conversion, but the percentage of such cases is small and not sufficient to hazard the difficulties in so many other directions.

TO BE REMEMBERED

We should remember that the suffering that God sends us is of the greatest value in wiping out the temporal punishment due to our sins. And this because God sends them. He knows what remedy we require. It is never more than we can bear. Don't talk about your burdens and sorrows. Accept them gladly as the Angels of God's mercy and love.

Be assiduous in alms-giving, which St. Thomas puts before prayer and fasting. Read what the Scriptures say about it. Self-denial will enable you to give. "Fasting" of course, is prejudicial to our health. It seems to be able to withstand the labour of theatre-going, bridge-whistling, but it fails when exposed to a suspicion of retrenchment of food. It may be that some of us are not honest with ourselves when debating whether we fall under the law of fasting. But at any rate we can all do the little acts of self-denial which discipline and strengthen the will. Instead of idle visiting give the time to the Red Cross work. Go to Holy Mass, receive Holy Communion as often as possible. Pray earnestly, realizing that Christ is not a mere

personage of history, but the Living God ever ready as of old with the outpourings of His beneficence. When we feel this, prayer is not mere words, but a force that spiritualises us by its own spiritual power. It is then a coming face to face with our Creator—a contact with God that transforms us. "When we pray," says the Catechism of Trent, "God allows Himself to be taken hold of by our interior powers; in our earnest striving for His holy favors there comes upon us the spirit of goodness, and a cleansing process takes place in which the evil within us is washed away."

FRENCH TEACHING

While most of the public men and all diplomats of Great Britain speak French freely, Mr. Lloyd George lacks this ability and in conferences with France and the other Allies has been forced to have either a colleague or a secretary as interpreter. No one doubts that this inability has been a drawback to him, as frequently lack of French has embarrassed representatives of the United States abroad. The Antigonish (N. S.) Casket tells a story of Mr. James B. Reynolds, who was Assistant Secretary of the Treasury during the Roosevelt-Roosevelt regime. Mr. Reynolds had been selected to go to Paris to confer with French officials, and Mr. Root said: "Of course you speak French?" Said Mr. Reynolds: "Oh, yes, I know a little French. I have no difficulty in making the waiters and cab-drivers understand me." "I see," said Mr. Root, "but suppose there should be no waiters or cab-drivers at the Conference?"

Beyond all question a working knowledge of two modern languages is of immense value to any man, seeing that it doubles his efficiency in expression and increases his range of thought. It is very desirable that we should have more intensive study of French in the High Schools and universities of Canada. English must be the language of the primary schools in the English Provinces. It is not possible to give two languages equal status in Public Schools. It is possible to treat French fairly in French-speaking communities and yet insure that every child in Ontario shall have a good knowledge of English.

We of the English provinces do not interfere with education in Quebec. The French agitators are unwise, illogical and unpatriotic when they interfere with education in the English communities. The Constitution of Canada was peculiarly designed to protect the rights and privileges of the French minority. There is no disposition in any English Province to restrict those rights and privileges. The real enemies of Quebec are those who deny the plain language of the Constitution and by encroaching upon the English Provinces excite a public feeling which threatens the legitimate rights and privileges of Quebec under the Constitution. This is not a threat, for The Daily News desires only good relations between Ontario and Quebec. It is a simple statement of fact which the true friends of the French Province should seriously consider. If the English Provinces insist upon priority for English as Quebec gives priority to French this is not evidence of hostility to the French language or the French-Canadian people.

It is unfortunate that so few English-speaking people in Canada have any adequate knowledge of French, and alike for social and political reasons, we would like to see this number greatly multiplied. Many of our differences would disappear if English speaking political leaders could go among French Canadians and speak to them in their own language. In the knowledge of two languages which the political leaders of Quebec enjoy, they have a certain advantage over their English fellow-citizens. Nor is it enough to say that the public men of Quebec must know English in order to take an effective part in the public life of the country. The fact that they must know English shows how necessary English is on this continent, but the duty of English-speaking public men to know French is not lessened. Moreover, a knowledge of French grammar cannot be substituted for practical acquaintance with the language. It is possible to know every rule of French construction and still to stand dumb when a Frenchman asks a simple question. We train the eye and neglect the ear. We must do better if the younger generation in the English Provinces is to have the knowledge of French which it is desirable for many weighty reasons that they should possess. — Toronto Daily News.

Let us never forget that an act of goodness is of itself an act of happiness. No reward coming after the event can compare with the sweet regard that went with it.

CATHOLIC VIEW OF THE WAR

By Monsignor Rickerstaffe Drew, K. H. C., etc.,
Protector Apostolic Senior R. C. Chaplain
to the Forces in the United Kingdom

Catholics in England have noted with deep satisfaction that, for some time past, a change in the language and attitude of their co-religionists has been slowly but surely manifesting itself in the Catholic Press of neutral countries. In the early days of the War we could not help being conscious, with dead pain, of the coldness of those co-religionists of ours towards us and our country, towards our cause and that of our Allies.

That this absence of sympathy was due to absence of appreciation of the facts of the case we fully understood; and the absence of knowledge was not difficult to account for; when the War broke out, for instance, Great Britain had no diplomatic representation at the Vatican; France had none; whereas the Central Powers were represented there by exceedingly astute, active and industrious diplomats, who had for a long time been energetically engineering the formation of opinion highly favourable to their countries and policy, and highly unfavourable to ours. Germany had also a press of her own in Italy, earnestly pursuing the same propaganda. In Spain, in Latin America and in the United States she had also her press, engaged in the same industrious formation of opinion against us and in her own favour.

It is not difficult for those who choose for their own ends to do so, to represent England as the Arch-Protestant Great Power; for a long time Catholics in England were under persecution; for a much longer time they were under depression—deprived of many civil advantages and under many disabilities. Uninstructed foreign opinion may easily be led to suppose that the state of things formerly existing exists still. But the truth is that in no country in the world now does the Catholic religion enjoy such absolute freedom; in no country is its practice so unfettered; in no country is the Catholic Church so entirely untrammeled in her relations with her children.

Great Britain might at present be as reasonably regarded as a Great Mahometan Power as the Great Protestant Power. Her Mahometan subjects far outnumber her Protestant subjects, and enjoy the same liberty of religious belief and practice. But, to return; there is no country where Catholicity has so free a hand as in England. There are definitely Catholic organizations, societies, or religious orders are illegal; in the British Empire every Catholic society and religious order is allowed full freedom of existence and operation.

In our Army there is more careful provision for the spiritual needs of Catholics than in any army in the world.

But Catholics are in a minority in England, though their numbers are steadily increasing, not in England only, but throughout the Empire. That is so; and, for that very reason, we who are Catholics feel the more sensitively when there is an appearance among our co-religionists of neutral countries of coldness towards us. We cannot help feeling "Now during the War, and when at length the War shall be over, our compatriots of England and of the whole Empire must say *Your friends have not been our friends; in our day of trial they were not on our side.*" We cannot help keenly alive to the disadvantage this will be to the position of Catholicity in England, throughout the vast British Empire, and in the countries of our Allies. We cannot blind ourselves to the simple truth that this sense among our fellow citizens and our Allies of the coldness of our co-religionists in neutral countries, were such coldness to persist, must for a very long time after the War prejudice the prospects of our religion in our Empire, and in the countries now sharing our burdens and our aspirations.

One of our Allies, martyred Belgium must have felt this coldness as a wound more bitter than any inflicted on her by an avowed and pitiless enemy. From the enemy she had only enemy to expect; to be sensible of evil sympathy among the Catholics of Neutral States must have cut her resolute and unconquerable heart.

It can, therefore, be easily conceived with what thankfulness we, who are Catholics, have become gradually aware that our co-religionists in neutral countries are awakening to the true facts of the case, and with that growing knowledge warming in their sympathies towards us and the cause for which we and our Allies are making incalculable sacrifices.

It may be said that we and our Allies have only ourselves to thank if neutral countries have only at a late hour begun to be enlightened as to the truth; that the same methods employed sedulously during years past by astute Germany might have been used in those countries by our

self; that we might have had our stipendiary Press in those countries carrying on our propaganda, and engineering a public opinion on our side; that we might have had our agents all over Spain and Latin America appearing, during long years the minds of those peoples to believe us in the right, and to mistrust every profession of our enemies.

To that the answer is very simple, simple that every candid mind of any acumen must admit its unanswerable force; they who mean War prepare for it thus; they who have no purpose of War hidden in their heart do not dream of any such preparation of the world's opinion in their favour. Had England, France, and Russia been steadily moving on in relentless purpose, never for a moment during long years losing sight of the one ruthless intention of plunging Europe into a selfish War, then indeed might they have acted precisely as Germany has in fact acted; then might they have planted their agents everywhere, and suborned their own press everywhere, so that at the first cry of "War" the eyes of the Neutral Nations might be blinded by the dust sedulously thrown in them.

Our neglect is our justification, as our enemy's astute foresight is his condemnation. He who means no offence is not at pains to hoodwink all possible judges beforehand.

DUKE'S ESTATE

MAY FALL TO A PROTESTANT HEIR

London, Feb. 22, 1917.—Sincere sympathy will go out to the Duchess of Norfolk, who within a few days of the loss of her husband, has sustained a second heavy bereavement in the death of her mother, Lady Herries, which occurred yesterday at Everingham Park, York. Lady Herries was present on Thursday last at the funeral of the duke at Arundel, and was then in good health. It was noticed, however, that neither she nor the Duchess was present at the Requiem Mass on Tuesday in Westminster Cathedral, at which the other members of the family were present. The reason was the sudden illness of Lady Herries, which had summoned her daughter to her Yorkshire home, and which terminated fatally yesterday. The deceased lady was a sister of Lord Howard of Glossop and of the Dowager Lady Bute and was the widow of Baron Herries, who died in 1905. She had two daughters, but no son, and the Duchess of Norfolk, as the elder, inherits the barony of Herries in her own right. The other daughter is the wife of Sir Eric Drummond, private secretary to Mr. Balfour. The family is an old Scots Catholic one with many connections.

Cardinal Bourne has addressed a letter from Rome to the clergy and faithful of the Archdiocese of Westminster extolling the virtues of the late duke and asking the prayers of all for his soul and for the duchess and her children. This was written before the second heavy blow fell on the widow. The Duchess of Norfolk has an important task before her, the building of the character and the protection of the health of the little duke, the frail life of nine summers which is all that stands between a Protestant succession to the clergy and the illustrious Catholic title of the United Kingdom, for Lord Edmund Talbot has no children, and the Shrewsbury family, to whom the title would pass after him, are Protestants.

Father Bernard Vaughan, S. J., was unable to be present at the Duke of Norfolk's funeral, because he was too busy making a record conversion. A Canadian soldier came to him and told him one morning last week that he was going back to the front the following day, and that he had descended low into the cesspool of London that he felt the only way to cleanse himself before returning to face death was to go to confession. As he was not even a Catholic, it took Father Bernard Vaughan all his time to get facilities, instruct and receive the young man before evening, but it was done, and he went back to the front baptized and confessed.—New World.

ENGLISH ASK FOR MILITARY BISHOP

London, Feb. 10, 1917.—There is talk of the creation of a Military Bishop to look after the Catholic chaplains of the army and navy during the present struggle. It is understood that the government has asked for such a prelate, and suggested Mons. Keating, who has already been promoted to the rank of general, as a suitable occupant of the new post. The matter is now before Rome. It is said to be one of the things which are detaining Cardinal Bourne in the Eternal City, as the ecclesiastical authorities here see difficulties in the appointment. Meanwhile, the demand for chaplains is greater than ever and the supply insufficient. Moreover, the priests here hardly know where they stand in relation to the new voluntary service campaign. The Protestant Archbishop of Canterbury has offered all his clergy for voluntary service of special sorts, and the suggestion has

already been made that Catholic priests should act as special confessor suggestion repudiated immediately by the Archbishop of Birmingham, as unseemly in a priest. That the clergy are ready to do everything in their power is shown by the work they are already accomplishing in emergencies. Thus, in the recent Eastend munition factory explosion, the local priests fed, sheltered and clothed two hundred Catholic victims, and one parish priest took the children from tired mothers who were sheltering in a hall, and gave the little ones a meal while the exhausted women slept. At the huge hospital for disabled soldiers at Rochampton some young Jesuits from the neighboring Manresa House attend every day to do some of the menial work for the wounded.

THE FRUIT OF BAD FAITH

The Ottawa Citizen of March 19 says editorially: "Bishop Fallon, of London, is beginning to doubt the gospel of imperialism which he has so eloquently preached in the past. The refusal of the British government to implement its pledges in the matter of Home Rule for Ireland is beginning to bring fruit abroad. Perhaps the strongest advocate of imperial relations in this country is the Bishop of London, possessing, as he does, oratorical powers unsurpassed in the Dominion. The defection of such men as Bishop Fallon from any cause, and for any reason, must be serious. In this case it is doubly unfortunate because of the undoubted hold on the sentiments of the Irish Catholic people of the Dominion of the Bishop of London. It is evidence of division of that sympathy and practical aid so essential at this time if Canada is to do her full duty to the empire and by herself. Surely our statesmen, particularly those now in Britain, realize the feeling of the great majority of Canadians in this matter, and appreciate that insofar as it affects the internal unity of the overseas dominions it is more than a problem for home settlement alone. Any movement to bind the empire closer must take cognizance of factors which will surely militate against such unity should they be disregarded at the time most opportune for their discussion and settlement."

SPIRITUALISM

PROTESTANT EXPERT'S WARNING

The Catholic Church (writes Alfonso) has long warned her children about the dangers, as well as the follies and absurdities, of Spiritualism and the occult arts generally. A good deal of it is diabolism, a good deal of it fraud and imposture. A very general experience is that those who fall under its sway become unsettled, not only in their faith, but also in their morals—a result very naturally to be expected from people who deliberately leave the safe and beaten track of Catholic authority and follow paths of their own choosing where pitfalls exist on every side. It is some satisfaction to know that Protestant authorities are now awakening (as they generally do after a time) to the wisdom of the teaching and discipline of the Catholic Church, and are warning foolish people against spiritualistic dangers. Dr. George M. Robertson, Physician Superintendent of the Royal Edinburgh Mental Hospital (a euphemistic term) made the following remarks in his annual statement recently:

Spiritualism is recorded amongst the causes of insanity. He feels it to be necessary, as the result of several cases that had come under his care, to utter a note of warning to those who were seeking consolation in their sorrows by practical experiments in the domain of spiritualism. He did not profess to pass any judgment on spiritualism itself, although he had been interested in it for thirty years. He recognized that it was a difficult subject worthy of patient and unobscured inquiry by competent investigators. He did not, however, consider that those who were versed in normal, and particularly in morbid, psychology, were qualified investigators, and, least of all, that those who wished and longing for and unconsciously expecting certain manifestations from friends they had lost, made reliable observers. Needless to say, therefore, that he regarded the publication of "Raymond" at this psychological moment as much to be deplored. He desired to warn those who might possibly inherit a latent tendency to nervous disorders to have nothing to do with practical inquiries of a spiritualistic nature, lest they should awaken this dormant proclivity to hallucinations within their brains.

In a recent issue of The Month (we may add) a narrative was published which, while not professing to be literal fact, gave a vivid idea of the dangers of Spiritualism and their source. And readers of Father Ben's novel, "The Necromancers," will remember how its pages outlined so clearly the perils attending pursuit of this cult.—Catholic Herald.

CATHOLIC NOTES

In the United States \$25 schools are teaching Irish history.

The Bishops of Ireland have issued a note urging the people of Ireland to co-operate with the civil authorities for a greater increase in tillage and food productions.

The Scottish Catholic Directory, which has just been issued, estimates the Catholic population of Scotland at 547,960, distributed among the dioceses as follows: Glasgow, 400,000; Galloway, 20,469; Dunkeld, 83,000; Argyll and the Isles, 12,500; Edinburgh, 70,000.

The bill recently introduced in the Texas Legislature calling for the inspection of private sanitariums, hospitals, asylums, monasteries, private colleges, etc., has been killed in the committee to which it was referred, only one vote being cast in its favor.

Bishop Dougherty has invited the Catholic Educational Association to meet in Buffalo on June 25 to June 28, 1917, and he has assured the President General of the Association, Dr. Shaban, that he will do everything to make the meeting a success. The entire time will be devoted to the discussion of educational matters of deep interest.

Mr. and Mrs. George F. Johnson, Birmingham, N. Y., non-Catholics, contributed \$10,000 towards the building fund of a new Catholic church in that city. The Rev. James B. Greene, pastor of St. John the Evangelist Church announced the gift. Mr. Johnson is president of a large manufacturing concern.

Rome, March 8.—Most Rev. Father Theissel, the General of the Dominican order, is preparing to go to Spain for the purpose of formally visiting the houses of his order in that country. From Spain he hopes to be able to proceed to America to make a lengthy visitation tour on that continent, where the Dominican houses have not been officially visited for a long time. He will be accompanied by the Very Rev. Father Horn.

"The Catholic Archives," a collection of documents, books and relics of the Catholic Church containing the history of the Catholic Church in America, which is said to be the most valuable collection of its kind, is believed to have been practically destroyed when a weak man in the main building at Notre Dame University burst and flooded the library and several other rooms. Many of the most valuable books and documents of the collection cannot be replaced, and the total loss may reach several thousand dollars.

A church at Pretoria, for lepers, was dedicated recently by Right Rev. Dr. Cox, Bishop of the Transvaal. The church is of the Romanesque style and is lighted by twenty-five windows, twenty of which were given by the Trappists of Pinetown, Natal. Other windows were donated by the Monks of Caldey and Mr. Hardman of London. Frank Bangwyn, the distinguished artist, has promised to give the Stations of the Cross, fourteen large paintings. Father de Hoya, O. M. I., composed the music of the Mass, and trained a choir of the lepers.

Irish immigration continues to show a steady decline. The official returns for 1916, just published, are the lowest on record. Only 7,392 persons emigrated as compared with 10,659 in 1915, 20,314 in 1914 and 30,967 in 1913. Only 4,207 went to the United States or 2,474 less than the previous year. Prepaid passages to the United States used to make up the bulk of the emigrations to this country. Last year they numbered only 811. The emigration from Ulster is still the highest of the four provinces and amounted to 2,753 in 1916.

In a letter addressed to the members of the Hierarchy of the United States Pope Benedict XV, warmly commends the work of the Holy Name Societies in that republic, in glorifying God's Name and upholding the faith and morals of its members; urges the societies to keep up their efforts to promote the spiritual welfare of youth under the guidance of the Church amidst the dangers that are so rife in the world at the present time; and concludes by bestowing his apostolic blessing upon the bishops, the moderator, Rev. John McNicholas, and all the members.

Melbourne, Australia, March 8.—John Gavan Duffy, widely known barrister and publicist and eldest son of the late Sir Charles Gavan Duffy, K. C. M. G., is dead at his home in Melbourne. John Gavan Duffy was long prominent in Australian public affairs. He was born in Dublin in 1844 and was educated at Stonyhurst and Melbourne University. At the age of thirty he was elected for Dalhousie and sat for it almost continuously until 1904. He was a member of several ministries. He was chosen Minister of Lands and Agriculture in 1880. He was Postmaster-General from 1890 to 1892 and again from 1894 to 1899. He was Attorney-General in 1892 and Minister without portfolio in 1896. He was created a Knight of St. Gregory in 1909 and held many other positions of honor and responsibility.

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A BIT OF ANGLO-IRISH HISTORY

It is extremely interesting at the present moment, and may be not a little instructive as well, to glance over the history of Catholic Emancipation.

In 1782 the legislative independence of Ireland was acknowledged and confirmed by a solemn Act of Parliament which read:

"Be it enacted that the right claimed by the people of Ireland to be bound only by laws enacted by His Majesty and the Parliament of that Kingdom in all cases whatsoever . . . shall be, and is hereby declared to be, established and ascertained forever, and shall at no time hereafter be questioned or questionable."

But that "scrap of paper" was not allowed to stand in the way when the time suited to bring about the Union. Every one knows the disgraceful story. We call attention to only one foul page, strangely like that which records the recent history of Home Rule, and like this blotted with shameless bad faith and broken promises.

It may, perhaps, be well to quote authorities for the statement that, in order to carry the project of legislative union, the Irish Catholics were promised emancipation.

"We have seen," says Lecky in his History of Ireland in the Eighteenth Century, "that it had been the first wish of Pitt and Dundas in England and of Cornwallis in Ireland to make Catholic emancipation a part of the Union; and when this cause was found to be impracticable, there is good reason to believe that Canning recommended Pitt to drop the Union until a period arrived when it would be possible to carry the two measures concurrently. Wiser advice was probably never given, but it was not followed, and a Protestant Union was carried, with an understanding that when it was accomplished the Ministry would introduce a measure of Catholic emancipation into an Imperial Parliament. It was this persuasion or understanding that secured the neutrality and acquiescence of the greater part of the Irish Catholics, without which, in the opinion of the best judges, the Union could never have been carried."

Lord Cornwallis, who had been made viceroy of Ireland expressly to bring about legislative union, was the intermediary through whom this promise to Catholics was made. "In public life he was distinguished by independence of character and inflexible integrity; a notable distinction, indeed, at that time, or at any time amongst English statesmen where Ireland is concerned. Lord Cornwallis, however, we are further told, "gained the respect and good-will of both Roman Catholics and Orangemen." Character and integrity would simplify the statesman's problem today.

It is not surprising then to find in his Correspondence, vol. III, p. 238, that he keenly feels the disgrace of his position if his promises are not redeemed:

"I cannot leave them [the Catholics] as I found them. I have raised no unauthorised expectations and I have acted throughout with the sanction of the Cabinet."

But in England at that time of rotten boroughs and restricted franchise public life was the exclusive monopoly of the class which still clings tenaciously to its menaced privileges; and "inflexible integrity" was not an outstanding characteristic.

it, or with them. The petition was presented by Fox only to be rejected with scorn.

The struggle went on until, like the Home Rule fight in recent years, the battle for equal civil rights for Catholics became the most interesting and arresting political event in the wide world.

The opponents' arguments have a strangely familiar ring; but there is an absence of hypocrisy, a refreshing directness and sincerity about them, that are seldom found in the arguments of present day opponents to Home Rule.

In 1813 Sir Robert Peel, that model English statesman of the nineteenth century, said:

"I protest against the principle of this bill, because it confers on those who admit an external jurisdiction the right of legislating in all matters connected with the Church of England. . . . If Protestants exceeded the Roman Catholics in number I should have much less objection. But it is impossible to consider that the Catholics so greatly preponderate without feeling alarm at the consequences of such unlimited concession. . . . How can we hope, under such circumstances when it is admitted that there are 4,000,000 of Catholics to 800,000 Protestants, to maintain the Protestant ascendancy. This is a point which, I think, we ought well to consider."

There is a delightful straightforwardness about all this that is painfully lacking in present-day "democratic" opposition to Home Rule.

In 1817 Peel voiced his objections to equal rights in these remarkable terms:

"Do you mean, bona fide, to give them [the Catholics] in Ireland the practical advantages of the eligibility you propose to confer on them? Do you mean to give them that fair proportion of political power to which their numbers, wealth, talents and education will entitle them? If you do, can you believe that they will, or can, remain contented with the limits which you assign to them?"

Note the significant query: Do you in good faith propose to give them the practical advantages of emancipation?

Appeals to the reason and justice of the English statesmen were in vain. Writing of the year 1824 Sir Spencer Walpole says: "The most hopeful politicians were beginning to despair of effecting the emancipation of the Roman Catholics."

In 1827 Peel told the House of Commons: "I can not consent to widen the door to the Roman Catholics. I cannot consent to give them civil rights and privileges equal to those possessed by their Protestant fellow-countrymen." In June 1828 he declared that his "sentiments upon the question remained unaltered."

In the meantime the heroic figure of O'Connell loomed on the political horizon. With "the strength of all the land like a falchion in his hand" he clove his way through the ranks of bigotry and prejudice and tyranny, and stood at the bar of the British House of Commons. The eyes of an admiring world were turned toward the scene, one of the noblest in the fight for human liberty that the history reveals. Naked and unashamed in their denial of civil rights to Catholics as English public men had been, they had now had it not the grace to feel ashamed, at least to pretend to what they did not feel. They granted Emancipation, but with the worst of grace, bad faith, and in so far as possible they nullified all its "practical advantages." They justified it to the petty tyrants of Parliament by declaring that it was necessary to prevent civil war, which was true. Peel, in a letter to the Protestant Bishop of Limerick, wrote:

"In the course of the last six months, England, being at peace with the whole world, has had five sixths of the infantry force of the United Kingdom occupied in maintaining the peace and in police duties in Ireland. . . . There has been established an intimate union between the Roman Catholic laity and the Roman Catholic priesthood; in consequence of that union the representation of the counties of Waterford, Monaghan, Clare and Louth has been wrested from the hands of the natural aristocracy of those counties; and if the present state of things continue, if parties in Parliament are to remain so nicely balanced that each can paralyze the other, that one can prevent concession, that the other can prevent restraint and control, we must make up our mind to see sixty or seventy Radicals sent from Ireland when a general election shall take place. . . . My firm impression is that unless an united Government takes the whole condition of Ireland into consideration, and attempts to settle the Catholic question, we must be prepared for the necessity of settling it at a future period in a manner

neither safe to Protestant establishments, nor consistent with the dignity of the Crown of England."

The italics above call attention to an impelling motive. They granted Catholic Emancipation; but at the same time disfranchised the bulk of the Catholic electors. So that in 1844, as Lord Normanby pointed out in the House of Lords, Ireland with a population of 8,000,000 had only 100,000 electors!

It was not until 1885 that the franchises of England and Ireland were put on the same footing. These generous and unselfish and liberty-loving statesmen did not "in good faith" propose to give Irish Catholics the "practical advantages" of Emancipation.

Mean and disgraceful as is the story of Catholic Emancipation, is it not paralleled, closely paralleled in the recent history of Home Rule? And has it not its lessons for the present day, the present hour?

The class with a predominant influence in the present government are as narrow and as unscrupulous as their political forbears of Emancipation days. If an enlightened and compelling public opinion and sense of decency and justice do not force their hands, if a sense of honest shame do not impel them to make an honest effort to remove the "blemish on British statesmanship," then better Home Rule deferred than an emasculated measure whose principal effect would be to prevent "Radicals sent from Ireland" from completing their work of wresting political power from "the hands of the natural aristocracy."

WILL THE EFFORT BE SINCERE?

As we write there comes the cheering news that the British Government has been forced to recede from the hopeless and helpless position on the Irish question so recently announced by Lloyd George. Forced to do—by the pressure of indignant public opinion in Great Britain which was voiced in Parliament by the motion of a Liberal member, Sir James Henry Dalziel. The despatch contains this significant paragraph: "The Nationalists, considering that they had already stated their position, did not participate in the debate which manifested a strong desire for a settlement on the part of all the Unionist and Liberal speakers, with one exception. The exception was Lord Hugh Cecil, who declined to believe that war time was favorable to such an attempt."

There is a public conscience in England; the sense of justice and the sense of shame are not dead. Standing before the world for certain principles Great Britain does not feel clean while out-Kaiserling the Kaiser in Ireland.

Sir Henry Dalziel had the courage to say in the British House of Commons what the world is thinking even if it is not always speaking out during the War: "Great Britain had entered the War," said this decent Englishman, "for a scrap of paper, he added, but he was unable to forget the existence of an Irish scrap of paper, which was indorsed by the will of the British people."

Bonar Law's recent bluff, when he blusteringly threatened a general election because of Irish Nationalist obstruction, was thus quietly called by Sir Henry: "It would be impossible for the Government to persevere with its motion to extend the life of the present Parliament, Sir James continued, if there was a solid body of opinion in the House of Commons against them, and every day's delay was recruiting a supporter to the physical force party in Ireland."

Bonar Law then declared he would "detest the idea of an election on the Irish question." That is, to preserve the figure of speech, "I had only a four flush and the draw gave me only a pair of two-spots."

Listen to this from Bonar Law: "The present situation, however, was a blemish on British statesmanship, besides being a handicap in carrying on the War."

And this: "He hoped that Ulster would prove less adamant."

Poor Lloyd George! That Lord Hugh Cecil should oppose is an encouraging sign. If this Bourbon of the Bourbons, if this junker of the junkers, had taken any other stand the whole proceeding would be suspect from the outset.

Lord Hugh it was who accused the government with sacrilege, with robbery of God, in the Welsh Church Disestablishment debate. Lord Hugh did not know that the title to the broad acres of the house of Cecil rested in great part on sacrilegious robbery, or perhaps it never occurred

to him that the robbery of Papists would be cast up to him as a reproach. But it called forth that famous speech of Lloyd George in which he scathingly denounced the hypocrisy of a Cecil "with hands dripping with the fat of sacrilege" daring to accuse the government of sacrilege.

Did that incident of those stirring times flash across Lloyd George's memory as he listened to Lord Hugh Cecil on Home Rule? Or did he think the silence of his loyal Nationalist allies more eloquent than the ranting of the spokesman of the junkers? Did he even envy his contemptuous old opponent's loyalty to his friends and his class as he reflected that but for the silent Irish members over there the making of history during the past decade would have been in the hands of the house of Cecil and not in those of the cobblers foster son?

No one will envy, but many will pity the shorn Samson whatever his thoughts may have been.

We shall see what we shall see. If the Tories are sincere the Irish question will be settled; Ulster "adamant" will become plastic. If they think the Irish question may still be a winning card in the political gamble after the War there will be nothing come of the present move other than the attempt to put the Irish representatives in the wrong and exasperate the Irish people into courses that will alienate British sympathy.

It is a dangerous game to play but then Sir Herbert Holt had a glimpse of English War politics and said just what he thought of them and he has not retracted anything. However, T. P.'s letter this week is distinctly encouraging; T. P. is a veteran at Westminster, and presumably knows whereof he speaks.

CHANGE THE NAME, ETC.

"About three weeks ago a Citizen editorial, heralding the advance of Liberalism in Russia, provoked a local contemporary to apologize for the Russian oligarchy and to sneer at The Citizen in terms like the following: "But 'the reign of the common people' is coming. Isn't this rather cheap stuff, when used in connection with animadversion upon a REGIME WHICH, WHAT EVER ITS FALLS, IS AT PRESENT ENGAGED WITH ALL ITS POWER IN FIGHTING INDISTINGUISHABLY FOR THE CAUSE OF THE COMMON PEOPLE OF THE WORLD, and in this particular case had done a worthy thing?"

"Yesterday, when it wakened up to the fact that the Russian people had put its Conservative government in jail, our local critic changed its tune as follows: "This revolution, starting in Petrograd and Moscow with smouldering suspicion, bursting into flame that sweeps the whole country and in one week results in the abdication of the great Czar of all the Russias and the complete overthrow of a GOVERNMENT THAT WAS THE VERY PERSONIFICATION OF BUREAUCRACY AND ALL-POWERFUL INTRIGUE."

Mutatis mutandis we have here the stock defence of English junkerdom and Irish bureaucracy. The gospel of liberty, however, has been preached from the housetops during the War; when peace is restored it will be difficult to put upon it a Calvinistic interpretation.

WILL IT REACH IRELAND?

No purely military triumph, as we have already said and emphatically repeat, over the Central Allies, however complete and crushing, could possibly mean as much for human liberty as the overthrow of autocracy and bureaucracy in Russia. The Russian revolution, provided it issues in permanent and stable free government, will not only give liberty to two hundred millions of the Slav races, but in everwidening circles be a mighty influence in sweeping aside the last vestiges of absolutism, junkerdom, bureaucracy and minority rule in every part of the world. One immediate effect will be to enable the freedom-loving people of the free Republic to the south to find themselves. Apart from all other considerations the unlimited financial resources of the United States thrown into the scale against Germany will remove the last lingering doubt as to the ultimate outcome of the great struggle. And Russia free makes wholehearted action on the part of the States certain.

At this juncture the following quotation from a speech of the late Joseph Chamberlain delivered in 1885 will be interesting and to the point: "I do not believe that the great majority of Englishmen have the slightest conception of the system under which this free nation attempts to rule the sister country. It is a

system which is founded on the bayonets of 30,000 soldiers encamped permanently as in a hostile country. It is a system as completely centralized and bureaucratic as that which which Russia governs Poland, or as that which prevailed in Venice under Austrian rule. An Irishman at this moment cannot move a step—he cannot lift a finger in any parochial, municipal, or educational work without being confronted with, interfered with, controlled by, an English official, appointed by a foreign Government."

Our readers may point the moral for themselves.

A REJOINDER

On another page will be found a letter from a gentleman who signs himself "Catholic Unity," and who takes us to task for views we expressed in an article entitled "Perpetuating National Sentiment." We gladly welcome this criticism because discussion will make the truth stand out in bolder relief, and because it affords us an opportunity to still further emphasize our contention.

When the writer states that perpetuating national sentiment is precisely the curse of Canada, what he has evidently in mind is nationalism, which is an excess or perversion of national sentiment. The very best medicine will do harm if taken in too large doses, and the very best things can be turned to an ignoble use. Religion is a good thing; and yet it is often made a cloak for malice. Patriotism is a good thing; and yet there is eminent authority for stating that it is the last refuge of a scoundrel. Would we, for this reason, be justified in having recourse to the very drastic measure of eliminating both religion and patriotism from our national life?

Here is the ideal of nationality set forth by our friend: "The blending of her races into one grand nation developing the best qualities of all the peoples within her borders, while eliminating the weaknesses of each, and forming a Canadian Nationality superior to that of any one of those who come to make for themselves new homes in this country." Now that is a lovely dream but only a dream. So far this new type of Canadian citizen has not been produced even in embryo. We have met French Canadians and Scotch Canadians, and we met a Canadian who remarked to us "Isn't it wonderful the number of farmers that are coming to these parts?" All of which induces us to conclude with the Irishman, when he first set eyes on the giraffe, "There is no such animal."

In the Globe which has just come to hand we notice an article headed "Canadianizing Foreigners." A Presbyterian minister named Murray has been telling the people of Orangeville how foreigners in Winnipeg are being Canadianized by being taught English and hygiene and by being given a copy of the Protestant Bible. That combination—Murray, Orangeville, hygiene and the Bible—does not smack of orthodoxy. "Catholic Unity" must beware of his associates.

Suppose that on the fancy table at a bazaar there is a very beautiful sofa cushion cover made of many pieces of cloth of different colors artistically arranged. One of the ladies in charge asks a clergyman to purchase it. He inquires if the colors are fast or if they would run. "Oh Father," she replies, "I do not think that they would stand washing."

"All the better," says he, "and now what I would advise you to do is to take it home and put it in boiling water, and then it will be all one color that will represent the quintessence of the beauty of all these and be more exquisite than any in the spectrum." Regard for the clergy might deter the lady from expressing her opinion of this new idea; but we feel assured that when the priest is at safe distance she will confide to her neighbor that she thinks his Reverence is getting queer.

Let us now advance a step higher to the animal kingdom. There was a poultry show in our town recently. The various types of birds of different form and color presented a very pretty picture. There were Italian Leghorns, Spanish Minorcas, Dutch Campines and English Plymouth Rocks, all loyal Canadian hens each doing her bit to keep down the H.C.L. We can imagine the look that a poultry fancier would give a lover of uniformity who would suggest to him that, instead of having all these varieties, it would be better to evolve from them a genuine Canadian fowl that would possess all the good qualities of each of these foreign breeds. The plan is opposed to nature. It does not work in the vegetable king-

dom nor in the animal kingdom. Now will it work in the human kingdom? Are we going to evolve a greater Canadian poet than Shakespeare or Dante, a greater orator than Bourdaloue or Father Tom Burke, a greater patriot than O'Connell or Sobieski, a greater artist than Raphael or Murillo, a greater churchman than McHale of Tuam or Cardinal Mercier? We think not. At all events he will not be a composite production. The history of nations assures us of that. The reference to the Phoenicians and the Milesians scarcely points a moral as their history is lost in the twilight of fable.

But when the writer mentioned the Jutes, Angles and Saxons he could not have hit upon an example that lends itself better to the proof of our thesis. The Angles, from whom England gets its name, came from Schleswig-Holstein, the Saxons from Hanover, and the Jutes from Jutland. They were all Teutonic tribes, and it was not more difficult for them to fuse than for a number of families from Cork and a group from Connaught to form an Irish settlement. The significant fact is that the Celtic race never fused with the Anglo-Saxons, although more closely associated with them for centuries than are the different races in this country. Far from the blending of the Saxons and the Angles, giving us the England of today, if it had not been that the Celtic race maintained its individuality and its traditions there would be no England today; for it was a man of the Celtic race, supported by soldiers, that had perpetuated their national sentiments that saved "the nation of shop-keepers" on the field of Waterloo; and today it is the men from the Celtic fringe that are the brains of the nation, directing its parliament, its fleet, and its army. Would the Belgians of whom Caesar wrote nineteen hundred years ago "Horum omnium fortissimi sunt Belgae" have given to the world such an example of heroism and of patriotism if they had not perpetuated their national sentiments.

We hope that Parliament will not forbid holding a St. Patrick's night or a St. Andrew's night. Life in Canada is dull enough, the Lord knows, without making it any duller. If the Scotchmen do exaggerate a little on such occasions, let us smile complacently, remembering our own hyperboles, and let us not be so malignantly as to try to drown their refrain by singing "Scots wha hae on haggis fed, Scots wha hae frae Flodden fled, Scots wha sold King Charlie's head For a base baubee!"

No, let each nationality retain the best of its own traditions and assimilate what is to be admired in its neighbors; let it try to understand them and cultivate friendly relations with them. That is the only way to bring about a united Canada, the only way to realize the motto "E pluribus unum."

THE GLEANER.

NOTES AND COMMENTS

THE PRESBYTERIANS of the United States have been planning a nationwide celebration next October of the fourth centenary of Dr. Martin Luther's defection from the Church of his fathers. Our contemporary, The Presbyterian (Canadian), commenting approvingly upon the project, suggests as the best way of celebrating "Luther's service in giving the open Bible to the people," the endowing of chairs of the English Bible in Presbyterian colleges. We had thought that the "open Bible" already formed the sum and substance of study in such institutions. That such was the case has been the proud boast of the brethren for several centuries. But, apparently, it has fallen somewhat from its high estate in that particular in late years, else why the necessity of endowing new "Bible departments" in the colleges? Perhaps German higher criticism, which until the outbreak of hostilities in Europe, was in high favor in said colleges, has had something to do with the change!

It is somewhat surprising, however, to find that in a journal which prides itself on its scholarship, the exploded fable about Luther and the "open Bible" still finds credence. The silly story never had any foundation to rest upon, and to English-speaking Protestants of any degree of receptivity it was robbed of respect ability even, by the Caxton Exhibition of 1877. In that Exhibition there were displayed Bibles in the German vernacular by the score, translated and printed, and proved to have had wide circulation, years before Luther was born. And not in

Germany only, but in France and Italy—even in Rome, under the very shadow of the Holy See itself, vernacular Bibles were printed and sold before Luther was ever heard of. Perhaps the foundation of Bible professorships in Presbyterian colleges, as suggested by our contemporary, may have the good effect of dissipating the fog, and helping our friends to a more enlightened state of mind in this regard.

THE PET historian of the Reformation among Presbyterians, Methodists, and the like, is J. H. Merle D'Aubigny. He is continually cited in their schools and his deliverances are usually accepted as final, which fact possibly accounts for the uncritical character of their ideas on Luther and the Reformation period. D'Aubigny is perhaps more than any other writer responsible for the vitality of the Luther Open Bible legend. He dwells upon it with much unctious in his "History," and the delectable fable as amplified by him is about as familiar to the average Protestant as the Bible itself. He tells it in this fashion:

"THE YOUNG student (Luther) passed at the university library every moment he could snatch from his academic duties. Books were still rare, and it was a rare privilege in his eyes to be enabled to profit by the treasures collected in that vast collection. One day (he had then been studying two years at Erfurt, and was twenty years of age) he opened one after another several books in the library, in order to become acquainted with their authors. A volume he opens in its turn arrests his attention. He has seen nothing like it to this moment. He reads the title—it is a Bible! a rare book, unknown in those days. His interest is excited to a high degree; he is overcome with wonder at finding more in the volume than those fragments of the Gospels and Epistles, which the Church had selected to be read in the temples every Sunday throughout the year. Till then, he had supposed these constituted the entire word of God; and now behold, how many pages, how many chapters, how many books, of which he had not before had a notion."

ABOUT the middle of the last century a clergyman of the Church of England, a man of great erudition, a painstaking student, and somewhat of a recluse, chanced to see these words. They came to him on a waste sheet of paper from a printing office, as a wrapper to some proof-sheets of his own. This Dr. S. R. Maitland, Librarian at Lambeth Palace, and author of one of the sanest and most scholarly books in the English language, "The Dark Ages." This was Maitland's first introduction to D'Aubigny's "History" and as he was at the very time engaged in kindred studies, he turned aside to comment on the passage quoted in this manner:

"REALLY, one hardly knows how to meet such statements, but will the reader be so good as to remember that we are not now talking of the Dark Ages, but of a period when the press had been half a century in operation; and will he give a moment's reflection to the following statement, which I believe to be correct, and which cannot, I think, be so far inaccurate as to effect the argument (that the Bible was a familiar book in the centuries before the Reformation, or, in other words, in the Dark Ages). To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany before Luther was born."

THE REVELATIONS of the Caxton Exhibition in regard to vernacular Bibles, it may be here remarked, were still in the bosom of the future, but—to continue the quotation, "Some may ask," proceeds Dr. Maitland, "what was the Pope about all this time? Truly, one would think, he must have been off his guard; but to these German performances, he might have found employment nearer home if he had looked for it. Before Luther was born the Bible had been printed in Rome, and the printers had had the assurance to memorialize His Holiness, praying that he would help them off with some copies. It had been printed, too, at Naples, Florence and Pienza; and Venice alone had furnished eleven editions. No doubt we should be within the truth if we were to say that beside the multitude of manuscript copies, not yet

fallen into disuse, the press had issued fifty different editions of the whole Latin Bible, to say nothing of Psalters, New Testaments, or other parts. And yet, more than twenty years after, we find a young man who had received a 'very liberal education,' who had 'made great proficiency in his studies at Magdeburg, Eisenach, and Erfurt,' and who, nevertheless, did not know what a Bible was, simply because 'the Bible was unknown in those days.'

"It is odd," Maitland goes on, "that Luther had not by some chance or other heard of the Psalms—but there is no use in criticizing such nonsense. Such it will appear to every moderately informed reader, but he will not appreciate its absurdity until he is informed that on the same page this precious historian has informed his readers that in the course of the two preceding years Luther had 'applied himself to learn the philosophy of the middle ages in the writings of Ocean, Scot, Bonaventure, and Thomas Aquinas,'—of course none of these poor creatures knew anything about the Bible."

COMMENT WOULD BE superfluous. These extracts placed in juxtaposition tell their own tale. We might amplify Dr. Maitland's remarks, however, by affirming that in spite of the researches of modern historians; in spite of the tale told by the existing printed versions of the Bible themselves; in spite, in short, of these living witnesses to the true facts of the past there are still to be found men of education and reputed zeal for truth who think it not unbecoming to lend themselves to the continued propagation of a falsehood, as vicious in intention as it is puerile in character and vain in effect.

ON THE BATTLE LINE

THE RIDDLE OF THE RETREAT SOLVED

Fighting along the entire western front between Arras and the Aisne, the opposing armies are now engaged in a gigantic struggle for the mastery. Infantry, cavalry and artillery have been thrown into the fight at several places along the "Hindenburg-line." Losses on both sides were enormous, as the Germans launched violent counter-attacks against the persistent advances of the Anglo-French armies.

The greatest battle of the War is now on, according to the opinion of military observers at the front. The belief is prevalent that Hindenburg is determined to seek a decision on the present battle front.

Sanguinary fighting took place south of St. Quentin, at St. Simon, along both banks of the Somme-Croizat Canal, and at the villages of Artemps and Seracourt-le-Grand. Under the terrific weight of the German onslaught the French reeled, but, recovering quickly, fiercely counter-attacked, driving the enemy back to the northeast of St. Quentin Canal to a depth of from a quarter to two and a half miles.

North of Soissons, to the west and south of Margival, alternate successes and reverses for both sides are reported. Entire regiments of German troops in massed formation were flung against the French line. Against terrific gunfire and infantry attacks the French made headway in the direction of Margival, which is on the railroad to Guignicourt.

Along the Ailette front the French forces pushed ahead on both sides of the Oise, crossing the heights of that river to the northeast of Tergnier, where their objective is La Fere. From the captured heights the French now dominate La Fere. As soon as their heavy guns are brought into place the enemy positions will be subjected to galling fire. The Germans have inundated the country around La Fere to obstruct the Allied advance in this sector.

IN ASIA

A smashing defeat of the Turks on the Persian border is announced from Kirmanshah. The Russian forces in this region are now within forty-five miles of the Mesopotamia border. The battle took place on the outskirts of Kirmanshah and lasted for sixteen hours, the Turks falling back on Kerind, about forty-five miles from the border. The mountain range runs behind Kerind, the last obstacle between the Russians and Mesopotamia. North of this region the Russian column operating west of Hamadan is pushing along the River Shirwan, a tributary of the Diyala. As General Maude has a force pushing north along the banks of the Diyala the position of the Turks on the Persian border is becoming more critical. Near Lake Van, in Southern Turkish Armenia, the Russian force advancing southward has scored a victory over the enemy, capturing men and supplies on the southwestern shore of the lake.

THE DECISIVE FACTOR

The atmosphere in the United States is more warlike. A despatch from Washington states that the Government has decided to face the

situation by preparing for offensive and defensive war, in addition to the measures already adopted for the protection of shipping. The army and navy will be put on a war footing, and the industrial resources of the country organized to meet any emergency. In Britain there was some uneasiness as to the effect upon munition supplies from the United States of the mobilization of military resources in the Republic, but latest reports indicate that the Government at Washington will aid the Allies in men, money and munitions.—Globe, March 24.

T. P. O'CONNOR'S LETTER

REVOLUTION A THING OF UNIVERSAL JOY

FREE RUSSIA GRANTS HOME RULE. AUSTRIA-HUNGARY TO AVERT DISRUPTION, SUGGESTS HOME RULE. ENGLISH PARTIES AGREE TO HOME RULE FOR IRELAND

Special Cable to the CATHOLIC RECORD (Copyright 1917, Central News)

London, March 24.—Throughout the entire British Empire there is a self-controlled but deep founded feeling of optimism. To those of British temperament during the past week things are going right everywhere.

The Russian revolution is apart a thing of universal joy. The addition of that great country to the family of free nations seems to promise to the other Allies a more vigorous prosecution of the War and once and for all averts all danger of the successful conclusion of that plan which Germany has so long attempted through her agents in the weaker countries which are affiliated with the Allies, of making separate peace.

These attempts have long haunted the Allies' leaders when they have thought of all these many secret intrigues which have predominated for so long the inner councils of the Petrograd government. Now, the German reaction in Russia with its complete overthrow of the Russian bureaucracy has once and for all removed all danger of Russia yielding to the many inducements held out by Germany through her agents within the confines of the country to our east, to conclude separate terms of peace which would release Germany from the necessity of maintaining a huge military organization to protect her own borders from the Cossacks.

The German retreat on the Western front while fraught with hidden dangers, it is true, has filled our army with the greatest enthusiasm, comes at the same time as the great Mesopotamian success through the people here are still guessing what von Hindenburg's next move will be. The disappearance of the Germans from such long lines which were apparently fortified in an impregnable manner and the relinquishing of powerfully defended villages and towns on the Somme front and the liberation of so many long-imprisoned French people has convinced England that her great offensive, so costly in the loss of men on 'this bloody front and so often arrested, will bring final success, that they feel that all of these sacrifices have now begun to justify themselves.

Simultaneously come rumors from Holland and Switzerland of unofficial attempts, plainly instigated from high German sources, to discuss new peace terms with Germany, and this time applying not to only one of the Allied nations but to all alike.

The most remarkable feature in the suggested new terms is the alleged proposition to abandon any claim which Germany might have on those portions of Lithuania, Poland or any other portion of Russian territory, rendered impossible now for retention by Germany because of the evident determination of free Russia to do justice to all nationalities within her Empire, including even the Hebrew race, by liberal concessions of Home Rule.

Further proof of the dawning of reason in the Central Powers is the suggestion emanating from Austria to attempt to settle the question put by the Slavs of southern and northern origin for such Home Rule concessions as would make it unnecessary for the breakup of Austria Hungary into independent kingdoms.

In England, on the other hand, the determination to go on with the War and to reject all attempts made through Tontonic agencies to make peace on unsatisfactory terms, was strikingly demonstrated during the past week by the overwhelming defeat of the pacifist candidate in the recent bye election at Stockton, where the ministerial candidate received the tremendous majority of 7,641 votes against 596 cast for the pacifist domestic politics candidate.

However, there is a good deal of superficial unrest throughout the Kingdom. The publication of the Dardanelles report gave full opportunity for the enemies of ex-Premier Asquith and the late ministry to blaspheme. With bitter denunciation and invective the names of Lord Kitchener and ex-Premier Asquith were held up to scorn by those who had cause, real or imaginary, to feel embittered against these former leaders.

One yellow paper even went so far as to ask for "23 ropes for 23 criminals" exposed by the report of the War Bureau on the failure of the British troops on the Dardanelles.

This mood has passed rapidly away, because nobody relishes washing dirty linen in public at this critical moment and because faith in Lord

Kitchener still remains strong enough to produce a violent reaction against the attacks on his memory.

The process of wiping out the Dardanelles report from further discussion until the end of the War was completed by two successful speeches made by Mr. Asquith and Mr. Churchill.

The absence of Lloyd George from the House of Commons and the palpable inferiority intellectually of Bonar Law to Asquith have thrown Asquith again to the top of the Parliamentary tree and rehabilitated him with an extraordinary rapidity so that he has now become the real leader of the House of Commons.

The most surprising development is the rapid strides with which the Home Rule question has advanced towards settlement. The movement started after Lloyd George's tactless speech of last week, has gained volume every day so that now the Tories are working more vigorously than the Liberals in pressing upon Lloyd George the urgent necessity of an Irish settlement with Lord Northcliffe's powerful assistance.

Both by the medium of speeches and articles in many papers, an enormous addition to the above forces, pressure has been brought to bear, one of the results of which is that the Orange extremists find themselves isolated, commanding no longer that support of the entire English Tory party which formerly was their chief strength.

All of the Tory newspapers, with the exception of the Morning Post, have at least become reconciled that Home Rule is the only thing left for England. This has produced the most satisfactory result by inducing them to make larger approaches on the Nationalist demands than at any moment during the whole struggle for Irish liberty.

Nationalist leaders still remain reserved and reticent and are still unapproachable. They seemingly await further offers from the Liberal party but decline to accept the invitation for the discussion with the emissaries of the new ministry.

The whole thing, it is believed, will end in the deciding as to what shape the proposed settlement will take; what body will carry out that settlement is undecided, but two things are now certain, the assent of all parties that the unity of the Irish nation will be symbolized in an unquestionable shape and that no partition of any but the smallest and most transient character will be suggested even by the Orange leaders.

It is certain to me that the Irish Home Rule act now before Parliament will obtain a considerable increase of powers amounting to a large reduction in existing taxation and practically fiscal autonomy.

Although everything seems uncertain amid the eddies and currents of the movements in Parliament this week, and this is apparently a particularly thorny question, to me it is clear that there is but one obstacle to the satisfactory settlement of the Irish question and that is such insanity as still exists in Ireland.

Whether that insanity can be exploited by the lip service adherents to Home Rule who now are making a last attempt to destroy Home Rule is the real question.

"PERPETUATING NATIONAL SENTIMENT"

Dear Gleaner,—I am one of the many admirers of your excellent articles in THE RECORD. Those on Catholicism were most practical and I only wish you had continued the series. To my mind one of the best of your contributions was that of a week ago. It was timely and greatly needed, and one or two more along the same lines would do an immense amount of good.

I cannot say the same, however, of your article this week entitled "Perpetuating National Sentiment." But then even Homer sometimes errs. Perpetuating National Sentiment is precisely the curse of Canada. It is the one thing that prevents the blending of her races into one grand nation; developing the best qualities of all the peoples within her borders, while eliminating the weaknesses of each, and forming a Canadian Nationality superior to that of any one of those who come to make for themselves new homes in this country.

In Canada only one of two things can possibly happen: either the various peoples forgetting or laying aside the old national sentiment and fostering a Canadian sentiment, will blend together and form a new and nobler nationality distinctively Canadian; or they will perpetuate the old national sentiment and so prevent the formation of that new and nobler nation.

It would, then, remain for some one race or nationality in the country to eventually dominate the others, and so would be lost forever Canada's opportunity of becoming a nation possessing within herself all that is best in the peoples of every nation composing her population.

If the Phoenicians and Milesians perpetuated their national sentiments we would have no Irish race. If the Jutes, Angles and Saxons perpetuated their national sentiments we would have no England—and so it is with every other nation except, perhaps, our Indians who are becoming extinct.

A Canadian audience will loudly applaud an orator who speaks eloquently of unifying the various nationalities to form one grand

people and nation; and perhaps two weeks later the Irishmen will give a public demonstration to show that they are different from the rest of men in Canada; or the Scotch will organize to publicly thank God that they are not like the rest of men in the country.

I sincerely think that the Dominion Government should pass a law forbidding all public demonstrations of a national character.

Perpetuating National Sentiment is not necessary for the preservation or development of the Catholic Faith. On the contrary it has done more injury to the Catholic Church than even heresy, or at least it has been the fruitful source of schism and heresy, e. g., Greek Schism, Gallicanism, etc. National sentiment helped, at least, to make the Vicar of Christ a prisoner in the Vatican.

Perpetuating National Sentiment is opposed to civil, educational and religious progress in Canada. Yours most sincerely, "CATHOLIC UNITY."

BIGOTRY IN THE SOUTH

SPLENDID STAND IS TAKEN BY ATLANTA "CONSTITUTION"

There have been those who have sought to minimize the importance of the anti-Catholic campaigns of Watson and bigots of his type and have questioned the propriety and utility of a Catholic campaign of defense. That they have been quite mistaken in this attitude is brought home quite strikingly in an occurrence of very recent date recorded in the columns of the Atlanta Constitution. We quote the statement, summarizing as it does the main facts of the occurrence.

Macon, Ga., Feb. 28. (Special).—Quite a furor has been created in Macon over the action of the local Confederate veterans in refusing to participate in the Memorial day exercises this year if the Daughters of the Confederacy permit Bishop Keiley of Savannah to be the speaker of the day.

The veterans have sent a letter, signed by sixty of their number, to Mrs. Walter J. Grace, in which they declare Bishop Keiley is a Catholic and not patriotic, and that unless the invitation is recalled they will not take part in the exercises this year.

Mrs. Grace on March 2nd, issued a statement in which she said that Bishop Keiley delivered the Memorial day address in Atlanta last year and because he is a Confederate veteran, and did his part in the struggle back in the sixties, the Daughters decided to invite him to speak again on April 26th. The Daughters of the Confederacy is a non-sectarian organization, numbering among its members women of all different beliefs and for that reason the religious matter did not enter into question when the invitation was extended to Bishop Keiley of Savannah.

There are, however, two consoling moments to be considered in this otherwise unfortunate affair: the one is the same attitude adopted by the Daughters of the Confederacy, and the other is the noble stand taken by the foremost newspaper of the south in commenting upon it.

It is the Atlanta Constitution, from an editorial of which, written by Clark Howell, the editor, we quote the most trenchant parts.

"In refusing," he writes "to withdraw their invitation to Bishop Keiley to deliver the Confederate Memorial day address at Macon, as requested by sixty members of the Confederate Veterans association in that city, solely because the Bishop is a Catholic, the ladies of the Macon Memorial Association are eminently in the right. And their stand evinces a degree of broad-mindedness that is commendable. (Here follows a statement of the affair) * * * The women however 'stood pat,' and by an overwhelming vote refused to recall the invitation to Bishop Keiley. The women were right, and the men were wrong."

"What better vindication of the position of the Macon D. A. R.'s could be afforded than by harking back to the records of half a century ago, when Fishop Keiley as a young strapping, radiant with patriotism, volunteered in defense of the Confederate cause, donned a gray uniform and from beginning to the end of the War rendered brilliant service to his country?"

"He was a Roman Catholic then, just as he is now. That fact did not disarm him from patriotic service then, nor should it now. The women of Macon showed the instincts of true womanhood and patriotism in their spunky response to the recalcitrant veterans, which reflects infinite credit upon them."

The Atlanta Constitution is to be complimented on this brave and sensible attitude, so unlike that of many contemporaries which pass over in conniving silence the many slurs that are at times cast at Catholic citizenship, all the more so, when we know that Tom Watson, of Watson's Jeffersonian, has, as we are reliably informed by a southern gentleman, the editors of all the Georgia newspapers with but few exceptions, so politically emmeshed and dominated, that they are afraid to open their mouths in defense of the Church and the patriot who gave by the long list of patriots shown by their life in the service of our country.

This unfortunate affair is but another of the many examples which prove that we can be none too vigilant and active in counteracting by

a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic citizens and make pariahs of those professing the Catholic faith.—C. B. of C. V.

ADELAIDE PROCTER AND IRELAND

Editor CATHOLIC RECORD:

The writer of Notes and Comments column in last week's RECORD refers to Charles Dickens' friendship for Adelaide Procter, who was a Catholic. It may not be generally known that Miss Procter wrote at least one poem on behalf of Ireland. I came across the following verse which is an excerpt from her writings in a periodical on a Public Library reading table one day. It is a rebuke to the missionaries of those days who would fain save the Irish from the darkness of Roman Catholicism.

"We ask not for the freedom Heaven has vouchsafed to thee, Nor bid thee share with Ireland The empire of the sea; Her children ask no shelter—Leave them the stormy sky; They ask not for thy harvests, For they know how to die; Deny them, if it please thee, A grave beneath the sod—But we do cry, O England, Leave them their faith in God!" W. O. C.

Toronto, March 17th, 1917.

ANOTHER JEANNE D'ARC?

In the fifteenth century, when France was sorely pressed by the English, the fortunes of war were changed in favor of the former by a peasant girl who had been divinely commissioned in a vision to lead France's armies to victory. Donning the armor of a warrior and heading an army, she relieved Orleans, for which feat she has come to be known as the Maid of Orleans. That remarkable girl, Jeanne d'Arc, has been beatified by the Church, and in France she is universally celebrated as the national heroine.

Within the past fortnight press dispatches have been alluding to a peasant girl in the department of La Vendee, who is alleged to have beheld a vision in a field and to have heard voices enjoining her to lead the French troops to victory against the country's enemies. It is even intimated that the Vatican has become interested in the case of this girl.

Secular press dispatches are not reliable sources of information in such matters, but it is not unlikely that popular excitement in France has been aroused by the prospects of being delivered by another Maid of Orleans. The mass psychology of the French people has been stimulated for a long time by vague predictions of supernatural intervention in their behalf. More than a year ago the Hel Centrum of Holland published a letter from a Flemish Catholic priest concerning religious conditions in France, and censuring the warlike tone of the French sermons, this priest said:

"There one hears not a single sermon or address which is not garbed in military dress and does not contain prophetic allusions to Jeanne d'Arc. That does not appeal to us Flemish. We desire real religious truths—genuine Catholicity. Catholicism in France is more national than Catholic."

This public opinion was primed for the coming of another Jeanne d'Arc. In this frame of mind, individuals and groups were prone to attach undue importance to the pious deportment of maidens, whose conduct would have passed unnoticed in normal times. There is a striking similarity in the accounts of the experiences of this new Maid of Orleans with those of her fifteenth century prototype, indicating that facts were borrowed from the past to fit the present case. It is not intrinsically impossible that another Jeanne d'Arc should arise in France, but the logic of the situation forces the conclusion that we are dealing with a psychological phenomenon.

It has been characteristic of many French Catholics for the last half century to count upon the supernatural to the practical exclusion of the natural. When the storm clouds of the religious crisis of the nineties were gathering, optimistic voices were heard declaring that God would not permit the cause of infidelity to triumph in France; it was even intimated that it would be a sin against Faith to entertain any misgivings in this respect. Instead of using the natural means at their disposal for helping themselves a large part of the Catholic public had been induced to place its trust complacently in Divine Providence; instead of developing men like Dr. Ludwig Windthorst and Daniel O'Connell and supporting them with an efficient organization, it has been awaiting a divinely inspired Jeanne d'Arc on horseback.

Popular patriotism in France has developed along similar lines. Another Napoleon, a superman, was expected to restore her former military glory. General Joffre was for a time the popular idol. Post cards were sold containing a revised edition of the "Our Father" and the "Apostles' Creed," with the name of Joffre substituted for that of God.

Even the matter-of-fact English people for a time were awed by stories of the legion of angels whose direct intervention was supposed to have saved the British from annihilation in the battle of Mons. Credul-

ity in such a myth is even more difficult to account for than the belief in France at present that another Jeanne d'Arc has arisen.—Buffalo Echo.

NATIONALISM

Thirty-six years ago the Rev. H. J. Coleridge, S. J., delivered a remarkable discourse in England, in which he said:

"It does not seem rash to predict that we may at any time find ourselves in an era of internecine warfare of which the history of our race has scarcely any precedent. We are richer, more populous, better equipped, and more aggressive than our forefathers, and a single campaign of two great modern armies can accomplish an amount of destruction of life and property as great as that which resulted, in former times from long protracted warfare."

When the speaker used the words "our race" he did not mean any particular race, but the human race.

What led him to this forecast of the present day? He was considering the difference between the national spirit and nationalism. "The national feeling is a good feeling," he said, "and produces many noble and glorious deeds, much self-devotion and self-sacrifice, virtues on the exercise of which God reckons, if I may say so, in His government of the human race." But the duty of patriotism is not unlimited. The unity of the human race is higher than that of any country. "Is God the God of the Jews only?" asked St. Paul. The Jews were inclined to think that He was. National feeling is truest when ruled by the law of God, subordinate to justice, truth and charity.

On the other hand, it is of the essence of an unbalanced spirit of nationalism to abuse things that are in themselves sacred, and use means which are forbidden.

"If our affections and interests and benevolence know no wider range than that of the single human society to which we belong as members of this or that particular nation, we do not fulfill the duties imposed upon us by Providence. Our first natural affections are given to members of our own family; but we are bound to act in a kindly and brotherly way to members of other families. In the same way we are bound not to let our affections stop short at the boundaries which separate us from other nations. We were not created Englishmen or Frenchmen or Irishmen, but men, and when God decreed that we should belong to a particular national group He also decreed that others should belong to other national groups, and that all these several groups should be like the various families in a city."

"Nationalism is in itself a partial principle, a principle of unity up to a certain point, but also a principle of separation from all outside that unity. It is also a principle which belongs entirely to this present stage in the condition of mankind. It needs, therefore, to be accompanied by, and even subordinate to, other and higher principles, the law of God, the authority of conscience, the brotherhood of man, the confraternity of nations, and since Our Lord came, to the principle that we are citizens of a larger and more universal unity, the Catholic Church, in which there is neither Jew nor Greek, neither barbarian nor Scythian, neither bondsman nor freeman."

"In place of this we see civilized countries groaning under the burden of their own armies, which call the peasant from the field, the artisan from the loom, the husband from the wife, the student from the seminary, even the priest from the altar—and all this is made necessary by the ambition, the distrust, the mutual hatred of Christian nations!"

"It is most remarkable that the Church of God was first founded in the midst of a people of the most intense nationality, and the nation which had given birth to the Church drove her from its doors, and forced her to go counter to the nationality of her first teachers and founders."

And so strong is the tendency to exclusive urging of subordinate rights that even now it might be almost said that there are many Catholic churches in the world, in which it would hardly be safe to speak the whole truth about the spirit of nationalism."

MORE CATHOLICS COME UNDER OUR FLAG

By the passing of the Danish West Indies into the possession of the United States Jan. 17, the Catholic population under the American flag increased 10,000. Ecclesiastically, these islands are part of the diocese of Roseau, which has its episcopal see in the town of the same name, on the British island of Dominica. This see is the only suffragan of the metropolitan see of Port of Spain, on the British island of Trinidad. It was erected by Pope Pius IX., April 30, 1850.

The present Bishop is the Right Rev. Philip Scheffhaut, C. S. R., a Belgian, now in his sixty-sixth year. He was consecrated March 16, 1902. In the islands just acquired by the United States from Denmark, St. Thomas comprises a single parish with a parish church and an auxiliary chapel, served by three resident priests. The Catholic population of the island is about 3,000. St. Croix has two parishes, each one has a church. There is one auxiliary chapel. Four resident priests attend to the spiritual wants of the 4,200 Catholics on the islands. There are only a few Catholics on St. John, and no priest has ever resided there.

The whole diocese of Roseau, with the exception of two parishes, is served by Belgian Redemptorists and the Fathers of Mary Immaculate, whose mother house is in France.—Catholic News.

GOOD FRIDAY

O Heart of Three-in-the-evening, You nestled the thorn-crowned head; He leaned on you in His sorrow, And rested on you when dead.

Ah! Holy Three-in-the-evening, He gave you His richest dowry; He met you afar on Calvary, And made you "His own last hour."

O Brow of Three-in-the-evening, Thou wearst a crimson crown; Thou art Priest of the hours forever, And thy voice, as thou goes down

The cycles of time, still murmurs The story of love each day; 'I held in death the Eternal, In the long and the far-away."

O Heart of Three-in-the-evening, Mine beats with thine to-day; Thou tellest the oldest story, I kneel—and I weep and pray.

—ABRAM J. RYAN

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916

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

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

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged \$6,937 95', 'Subscriber, Sydney, N. S. 2 00', 'Anna McDonald, Bayfield. 50', 'Leo McDonald, Bayfield. 50', 'Friend, Malden. 1 00', 'Margaret Doyle, Rathfriland. 1 00', 'Alan J. Fraser, Springfield. 2 00', 'Patrick Lamb, Springfield. 1 00', 'Client of St. Joseph. 1 00', 'Gift to the Sacred Heart. 1 00', 'In honor of Our Lady. 1 00', 'Friend, Judique. 1 00', 'J. A. S., Meaford. 1 00', 'A. E. McLellan, West. Ingonish. 1 00', 'Subscriber, Cobalt. 5 00', 'N. H. M. 5 00', 'Paris Friend. 5 00', 'J. F. C., Toronto. 5 00', 'Mrs. Mary Neagle, Mobile. 1 00', 'Mrs. L. Tanney, Iroquois. 2 00', 'J. M. Crowley, Medicine Hat. 2 00'

Advertisement for Old Dutch Cleanser. Text: "You can't beat Old Dutch for taking rust and stains off knives". Includes an illustration of a woman cleaning a knife and a tin of Old Dutch Cleanser.

FIVE MINUTE SERMON

Rev. F. P. Hickey, O.S.B. PALM SUNDAY

THE MERCY OF GOD, AND HOW IT WAS RECEIVED

"They will reverence My Son." (Matt. xxi. 37.) It is fitting in Holy Week to meditate on God's mercy and how it is received.

See how everything in His coming spoke of mercy. His very name, foretold by the angel, is the Name of mercy—Jesus and Saviour.

His words, words of mercy. When the Baptist sent his disciples to Him, He said: "Go and relate to John what you have heard and seen."

His actions were in accord with His words. The examples course through your memory. The many blind whom, at their entreaty, He touched, and they went away rejoicing.

Enough name, words, actions, all speak of mercy. But He was all powerful; they cost Him little. Lest we might think that, He endured His sufferings and submitted to die on the cross to prove His mercy.

How was His mercy received on earth? Welcomed by all? Stray words in the Gospel would lead us to think so.

But let facts answer how God's mercy was received. He that was the Way and the Truth and the Life dwelt at Nazareth many years.

How was God's mercy received there? St. Luke will tell us. Our Lord rose up to read in their synagogue.

How can this man give us the Bread of Life? Jesus said, "My Flesh is meat indeed, and My Blood is drink indeed."

How can this man give us the Bread of Life? Jesus said, "My Flesh is meat indeed, and My Blood is drink indeed."

Does it not seem as if God's mercy was a failure? His kinsfolk sought to kill Him because He preached; His disciples murmured at His goodness and deserted Him.

How can this man give us the Bread of Life? Jesus said, "My Flesh is meat indeed, and My Blood is drink indeed."

Johnnie's Great Privilege. The Catholic Herald has a word to say about altar-boys and their parents which we trust many parents will read.

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Cruel facts, then, show us how God's mercy was treated when it would have redeemed the world.

There is one momentous question to ask ourselves—Is it now as it was then? God's mercy is the same; the same Jesus here; the same sacred Name we invoke and reverence; the same blessed words of the Gospels console us and instruct us; His actions the same.

But it is received now as then? It is outraged now? We are indifferent at the Jews; are we any better ourselves? Look and find yourselves—either in the synagogue at Nazareth, grumbling against God, rejecting some truth, unwilling to accept His mercy.

And those, who have committed mortal sin, they know where to find themselves. They recognize their own voices—"Crucify Him!" Away with the Saviour, and give us an easy life of pleasure, of indulgence in our sins.

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There is no earthly glory, no pictures in the newspapers, no publication of names, when we serve God and therefore it is not worth the trouble.

FOOD PRICES INVESTIGATION

GOVERNMENTAL AGENCIES OF VARIOUS KINDS WILL TRY TO FIND THE CAUSE OF THE HIGH PRICES OF FOODS

Tables prepared by the Department of Justice at Washington show an advance of 10% to 100% in prices of food during the past year.

In many instances the advance in prices is even greater in Canada where the markets are naturally affected by war conditions as well as by shortage in supplies.

In the meantime, what is the poor consumer going to do about it? It is a condition that confronts him, not a theory. It will be mighty interesting to know who is really to blame for these remarkable advances in the prices of foods; but the matter of most immediate concern to the consumer is how to get three meals a day for the family and keep within a fixed weekly wage.

As a matter of fact this problem is simple enough for the housewife who will make a little study of food values. If she tackles this subject in earnest she will soon find that even at the present time the most expensive foods are the least nutritious and the wholesome, nourishing foods have really not advanced much in price.

Two shredded wheat biscuits, eaten with milk, make a meal that contains more real, muscle-building, heat-making nutriment than meat or eggs, and the total cost for such a meal is not over four or five cents.

These shredded wheat biscuits not only solve the food problem in many a home, but being ready cooked and ready-to-eat they are a boon to the busy housewife, saving her from much kitchen drudgery and work at a time of year when her energies are needed in other directions.

Shredded wheat biscuit is very satisfying and sustaining when served with hot milk and is also delicious served in combination with stewed prunes, sliced bananas or other fruits.

THE WAY OF THE CROSS

In Lent the earnest Catholic often makes the fourteen stations of the cross with devout meditation on the principal scenes in the passion of our Lord as they are depicted in the Gospels and in the tradition of the Church.

The external devotion to the cross of Christ developed slowly in the Church. Of course, St. Paul gloried in the cross of Christ and preached the conversion of Constantine in 313 when he is said to have seen the blazing sign of the cross in the heavens with the words, "In this sign thou shalt conquer," the cross became a sign of honor and was placed on the royal banners and appeared on church and public buildings.

The reported finding of the true cross in Jerusalem by the Empress Helena a little later promoted the greatest possible and that it is an honor that every boy should be glad to merit. It really is a lack of faith on the part of parent and child. If the President were coming, or the Governor, or some other public personage, and wanted Johnnie to wait upon him, the youth would be kept up all night rather than miss the great occasion.

The pilgrims loved to visit the historic spots pointed out where Christ, the Son of God, was born, lived, and died. He fell beneath His cross and met His mother, Simon the Cyrenian, the woman of Jerusalem, Veronica, and finally, the sacred spot on Golgotha.

where He yielded up the ghost on the cross. Our Blessed Lord Himself first made the way of the cross and pious pilgrims followed in His footsteps on that sorrowful journey to Calvary's summit where He laid down His life in self-sacrificing love for men.

Christianity is the religion of the cross and the Church has always fostered great devotion to the emblem of our salvation. Before the redemption it was an instrument of punishment, an object of horror. After Christ's death it became a sign of love and the means to arrive at heaven. It represents the love of Christ who satisfied for our sins and reconciled us to God. It is part of loving Christ to take up the crosses we meet with in daily life and follow Him and then we shall be like Simon the Cyrenian who helped our Saviour to carry the cross. If we suffer with Him we shall likewise triumph.—The Monitor.

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"Nothing But Leaves" Not Tea Leaves Intermixed with Dust, Dirt and Stems but all Virgin Leaves.

"SALADA"

has the reputation of being the cleanest, and most perfect tea sold.

home education received from parents whose indifference permits their children to be educated in such a school, may delay but cannot stay the general retrogression of a nation into paganism.—America.

A JACK LONDON STORY The well-known novelist, Jack London, whose death was recently announced, was in the habit of paying periodical visits to England to see his publishers and transact other business.

On the last occasion that he was over there he was introduced to a noted musician. "I, too, am a musician in a small way," said Jack London. "My musical talent was once the means of saving my life. There was a great flood in our town in my boyhood. When the water struck our house my father got on a bed and floated with the stream until he was rescued."

"And you?" asked the musician. "Well," said Jack London, "you see, I accompanied him on the piano."—The Monitor.

There is no duty we so much underrate as the duty of being happy. The man who forgets to be thankful has fallen asleep in life.—Robert Louis Stevenson.

"I think, Father," said he, addressing the priest, "of the pride and sloth of these Bishops and Cardinals! Is it not monstrous? I warrant now that, while the Cardinal has sent you this long tramp through the muddy snow, he is comfortably toasting his heels and drinking a good warm punch."

"I spoke in ignorance. Shall I order a carriage for Your Eminence?" "Oh, no, I can go back as I came; I am used to such journeys." The Cardinal departed. A few days afterwards the hotel-keeper went to a priest for instructions, and was finally received into the Church. This incident is strictly true.—Our Sunday Visitor.

EDUCATION A PROTESTANT EULOGY We shall seek far to find a more eloquent tribute to the wisdom of the Catholic Church in her work of education than the following enlightened eulogy which appeared in the pages of the New England Journal of Education. It is from the pen of a Protestant apostle:

"There is one Church which makes religion essential to education, and that is the Catholic Church, in which mothers teach their faith to the infants at the breast in their lullaby songs, and whose Sisterhoods and Brotherhoods and priests imprint their religion on souls as indelibly as the diamond marks the hardest glass. They engrain their faith in human hearts when most plastic to the touch. Are they wrong? Are they stupid? Are they ignorant that they found schools, academies, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. Looking upon it as a mere speculative question, with their policy they will increase, with ours we shall decrease. We are no prophet, but it does seem to us that Catholics, retaining their religious education and we our heathen schools, will gaze upon cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching religion to the children, and let us go on educating our children without recognition of God, and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth, that shall he also reap."

There is question not merely of preserving the Church, which can never fail, but of preserving Christian civilization itself. A heathen school, as the writer correctly styles every educational institution from which religion is excluded, can produce a heathen population only. The brief Sunday-school lesson, or the religious

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MARCH 31, 1917

CHATS WITH YOUNG MEN

A MAN'S MOTHER

Your mother's life has not been easy. Your father was a poor man, and from the day she married him she stood by his side, fighting as a woman must fight.

OUR BOYS AND GIRLS

IT COULDN'T BE DONE

Somebody said that it couldn't be done, But he with a chuckle replied That "maybe it couldn't," but he would be one Who wouldn't say so till he tried.

DON'T SNUB A POOR BOY

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker. Don't snub a boy because his home is plain and unpretending.

THE VISIT OF THE LORD

In one of his beautiful stories Tolstoy shows how everyone, no matter what his station, or how poor his circumstances, may be of use to his neighbor by following Christ's example in treating every human being as a brother or a sister.

THE AGED NUN AND THE SOLDIER LAD

Monsignor Bickerstaffe Drew, known to the literary public as John Ayscough, describes a pretty scene in a village in West Flanders, in The Month. "The Ancient" mentioned in the sketch is the writer's name for himself.

SANE ADVICE

The New Century believes that the habit of self cheer is well worth cultivating. We quote: "Take courage in doing your work and living your life. Get into the sun and be of good cheer. How many dangers you have escaped! How much you really can be thankful for! Why hate any man? Don't let trifles irritate you. Possibly some people may not think well of you; but forget it. Even the saints were slandered. You are getting off easy. Banish fear and worry, which are to no purpose and effect nothing."

WE KISS THE CROSS

Are we practicing idolatry whenon Good Friday, or at any other time, we kiss the cross? Those who do not seem to realize what Catholic devotion means, thus accuse us. But it is not an idolatrous practice. On Good Friday, for instance, we adore the cross, we kiss it as an outward expression of the love and adoration that find place in our hearts.

Another funeral, a stranger this time; a young French soldier lad who had been killed near the village the day before. A French priest, not a chaplain, read the Office; himself a young soldier, too, a rougpantaloon—the red trousers are gone now: the War has carried off them and a hundred other prettinesses that have been found useless. For the War is all grim fact, and "pomp and circumstance" is a discarded tradition.

MOTHER

The first word that takes crude shape upon the tender lips of the babe is apt to be the word "Mother." As the dying man looks on his bed of pain or rolls in agony on the field of battle, one of the last words he utters is the fond aspiration, "Mother."

THE ANNUNCIATION

The Feast of the Annunciation, celebrated on March 25, calls to mind the greatness of Our Blessed Lady and the high honor conferred upon her by Almighty God in selecting her to be the Mother of His only Son. No ordinary messenger was chosen to unfold to her the divine plan. The Archangel Gabriel came from high heaven to announce to this lowly Jewish maiden that she was to be the Mother of the promised Messiah, the Saviour of the world.

THE CHIEF CHARM OF LOVELY WOMAN

Soft, Clear, Smooth Skin Comes With The Use Of "FRUIT-A-TIVES". NORAH WATSON, 86 Drayton Ave., Toronto, Nov. 10th, 1915. A beautiful complexion is a handsome woman's chief glory and the envy of her less fortunate rivals.

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Nature has so ordered her children that the child naturally draws from its mother not only life and strength but inspiration and ideals founded upon maternal love. Nature has ordained that as a general rule the child should bear close resemblance to the parent.

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